On November 5, 1893, he was married to Grace LaVerne Creamer of Parsons, "Mike," as his friends called him, spent his entire life in this community. He was a member of the Nortonville Seventh Day Baptist Church. He was a diligent worker and a devoted husband and father.

He was one of a family of fifteen children, seven of whom are dead. Besides his wife and a six-year-old son, there survive him two sisters and five brothers: Miss Yola Bakock, and Mrs. Madie Coppen, Phil, Herman, and Glenen of Nortonville, Clarence of North Lump; and Francis of Table Rock, Neb.

BARNHART—Luella Boss Barnhart, second daughter of Albert and Emily Clarke Barnhart, was born in Harmony township August 28, 1864, and died at her late home in Milton, January 13, 1934. Surviving her are one sister, Mrs. George Saunders of Milton, four nephews, and three nieces.

Luella Barnhart attended Milton College for two years, and, after two years of teaching, trained for nursing in Chicago and practiced in the vicinity of Milton for several years. She was married to Louis Boss on March 4, 1900, who died December 25, 1917. She was a member of the Seventh Day Baptist Church, the Rebekah Lodge, and the Women's Relief Corps. Funeral services were held Monday, January 15, with interment in Milton cemetery.

BOLTON—Ethe, Olive Clarke, was born in the town of Plainfield, N. Y., and died in the Mary Imogene Bassett Hospital at Cooperstown, Friday, December 29, 1933.

She was the daughter of Wallace and Helen (Guilford) Clarke. She was educated in the Levardsville school and joined the First Brookfield Seventh Day Baptist Church June 22, 1859. On December 14, 1865, she was married to Thomas Bolton of South Edmeston. In recent years they have resided at South Edmeston, but in her earlier years she was a woman of fine Christian experience, and much loved and respected by those who knew her. She left her husband, her daughter, and three sisters.

The funeral was held in the church of Suyler Lake, and was conducted by Rev. Herbert M. Pease, pastor of the First Baptist Church at Cooperstown, a friend of the family. Interment was in the local cemetery.

BOWOZ—Mary, Clark Brown, was born May 17, 1848, and died December 9, 1933, at Irwinville, Ga.

(Extended notice elsewhere in this issue.)

DAVIS—Louise Belle Davis, daughter of Carr and Sina Ann Bailey, was born in Salem, Wis., May 22, 1864, and died at Copen, Wis., June 26, 1933.

She was married to Waitman T. Davis, February 1, 1883. Of their five children, three are living—Minnie Gay, Relly Harrison, and Casto Dale. Besides these he has two grandchildren and thirteen grandchildren and other relatives and friends.

Sister Davis accepted Christ early in life and when the Copen Seventh Day Baptist Church was organized, she and her husband became members of that body. She was united with the Baptist Church, but continued to attend the Sabbath, to which she was ever loyal.

Funeral services were conducted by Rev. J. H. McLaughlin, pastor of the local Baptist Church, and interment was in the Copen cemetery.

MAXSON—Horace Gordon Maxson, one of twelve children of Varnum and Luna Maxson, was born July 9, 1856, in Maine, Settled in Michigan in 1886, and married Fannie Fuller on September 23, 1886. They have lived in Milton since except for two years spent in Boulder.

Funeral services, at the home of his son, were conducted by Pastor E. H. Forslund and Rev. J. W. Varnum and interment was in the Copen cemetery.

VARS—Alexander W., son of Nathan and Elizabeth Wilson Vars, was born at Dunellen, N. J., February 24, 1873, and died at his home in Richfield, N. J., January 14, 1934.

(Extended notice elsewhere in this issue.)

WILLIAMS—N. Wardner, son of the late Rev. Thomas R. Williams, died suddenly at his home in Pueblo, Colo., January 2, 1934.

Mr. Williams—a direct descendant of Roger Williams—was born at Athlon, Wis., September 30, 1857, and spent his early boyhood there and at Wexterly, R. I., later living at Alfred, N. Y., where he was graduated in the receiving degree, A. B., M. A., The degree of Doctor of Philosophy was conferred upon him by Milton College and that of Doctor of Music by the University of Chicago. His life was spent in music and music circles, and he was prominent in civic, music, patriotic, and business circles, holding many important positions.

He was president of the Seventh Day Baptist Conference in Boulder.

Surviving him are his wife, Mrs. Bertha B. Williams; his children, Mrs. Chas. T. Crockett, a brother, Alfred Williams; two granddaughters and three nieces.

TAKEN FROM PUEBLO PAPER.
what they need and a good deal of what they want. New cars are evident everywhere, not as always, by any means, cheap cars—good clothes, good food, entertainment. The general psychology of the times tends to make science lowering pastors’ salaries and denominational support. Too often, as part of this sort of thinking, local folks say, “We must support our church; we cannot do that and support the Denominational Budget.” The result, however, is likely to be withdrawal from denominational support with no increase in pastors’ salaries. The history of church finance shows that increased and more adequate support of local work reacts in larger and more appropriate; on the Master’s work larger and wider work. Study of our church history will show that decline in wider denominational interests results in decline and decay of the local church. The individual, the church, or the denomination which looks in only upon itself and is interested only with its own is looking into a bottomless pit and will soon pass out of the picture.

Our Great Man Driving through the streets of Utica, Pastor Polan’s Luna exclaimed about the beauty of the American flags on the streets. This should be fought, he said in all their richness and purity of color. It was Lincoln’s Birthday and the national emblem was unfurled in many a home and business place, as it was in the business place, and our church, pastor, and evangelists. They realize our difficulties but recognize our obligations. They are convinced that the church, as a local church, has the strength to stand and move in the power of him who commissioned us. They believe Seventh Day Baptists have a mission. Though the church is dark, they see the stars. They believe we must cease to be apathetic and sound an advance, unafraid. They urge an aggressive educational program.

Adventures in Brotherhood While one of New York’s most widely circulated dailies sent a correspondent to Washington, movies, and tributes to a departed city boss, it was scanned in vain for some recognition of one of the most significant events of the day. The matter of reference was the meeting of some hundreds of people in the ballroom of the Hotel Pennsylvania under the auspices of the National Council of Jewish Women. "An American Adventure" headed the modest program placed in the hands of those attending. Three religious leaders were back from a nine thousand mile trip—mostly by plane—among American cities. Thirty-eight had been visited and in them conferences and meetings conducted by these adventurers of faith.

For nine months this unprecedented tour, just begun, will continue, it is reported, a man of a Catholic priest, "Father" John E. Elliot Ross of Charlottesville, Va.; Rabbi Morris S. Lazaron, Baltimore; and Rev. Everett R. Clinch, New York. In round tables and mass meetings, in public and parochial schools, colleges and universities they have advocated justice, unity, and under-
THE SABBATH RECORDER

FROM THE COMMITTEE ON RELIGIOUS LIFE
PERSONAL VISITATION CAMPAIGN

Your Committee on Religious Life recommends that a personal visitation campaign, denomination-wide, be inaugurated by the churches in the West. The suggested program shall:

(a) To win men to Christ.
(b) To win back to the Sabbath those who have left it, or have grown indifferent to it.
(c) To create a deeper spirit of loyalty to the Sabbath, and a greater interest in all our denominational work.

As an aid to such a campaign, the committee makes the following suggestions:

1. As to Time.
   (a) The committee suggests that the campaign be carried out during the months of May, June, and July; and that each church be prepared to release its pastor when he is called upon for assistance.

2. As to Methods.
   (a) The committee suggests that the work be organized and directed by the executive committee of the association and that each church in which the association has such a campaign, assisted by one or more pastors from other churches.
   (b) Churches having nonresident members, or those who once were members, living near, or within reasonable distance of another church, should send the names of all such with their addresses to the pastor or clerk of that church, so that none may be overlooked.
   (c) The local church should carefully organize for the campaign. It should secure the services of lay workers as seem needful to assist, and arrange for such meetings as may seem desirable. Persons who are too far removed to be interviewed should be written to.

3. As to Expense.
   (a) It is suggested that the committee that the expenses of the campaign should be borne by the local church. Where the distances between churches are great, as in the Northwest, it may be necessary to ask the Missionary Board and the Tract Society to help finance the traveling expenses of the assisting pastor or pastors.

Note: These are only suggested methods. The thing about which your committee is most vitally concerned in this—that the campaign be organized and promoted in each church before our General Conference convenes in August. It may be that denominational workers can be secured paid pastors. It may be that the best, in some cases, to bring workers from another association. Let the executive committee determine that. But the important thing now is to get ready. Organize!

ALVA L. DAVIS, Chairman
HILLARY L. POLK
THEODORE J. VAN HORN
PAUL S. BURDECK

DENOMINATION-WIDE CAMPAIGN

In the Recorder for February 5, appeared a series of recommendations from the Religious Life Committee. In these we suggested an educational program to be carried out through various organizations and groups of individuals. These recommendations were concrete and definite. The issue of the Recorder will be found another recommendation, together with methods for carrying it out. This is intended to put into concrete action a program to carry out the recommendations made by Professor R. C. Bond, and referred to this committee by the General Conference. These recommendations as they appear in the two issues of the Recorder constitute the working program for the year.

The committee believes in localizing responsibility. Hence we have placed the responsibility for the organization of the visitation campaign upon the executive committees of the various associations. The executive committees, in turn, will work through the pastors of the local churches. No program will work itself. While the Religious Life committee will retain the general supervision of the campaign and will work as far as possible, we shall look to each executive committee to organize the campaign in each case.

I cannot urge too strongly that each agency to whom we have assigned a definite part in the complete, suggested program, give its commitment to the program. We must create an educational program—Christ centered and denominationally informed—that willbind the heart of youth to Christ and the Sabbath, and to kingdom interests as represented by Seventh Day Baptists...

THE SABBATH RECORDER

its earlier.

City.

received, the writer post, is, church's, and years in the pastorate of Messengers and, with limited space, you have to omit just death I have had it in CORDER friend words in appreciation walk hand Good and rise above them to a level where we can...
THE SABBATH RECORDER

MISIIONS

A QUESTION ANSWERED

The treasurer's monthly statements give an itemized account of receipts and expenditures of the Missionary Society, and for different reasons they are valuable. For the information of all interested we, as always, are trying to have these itemized in the Missions Department each month.

For several months there has been an overdraft, and some have not understood what it means. For information, the Jan. 22 Sabbath Recorder is this item:

"Overdraft December 1, 1933 $1,848.20."

Practically this means that the board was owing the workers that amount December 1, 1933; or to put it in other words, the treasurer lacked that much of being able to pay the workers and not have them due them December first. He had drawn the checks in their favor, as the credit side of his account showed, but because there was no money in the bank, the checks had not been sent out. The overdraft is a debt to the workers and not to any bank.

A REQUEST

Everyone wants to hear about the work and workers on the various fields and it is essential that this information should be given out. The only way it can be done is by a systematic plan of writing to the various friends in different sections.

Therefore, though the amount of space is limited, all the workers are urged to write often. It is also suggested that they abbreviate—that they take pains to give the most possible in the least space. This will facilitate getting more material into the Missions Department promptly.

Furthermore, it has been suggested that the contributing editor condense the communications that are sent for the Reconstruction fields. This usually results in twisting facts and distorting the personality of the letter or article, and is unsatisfactory to all concerned. It is better that the condensing be done by the authors. Nevertheless, let us have communications, long or short, from all fields.

LETTER FROM THE SOUTHWEST FIELD—INQUIRIES ANSWERED

Doctor William L. Burdick, Ashaway, R. I.

My dear Doctor Burdick:

The time for another monthly report has arrived, with nothing in the least out of the ordinary to be reported. The work this month has been small, due to the fact your servant here has been—shall we say—inco, as it is charged to the board of $18.70.

The report which you published in the January 5 Reconstruction has resulted in more than the usual number of inquiries, and I want to accept the suggestion which I designated as "Pentecostals." Is it too much to ask that you give space in your columns to the following? In regard to the matter of the reported number of "Sabbathkeeping Pentecostals" in the Southwest, may I point out that I did not speak from personal knowledge, but only spoke the figures which they had given to the Associated Press from their then current gathering; and that is far as I know it, anyone may have further information by writing to "C. F. W. Carpenter, 209 Robinson Building, Tulsa, Okla., enclosing addressed stamped envelope for reply."

It is quite true that I am a courteous Christian gentleman who, from first to last, was connected with work in an orphanage which he had established outside of Tulsa, and in which were living good Christian citizenship, and Sabbathkeeping to the in-mates of the institution. I am asking this favor because I lack both the strength and stamps to give: direct replies to the many inquiries being received.

One is pleased at the evident interest of the denominations at large in the work of the Reconstruction field, and really regrets that the circumstances as stated above prevent our giving personal attention to the inquiries.

Thanking you for the forethought, which I know you will grant us, I remain as ever,

Fraternally yours,

Gentry, Ark.

January 22, 1934.

A LETTER FROM PRINCIPAL CHANG

Rev. William L. Burdick, Ashaway, R. I., U. S. A.

My dear Doctor Burdick:

As I figure that by the time this letter reaches you, it will be the time for Christmas, therefore I wish, first of all, to send you my sincere greetings for the season and my best wishes for another prosperous year in 1934.

Your letter of September seventh was duly received, and I want to thank you for the encouragement that you have given me in that letter. With you I share the belief that if we work under God's own directions, we shall never fail, in spite of all the difficulties that may be confronting us today.

This term the Boys' School has an enrollment of 100, and there are two small girls' departments. Compared with what we had in the last term there are four students less. I am sure that the improvement of the last few months is due to the boys of the classes that have been recorded, there are fourteen students less. As before, the senior high school department has the smallest enrollments, there being only two classes with sixteen students altogether.

In the matter of enrollment, I think there are several reasons: ours has not been as big as ours has been wanted. In the first place this school has not yet completed her registration with the government, and this certainly is the chief reason. Then, if our playground is too small to attract the forty-three, it is true that the students who are athletically inclined. As to the second reason, I believe that non-Catholic students will get the registration done: all right, although it does go on very slowly. Indeed, but as to the second reason—the matter of play-ground—I am afraid that there is only one way-out, and that is, moving the school somewhere else, as previously suggested. In view of the taxes and the surrounding conditions, I do feel convinced that not much development can be expected if we are going to stay where we are. Concerning this, I would be too sorry to think of it. I am planning the construction of the building, if you deem it wise to do so. I would like to write something more concerning the work that is being carried on in the school, but I suppose the above will have to suffice for the present. In concluding, I only wish to add that I will always be much pleased to hear from you whenever you have time to write.

Sincerely yours,

Grace High School, Shanghai, China

December 5, 1933.

ITEMS FROM THE FIELD

GLEAINE FROM CORRESPONDENCE AND QUARTERLY REPORTS

TOUJES, AFRICA

The work in the quarter has been quite encouraging. While there has been no marked increase in interest, yet the attendance has been exceptionally good and church matters are moving along satisfactorily. We were greatly disappointed not to have the visit from Secretary Burdick which we had been looking forward to all the fall. We are indeed greatly indebted to the Missionary Board for continued interest and financial support. We want you to know that we appreciate it.

Financial conditions have not improved in this region. In fact, this locality I believe there is more distress than at any time since the depression struck us, due largely to increasing in living expenses.

DAYTONA BEACH, FLA.

The people are optimistic about the church and its work. Yesterday three strangers were in. One man, a long time citizen of Daytona, dropped in from the street and seemed much interested. Sixty-nine people were present at Sabbath school: there is a marked and growing interest in the Adult Bible Class which was started last fall, and forty-three were in the class last Sabbath.
THE SABBATH RECORDER

RIVERSIDE AND LOS ANGELES, CALIF.

The congregation in Riverside has averaged from eighteen twenty-five and in Los Angeles from twenty-five to thirty-five. The new pastor, Rev. Loyal F. Hurley, has been trial and is named the field. He has joined in two evangelistic campaigns in Riverside, one of which was led by Mr. Durham of Flint, Mich., and the other by Gypsy Smith. The latter did much for the church and quickened the local church. Four members of the Seventh Day Baptist congregation accepted Christ during the campaign and there were many re-consecrations.

The pastor has a group, varying from ten to fifteen, studying personal work. New families outside of the church and congregation are being welcomed.

In spite of problems that seem overwhelming, there are evidences of deepening spiritual interest and growth in several folks in both churches and there seems to be much reason for hope and encouragement.

HOLLAND (From Brother Peter's letter under date of November 30)

Beginning in this quarter I had preparation for our General Conference, August 11 to 15. It was a remarkable time, specially by the presence of Mr. Conradi, Elder Brum, and Brother Walter Loch from Hamburg and Rev. Mr. McGeachy from London. We were all under the inspiration of Brother Conradi’s addresses and surprised at his strength of mind. The opening of the Conference was, “We are laborers together with God.” More than ever before I understood the importance of truth. Truth is the only substance to build upon, the only foundation.

August 14 to 17 I made a trip with Brother Conradi to translate for him in private conferences and in public meetings at Haarlem, The Hague, Rotterdam, and Den Haag.

At Croningen five members have been added to the church. In August it was permitted me to preach in the grace of God to remember that during twenty-five years I had preached every Sabbath.

GERMANY (From a recent letter by Brother L. R. Conradi)

Yours of January 15 at hand. You can freely state whatever I might say concerning the great reaction and change of affairs in Germany. There is altogether a different spirit

in the air again. Everybody desires to go to work and earn his own living again. There is unity of thinking and in action. For the religious liberty enjoyed speaks the fact that the World’s Congress of the Baptists will meet in August in Berlin, the government even favoring such a meeting. We have no trouble whatever in our work.

My report to the Sabbath Recorder will give evidence that at the fifth of January the eighth Seventh Day Baptist church was organized in Chemnitz, Saxony. The format of Seventh Day Adventist missionary to China united with his parents and his mother-in-law; he is but thirty-five years old. At this time but sixteen united; six more, however, gave their names at the Lord’s Supper and there is good prospect that ere long we shall have about thirty in Saxony. The one church at Gelsenkirchen was increased since April from twenty-nine to fifty-four.

There is also a minister in sight in Bohemia and some twenty-five fellow-seekers; the great question is only when I can find time to visit them. I divide my time between the “Monthly” and my trips to the different churches.

SHANGHAI (From letters written by H. Eugene Davis)

January 7—You will be interested to know that the Shanghai Sabbath Recorder finished the year with all bills paid and a substantial balance.

We had the best annual meeting in the history of the church. The clerk reported over fifty new recruits in the probationary class. The meetings held just before Christmas were largely attended by students and church people.

More than four hundred at every meeting, and although I have not entirely tabulated the results, there were over fifty who went forward for complete consecration. More than ever before I understood the importance of truth. Truth is the only substance to build upon, the only foundation.

THE SABBATH RECORDER

Mrs. Davis and Carol have been ill with colds. Carol is about again, but Mrs. Davis will have to be in bed for the better part of the week.

January 17—This is not an answer to your gold letter which came a day or two ago. I will answer later. I am spending the day with Mrs. Davis, who has made a good recovery from her operation last Sunday morning, having the gall bladder removed. This is her fourth day and she is making a fine recovery. She is weak and somewhat uncomfortable but remarkably free from severe pain. She was taken ill a week ago Thursday. It will be two weeks tomorrow and we came out here a week ago Monday.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

There are some churches where it is always an inspiration to go—churches made up of loyal church-going Sabbath keepers. The people are always well filled and people expectant. Blessed is the church whose members do not debate the question—“Shall we go to church today?” every Sabbath morning. It is a matter of deep and abiding interest. The usual worry—sickness, death, some sickness or accident—is the only cause hindering attendance. No headache from over long Sabbath morning sleeping, no tired feeling from a heavy week’s work, no sudden cloud in the sky hinder these members from being in their places in the Sabbath House. The pastor, deacons, and Sunday school workers, are all looking forward to the Sabbath. The text is the same, the place in the school room, the home of a boyhood friend. This was a busy place, the secretary was interested.

The church and denomination are always eager for a program of education, emphasizing our own denominational teachings of doctrines and practice. The people are alert, and the Education and Sunday School Committee of the General Conference, a stimulating report from which appeared in the last Recorder. Many of the things recommended are being worked out by Brother Davis and his people.

Besides these public meetings, and a few visits in homes, the secretary attended a meeting which the correspondent in the Shanghai Baptist Drill were prepared for a needy family. This was a busy place, in the home of a boyhood friend. A call was made on another boyhood friend, Rev. Royal R. Thorngate, returned missionary from South America. Brother Thorngate was cheerful but in a meeting for the Shanghai Baptist Drill.

This was a busy place, the secretary was interested.

The visit at Adams Center will long be remembered by the corresponding secretary by the snappy, invigorating winter atmos-
Many years he had not done. this platform work and his own life connected with the Seventh-day Adventist faith in God. The fervor of a rare combination of eloquence and balance of religious fervor and zeal. For some fourteen years he was with the Redpath Lecture Bureau as a popular lecturer; but no lecture, he says, was ever delivered that somewhere in it he did not urge and emphasize the need of a vital faith in God. Such a message has been, and still is, the need of American democracy. Mr. Tolbert expresses the regret that during the years he had not done this platform work with his own connection with the Seventh Day Baptist Church. The word "advice" was given the secretary to speak informally concerning our work and its encouragements. Some time was given to an open forum and such questions were discussed as: What is meant by "Visitation" and its benefits? What can the local church do to discover employment for those wishing to subject themselves to furnish or create such employment? Can anything be done to encourage the individual to solve his own Sabbath-keeping employment?

A deep interest was shown in this discussion by young and old. Our folks are concerned about all our work and we feel hopeful that many of our problems will find right solutions among people—a we—not committees or commissions. Both, we hope, with a determination to think and work them through.

"In the humiliations, defeats, and sub-
sections, which life brings to us, do our sympathetic Savior, make strong our souls, and serene our spirits. Amen."

Hymn—"Take my life and let it be."

Scripture—Proverbs 31: 10-31; Psalm 45: 10-17.

Prayer for our daughters, that they may be "all glorious within"; that they may be trained in the work of the society, so that they may "carry on" nobly, with consecrated hearts, as older hands must lay aside the belotted tasks.

Hymn—"More like the Master."

(Make Christ King, No. 60.)

DELEGATE'S REPORT

(Shortened report of delegate to Ninth Conference on Co-operative Work and Commission of War.)

This is an age of conferences. Please distinguish between conference and convention. More time is being spent in the discussion of the vital problems confronting the nations of all the world than before, perhaps, in its history. In the nine years of the work of this conference, the delegation has grown from fifty to about six hundred. These delegates are sent from eleven different federations and other organizations. Visitors are admitted for the same fee as they charge the attendance eight hundred to one thousand.

The conference takes the form of a school, with note books and pencils, for a four day period of most intensive work. The speakers for this conference were, in greater part, men of note, by educational training and experience in their line of work were especially well equipped to instruct the subject assigned to them, in a convincing manner. The same was true of the women who made addresses. After the first morning the programs began promptly at nine-thirty and lasted until ten o'clock p.m., except for lunch and dinner.

On Wednesday afternoon at four-thirty, about five thousand delegates went on invitation to the White House for tea with Mrs. Roosevelt. The President, in greeting the delegates, expressed great satisfaction because of the work which the women were doing in these conferences. He stressed the fact that this work should not stop with our own country. All countries must be educated up to a point that all move together, in order to bring an established and lasting peace pact. The President in conclusion, said he thought women could do better work than men in this education for peace, and that he not only wished them success in their present venture, but hoped that this would increase their efforts and work even harder.

The banquet followed the same evening. Eight hundred were seated and served. Pre- siding with Mrs. Roosevelt was the Hon. Mr. Catt. After dinner speakers were Mrs. Roosevelt and Mrs. Marjorie Corbett Ashby, British delegate to the Disarmament Conference, who had arrived from London the same evening.

On Thursday evening the delegates were divided into four groups. In the group meetings various phases of the work were discussed. In the group especially interested in foreign missions, Mrs. Howard Wayne Smith was chairwoman of the meeting and president of the Federated Foreign Missions Board.

Mrs. Silvertorn, the chairman of the Committee of Foreign Missions Conference, urged the Baptist community to observe the World's Day of Prayer, the thought centering around peace. She said, starting with the Fiji Islands, traveling in a circle to the Hawaiian, the day would be forty hours long. She urged that interested groups should organize other groups and hold at least one peace meeting. The study book for women for the coming year is by a Japanese woman, Michi Ka Wai, "Japanese Women Speak." Several women told of the great work that is being carried on in local communities and churches and where to get books and best programs. This information will be had through the delegate to the Conference on Cause and Cure of War.

SOUTHERN CHRISTMAS

The moonlight over field and wood
Lies soft and calm.

Just as it touched Judge's hills,
In a December day.

As we tonight, so dear Mary felt
No icy blast;
But gentle southern breezes,
Passed on the night.

And honeysuckle may have bloomed,
In starlight clear,
When sheep slept out upon the hills,
Their shepherds near.
DENOMINATIONAL BUDGET

Statement of Treasurer, January, 1934

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| Amazon ANNUAL MEETING

As pastor of the Hammond Seventh Day Baptist Church I desire to present to the considerate mind of every SABBATH RECORDER an appreciation of the character and work of Mrs. Hattie C. June, a near relative to Rev. Theodore L. Gardiner, D. D., editor emeritus of this paper, whose loss we sustained by death in last November. She truly loved her church and was helpful in every way that was in her power. Her cheerful helpful- ness was manifest on every occasion. Her work in her own home and for the church cannot soon be forgotten. She loved beauty in flowers, in birds, and in music. Her own beautiful home was an attraction to all of that. Through many years of her life she made it her practice, daily sometimes, to sit down and play the piano and play beautiful hymns. In that way thought of God, of truth, of guidance came into her heart to comfort, to strengthen, and to inspire.

S. S. POWELL

Word is at hand of the death of Rev. George W. Lewis at Battle Creek, Mich., Feb. 6, 1934, after a brief illness. For many years brother Lewis was a faithful pastor of some of our churches. He was 81 years of age.

Editor.
THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

"ALCOHOL - A CHALLENGE TO YOUTH"

(Youth talk given on the Young People's Board
Conference, 1933)

The youth of today is confused. Upon one side are those who are seeking to drag young people into corruption and sin for personal benefit; on the other side are those who are beckoning boys and girls to enter the struggle for right and purity.

The nation has been riding upon the crest of a wave—a wave that has seemingly swept all before it, a wave which to all threatened impending disaster to the morality of a nation. Then, suddenly the wave plunged downward. Today the nation is swirling in the tidal waters of contention. The currents of the opposing contingents of the liquor question sweep back and forth, between the lines the youth of America—powerless, yet all-powerful. "The side to which the youth of America throws itself will be the side which will come out the winner in the final decision," leaders of both factions declare. Is not the position of the youth all important? Should not you, our elders, consider us in the struggle for right and righteousness, in the fight against crime? Should we not consider our own position?

As the coming generation of young people is thrown into the struggle of life, we find on one side those interests which are subtly, craftily, scheming for the return of beer, wine, and whiskey into our nation; and on the other side those who are fighting with their heads up and the light of heaven upon their faces. They are working honestly, steadfastly, faithfully.

Among them are the greatest leaders that the world has ever rallied together for one cause. Why ever forget the names of Washington, Lincoln, Frances Willard, Daniel Hand, and hundreds of others, as they have stood against the wrong?

Here is a group of real crusaders for right and purity. They have fought for the right in America since the first Pilgrims touched the shores of New England. Their battle is not over yet; this crusade never give up; even in the face of such reversals and trials as it has met in the past few months. It will fight on, as did the army before it. It is facing the same enemy, but it is a different fight. The crusaders in this day are backed by a greater scientific knowledge of their enemy, alcohol, trained in the pen of abstention, and armed with the power of the better minds of the country.

Let us draw a contrast. I should like to quote from a bit of correspondence between Robert G. Ingersoll and Rev. James M. Buck ley of the New York World and Times, which appeared in a recent number of the SABBATH RECORDER. Said Ingersoll to Doctor Buckley:

I send you some of the most wonderful whisky that ever drove the skeleton from the face. Corn is in the brain of man. It is mingled souls of corn; it is one of many things that chase each other to the inebriate asylum, and into the insane asylum.

It is said that beer will help a town. How? Does it make better fathers, husbands, and sons to raise the people? Does it bring comfort and happiness to mothers, wives, and children? Does it add to the efficiency of the laborer or business man, and so add to the value of the nation?

No. Alcohol has not changed. It is the same as it was twenty years ago. The effects of alcohol will be the same tomorrow, today, and yesterday.

You say that we young people do not know what we are talking about when we mention effects. Perhaps not, but have you seen Tia Juana, Agua Caliente, and Canada; we have seen Las Vegas, Milwaukee, and Chicago. Let us multiply what we have seen in these cities and saloons by thousands— and we know what we do not want.

Doctor Buckley's reply was: I send you some of the most wonderful whisky that ever brought a skeleton to the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as the Arctic midnight in which the bear fights for the right of the lark; in it you will find the voice of demons shrieking, women wailing, worse than orphaned children mourning the loss of their father who still lives. Drink it deep, and you will have woe, sorrow, babblings, and wounds without cause; your eyes will behold strange women, and your heart will utter its cry for justice. In it you will hear the voices of demons shrieking, women wailing, worse than orphaned children mourning the loss of their father who still lives. Drink it deep, and long serpents will entangle you in your ears, coil themselves about your neck, and seize you in your lungs; at last it bites like a serpent and strikes you dead. Is it right to bring death to the city?

Youth has a challenge to think! The brewers are making a successful effort to win the youth to the taste and habit of alcohol. Shall we humbly submit? No! We cannot declare a truce on character just in order to try it out. It is upon the youth of today that the burden of the world will fall the burdens of tomorrow. It is the youth of today that will solve impending problems. Is it right to bring death to the city?

Youth is entering life. Shall we enter it at the call of the brewer, the drunkard, and the crooked politician? Or shall we enter at the beckon of the minister, the Christian layman, and the honest business man?

This question is the question of the youth — the youth of America. Shall we not side with those who are battling to clean the nation of sin and corruption?

Ye who are young and strong and free, Ye who live in years to be, All ye who cherish liberty— The fight is yours.

Let your strong weapons now be hurled At sins and curses of the world, The snow white banner is unfurled, And that is yours.

And as for peace and life you strive, Give them your strength and love, And show the world man cannot live At peace in sin.

The call to arms is clear and loud: "Take up your cross, and follow me," To follow not the drifting crowed, But bravely fight.

Whose pulse does not quicken at thought of those who have fought for old? Who does not thrill at the stories of the noble deeds these messengers of peace and right wrought among lawless peoples? Do you not remember, how, when a murmuring baron entered the country to molest it, all the bravest, strongest, most skillful knights mounted their steeds, and with flashing sword rode off to give their best to rid the land of that evil? No knight ever hesitated when some evil threw out its challenge; no knight ever stopped to consider his chances in answering that challenge; no real knight ever turned his face because of the scoffs of the people, when the challenge of wrong to be righted came. Most beloved traditions of the English are these stories of the honesty and fearlessness, of their struggles, sacrifices, and victories.

May God Almighty give each and every one of us with the strength, the nobility, to say, "Alcohol, I accept thy challenge."
I was sick three days. I am better now. I am going to school tomorrow.

Do you remember the letter my brother George wrote to Mr. Van Horne, and it was put in the SABBATH RECORDER? He went to New York. Brother James won the silver medal in a W. C. T. U. speaking contest and we were all quite proud. My sisters, Virginia, Barbara, and Eunice, are all well.

Do you know Aunt Celia Randolph? She lives with us. She knew you at Alfred. She must stop now. I will talk to you later.

Some juniors feel that they cannot sign the pledge because they cannot keep it. Our pledge says, “Trusting in the Lord Jesus Christ for strength.” Are we trusting Jesus when we do not sign the pledge?

OUR LETTER EXCHANGE

DEAR BETTY:

I was sorry not to have room for your nice letter two weeks ago, but I am glad to have it this week, else I would not have written to you.

I know you have been busy in school. I hope you are doing well.

Sincerely,

BETTY BIVINS

January 25, 1934.

DEAR MRS. GREENE:

I enjoyed reading the SABBATH RECORDER. We are going to have a Junior social on Sunday, the twenty-eighth, 1934.
learned of the death of Doctor Jones a few months ago, I am able to subjoin the following:

Dr. William Black Jones, who died in Cardiff on January 27, practiced for many years in Breconshire, and was well known for his writings on the mineral water of Langamarch Wells. A son of Dr. Black Jones, who was born in 1864, and studied medicine at St. Bartholomew's Hospital, M.B., LOND., in 1892 and M.D. in 1894, after serving as house-surgeon at the hospital, he obtained the D.P.H. in 1897, and in the following year became medical officer to the spa at Langamarch. Later he was appointed medical officer of health for the combined Brecon and Breconshire and urban and rural districts, and medical officer to the Brecon Union. During the war he was honor- ary medical officer to the local Red Cross hospital, and afterwards served as medical referee for the Ministry of Food. In 1919 he was elected chairman of the North Glamorgan and Breconshire Division of the British Medical Association; he had served also as chairman of the Breconshire Public Health Committee.

Resolution of Respect

WHEREAS the heavenly Father, in his infinite wisdom and boundless condescension toward the faithful, has seen fit to call to a better home our loved and respected sister, Mrs. Harriet Evans, Reposed, That we sincerely mourn her loss, as she was always ready to help to the extent of her strength and so often gave, in her quiet and unassuming manner, every beautiful flower to brighten the lives of others.

Reposed, That as a token of our love we plant, as it were, a memorial to the memory of our beloved sister, who was a faithful member, also have them published in the Sabbath Recorder.

Mrs. S. S. Powell, Mrs. M. M. Campbell, Mrs. R. J. Mills.

The SABBATH RECORDER

OUR PULPIT

"WHAT DOES THOU HERE, ELIJAH?"

1 KINGS 19

BY MRS. ANGELINE PRENTICE ALLEN

(Address given at W. C. T. U. meeting at Jerusalem, Brecknockshire, July 24, 1896, Medical Directory—Great Britain, 1896, p. 153.)

We do not admire the part of Elijah's life as related in the first part of this chapter. Elijah was human, as we are human. He felt as though everything was against him, as if the cause was lost. So he sat down under the juniper tree. He was completely discouraged. He wanted to die. If you were to pray to die. Are any of us cast down? Are we well nigh discouraged? Do we ask, "What's the use?" Do we even think sometimes that it could be better to die than to live? I have been thinking of late that it will be a great time when Jesus comes, and feeling that I cannot come closer to God, but until then you and I have a tremendous responsibility.

It has been said that God cannot use a discouraged man (or woman). It is one of the devices of the enemy of our souls to get God's children discouraged, so that they will become discouraged.

It took an angel to assure: Elijah; a miracle was performed. He ate of the food provided, then lay down and slept. (Verses 7-15.) The Lord led Elijah in a great work which resulted in a great victory. He had felt that he was the only one left, but there was a thousand who had not bowed the knee to Baal. Elijah is more than that many, in these United States. Our God is the same God. He will lead us in our great work. The enemy that you fight with, if we listen to his voice, if we obey, if we go in the strength of his might.

Anything is not easily won. Prohibition was not easily won. Very early in the history of the human race people became drunk on fermented liquors. Before the sixteenth century there were denunciators. When seeking to regulate the traffic, easily to suppress the disorder: Drunkenness was considered a public sin. In the eighteenth century the temperance movement began. The spirit bars in London put up sign boards inviting people to drink for a "penny," and "dead drink for two pence;" with "straw for nothing;" on which to sleep off the effects of the liquor. Speaking in the House of Lords in 1743, Lord Lyndale said: "Every part of this great metropolis whoever shall pass along: the streets will find: wretchedness stretched upon the pavement, insensible and motionless, and only removed by the charitable hand of passers-by: from the danger of being crushed by carriages or trampled by horses or dragged by wagons until the next season warmer.

"These liquors neither infuse the mind but poison the body; they not only fill our streets with madness, and our prisons with criminals, but they also cause the profoundest woe and desolation to every man." And what women who in this poisonous denunciation are quickly disabled from bearing children, will produce children diseased from their birth.

Thousands of courageous men and women have labored and are still laboring to bring about reform in other countries, to banish intoxicating liquors. A hundred years ago a few brave souls, trusting in God, launched the temperance movement in America. Courageous men and women prayed and preached and lectured. In some instances there was only one or two persons in a town believed in total abstinence. They were ridiculed, despised, threatened, maltreated; sometimes imprisoned and killed. Study their history, then ask yourselves, "Are we worthy of this heritage?"

The battle is the Lord's. It cannot be lost if enough of his soldiers engage in it, if they are filled with the spirit of God, and go forth in his might. If it is lost, it will be largely because of the sloth, the negligence, the self-satisfaction. I believe it is true that there are enough professing Christians in our beloved country to save her from this great enemy, but if we do not act, we would overthrow all good. My home town had saloons and a low-down, lawless element. One spoke, a united effort was made to close them, but they slowly crept back. God has appointed a task for each of you. The sale of liquor is a Sinful business, and you can shut it down.

The SABBATH RECORDER

The next year the Christians got them out again. So it went on for years. The town would be dry three or four years, then go back to the old practices of the past. People went to the town meeting and kept the ordinances of God to keep the town dry when they did their duty. When they were negligent and slothful, they had no water. We professors followed the Jews, conscientious citizens of the United States, who are already negligent and slothful. Like Elijah, we have gone to town meetings...

Leaders of the Woman's Christian Temperance Union have seen the danger almost from the first. At a state convention in St. Paul, Minn., in 1921, one of them said, "We thought when the Eighteenth Amendment was passed that perhaps our work was done, that we might discard, but we find that it has not done, that we have got to work to see that this law is enforced." One speaker, a united effort, urged continued vigorous effort, warning of the danger from the enemies of the Eighteenth Amendment, that there were many "blind pigs," bootlegging joints, ready to open the doors. He said, "You would think very little is being done; but I can tell you right now that a great deal is being done." He gave us an account of the leading hotels of Minneapolis a short time before. He said of course it got into the papers. In a subsequent edition appeared this item, "The raid on the West Hotel last night didn't amount to very much. The officers got a small amount of near beer and, a little more; ugly. It is true that they got some "near beer," and a large quantity of "the real stuff." Then he described the method used to obtain the liquor. The shop was a little shop, with a pass word; going through an obscure entrance to the basement, he came to a locked, heavy door. There were several business men and noted society women. He purchased a glass of beer for $1. The bartender said, "We have to charge; we are running such risks." The speaker said, "To show you how they cheat one an
other, they were also selling near beer for $1, pretending it was beer." In a few moments four officers with a huge battering ram splintered the heavy doors, entered, and made arrests, taking the names of the customers. The sheriff then rode up and said: "Please do not put our names in the papers." They spared the women, telling them to never be seen in such a place again. They confiscated a large quantity of liquor and closed the place.

We might relate many more anecdotes. In my work as missionary and evangelist in the Northwest I have helped to make a number of towns dry. Many of you know the character of the enemy, the underhanded methods, the profligacy, the indifference, the lawlessness. Some one said recently that if the saloons come back in the old proportion, that there will be fifty in Edinburg. Do you think that is overestimate? Perhaps—but in a city of fifty thousand, where I formerly lived, there were two hundred saloons. In that proportion there would be at least twenty in our town. Who wants twenty saloons here? What are we going to do about it?

We have understated the strength of the enemy. We have not been alert. We have not been "wise" to their methods. This is not a time for pessimism and discouragement, negligence, indifference, and inaction. It is not a time for over optimism. It is a time to manifest humility before God, a time to seek guidance and wisdom. We have failed, individually, to do what our God expects and requires of us. It is a time to use the power of the church, to buckle on the armor of our God and to go forth in the power of His might to vanquish the enemy which threatens our nation—the bodies and minds and spiritual development of our young people. This is not a time to be discouraged. It is a time to go up to the help of the Lord against the strength of our enemies. Let us fight with every ounce of our being, with our voices and our influence, with our dollars and our dollars—with the strongest weapon of all—prayer. I know we do not have much money; that there seem to be four or five places where all our nickels and dimes are needed, but there is no greater need than this at this time—to save our children, our homes, our churches, and our country, all of which are threatened and will suffer if the demon drink comes back in power. If this comes about, shall we have even less money than now. "There is that scattereth and yet increaseth; and there is that withholdeth ... but the righteousness of the poor commeth unto him that loveth her.

This is a time for the giving of self, for self-denial and sacrifice. It is a time for humility and earnest prayer. Prayer changes things. The mighty. If we must go down, let us fall in the help of the Lord against our enemies. We might relate many more anecdotes. In Edinburg, do you remember how many saloons there were? Twenty in our town. Who wants twenty saloons here?

DENOMINATIONAL "HOOK-UP" SHILOH, N. J.

DEAR EDITOR: Yes, in the afternoon (February 6), apparently caused by a huge battering ram, a number of the saloons come back in the old proportion there. One hall would be at least $25,000. L. M. MATBY, Pastor.

The editor wishes to extend sympathy in behalf of all our readers to Pastor Matby and his people in this great loss. It is more than loss to one church; we are all affected by the burning of this splendid, historic church, even as it is our people who would suffer, as one member suffers, all the members suffer with it." The loyal people of Shiloh will arise and build again, and will be assisted as they are able by many friends and sympathizers in other places.

From the pastor's annual report the following items from Shiloh are of special interest:

With the exception of the week we met with the Marlboro Church for a joint communion; services have been held in the church every Sabbath day with an average attendance of about 125, which is about the same as the year before. The strong feature of the year in the parish has been the Sunday school, which has made an excellent report. The superintendent has done his work in a most efficient manner. The Sunday school has grown in memberships and attendance in many of the schools, particularly in the Junior Department, where the attendance is about 50. The attendance in the Senior Department is about 30. The attendance in the Adult Department is about 20. The attendance in the Missionary Department is about 10. The attendance in the thinker Department is about 5. The attendance in the preparatory Department is about 3. The attendance in the preparatory Department is about 2. The attendance in the preparatory Department is about 1.

At the Workers' meeting January 24, at the home of Mrs. Helen Lane, a reading report was made, and the report was adopted. Books on the Bible, religion, and religious education were borrowed from the State Council of Religious Education to be returned by March 1. The council also loaned some of its own books. Deacon Jesse Burdick who has been confined to his home for many weeks has set us a fine example by reading his favorite books. Deacon Charles Kellogg and the pastor are taking leadership training courses at New Brunswick under the auspices of the County Council.

BROOKFIELD, N. Y.

There were fifty-seven present at the annual dinner of the Seventh Day Baptist Church held at home on February 4. It was regretted that illness prevented several families from being represented. Cheerful letters were received from a number of nonresident members.

The reports of work in the several auxiliaries of the church showed interest during the past year. Suggestions for co-operative and community work were received with favor and a committee was appointed to work with the other churches of the village.

For plans for bi-monthly church gatherings were discussed and arrangements made for starting such a movement next Sunday evening, when it is expected that a former pastor, Rev. H. C. Van Horn, who is now editor of the Sabbath Recorder, will be present.

Clifton L. Curtis, D. J. Frair, and Mrs. Ruth Davis were elected trustees for three years.

RICHBURG, N. Y.

The Ladies' Aid Society of Richburg has in the past year, been carrying on the work of the past year, making rapid progress in every way. There have been fourteen Aid meetings held in the homes of the different members and at the homes of the members of the local churches. Another union service was held the following Sunday evening in the First Baptist church at which Pastor Mills preached.

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CORRESPONDENT.

The Sabbath Recorder
$66.58. Flowers or a gift of fruit have been sent all members who were ill.

The annual picnic was held at the home of Mrs. Jesse Burdick at which time the Richburg ladies entertained a large crowd.

There has been an addition of two new members from the first day folk.

The society furnished and took charge of the dinner Sunday at Nile during the June Meeting.

Mrs. Winniford McCrea, who has been a very efficient president the past two years, felt she could not take the work for another year and Mrs. Blancie Clark was appointed for the coming year. Mrs. Clarke has already worked out a plan of advancement which we hope some one will write about later. We hope to go forward in the interest of the Lord's work, and ask the prayers of other societies, for much is gained by united prayer.

Mrs. Jesse Burdick, Secretary.

MILTON, WIS.

The quarterly meeting of the churches of southern Wisconsin and Chicago convened with the assistance of the Rev. Mr. Jones, on July 20. Unusually nice weather brought a good representation from each of the churches. About three hundred were served at noon.

Friday evening, following the vesper service by the Milton Junction choir, Dr. H. L. Hulett gave an address on the Sabbath school lessons. Doctor Hulett gives a broadcast on the Sabbath lessons on the radio station WCLQ, in Janesville. The Sabbath morning service was given by Pastor Carroll L. Hill at Milton. The vesper service at two o'clock by Pastor E. A. Wittke.

The young people's program was arranged by Mr. and Mrs. Robert Randall. It was a musical program, consisting of selections by the junior choir, a male quartet ladies' quartet, solos, and instrumental music.

Sabbath evening following the business session, the young people gave a very instructive and inspirational address on the subject of "Snow Crystals."

Mrs. Vera Shaw, Secretary.

Professor Stringer, left Milton with his family on January 1 for a mid-winter health trip to Florida, and returned late in March, or about April 15. He made the quick decision just last week after his health kept getting more troublesome, and set out as soon as possible after the session "exams," were over.

The close of the year, the school concluded its concert season without his direction, but he has chosen K. A. Babcock, 33, to take his place. The gleemen gave a grand finale to the full cooperation under "Ken." Professor Stringer will necessarily miss the opening service of the new Seventh Day Baptist church, which will take place within many weeks and tried the church choir in its new surroundings before he left, so he has some idea how it will sound.

The choir voted to support his choice of Mr. Katherine Rogers and K. A. Babcock for organist and director of the choir in his absence.

-Milton College Review.

MILTON JUNCTION, WIS.

Our Sabbath morning services have been maintained regularly, being omitted only when we met with sister churches in quarterly meeting, Conference, and the installation of Rev. Carroll L. Hill as pastor at Milton.

The Sabbath morning service was given by Pastor Carroll L. Hill. The vesper service at two o'clock by Pastor E. A. Wittke.

Our Friday night vesper and devotional service has been conducted regularly with but fair attendance. Mrs. L. C. Shaw has provided the vesper services, calling on many for musical help.

Our young people are well organized in our affiliate Endeavor, and worked into three groups at present; the Young People's society, with Leona Gregoire as president; the Intermediate society, with Edith Babcock as superintendent; and the Junior society, under the leadership of Mr. and Mrs. R. A. Doan.

-From the pastor's report.

DENVER, COLO.

On Sunday afternoon, February 4, at Pastor Ralph H. Coon's home in Denver, the joint religious educational committees of the Boulder and Denver series consisting of fifteen members, met to outline their work for the summer.

Pastor Coon called the meeting to order and each member took part in a circle of prayer. Then followed consecrated thinking and inspirational discussion which showed a deep interest in all of our young people throughout Colorado and over the borders into Kansas and Nebraska.

A summer schedule was worked out as follows: Denver Religious Day School June 11-29; Boulder Religious Day School July 2-20; a missionary trip for Pastor Coon and family July 23-August 15; and the young people's camp August 16-20.

In order that the summer camp might be put on a businesslike basis committees were appointed on finance, location, committee, transportation, and supplies. It was voted that the name of the camp be "The Rocky Mountain S. D. Young People's Camp."

The committee started a camp fund by each contributing one dollar. It is the prayer of each that no young person be kept from attending camp through the lack of funds.

MILDRED S. JEFFREY.

EDINBURG, TEX.

On Christmas eve our Sabbath school had a program and tree at the home of Mr. and Mrs. W. J. Baun, which all seemed to enjoy very much. In and here for, and a concert program. Some of the Christmas treats and a small gift were sent to two absent ones.

The annual dinner dinner was at the home of Mr. and Mrs. Allen, 11, at which time there was the quarterly business meeting of the church, and the annual business meeting of the Sabbath school. The young people were very hopeful to the arrival of Evangelist and Mrs. Sutton to conduct a series of gospel meetings beginning February 1. We are praying for, and expecting a time of refreshing. We were greatly strengthened by the few days of preaching and social contact of Editor Van Horn, a year ago last fall. We have lived in the knowledge of the great hour forty-five minutes. Now we need more nourishment. Pray for us.

PRESS COMMITTEE.

MARRIAGES

King-Lewis.—At the home of Mr. and Mrs. A. A. Apple, a marriage was announced on December 1, 1933, of Mr. Lowell King and Miss Jean Lewis, both of Stonefort, was united in marriage by A. A. Apple, uncle of the bride.

OBITUARY

Corliss.—Mrs. Harriet Orilla Corliss, daughter of William and Esther Bilvin, was born in Edwards County, Ill., and died in the home of her daughter, Mrs. August Kleitzen, Racine, Wis., January 27, 1934. She was one of a family of seven children. She was married to Shavalla Corliss and three children were born to them. She is survived by one of these, Mrs. August Kleitzen, of Racine. She is also survived by brother Amon Bilvin, of the Rock Hill, S. C. Mrs. Corliss was a resident of Milton Junction prior to her removal to Racine, Wis.

Funeral services were conducted January 30, 1934, at Gray and Allcroft Funeral Parlors, Milton Junction, Rev. J. P. Randolph officiating. Burial was in Milton Junction Cemetery.

Ellis.—Deacon Edward L. Ellis, son of John and Harriet Langworthy Ellis, was born near Berthoud, Colo., and died at his home, March 30, 1934, of Mrs. August Ellis, of Carbon, S. Dak., and Miss Jean Lewis, both of Stonefort, was united in marriage by A. A. Apple, uncle of the bride.

The Sabbath Recorder.
THE SABBATH RECORDER

September 16, 1866, he was baptized by Rev. Charles A. Burdick and united with the Rockville Church. For several years he was chorister and organist of the church. Since he left Rockville he attended other churches, but he retained membership at Rockville.

The funeral services were held at Westerly, conducted by Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall. Burial in River Bend Cemetery.

LEWIS.—Roger Williams Lewis, son of Maxson and Clarissa Gates Lewis, was born in South Kingston, R. I., November 24, 1858, and died at Ashaway, December 22, 1933.

At the age of fourteen he began working in Spicer's carriage shop in Hope Valley; later he followed the carpenter trade.

He and his wife, Mary A. Crandall Lewis, united with the Hopkinton Church May 1, 1875. On June 26, 1909, he was ordained deacon in the church.

He is survived by his wife; a daughter, Mrs. Maxson Lewis, Randolph of Ashaway; a son, Harold Lewis, of Westerly. W. D. B.

MAXSON.—Eva Clarke Maxson, daughter of Frank F. and Ellen Clarke, was born April 20, 1851, in Berlin, Wis., and died January 18, 1934, in a St. Louis hospital while visiting her nieces, Mrs. Marie Clarke Wortman of Des Moines, Iowa, and Mrs. Alice Maxson of Ashaway. W. D. B.


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Our new church

By REV. M. G. STILLMAN

What glorious saving we might bring, How perfect harmony to sing, What happiness in saving men, For prayers, with faith to come again, When we're as good at thinking As our New Church for meeting.

In bringing souls to Life Divine, Our hearts do joyfully incline. We share our income so small, With little fear, from grace to fall, When we're as good at thinking As our New Church for meeting.

But what's a house compared to souls Whom a holy Life controls? The house is good in what it serves The heavenly life to well conserve, When we're as good at thinking As our New Church for meeting.

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