Sixty-five Years Ago

Our only hope as a people is aggressive work. We cannot reasonably expect men to yield until the battle smoke thickens. It is time we were freed from the spirit of conservatism, which only soothes troubled consciences. Every concession that gives Sunday observers to understand that they differ from us only in unimportant doctrine is damaging. While Christian charity should always abound, and the rights of those differing in sentiment be most carefully guarded, it must be remembered that the observing of the seventh day is established by divine law. Therefore, the obligation to keep it rests on everyone, and the excuse of ignorance is the only one that will avail them. It is our work to dispel this ignorance, and urge men to accept the truth. Year after year brings its new and increasing demands: May God give us wisdom and zeal to meet them all.

September, 1869.

—Ira J. Ordway.
Shiloh's noted hospitality was well known, with her friendliness, good music, and hearty meals. His description of the meals set the stage high for the homely, hearty breakfasts, and the days following proved that all her meals were fully up to expectations awakened by this address of one of her brothers. The motherly piety of his address he voiced the anticipation of the meeting that we would get information, inspiration, vision, and courage for the tasks ahead. This anticipation was fully realized as the meeting progressed.

**The President's Address**

Deacon John Harris, of Shiloh, the president, gave such a helpful address, written out, that we are giving here. One part of his written paper says, as a young chap his first ambition to attend the association was that he might get out of work and have "opportunity to circulate with the high-ups." These were such preachers as L. E. Livermore, L. A. Platt, D. E. Maxson, et al. The first reason back of his desire had long since vanished, but the second sticks. The address follows:

Shiloh welcomes the ninety-seventh session of the Eastern Seventh Day Baptist Association. We hope you will accept our hospitality as freely as it is given.

In 1866, eighty-eight years ago, during the first session at Marlboro, Shiloh joined the association, and has been the pleasure of entertaining it in 1850, four years later. We have had sessions, seven times, this being the eighth and most important one.

There never was a time when our theme, "Upbuilding God's Light," was more needed to help this old wobbly world to hold its better things than at the present. As we think of the brave and helpful deeds of our forefathers, we cannot help but know that the Lord has required of us strength and courage to carry on their uplifting achievements.

We have heard young people boast about what they are doing, and have been heard to say that they are being reckless in the effort. They did not realize that they were extending their hands to the devil. We need to get them off and continue on their good work for the uplift of mankind.

So many of the associations do not rise to higher standards of service in this mighty work, we will not reap the reward that is ours to enjoy, strengthen our determination to help uphold God's light, and do wisely with it.

The keynote address came in the sermon by Doctor James L. Stagg, pastor of the New York City Church. Several in the congregation to speak later assured him that he had stolen their thunder. Well, he took all by storm anyway, with his masterful handling of the theme, "The Source of Our Light." He did not have its counterpart. The morning sun finds a sleeping world and arouses it from its ease and somnolence. Men then arise and work; it intensifies light. Its corollary makes the difference between daylight and darkness. Jesus, the Light of the World, does that for humanity. He dispels darkness and comes that he may have light. But the reaction is different from that of the sun, for man may still insist in remaining in darkness — and live on in sin. Many living in New York City, in our various towns, and, perhaps, in our individual homes, live as though there was no light. He shines but he will not crowd himself through shuttered windows and locked doors. So many of us are walking in twilight, thinking we have all there is. What would happen should the full light of Jesus break in upon us?

Then most practically and helpfully Pastor Stagg showed that the light breaks in more and more as men follow Jesus;

"He that followeth me shall not walk in darkness but shall have the light of life." This following is not merely an attachment—being one of a crowd—it means being next to him and doing the things he did and being what he wants us to be, interested in the things higher than ourselves, and helping them. It is a challenge to the highest fellowship in all things, a fellowship more than of a human nature. Jesus was positive, comprehensive, dynamic, liberal, allowing us to do all he could include in life. "Let the love of Jesus Christ be in your hearts and then do as you please. Even though one person filled will not please to be uncivil, do evil, or indulge in indifference or carelessness. So true love in the heart is "light coming in." It means being mentally alert and spiritually on fire.

**Business Meetings**

Perhaps few things in themselves betoken better or more accurately the real, the mental, the social, the interest, really, than people's attitude toward business matters of church or denomination. Not infrequently is heard criticism of our past gatherings that there is too much business done. Many reports too much attention paid to details, and not
enough to the more spiritual sides of our work. Such criticism may have foundation, but usually those who feel themselves especially spiritually minded — who like especially to have emotions stirred. But is it not true that much attention must be paid to details of the work of organization — by some one; that the more one knows about the real details of the problem the greater his interest may become and a larger amount of zeal may be quickened? More spiritual messages than are ought to be brought. No doubt. More evangelical sermons preached; more souls brought to the altar, or otherwise brought to new birth. But, all ought to know something about the mechanics of the work. Some time the car may stop at a place where a few might know about the gas, oil, and about the mechanism. Granted that more power is required than enough to run the engine.

A goodly number gathered in the early morning business meeting Friday, when some interesting reports and letters were presented from the churches. Letters from Berlin, New York City, Westernport Ashaway, Rockville, and Shiloh were read, showing encouraging progress in the work of organization, baptisms, new members, Religious Vacation Bible Schools held, good sermons, activity among young people, with special mention being made of the successful work of the retiring treasurer, Everett G. Hunting, who for several years has carried the responsibilities of this office. Mr. Morton Swinney, of Waterford, Conn., was elected to succeed Mr. Hunting. Lewis F. Randolph of Ashaway, R. I., is the next president.

ADDRESS OF THE MORNING

A senior from Salem College, Paul Maxson, introduced the morning address by helpful devotional service. "Renewing the Light" was the theme of the sermon of Pastor Neil D. Mills of New Market, who clearly and vigorously presented the need of a perplexed world for a light that shall shine unswervingly where it may be seen and used. We all have a light, he said, we must shine it out and not hide it under the bushel. We must not permit opposition or criticism to prevent us from hiding our light. Light may shine still brighter by replenishing the fuel, by an increase of knowledge, by being more willing to forgive, by closer association with God — right relationship with God. He showed it is not a mechanical process by telling of the African chief in London who was unable to fill his cup with his friend's help. God must fill his cup with effort only in turning it. He wanted to buy one to take back for his own use. Light shines still brighter by a closer contact with other people, churches associating more closely together. One candle can light many others. Christianity, he urged, is not an impersonal religion, but a social matter with an individual implication. "God is love, God is light."
and enjoyment of all. The music showed great care in selection and fitted into theme and thought most helpfully.

**SABBATH DAY**

Sabbath morning dawned clear and cool and was an ideal day in every respect. At the hour appointed for worship the Academy Hall was well filled and promptly the worship under the direction of Elder Maltz was taken up. It was an inspiring worship service and the two brief sermons were inspiring and challenging. Rev. William L. Burdick, corresponding secretary of the Missionary Board, spoke on Sending the Light Across the Way. He showed maps marking the churches in Europe, India, China, and America. All were impressed by the progress of the work in Burma carried on by Elder Conradi. The map demonstration occupied but a few moments and Doctor Burdick advanced immediately into a stirring message. He was followed by Rev. Willard D. Burdick, president of the Missionary Society who spoke on Sending the Light to the United States. He then took up the reading of his expected visit to our Conference this summer, and among our churches going to Burma. There are many opportunities for groups of Sabbath keepers in this country who are wanting Brother Conradi to visit them. He hopes to link them up with Seventh-day Baptists. Rev. Willard D. Burdick spoke of Sabbath Evangelism. In the discussion which followed the addresses various phases of denominational problems were taken up. Among those who spoke were Rev. Lewis C. Sheafe. In another room the children's Sabbath school was conducted by Miss Mary Dixon. Rev. Herbert L. Cottrell closed the afternoon service with a thoughtful quiet hour.

**SUNDAY**

Sunday proceedings were begun by the young people, being the pageant present—with the fellowship breakfast. Bacon and eggs were scrambled over the outdoor fireplace, on the bank overlooking the lake near the Shiloh with the usual refreshment. Eggs, sandwiches, coffee, and bananas seemed quite sufficient for the seventy-two reported as fed. On the hill facing the sun, now well marked off, and after the meal a round program was carried out, consisting of music, readings, talks, and addresses—and all by the young people except the address given by Secretary Herbert C. Van Horn.

**RELIGIOUS LIFE WORK**

Mrs. Luther S. Davis was in charge of the program in the forenoon on "Carrying Out the Plans of the Religious Life Committee.

**TRACT HOUR**

Light on Tract and Missionary work was a big feature of Sabbath school program. Editor Van Horn spoke about the SABBATH RECORDER and the anniversary just being celebrated. He showed a copy of the first SABBATH RECORDER printed, several copies, the first number and then a copy of the ninetieth Anniversary number, brought fresh from the press. Doctor Corliss F. Randolph spoke tellingly of the Need and Opportunity of a Publishing House. Just before the presentation of the pageant in the following session, Doctor Randolph spoke most helpfully about the progress of Dodgeville and his expectations of his expected visit to our Conference this summer, and among our churches returning to Germany.

**THE AIMS OF THIS VISITATION.**

1. Not to raise money, but to raise Christian moral.
2. Not to talk over business, but to talk over spiritual problems.
3. To lift up the falling in the spirit of the Samaritan.
4. To remind each other of our need of worship and prayer.
5. That all of us may be strengthened with might by his Spirit in the inner man... being rooted and grounded in love.

—Ephesians 3: 16, 17.

**THE SABBATH RECORDER.**

Very helpfully did she introduce this work and many reports from pastors and others show that our churches are taking seriously the suggestions of our Conference committee. Something is being done in most of our eastern churches. As this is being written there lie before this writer two copies of the Shiloh's SABBATH RECORDER and at Every Service of the Shiloh Church. Then follows the declaration, "A Renewed Zeal of Every Member and Friend.

The Aims of This Visitation. They were good, "Let There Be Light," supervised by Miss Harriet Cottrell, rendered the night after the Sabbath, and the fellowship breakfast and program on the lake shore Sunday morning, inspired confidence and hope in our young people.

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THE SABBATH RECORDER

Measles among the children doubtless kept many children and others from attending. Gardens and flowers in south Jersey were flourishing, and many of the latter beautified the platform and added to the glory of worship. During the Sabbath evening conference meeting, a song was written by the late Rev. Lester C. Randolph was sung by Deacon and Mrs. Frank A. Langworthy of Plainfield, on invitation of the leader. This song was inspired by the desire of Mrs. Frank A. Langworthy of Plainfield, on the meeting, and many children and others from attending. The song will sing a missionary hymn. Mrs. E. E. Sutton then gave an interesting account of their visits to the home Sabbath keepers during the trip which she and Mr. Sutton had recently taken. Mrs. J. W. Crofoot read parts from a report on “Home Life in China.”

REMEMBER THE SAVIOR

Remember the path of the sweet olden days; Remember the guidance you had; But after you were the joy of your love. And your way has been lonely and sad. Remember the light of the sweet olden days. Remember the glory that shone. For thy duty was clear when the Lord was so near. In the radiant years that are gone. Remember the song of the sweet olden days; Its echo is precious and near. When the dungeon was strong and the night was so long. Still the heart sings its anthem of cheer. Remember the peace of the sweet olden days; God graciously waits to embrace. I will kneel at the cross, counting all things but loss. For the gain of his glorious grace. Chorus Remember the Savior, who died to redeem you. Remember his sorrow, remember his love; If you only will trust him, he will never leave you Until he hath brought you to heaven above. —Rev. Lester C. Randolph.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches was held with the Milton church, April 27-28. The sessions began on Friday evening with a very good program given by the Milton choir. The sermon was preached by Rev. C. B. Loofbourrow, the delegate from the northern Wisconsin and Minnesota churches. Pastor Hill conducted the service among the people of the quarterly meeting, and to express our regret at his leaving. A committee to investigate the question of summer camps was appointed.

Following the business meeting, Miss Mabel Maxson gave an illustrated lecture on “The Madonnas.” She was assisted by Professor Carroll Oakley, who had charge of the slides.

RACHEL A. COON, Secretary.

THE SABBATH RECORDER

E. E. Sutton. There was a large attendance at this service, and dinner was served to over three hundred people at noon, in the church basement.

At 2 p.m. Mrs. J. F. Randolph presented at a missionary program. Organ music by Mrs. Robert Randolph opened the program. Mrs. E. E. Sutton conducted a responsive reading and offered prayer. A ladies’ quartet, Mrs. E. F. Todd, Bernice Todd, Mrs. Inglis, and Rachel Coon —sang a missionary hymn. Mrs. E. E. Sutton then gave an interesting account of their visits to the home Sabbath keepers during the trip which she and Mr. Sutton had recently taken. Mrs. J. W. Crofoot read parts from a report on “Home Life in China.”

For the gain of his glorious grace.

Remember the peace of the sweet olden days; Remember the guidance you had; Remember the peace you had; God graciously waits to embrace. For the gain of his glorious grace.

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MISSIONS

THE DECISIVE HOUR

The next few days will settle momentous questions with Seventh Day Baptists.

THE DECISIONS

The fiscal year of the General Conference and the boards closes with the month of June. Two years ago most of the boards pared their budgets—one-third, greatly crippling the work. During the past year, Thurstons have fallen far below the appropriations made by the General Conference; but the boards have struggled along, curtailling every expense possible, and in some cases cutting out necessary items. They have done this so they might balance their budgets, thinking that if the budgets could be balanced the first of July, they might plan the work for a new year without further restriction.

THE WORK NEXT YEAR

If the boards (particularly the Missionary Board) fail to balance their budgets, further drastic, restriction must come. And where shall the cuts be made? Shall we call home other workers from China? Shall we abandon the work in Jamaica, as we have in South America? Shall help for the work in Holland cease? Shall we withdraw all encouragement from the work in Germany where in eighteen months Elder Comrad has organized twelve churches, and has added three thousand dollars and aid given small churches in the home field, whose pastors are already on a starvation basis? The next few days will settle whether some of these cruel things must be done, for boards cannot make brick without straw.

THERE IS MUCH TO ENCOURAGE

We must not falter in this decisive hour. Especially in the field of missions there never were brighter prospects if Seventh Day Baptists will rise to the occasion. There is much that can be done and encouragement to encourage. New fields are opening up; new churches are being organized; notwithstanding terrific cuts, the work has been maintained throughout the year in a creditable manner; the permanent funds of the Missionary Board are bringing good income with very little deduction, and, somewhere in the neighborhood of $25,000 interest is earned on the permanent funds during the year; peace and good will reign throughout the denomination; and the Holy Spirit is on our side, ready to use us to do great things if we will let him.

DOING WHAT WE CAN

Treasurer Karl G. Stillman pointed out the other day, that there are three classes: (1) There are those who have given in the past but are not able to do anything now, being stinted in the very necessities of life. (2) There are those who might do but have become discouraged and have sought the spirit of depression, and settled down to doing very little or nothing. (3) There are a few who are giving as much or more than ever before. In one of our churches, Mr. Stillman said, one unknown person was often putting into the offering for the United Budget $25 a week and once, at least, $100. This is a decisive hour. We must not be discouraged. We must do what we can, and try, more than ever if possible. We must hold the ground we have, and if we do we can soon begin to build up again.

LETTER FROM DOCTOR PALMBROG

DEAR SECRETARY BURDICK:

I have a feeling “in my bone” that it is time for me to write to the Recorder again. We have no “pusher” now, so we are not very much as usual. I wish all our people at home could get a look at our China work. Perhaps when television becomes an accomplished thing, all can see us, perhaps the “mealtimes”.

Today is Easter—and April fool’s day. We observed Easter here during the service yesterday, as usual, with a little flower service to take the place, in single measure, of ancestral worship. Almost every church member present went up and put a few sprays of flowers on the table, making some appropriate remark.

Today, when I went to dinner with Doctor Green, we were eating a Chinese dinner, as Wen-zen and a schoolmate of hers are here for a holiday. It was fine, and certainly did not look nor make us feel as if we were suffering for food!

I got my mail as usual and in it was a letter containing $380, supposed to be from the Missionary Board, but came to count it, I found it was a loan for the work in Japan and the girls on a vacation to think up things. The nurses have got quite into the spirit of April fool’s
day and have been having a great deal of fun. They call it ‘lying day.

My own work is certainly feeling the depression, and I have little work on hand right now, and as it is the Taing-ming (clear light) festival, when they worship ancestors and spirits, and sometimes where the spirits leave, I have given them a week’s holiday. Our schools, as well as others, have such. This is the first day, and this letter the first ever written in February, but did not go away except for twelve days in February and then only to Shanghai to board with a friend who has a thoroughly heated house. During last summer we were busy all the time, but I have some doubt about this being the case this year. Last year I was able to take three months’ salary out of the industrial account. Mainly in January, February, and March salary out of this year, but during the last four months we have barely held our own, and the balance is so low I am afraid I can take no more out of it. So I hope the $375 for the rest of the year may come from America.

I would like to say to my friends at home that I have not only any credit left or a job to do, but I have none. I will appreciate orders. But they must come from or through people I know.

The school work is flourishing. The changes contemplated in Miss Shaw’s letter in the RECORDER of March fifth, have been made, giving much pleasure and convenience to all. Doctor Crandall has so much to do and so many responsibilities to carry. Just now she is standing it pretty well, but even with a good superintendant. As we Chinese, so doctor to help her, it is too hard. Doctor Thongsate is at home long to ring, and people here are hoping for him to come. TheChinese often ask if he is coming here. He is not, and I see the change. Of course it is a great task to undertake the sending and maintenance of a family, when the treasury is so depleted, but I wonder if we all pray and work for it, can it not be done?

Since writing the above, we have had a mission meeting at the West home, and it has been a real inspiration to me as I have heard of the working of the Holy-Spirit in the hearts of some of these schools and their good influence on the students. It seems to me that never before has the whole work been so worth while. I pray for greater consecration in myself and greater results for the glory of the Lord Jesus.

Your sister in Christ,

Rosa W. PALMBOUR

Liuho, Ku,

China

April 1, 1934.

REPORT OF MISSIONARY COMMITTEE, WESTERN ASSOCIATION

The report of the Missionary Committee, given at the recent session of the Western Association, though brief, was significant. The committee has always done faithful work and the past year was no exception. Two things particularly marked. In the first place, the committee has endeavored to assist as far as possible the pastorless churches. In the second place, the committee has not stopped with aiding churches. It, of course, has looked after the Sabbath keepers that are in the churches that are too depleted to keep up regular meetings. The report is as follows:

Your committee would report that it has tried to keep in touch with the interests of the entire Association, though brief, seemed wise. The committee has also worked to keep Sabbath services. But in each case some of the members of the committee have called upon these people and have thus shown an interest in their welfare. Up until the coming of their pastor to the Hebron churches, Rev. Clifford Bebee has assisted these churches in Bible school work and at times conducted church services.

While there have been as many services conducted, the committee has done more visiting and more individual work than in previous years.

Respectfully submitted,

A Clyde, Ethel,
Clifford Bebee,
Mark Sanborn.

Alfred Stanton, N.Y.,
June 3, 1934.

MONTHLY STATEMENT

May 1, 1934, to June 1, 1934

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

GENERAL FUND

First Hebrew Sabbath school ........................................  3.27
Second Hebrew Sabbath school .....................................  2.35
Macon Branch Sunday school ......................................  2.18
 
Total Sabbath school ...............................................  7.80
T. Ferguson Marshall .............................................  7.50
Permanent Fund income ............................................ 31.69

A CONFERENCE ADDRESS

BY REV. EDWIN SHAW, D. D.

RETHINKING, RECONSTRUCTING, RECOVERY

When Doctor Bond, the Conference presiding, invited me to take a place on the program, he wrote that he wanted something to stimulate our thought and strengthen our faith in the way he meant it as such. I do not know, but this was to me a tremendous challenge, and I mean just that — tremendous, a gigantic, terrifying task — and I hesitated and procrastinated and replied that I could do nothing about it so often it happens that which stimulates thinking has a tendency to weaken the faith. I have been, and since I felt that I had no real message particularly for the Seventh Day Baptist denomination, I had better decline to accept his kind invitation; but if he could get me into it, I guess for me I have to consider the matter, I would then make a decision and let him know.

A CONFERENCE ADDRESS

BY REV. EDWIN SHAW, D. D.

I should have declined, I have realized this again and again, and I realize it now. But as you may perhaps have noticed, I have not been active for several years, and have sort of dropped out of active participation in denominational matters as such, since I gave up the secretarship, and apprehensive that if I declined it might be taken as indication that I was peered at something and was “walking in my tent”; and if any of you have always hesitated to retire when faced with a challenge, and because it would seem almost discourteous to decline such a really distinct honor as the invitation involved, I finally wrote to Doctor Bond accepting the place. This is in no sense an apology for being here, or an alibi. It is not meant for an explanation, even. It is merely a task — and a task for me, myself and what I have prepared to present.

If by faith is meant beliefs, a body of beliefs, a creed, views and opinions intelligently held, if that is what is meant by faith, a body of beliefs, then almost invariably, thinking, real thinking, will weaken one’s faith. Thinking, real thinking, is usually upsetting to that kind of faith, if sort of just has to be, or else the person becomes, no one knows, no one knows, what he means. So I think that I shall do better to be careful about doing any real thinking. If, when we say the religion of my mother is good and true, we mean that the intellectual beliefs which our fathers held, then we better be careful about doing any real thinking. If, when we say the religion of my mother is good and true, we mean that the intellectual beliefs connected with her religion, then we better be careful about doing any real thinking in the realm of faith and religion, for thinking will very likely be upsetting. But if we mean by faith the attitude of trust and confidence that resulted in courage and patience and devotion and love and loyalty — then we need not be afraid of doing any real thinking and usings of beliefs which may result from real thinking, for that kind of faith does not depend upon the character and what is believed; does not depend upon one’s intellectual views. When Jesus said to the woman, “Thy faith hath saved thee, go in peace.” He did not mean the woman’s views of his nature, whether or not he was a deity, whether or not he was the son of God, or whether he was a human father; whether or not her salvation depended upon any particular view of his sacrificial death; it did
WHAT I AM CONSTANTLY STRIVING TO DO

... in my classes, trying to do this, of course, in part by appealing to an attitude of trust and confidence, and the necessity for rethinking; of trust and confidence in him, an attitude of assurance, a dependence and reliance upon him, a total, logical, interrelationship between thinking and this kind of faith.

Now I hope I shall not be misunderstood. Do not get the notion that I think that the other meaning of faith, that is one's intellectual views and beliefs are unimportant; not at all, they are very important and they are often is to unsettle what may, of course, but which also may. faith, and doubts and questionings will arise in one's faith. And as an introduction, to the topic as it should like to think that whatever your occupation may be, and however your hours are crowded with affairs, do not fail to secure at least a few minutes every day for refreshment of your inner life in communion with the Holy Spirit.

What do you think? What happened yesterday? Whatever your occupation may be, and however your hours are crowded with affairs, do not fail to secure at least a few minutes every day for refreshment of your inner life in communion with the Holy Spirit.

The Woman's Board met in the home of Mrs. Okey W. Davis Sunday, June 10, 2 p.m., the president in the chair. Eight members present: Mrs. Geo. B. Shaw, Mrs. O. H. Trainer, Mrs. S. O. Bond, Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. Okey W. Davis, Mrs. H. D. Bond, Mrs. Kenneth V. Hulin. Mrs. Shaw read the ninth chapter of Ecclesiastes and prayers were offered by members present. Minutes for May 13 were read. The treasurer made the following report which was recorded.

Frances E. Davis (Mrs. Okey W.)

In account with The Woman's Executive Board of the Seventh Day Baptist General Conference

Receipts
Balance May 13, 1934: Impounded in bank 10.00

H. L. Crandall: Denominational Budget 30.72

Mrs. H. D. Hargis, photographic work 7.02

Verona Ladies' Aid, $10 of which is designated for the Mission Society 27.02

Available funds: 20.00

Total 27.02

$117.55

Disbursements

MRS. H. D. Hargis, photographic work 10.00

N. O. Moore, photographic work 5.00

Impounded in bank 9.83

Available funds 92.88

Total 102.55

$117.55

Salem, W. Va.

June 10, 1934.
of the Budget Committee the Riverside and Los Angeles churches have released the pastor for the additional time necessary for the trip. They have secured, with Mr. West and Duane Hurley, are going to Jamaica this summer on their own expense on a special mission. One of the big handicaps to our work on the island is the false report spread by members of another denomination that Seventh Day Baptists amount to nothing; that they have no strong churches; that they have no schools; that they have no conventions. Mr. Moore has secured slides from pictures of several of our churches, our schools, the denominational building, and other points of interest, which he plans to show, along with lantern slides of the old religious masterpieces, on a tour of the island. But they plan to visit Fazina on the way, so that without additional expense they can stop at several of our southern churches on the trip.

It is not intended that special appeals for money shall be the object of the trip. It is hoped that such a visitation immediately before Conference may provide such information of the state of the churches, both financial and spiritual, as will aid the Conference. The Budget Committee in general is responsible for all money coming in during the year.

The plan has the cordial approval of the Conference president and other denomination leaders who have considered it, as well as assurance of hearty cooperation by most of the pastors from whom the Budget Committee had an opportunity to speak.

Because of this other method of contact with the churches, there will be no other issue of the "Budgeteer" during the remainder of the year.

A NOTICE

WANTED—Names and addresses of all Sunday-school Pentecostal people you know. Please send to Frank Jeffers, 726 Grand Ave., Racine, Wis.

WANTED


YOUNG PEOPLE'S WORK

IT IS TO THINK

"We may disagree, but it is not necessary to be disagreeable,"—words of a Roman Catholic. (See below.)

BROTHERHOOD DAY IN LANSING, MICH.

Place: Plymouth Congregational Church, Lansing, Mich.

Time: April 29, 1934.

Speakers: A rabbi, a Roman Catholic layman, and a Protestant minister.

Audience: Mostly Protestant, perhaps some Catholics and a few Jews.

The Roman Catholic spoke somewhat after this fashion:

Brotherhood Day was started to the suggestion of a Catholic priest in Denver, and has been endorsed by prominent Catholics throughout the land. We do not want anything to happen in this land such as happened in Germany a few years ago. We have more points in agreement than in disagreement. Our world shall be a dull place if we agreed in everything; while there will always be disagreements, it is not necessary to be disagreeable.

If we would work together, we would understand each other better.

St. Paul gives us the foundations of brotherhood in 1 Corinthians 13. The teaching of brotherhood was taught, not only by Paul but by Christ; he urged us to keep the commandments.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself. This do and thou shalt live.

There are several reasons why we should be brotherly:

1. God commands it.

2. Reason and common sense prove it a necessity.

3. Love of country demands it. United we stand.

After an illustration, he said these words: "We will have real brotherhood when the Jews and the Roman Catholics unite and give a party in a Masonic Temple for the colored people." In closing he read the poem, "To know all is to forgive all."

The Rabbi:

A legend is given that the Jews of old were very happy after their deliverance through the Red Sea; a song was being sung that justice had won, the oppressors were being drowned in the Red Sea. God rebuked them; these were the words of a rabbi and you no longer dared to sing songs of praise. Micah had his vision of goodwill on earth. Jews are pledged to make the world safe for all religion. Judaism, Islam, Christianity, it does not try to make converts, for that means there is not salvation outside of your belief. The Jews believe that the righteous of all nations have a part in the next world.

America is often spoken of as the "melting pot." The real America has not yet arrived. What if we were all alike? It is better that we visit Fazina on the way, so that without additional expense they can stop at several of our southern churches on the trip.

The Protestant minister:

"Have we not all one Father?"

A newspaper clipping says, "The Catholic, Jewish, and Protestant are all regarded as fighting for energy fighting each other when the tide of unbelief arises to engulf them all." The tribal God idea is passe. The great Creative Spirit is not Jewish, is not bound by color or race. He is greater than the English God, the Mohammedan Allah, the Jewish Jehovah; he cannot be confined.

The words, "Our Father," acceptently define him. Those are the last words of the Old Testament and the first of the New. "When thou prayest, say 'Our Father'; the three groups can stand square on that. If we admit that there is one Creative God Spirit, a divine Father, then the corollary must follow that human brotherhood is logical and necessary. We are all in one family. We all are without distinction of opinion. We believe in the Fatherhood of God—then the brotherhood of man must be brought about.

Each soul is to be loyal to his own group, but this does not involve antagonism toward other groups. There must be mutual understanding built on knowledge. "Have we not all one Father?"

There are many trials before we are perfect.

-Prayer.

THE SABBATH RECORDER

REPORT OF THE COMMITTEE ON EDUCATION

Your committee would like to call attention to the fact that we are living in one of the world's most progressive days, a day when out of the ruins of an outworn civilization we are building a new civilization. There is much stress on humanism, cross-currents, conflicting theories, and philosophies of life. Therefore the times call for clear thinking, high-mindedness, and with a sincere effort.

Your committee also wishes to emphasize the fact that there is an essential relation between our social, economic, and political life and vital religion. There can be no permanent recovery in our national life without adherence to the high principles of our Christian religion. Every program must not seek alone material prosperity, but endeavoring values of pure religion.

To this end your committee desires to commend:

1. That every effort be made in the homes of our people to build into the lives of our boys and girls those convictions which so vitally affect right conduct.

2. That our pastors and churches re-emphasize the importance of efficient religious instruction in all branches of our church program—pulpit, Sabbath school, Endeavor society, Vacation Religious Day School—and that all encouragement be given teachers, young and old, to improve their methods. We have seen in leadership training schools for better preparation for those interested in this work. Without a high degree of knowledge in religious education must not lag behind those who are seeking other active and educational.

3. We would commend our colleges for their advanced steps in providing religious instruction for all students who see in the realm of morals and religion an essential part of their education, and for otherwise supervising and directing the religious life of the students in our campuses. Every effort to exalt the moral and religious values of religion we heartily approve.

We commend to our young people the teaching that no life is complete until it is rounded and rounded out which does not include an intense and practical knowledge of the principles of the Christian religion.

We more recommend that our young people avail themselves of every opportunity to prepare themselves to meet with precision and efficiency the demands of these exciting days. A mechanized age has thrust upon us an unprecedented demand for leisure time and the necessity of making of this a useful part of our lives. The satisfactory adjustments of life in the next quarter century will not be found by the wise who think in a worldly, hedonistic, selfish, coarse, sanely, and constructively in terms of
human welfare, and not in terms of economic gain. Human society and the annals of the world must be exalted, because it is an enduring civilization.

Respectfully submitted,
EDGAR D. VAN HORN.

CHILDREN’S PAGE
LIKE CHRIST IN SERVING
JOHN 13: 1, 4, 5
Junior Christian Endeavor Topic for Sabbath
1904
HOW TOM USED HIS VOICE FOR GOD
Not long ago the superintendent of a junior society asked Tom if he would offer prayer at the next meeting of the church. But he had never prayed aloud before people; he was sure the boys would tease him about it afterward. But he was ashamed to tell the superintendent that he would not do it, so he gave his promise and then worried about it off and on.

When the day of the meeting came he woke up, but in his heart.

When the day of the meeting came he woke up, but in his heart.

I am writing this letter for a certain reason. I want to thank you for the friend you helped me become. When I first came here I had given up praying and I thought that the Lord would not hear me. I read the letter, however, and still thought I had somebody else’s mail. I read it more slowly the second time, and nearly fell flat. I stood up not upon the order of writing an answer, you see, but because I thought I might need more time writing to Ruthie in Farina than on anything else. I wish you could know her. She’s a peach.

Last summer it was my good fortune to make the trip to Milton to the Seventh Day Baptist Conference. When I was sure I could go, I studied the map of Illinois to see if there was any chance of picking up Ruthy on the way. There was, and we did. We spent a grand and glorious week in Milton together. I must confess, though, that we spent more time in Clear Lake than in the gymnasium at meetings.

I hope many other readers and writers to the Children’s Page have found friends. If they haven’t, I hope they will start writing the minute the next issue comes out. Who knows, but somebody may find a friend whose parents are members of his parents. (That’s rather a lame sentence.) One of my sisters had just that experience and didn’t realize it until she had exchanged two or three letters with her friend.

I thank you again for the friend you’ve given me. Sincerely yours,
HARRIET LOUISE SAUNDERS.

Alfred, N. Y.
May 21, 1934.

P. S.—I am enclosing Ruth’s letter, also.
We want our letters to “come out” together, if possible.

DEAR HARRIET:
Indeed, I do remember your letter, but I didn’t call it silly by any means. I thoroughly enjoyed it, and I have often wondered what became of “Ichabod.” And I have wondered, too, why you stopped writing. It rather amuses me when you speak of “many years ago,” for to me it seems a very short time. You see the older we get the faster the time seems to pass. I can remember when a year seemed almost never ending; now it seems to pass by almost before I know it.

It makes me very happy to know that I have helped you find such a congenial friend, and I congratulate you both.

I must not take up any more space for I surely want to have room for Ruth’s letter, and if possible, for others.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:
Although it was several years ago, I am wondering if you remember a letter from a “Green” girl, with a poem enclosed written by her. I was very proud to see my poem in the SABBATH RECORDER, especially when the teacher brought a copy and showed it to the rest of the pupils.

I am in high school now and in a few days I shall be seventeen years old.

Now to the most important part of my letter. Five years ago I saw a letter on the Children’s Page which interested me very much. I thought how very clever and original the writer must be and that she must have a very good sense of humor. The letter was signed Harriet Louise Saunders, Alfred, N. Y. I had immediately decided to write to her. I did write; she answered, and from that time we have been the best of friends.

Through all our letters we were always sure we could see each other. For four years we waited until last summer our wishes came true. Harriet, with her father and two sisters, motored to Farina and took me to Milton to attend the Seventh Day Baptist Conference. There I spent the most enjoyable week of my whole life.

I want to thank you for the most wonderful year you have helped me to find. I hope others may find friends through your Children’s Page.

Gratefully yours,
RUTH L. GREEN.

Farina, Ill.
May 20, 1934.
THE SABBATH RECORDER

HISTORICAL SOCIETY
BY CORLIS P. RANDOLPH

Steel shading has recently been installed in the fireproof vault, affording a much greater space for storage than heretofore, and making the contents more easy of access. Through the courtesy of Mr. John Bonham, of Shiloh, N. J., recently come into possession of the remaining grave-stone in the old Shrewsbury grave-yard. It was photographed some thirty years ago by the present writer. Illusions in his History of Seventh Day Baptists in West Virginia.

Mrs. A. A. Almy has written from the Navy Yard, Mare Island, California, offering material pertaining to the history of the Waterford, Conn., Church. We are always glad to have anything of this nature.

The old records of a considerable number of churches, both extant and extinct, have come to the Historical Society, and are safely put away in the fireproof vault. Among these, is the oldest record book in existence of the Mill Yard Church, of London. This continues to be the property of the church, and is deposited in Fireproof. The book proved none too long for personal prayer and meditation. Many felt this was the most impressive part of the program.

9:20 Bible study, general, Person of Christ, miracles, parables, etc., Mrs. Mand Davis of Denver.

9:55 Sabbath study, Rev. D. Burdett Coon. In more than one case this resulted in definite conclusions to stop work on the Sabbath. Pastor knows that they have stuck to it, too.

10:30 Intermission.

10:50 Chapel. Worship period with sermon from one of the pastors.

11:20 Bible study by books. Three days on the Book of Ruth, by Mrs. Friedemann, missionary to Czechoslovakia; and four days on Colossians, by Pastor H. H. Jones.

11:50 End of morning session.

Afternoon recreation, games, hikes, two peaks climbed, and a test.

7:00 Vesper service (planned and carried out entirely by the young people) on hill near lodge in full view of immense over high mountains, with colors on peaks all around.

8:00 Camp fire. Songs, games, and all sorts of fun. On Friday evenings and once or twice at closing of other evening prayers, testimony and testimony services that were very impressive.

To these items should be added the impromptu prayer groups that met in the boys' and girls' quarters after lights were out. Several important life decisions were made at these times.

THE SABBATH RECORDER

OUR PULPIT

THE IMPORTANCE OF SABBATH KEEPING
BY REV. RALPH H. COON
Pastor Boulder and Denver, Colo., Churches

In the fifty-eighth chapter of Isaiah the Lord leads His people through the voice of the prophet that they turn from their sins. To be sure, they have observed daily a form of worship and fasting, but they have worse duties to perform than to turn in from them. The messenger says plainly that it is not empty form the Lord desires, but real heart service to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free—to deal thy bread to the hungry and that thou bring the poor that are cast down.

Then parallel with this is placed another reason for the apparent lack of divine favor, the failure of the people to keep the Sabbath, "If thou turn away the foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; but shalt declare the praise of his name in the assembly.

Mrs. Frank Rogers, of California, has seen this, but has not spoken to America. today of these. The seventh commandment maintains the sanctity of the marriage relation, and the fifth the authority of the home. The fourth commandment emphasizes the sanctity of the Sabbath, together with the importance of both of these. Today the home is breaking down and many realize that crime and immorality are affecting our nation as a result. The Sabbath of God is nearly gone, and separation from God is the natural consequence.

In our individual thinking we could not conceive of God's will being a form of law or a command which would rather stave than earn a living in some occupation that involves immorality. I fear that the fourth commandment, on which rests the even more fundamental relation, that of man to Creator, is not held in as high esteem as the others.

Is not one law just as binding as the other? It is not, no matter what the reasoning, but it is just as necessary to our happiness.

We study the lives of reformers like Martin Luther, who have seen great truths that have been overlooked by mankind in general, but who are really needed to fill up man or his order. We admire them for standing out against the rest of their fellows and risking the world's ridicule. If wonder if we as Seventh Day Baptists, who believe in such a truth and that the world needs those from the Sabbath, failing to see how he needed it. It is evident that Sunday observance is not supplying this need. We believe it is because it is not consecrated time. Oh, what a need there is for Sabbath keeping Christians to sound the note of warning as Isaiah did in his day.

There is another striking parallel in God's Word. It will throw light on the importance of the Sabbath. This parallel was mentioned in a sermon by Rev. A. L. Davis, which appeared in the RECORDER for June 5, 1933. He calls our attention to two institutions that have their roots in the very beginning of the world. They are the home and the Church. The home teaches men how to live together. The Church teaches them how they can live with God. The home is based on the sanctity of the marriage relation as it was established in the Garden of Eden. The Church is based on the sanctity of the Sabbath which was followed by God at the creation. At the very heart of the decalogue we find these same things. The seventh commandment maintains the sanctity of the marriage relation, and the fifth the authority of the home. The fourth commandment emphasizes the sanctity of the Sabbath, together with the importance of both of these. Today the home is breaking down and many realize that crime and immorality are affecting our nation as a result. The Sabbath of God is nearly gone, and separation from God is the natural consequence.

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We study the lives of reformers like Martin Luther, who have seen great truths that have been overlooked by mankind in general, but who are really needed to fill up man or his order. We admire them for standing out against the rest of their fellows and risking the world's ridicule. If wonder if we as Seventh Day Baptists, who believe in such a truth and that the world needs those
who are willing to sacrifice themselves for the sake of the truth so important to mankind. We need men who are hot in political, social, and economic affairs to lead our land to the right basis for our relations with God in eternal things.

How can we members of Seventh Day Baptist churches throw our lives into this crusade for a much needed reform? Let me suggest four things we may do, two as members of groups in and out of our lives.

1. We must support the Tract Society, which is organized to direct and carry on Sabbath reform work. Most of all, it needs our prayers. When our united praying is behind a thing, God can use us and other means to accomplish his will as he could not do otherwise. Then we will be shown how we can give more of our means and of our time to make the crusade a success. I am convinced that when our people support the Tract Society in prayer, the means will be provided for the work and that new tracts will continue to be published, and old ones that have been found most effective will be put out in larger and larger quantities. Then also the Tract Society can use every possible means to keep this work before our minds and boost its promotion.

2. We must support the local church in its Sabbath work and, if need be, urge it to undertake more along this line. Let us thank God for the leadership of our denominational committee in this work, and pray that our churches may follow wholeheartedly.

3. The most important thing we must do as individuals is to keep the Sabbath in a way that shows that we realize its importance. This applies not only to the deacons and officers of the church and Sabbath school, but to every member. One member who has subscribed to the faith of the church, but is in any way lax in his observance of the holy Sabbath day, will do more harm to the cause than several loyal ones can do good. We must realize that when we take a stand that is a little peculiar we are watched more closely than ever. We older ones have a very grave responsibility in this matter toward the younger ones in our churches.

4. We must witness personally for the Sabbath truth. No matter how well we keep the Sabbath, if I act as though I were a little ashamed of being so peculiar, I doubt if my life is counting much toward advancing the Sabbath cause. We must let others know just why we keep the Sabbath and not be afraid to tell why, whenever the occasion arises. I think every loyal Sabbath crusader should at all times have Sabbath tracts available to give to those whom he meets and who might be interested. Sabbath literature should be spread broadcast among the people, but that which is on with a personal touch is much more effective.

Our Captain has issued the command to "go... teaching them to observe all things whatsoever I have commanded you." In the same connection he said, "Lo, I am with you always, even unto the end of the world." The command is clear. The task is wholeheartedly and unreservedly enlisted in the army of the King and that we avail ourselves of the ammunition that he gives us in His Word and in the "all power" which is ours through prayer and through prayer only.

DEMONINATIONAL "HOOK-UP"

WESTERLY, R. I.

In observance of Sabbath Rally Day, May 10, our program was held in the church, and was the usual manner of celebration. For the opening sentence the pastor quoted Isaiah 58: 13, 14. All recited the Ten Commandments in place of the responsive reading. Selections regarding the Sabbath, from both Old and New Testaments were read by the pastor. Instead of a sermon by the pastor, five lay members of the congregation gave short talks or papers. Miss Estelle Stillman based her inspiring talk on passages of Scripture. G. B. Uter was out of town, but he prepared a historical beginning with the time of Christ. This was read by LaVerne D. Langworthy. John H. Austin gave a paper on the earliest history and development of church building, and its value. Karl G. Stillman's paper was along the lines of our own missionary enterprise through the years and our opportunity and responsibility in the work. After the talks were over, the pastor began talking about the Personal Sabbath. Altogether these addresses were most inspiring and encouraging.

VERONA, N. Y.

The pastor was assisted in the personal visitation work by Rev. T. J. Van Horn of De Ruyter, a former pastor of this church. Pastor Davis carried out a similar work in Syracuse. An appropriate Mother's Day program was held on Thursday morning and a mothers-daughters' banquet in the evening with Mrs. A. L. Davis as toastmistress.

On Sunday night, June 3, Pastor Davis addressed the people of Verona. Recently a community supper was served in our church by the Seventh Day Baptists and the Lutheran. The proceeds, about $300, was to be used for the union Daily Vacation Bible School. The twenty-fifth anniversary of the organization of the Young People's Social Club by Dr. A. L. Davis was observed by a meeting held in the church the evening of June 9. An interesting program was given in honor of the occasion.

CORRESPONDENT.

LEONARDSVILLE, N. Y.

Another church night was enjoyed on the evening of June 2. Edna Coon brought a report of the work in Jamaica, and Pastor Burdick made use of copies of the "Budgeteers" to explain the situation with respect to the United Budget. An offering was taken for denominational work, amounting to more than $1000 dollars. We are looking eagerly forward to the coming of the Central Association.

CORRESPONDENT.

DE RUYTER, N. Y.

About forty men and boys enjoyed together the Father's Day at the church Sunday night, June 3. Raymond Burdick as toastmaster introduced the various interesting and inspiring numbers on the program. There was much special and appreciated music. Dr. Alva L. Davis of Verona, guest speaker, gave a fine lecture on "Building," impressing the thought that we as a church build ourselves and build our church. "It was a masterful and timely address which received a rising vote of thanks. Mr. Van Horn furnishing a quantity of "after dinner mints", which had to be heard instead of tasted. The chairman of the meeting called attention to the fact that this was the last of the men of the community, especially interested in the old Seventh Day Baptist Church, had come together for an informal and pleasant time.

Hope was expressed that such meetings may occur regularly.

-Adapted from "Gleaner."

RECOROER.

ALFRED STATION, N. Y.

There was a good attendance at the association during the week-end. Those from farther away, who stayed over nights included: Rev. and Mrs. Clifford Beebe and three children from Couderport; Rev. and Mrs. Wing of the Hebron churches; Miss Leah Stone from Shinglehouse; Mrs. Milford Candall from Independence; Dr. W. C. Burdick from Rhone Island was the guest speaker, and many other were inspired by several addresses. Rev. Harley Sutton will be moderator next year. About two hundred fifty enjoyed dinner together on Sabbath day.

-Alfred Sun.

INDEPENDENCE, N. Y.

We really are alittle是一款 "gospel thing." While the attendance at church and other services is smaller than it used to be, the interest in these things is very good.

The Ladies' Aid society takes the responsibility of the repairs on the parsonage and the parsonage. To raise the money for this, it serves supper at the parsonage house once a month. One division serves one supper, the next one in number washes the dishes, while the division which served the month before puts on a short program. In April, a male quartet from Utica was entertained with music. In May, division No. 4 put on a very clever original skit called "Exhibition Day at the District School." Plans are being perfected for the celebration of the church's one hundredth anniversary this coming August. The Ladies' Aid also celebrates its sixtieth birthday this year.

PRESS COMMITTEE, LADIES' AID.

SALEM, W. VA.

We are indebted to Randal Strother, student publicity man of the college for the following:

An open mind and a knowledge of the community in which you live are essentials for good citizenship, Dr. J. Nelson Norwood, president of Alfred University, Alfred, N. Y., told one hundred seniors of Salem College at the forty-sixth annual commencement exercises.

One must work hard, keep his mind refurbished with new information, keep a sense of humor, and never sit in the cymic seat, Doctor Norwood declared at his address on "A Historian Looks at the New Deal."
In the college department there were some sixty degrees conferred in Bachelor of Arts and Bachelor of Science; two of Bachelor of Arts in Applied Science; thirty-six in Normal School; three diplomas in voice; and one in violin.

President S. O. Bond presented his annual statement. Dean M. H. Van Horn, who died December 24. He declared that exclusive of summer school there had been four hundred thirteen students in residence attendance during the past year with the summer school additions bringing the total to seven hundred fifteen. Two major building improvements which he mentioned were the construction of the new gymnasium and the partial preparation of the George W. F. Randolph property for a music hall. With the exception of $275.33, the gymnasium is entirely paid for.

The largest amount of money ever received in bequests came in during the past year. A note of $5,000 given in an estate some years ago was paid in full; executors of two wills have paid $19,480.77, and there is a promise of another substantial sum.

ALFRED, N. Y.

Dr. J. Nelson Norwood, acting president since the death of Dr. Paul E. Tinsworth, has been appointed president of Alfred University. (The editor of the Sabbath Recorder wishes here to interject—Congratulations to Dr. Tinsworth and the trustees and the students and the friends and Alfred University on their wisdom in selecting this man and for their persuasive powers in getting him to accept the immense responsibility.)

Doctor Alfred E. Whitford has been appointed Dean of the college of liberal arts of Alfred University and Associate Professor Emmett H. Hildebrand of the Department of Industrial Arts has been promoted to the rank of Professor. (The Sabbath Recorder wishes to interject—Congratulations to the object of promotion, to Doctor Hildebrand and the Industrial Arts. Professor Burton B. Grindall of the Department of Economics has been granted leave of absence for the year 1934-35 to complete his residuary requirements for the Ph.D. degree. Vida S. Tinsworth has been appointed to succeed Mrs. Eva B. Middaugh as matron of the Beek. Miss Arts Place has resigned, as assistant curator of the State Historical Museum, where for many years she has done a great service for the university in arranging specimens and relics and in keeping the museum attractive and interesting.)

Mrs. B. F. Langworthy of Winnetka, Ill., has been elected president of the National Congress of Parents and Teachers. She will be remembered as a former student at Alfred. Mrs. Alfred B. Bower of the daughter of one of the late doctors of Alfred, was a brother of Dr. Ann Langworthy Waite of Ashaway, R. I.

Booth C. Davis, Edwin H. Lewis, and John Lapp were made honorary trustees at the recent meeting of the board of trustees. New trustees elected are J. Nelson Norwood, B. Colwell Davis, Jr., Plainfield, N. J.; and Robert M. Coon, New York City.

Dr. William L. Burdick of Ashaway, R. I., former pastor of the Seventh Day Baptist Church at Alfred, spent a week with his daughter, Mrs. Paul Saunders, and attend the association at Alfred Station. He was accompanied by Miss Ruth Kenyon, A. U. 33, also of Ashaway. On the way home they will stop at Shiloh, N. J., for the sessions of the Eastern Association.

Rev. and Mrs. E. Sutton of Milton Junction, Wis., were guests for a week of their son, Trevah Sutton, at Whitford House.

—Adapted from Alfred Sun.

BOULDER, COLO.

We are busy with plans for our Vacation Bible School (May we as Seventh Day Baptists never drop the word "our"...). We are also, with our camp, for the young people, which is a religious camp, and those who have attended in years gone by are looking forward to going again. If it were to be a camp for good time mostly, we would not feel justifi ed in spending the money at this time. Last year one of the promises our young people made to their pastor, Mr. E. C. Ritchie, was to spend two weeks of daily cottage prayer meeting, and great blessings resulted from the eight days of their stay. We loved them from the first and felt the Holy Spirit in their camp. Their Bible messages were inspiring; questions asked were answered by them from the Word with chapter and verse. The vow was begun to pray for the baptism of the Spirit; promises and backsliders were drawn in; people of other churches became interested, some were converted, some baptized, and received into the church. The evangelists have both schools and home, but the blessing remains. . . . Brother and Sister Surrigo have been free lance evangelists for the past two months. They have been able to work for and upbuild the churches of our denomination . . . . they make no condition of money, board, or room, but will go wherever they are needed when they can, trusting the Lord to provide. They do ask for co-operation in the way of careful preparation. The Lord surely makes them a blessing to every community. We are earnestly praying for help and guidance that when Brother and Sister Surrigo return we shall be ready to follow wherever the Master leads.

We were sorry that it seemed best for Pastor Hurley to resign and return home on account of illness, but the absence of a pastor brought us helpful services from Paul and Verla Giesler and Larue Scowell . . . .

CHIEAGO, ILL.

The Chicago Church carries on, though but few in number. There is a nice church property adapted to our people here that may be bought somewhat very reasonably. The official telephone of the Seventh Day Baptist Church is Buckingham 0269. Services every Sabbath at 2:15 p.m., followed by Sabbath school, Room 601 Capitol Building, Corner of State and Randolph Streets.

E. Luenberger, Acting pastor.

DODGE CENTER, MIMN.

There being felt a great need for a revival service at Dodge Center, and the work of Mr. and Mrs. G. H. Sturgis, members of the Winton, Iowa, Seventh Day Baptist Church being recommended by Lewis H. Sturgis, it was decided to have a revival service in the church. The Rev. and Mrs. E. C. Ritchie were sent to Winton for the purpose of bringing the people together in a brotherly spirit. The work was started on Thursday, May 26, with the Sunday evening prayer meeting and services the following day.

The object of the project is to complete a play-ground for the community with the following: volley ball, a double tennis court, croquet, horse-shoe pitching, with swings, slides, etc., for the smaller children. The Seventh Day Baptist Church is furnishing the ground and the pastor of that church is working with the above named committee for the completion of play-ground.

This project has grown out of our regular community meetings in charge of Miss Edna Bottoms.

—Ritchie County Standard.

MARRIAGES

CROOP-CROOP.—Paul B. Croop, son of Mr. and Mrs. Floyd Croop, of Leonardville, and Florence M. Croop, daughter of Mr. and Mrs. Oliver Croop, of Salem. They were married June 1 at Salem by Rev. Wesley Smith, of the First Baptist Church of that city.

HARRIS-DAVIS.—At the home of the bride's father, New York, N. Y., on Friday, June 16, 1933, by the bride's pastor, Rev. Geo. B. Conklin, of the New York Avenue Baptist Church, Mrs. Robert Harris and Shiloh, N. J., Anita Gene Davis, of Salem.
OBITUARY

BURDICK.—Elwood Herbert Burdick was born in Alfred, October 10, 1888, and died at his home in Waverly, N. Y., May 22, 1934. He was the son of Truman G. and Emma Collins Burdick.

In early life he united with the First Alfred Church. In all his life he was faithful to his Christian belief, living his Christianity through kindly deeds.

He is survived by his wife, two daughters, father and mother, and two brothers. Funeral services were held at his home in Waverly, conducted by Rev. Thomas Tighe. On Sabbath morning he was brought to the home of his parents where prayer was offered, and funeral services were conducted by his pastor from the First Alfred church. Burial was in the Alfred Rural Cemetery.

A. C. E.

CRANDALL.—Charles Orlando Crandall, son of Nicholas Vincent and Nancy Davis Crandall, died at the home of his nephew, George Crandall, near Rockville, R. I., May 1, 1934, in his 79th year.

Mr. Crandall united with the Rockville Church by letter from the Second Hopkinton Church, June 22, 1907. On October 23, 1909, he and Harold R. Crandall were ordained deacons of the Rockville Church.

He is survived by two nieces, Mrs. Lena Starr of Millbrook, N. Y., and Mrs. Minnie C. Kenvon of Hopkinton, R. I.; two nephews, Dr. Alfred A. Burdick of Baltimore, Md., and George V. Crandall of Rockville.

The funeral was held at the Avery Funeral Home in Hope Valley, May 4, 1934, conducted by his pastor, Rev. Willard D. Burdick, with burial at Rockville.

W. D. B.

GARDINER.—Charles Robertson Gardiner was born at Nile, N. Y., March 1, 1860, and died at Alfred May 17, 1934.

He was the son of Floretta and David C. Gardiner, and was one of seven children.

In early life he was baptized and united with the Nile Seventh Day Baptist Church. In 1898, he was ordained deacon. In 1904, he moved to Alfred where he transferred his membership and was also made a deacon.

Deacon Gardiner was all that the word Christian implies. No one can have the universal respect of his church and community to a greater degree than did Deacon Gardiner. He was one of God's elect.

He is survived by his wife; three children; a sister, Mrs. W. H. Rogers; a brother, Dr. T. L. Gardiner; and a number of grandchildren.

Funeral services were conducted by his pastor and he was laid to rest in the Alfred Rural Cemetery.

A. C. E.

GATES.—Mrs. Elsie Poole Gates, of Richford, N. Y., died June 3, 1934, at the Courtland County Hospital. The daughter of Benjamin and Ann H. York, Mrs. Gates was born May 24, 1874, at Cuyler.

She was married December 29, 1889, to Everett Poole, and after his death she married, October 31, 1926, G. Fred Gates, of Richford, where they made their home. She was a member of the DeRuyter Seventh Day Baptist Church.

Besides her husband she is survived by two daughters, one son, and two grandsons, one sister, one brother, and two stepsons.

Services at DeRuyter, conducted by Rev. H. L. Polan, of Brookfield, and her pastor, Rev. T. J. Van Horn. Burial was in DeRuyter cemetery.

H. L. P.

HUMMEL.—Mrs. Anna, eldest daughter of William and Mary McPherson, was born at Shiloh, N. J., June 1, 1846, and died at Shiloh, Jun 20, 1934.

In childhood she united with the Shiloh Seventh Day Baptist Church. Later she took her letter but never joined elsewhere. She was married to Frank B. Hummel at Marlboro, N. J., December 29, 1870. To this union five children were born, of whom three are still living. Mr. Hummel died in 1903. She also leaves besides three children, four sisters.

The funeral, conducted by Rev. Herbert L. Cottrell, was held in the Marlboro Seventh Day Baptist church and burial was in the Marlboro cemetery.

H. L. C.

MAXSON.—Dr. Sands C., son of John C. and Harriet A. Rogers Maxson, was born at Preston, N. Y., August 6, 1848, and died at Utica, N. Y., May 13, 1934.

He was graduated from New York University with the degree of M.D. in 1871. He practiced medicine at Leonardsville, for fourteen years, then moved to Utica, specializing in eye and ear practice. He became well known in his profession and for his work in connection with the hospitals of the city. He was a member of many medical societies and attended international conventions in Scotland and Holland.

On January 15, 1876, he joined the First Brookfield Seventh Day Baptist Church, of which he remained a faithful member until his death. He was a man of prayer and of great faith, actively interested in temperance, the denomination (its Conference president in 1900), and in many other good causes.

In 1872, he married Fannie E. Munger of Oxford, who survives. Of three daughters one only is living, Mrs. Charles W. Clark, of Schenectady. Doctor Maxson died following an operation in St. Luke's Hospital. The funeral was held in the Tabernacle Baptist church in Utica, May 15, in charge of the pastor, Rev. John Snape, D.D.

P. S. B.