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

The funeral services were held at Westerly, conducted by Rev. William 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., December 1, 1875. He followed the carpenter trade. He and his wife, Mary A. Crandall Lewis, have a daughter, Lydia; and a son, Harold in Berlin, Wis.; and died January 18, 1936. He was a member of the Seventh Day Baptist Church. A Manual of Seventh Day Baptist Procedures, by Rev. Willard D. Burdick, assisted by Rev. Harold R. Crandall. Burial in Rockville Cemetery.

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Milton.—Maxson Clarke Maxson, daughter of Frank F. and Ellen Clarke, was born April 27, 1908, in Berlin, Wis., and died January 18, 1933. She was married to Albert W. Maxson, in 1883, she was married to Albert W. Maxson, and a daughter Lydia; and a son, Harold in Berlin, Wis. She was a long-time faithful member of the Seventh Day Baptist Church. At the age of fourteen he began working in a carriage shop in Hopkinton City; later

Collections Envelope, Pledge Cards, and other supplies carried in stock. Subscription envelope, per 100, $3.50, or $25 per nominal budget pledge cards, $2 per 100.

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Conference of Hollings and Scholars

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How Vital Is "How big is our Christian One Message?" message? asks Dr. Samuel McCreavey, general secretary of the Federal Council of the Churches in America, in an editorial of the February Bulletin. He says: "We do not share the Sabbath with our fellow believers; this is the one thing that we must put before men such things as the basis of their appeal rather than a legalistic basis."

The time is here when Seventh Day Baptists must not be content merely with keeping the Sabbath (Seventh day); they must share the Sabbath with their number. The faith, the richness, this is the one thing the human soul hungers for in an age of doubt and materialism, and the one thing mainly to which it responds. In short, the Seventh Day Baptist should show to the world that they have a superior spiritual life, people will accept them and their Sabbath, and that I believe that in these very hours, Seventh Day Baptists have one of the greatest opportunities of all time to reach and touch people with the message of the Sabbath to the Christian Church.

What is the vital thing about our Sabbath message? In the course we have the regard and teaching of Jesus for it, evidences of this by his own example; we have the practice of the apostles and early church. Back of that is the wealth of Christ's teaching on the Sabbath. When we find the Sabbath in the church with any number of the people, the result is that it is the one thing the human soul hungers for in an age of doubt and materialism, and the one thing mainly to which it responds. In short, the Seventh Day Baptist should show to the world that they have a superior spiritual life, people will accept them and their Sabbath, and that I believe that in these very hours, Seventh Day Baptists have one of the greatest opportunities of all time to reach and touch people with the message of the Sabbath to the Christian Church.

But people, today, are not sufficiently satisfied with authorities, arguments, or are they won by debates. Right or wrong, they look for practical things and evidences of the Sabbath in their own religion. If, with our restudy and our refinding the Sabbath truth, we are ourselves deepened in conviction, and are committed to a program of working back to a richer experience of those who were once of us, and further, attempt more aggressively to restore to the Christian church a fellowship which she has lost, to give undoubted evidence of fellowship with the God of the Sabbath and of the spirit and love of Jesus Christ, the Lord of the Sabbath Day Baptists, this fellowship, this power must be the vital thing, the sine qua non of our whole message.

Today, men and women are puzzled, dissatisfied and short of fellowship with God. They want realities. Let us share with them the Sabbath which at the close of every week calls in no uncertain way to the reality of God who was in the beginning and all the way has provided for man's every need including his spiritual needs. Let us share with the Christian Church and with the world what's in it for all of us, what it means and has made a difference in us. A letter from a friend, much in point here, is quoted quite at length:

"Men and women are tired, weary, discouraged, and spiritually hungry for evidences of the power of Christ in the lives of his followers. I believe that if Seventh Day people could reveal to the world such a spirit of kindness, neighborliness, that within ten years they would multiply their numbers ten fold. Also, I believe that Sabbath observance would appeal to multitudes if its believers would put before men such grace and sweetness and love of Jesus the Master and has made a difference in us. A letter from a friend, much in point here, is quoted quite at length:

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much needed. God is with us; who will not dare to be and to do?

Fifty-three Years Of
Christian Endeavor

Early last month hundreds of young people celebrated the fifty-third anniversary of Christian Endeavor. Volumes could be written about the value of this great youth movement and of the splendid results achieved. Leaders of the church and of many of our Christian welfare movements were early trained in Christian Endeavor.

The writer became a member at an early age along with many of our present older leaders among Seventh Day Baptists. He cannot take space to tell of the widespread influence of the organization upon the life of the great Christian Church or of our own people. A story of history, however, comes from a friend, who utilizes this as to what Christian Endeavor has done for us.

He writes, it was "fifty years ago that Rev. D. K. Davis assumed the pastorate of the Long Branch Seventh Day Baptist Church, Humboldt, Neb. "There were about a dozen young people, Christians, that should be at school. He had learned of Father Clarkson's Christian Endeavor, and the plan was adopted and it worked. Of that group there are now two deacons (also their wives) and leading Sabbath school workers,... at North Loop, and one called Rev. H.J. Harris, and one in California. Of another group, just a little younger, and of their children I recall that fourteen have been at Milton Academy, there is being opened a small group and train these together in a small group and train them to their task."

Items of Interest

Many Recorder readers join in real sorrow with the people of Belgium in the loss of King Albert, their beloved ruler. His death occurred near Namur, from falling from a precipice. King Albert, according to a German war correspondent, was considered "every inch a king," and won wide recognition by his unfailing stand against German demands in 1914, though none knew better if the German government was determined to withstand the threatened invasion. Nevertheless his answer was unequivocal, "The Belgian government by accepting the proposal made to it (the same way in Germany's attack upon France) would sacrifice the honor of the nation, and at the same time fail in its duties toward Belgium. The awful price paid for his resolute refusal is known to the world."

The New York Times says of him, "he was first of all a man of duty and in his fearless performance of it he won the admiration and sympathy of all free peoples around the world, holding but a little corner of his kingdom against fearful odds."

The treasury of the Adams Center Church showed the editor an account book just out, by Fleming Revell, that impresses one with its real value. It is Revell's Record for Church Treasurers, and is designed either for single entry or for double—church and Conference. Augustus Smith, so well and favorably known as editor and compiler of many collections of fine sacred music, joined in sacred music, the department, we are told, will include a group of college music courses in choir training and administration of church music. A four-year course leading to the Bachelor of Music degree will be afforded.

A NEW KIND OF EVANGELISM

BY REV. PAUL S. BURDICK

If you have noticed the recommendations of the Committee on Religious Life in recent numbers of the Recorder, you may have been impressed, as I have been, that this is pointing toward a new kind of evangelism among us—new, yet strangely reminiscent of New Testament times.

In most of the evangelistic campaigns that have come under my observation in Seventh Day Baptist communities, the question has arisen, "shall we invite other churches to cooperate with us?" To do so may limit our freedom in presenting our particular truth, while not to do so may limit our congregation to the faithful few who attend our church anyway, while others will stay away.

If we can make a Sabbath keeper into a better Sabbath keeper, or give him stronger reasons for his faith, we have done a useful thing. But it will not come to our public gatherings, we may go to them with our message. The pastor and another worker or another applicant, who may go out singly or two by two visiting the "new" Sabbath keepers—that is, those who were brought up as Sabbath keepers but who have wandered away; those who by ties of family would be Sabbath keepers, if anything; and those who are unconverted but who have shown themselves open in some degree to our form of doctrine.

Thus our efforts are concentrated on a few rather than scattered over a wide field. We may not hope to convert every person interested in the Sabbath, but we shall have the satisfaction of presenting the whole gospel as we see it, without feeling under the necessity of withholding a part of it out of consideration for another kind of faith. The plan is, of course, adaptable to local conditions, and the hope is that every church will give the plan a trial between now and Conference time.

"LITTLE LAUSANNE"

BY REV. AHVA J. C. BOND

The executive committee of the World Conference on Faith and Order, of which the Archdeacon of York is chairman, met in Paris in August, 1933. Among other things considered they discussed the second World Conference for which commissions are being made, to be held in 1937. They expressed the desire that groups of interested persons representing as many different churches and denominations as possible should be set up in various parts of the world to discuss frankly certain questions which they proposed and report their findings to the committee which is charged to formulate a report.

January 30, twelve men met in New York to consider the question of organizing such a discussion group. Of the three subjects proposed by the executive committee, the Doctrine of Grace, the Nature and Purpose of
the Church, and the Sacraments, they chose The Nature of the Church as the subject for their discussion. They voted, also, to suggest this same subject to other American groups.

As a member of the continuation committee, I was invited directly from Dean Hodgson of England, to which he stated the action of the committee in Paris, and asked him to undertake to organize a discussion of the theme. I did so, for three reasons: to request, and my desire to comply with the wishes of the committee, I accepted the invitation to attend the meeting in New York, and since that meeting have set about organizing such a group in Plainfield. I feel some responsibility in this matter also because I have been appointed by our own General Convention in New York to organize the program for the next World Conference.

Someone has said that in discussing the nature of the church you have an Episcopalian, a Baptist, and a Lutheran, you have a "Little Lausanne." Three leading ministers of these denominations, respectively, have consented to open the discussion which our group in Plainfield. Several other communions will be represented in the conference held here; and our group will have the distinction of opening that great international conference called by a Seventh Day Baptist, and with three or four Seventh Day Baptist ministers participating in the discussion.

Dr. William Sessions Brown of Union Theological Seminary was in our New York meeting, lately returned from a year's stay in Europe. He expressed it as his conviction that his conference with Life and Work in "Stockholm," should be united with the Conference on Faith and Order, or "Lausanne." Present world conditions call for a united front on the part of the Christian Church. The Church's life is one, and its task is one, and it should press one ecumenical movement.

To the discussion referred to above Proper would include one other, namely, "Worship." And he would put them in this order: Faith, Life, Worship, Work, Order.

These are strange and difficult times in which we are living. The nations of the earth are unsettled and uncertain. In many respects, also, the neighborhood, and what takes place in one country affects every other country more intimately than ever before. On many vital issues the Church should be united, and should be able to speak to our troubled world with its one voice for salvation through the Cross of Jesus Christ. Each communion should welcome the opportunity of bringing to this great task—a task too big for any single denomination—to very best in life and spiritual power. Whatever beliefs it holds that have enriched its own life, it brought to the whole Church as an offering for a greater enrichment. But that denomination will make the greatest contribution to the work awaiting the Church of Christ whose membership is most vitally linked into the life of God through the Holy Spirit. Whatever practices bring about that result in our lives let us adopt with a new loyalty and a renewed devotion.

M I S S I O N S

STATEMENT BY GEORGE B. UTTER, RECORDING SECRETARY

WESTERLY, R. I., FEBRUARY 21, 1934

"Things are very encouraging," said Karl G. Stillman, treasurer of the Missionary Society, over the phone today. We are catching up on the level owed the employees of the society, of the workers in the home field as well as abroad.

Apparently the "Budgeteer" and the publicity which has been given the denomi- nation this winter has had the desired effect: The Denominational Budget of all societies is being met, and if the giving will continue for the rest of the year at the same rate of acceleration it has recently, its expectancy as to a deficit in the Missionary Society will be met.

Mr. Stillman last Sunday reported that all the January salaries will be paid by March I, and that part of the February salaries will be paid. February salaries under normal conditions would be paid March 1. It will be seen that the Missionary Society has therefore caught up from being nearly three months last early last fall, to less than a month behind at the present writing. The "overdraft," which is the amount of money owed for salaries, for February 1, was $1,162.08, and the February 1 quarterly report of the treasurer for the month of January shows that it was $2,103.33. The treasurer is hoping, with good reason, that it will not be long before the "overdraft" item will be of the past.

The Investment Committee of the society which consists of Karl G. Stillman, Allen C. Whiteford, and George B. Utter, announced in its quarterly report at the last meeting of the board, that, through several transactions, there had been an appreciation of Permanent Funds amounting to $1,753.35. Since that time there have been other sales and purchases which on March 1 had increased this total to nearly $2,500 of new funds for the Permanent Fund. The report in full at the last quarterly meeting of the board follows:

In making its report, the Investment Committee, described the securities during the quarter ending December 31, 1933, and to report its findings to the society's Permanent Funds.

Through the execution of the transactions reported in the minutes of its various meetings, there has been an appreciation of $1,753.35 in the value of its investments, and an annual increase in its income amounting to $203.02 has been secured.

During the quarter, the suit against the society, brought by the Fidelity and Casualty Company for $5,000 allegedly due the society from Hannah Crandall estate was settled for $325.45. The settlement was paid to Hannah Crandall estate and to the estate of Mrs. J. Potter, in the amount of $5,000.

Payments of $5,300 on account of mortgages given by Mrs. Mary S. D Amaral have been received and the proceeds reinvested.

Herewith is the report on the condition of the Missionary Society as of January 31:

STATEMENT OF CONDITION AS OF JANUARY 31, 1934

By Karl G. Stillman, Treasurer

The Society Owes:
Cash:
Washington Trust Co. $1,162.08
Industrial Trust Co. 118.74
In savings accounts 1,012.49
Total $2,103.33

(Two-thirds) $9,015.23
and notes (less accrued interest) 6,000.00
Total 15,015.23

Total $152,340.80

Net of total of $21,833.64

Real Estate equities $4,912.54
Less - General Fund deficit 152,340.80

With the above fund and equity balances
The society is
owed $117,365.71

INTERESTING LETTER FROM CHINA

Dear Secretary Burdick:

My Christmas greetings are too late even for New Year's greetings. But this year, as usual, I am ashamed of not having written before. I am getting to be such an "old" missionary that scenes and incidents are so commonplace that I can't see how they would interest people at home. The dramatic things are mostly professional ones that wouldn't do to write, although they are very interesting or amusing to us.

The hospital has been doing well financially and is still having to turn away men patients. There seems to be an increase in the number of patients who are willing to stay a long time in the tuberculosis wards. We are thankful for that, but the longer they stay thegreater the number of problems become of keeping them under our control, and happy together.

We have started to put up a Chinese two family dwelling in the west corner of the compound. We have purchased the material ourselves and the local carpenter and masons...
are doing the work. It is a busy place with nineteen masons and eleven carpenters on the place. If the carpenter and mason haven't made too many mistakes in reckoning, the house will cost us about three thousand, Mexican.

The Dzau and Dr. Pan will move over there. The house they now occupy will be rearranged for the tuberculosis patients, now over the dispensary. It will give us a few more beds in the forty cent ward.

That unit, which consists of two small rooms and a large ward with a southern porch, connecting with our house and the woman's hospital, is what I have been coveting for the nurses. They are now crowded into quarters that I cannot easily watch, where they do poor studying, are susceptible and must be changed before we can ever think of regis-tering our school of nursing. It may.

I know your cares must be very heavy these days. Sometimes it seems as if selling our West Gate property at a reasonable price would be a wise way out of the present hole.

The Methodist in this district has laid off thirty of their elderly Chinese ministers.

Grace Hospital, VIUHO, Ku, China. December 10, 1933.

AMERICAN SABBATH TRACT SOCIETY—BOARD MEETING (December minutes)


The minutes were read and approved.

Mr. Van Horn presented his monthly report. The Board voted for its appreciation to President Corliss F. Randolph for the printing and distribution to members of the board of the board directory and order of business.

Assistant Secretary Asa F. Randolph reported that a letter had been sent to Jesse G. Burdick as directed by the board at its last meeting.

Orra S. Rogers moved that this board learns with deep regret of the death of Presi-dent Paul E. Tittsworth of Alfred University and expresses its sincerest sympathy with the family in their grief and with Alfred Univer-sity and the entire denomination in their loss.

The motion was seconded by Herbert C. Van Horn in a warm personal tribute to President Tittsworth. The Board expresses its appreciation to President Corliss F. Randolph for the printing and distribution to members of the board of the board directory and order of business.

The Supervisory Committee reported informally concerning its work.

Chairman Orra S. Rogers reported informally for the Trustees Committee concerning investment of funds now on hand.

The problems involved in possible taxation of Tract Board and denominational property in Plainfield were discussed.

Business Manager L. Harrison North presented three letters for the consideration of the board.

The first letter, from Rev. W. L. Davis, told of the appreciation of the members of the Salemville Church for the services of Cor-respondent Van Horn in their series of evangelistic meetings beginning November 25 and ending December 3.

It was voted that Mr. North be requested to acknowledge receipt of the letter and ex-press the appreciation of the board.

The second letter from Rev. Gerald D. Hargis was referred to the committee on distribution and literature.

It was voted that the action of the business manager in sending one hundred copies of "Helping Hand" for the first quarter of 1934 to Mr. Hargis for distribution in Jamaica be approved.

The third letter, from George B. Utter, was referred to a committee consisting of Alexander W. Vars, Herbert C. Van Horn, Asa F. Randolph, James L. Skaggs, Alva J. C. Bond, Corliss F. Randolph, and L. Harri-son North.

It was voted (Vice-President LaVerne C. Barefoot presiding) that the Board expresses its appreciation to President Corliss F. Randolph for the printing and distribution to members of the board of the board directory and order of business.

The minutes were adopted as a rising, unami-nous vote.

It was voted that President Corliss F. Randolph be authorized to represent the Tract Board at the funeral of President Tittsworth.

The minutes were read and approved.

Corliss F. Randolph, President, COURTLAND V. DAVIS, Recording Secretary.

NOTICES

A copy of "Paganism Surviving in Chris-tianity," by Dr. A. H. Lewis, is being sought by the corresponding secretary of the Ameri-can Sabbath Tract Society. Any one having a copy that can be spared, please write the SABBATH RECORDER, Plainfield, N. J. State condition, and price asked.

All interested in the address of the pastor of the New York City Seventh Day Baptist Church should now make changes. Address your mail or call at 469 Teaneck Road, Teaneck, N. J., Rev. James L. Skaggs, Pastor.
The committee to plan an essay contest made a report of progress.

Voted that the board instruct the corresponding secretary to notify the Committee on Foreign Relations of our approval of the Senate Resolution No. 154.

A copy of the book, "For Sinners Only," was presented to the Woman's Board library by Mrs. E. S. Whitford of New York City.

Voted that the president appoint a committee to plan a program for the woman's hour at the General Conference.

Our delegate, Mrs. Trainor, gave an interesting report of the Conference on the Cause of Christ's War, held in Washington, D. C., January 16-19, 1934.

Adjoined to meet with Mrs. Edward Davis, March 2, 1934.

Mrs. George B. Shaw, President.

Mrs. Oris O. Stutler, Secretary.

TESTING GOD

Other things being equal, the man of method is the man of achievement. He has the wind in his sails, as it were, and all the centuries which have elapsed since the Jews inaugurated the practice of tithing, no better method has been found than the giving of at least a tenth of his income to the Lord for the work of charity and religion.

I have preached and practiced tithing for many years, and I know that I have been richly blessed in basket and store, in mind and in heart, by the various reactions that have come from that wholesome Christian practice.

Where a family spends more than one-tenth of their income for their own comfort and pleasure, or save and invest for future pleasure and comfort, let them think twice before making a glad offering to the Lord of one for which the interest is due.

The Christian world has never as yet had the moral courage to test the readiness of the Lord, who has all the resources of earth and sky in his holy keeping, to meet its systematic giving with blessings bountiful beyond all anticipation. In the closing words of the Old Testament the Lord flings down a challenge. "Bring all your tithes into the storehouse that there may be meat in my house!" Prove me now, with the Lord of Hosts, and see if I will not open the windows of heaven and pour out you such a blessing that you cannot receive it."
indeed very favorably. We are of good courage and fully assured that the good work thus far commenced will, by his grace, move forward. Also during 1934, remember your oldest active minister, and one of the newest in the Seventh Day Baptist church, that his health and spiritual strength might continue.

L. R. CONRADI

YOUNG PEOPLE'S WORK

IT IS TO THINK

THE JESUS-WAY IS THE JOY-WAY

Blessed are they which do hunger and thirst after righteousness for they shall be filled. Matthew 5:6. Ask, and ye shall receive, that your joy may be full. John 16:24.

Be of good cheer; I have overcome the world. John 16:33.

These things I speak in the world, that they might have my joy fulfilled in themselves. John 17:13b.

For the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost. Romans 14:17.

Has your group of young people entered the Seventh Day Baptist Youth Tract Survey? Pastors and leaders, please see that your group is represented in this project by the Seventh Day Baptist Sabbath school class, or individuals. Use the report blanks sent to your group. Older young people may organize individuals or a group. Write to Marjorie J. Burdick, 1122 Seymour Avenue, Lansing, Mich., for more blanks if needed.

A SALE

(Given by Wayne Patterson at a regular meeting of the Young People's Work)

Whenever we are approached at the door by a salesman, we do not want him to take up our valuable time with his long talk on the good points of his article, the customer, his neighbor who has purchased it, their satisfaction, etc. We are satisfied that nothing he has to say can interest us, so we close the door with, "I'm sorry, but I would not be interested today."

I often wonder just what a person would do if his turn to close the door came when he was told, "I am representing such and such a company, and I have something I know you will be interested in." Then, answering that natural question, I would immediately say, "I am sorry, but I haven't a moment to spare, good day!" Yet, the man came back each day in an effort to interest you in the article he was trying to sell; you were compelled through sheer suggestion to listen to his proposition, and you found he was trying to sell you "life after death" at a price within the reach of everyone. Yet a price so small for the benefits received it was almost unbelievable. After you purchased your plan for eternal life you would forever after thank God for sending the great gift which you could not have obtained just enough to get a hearing with you in order to convince you of the superior quality of his goods.

Yet, day after day, this is just what is occurring, in a different way perhaps. The "bargain" to which I refer is more a gift from God to men than a sale, yet it is such a huge gift that it is beyond our power to realize the great love of the Giver. We are not like the person in the illustration who finally listened to the salesman; we gradually become hardened until he is practically driven away, and after so long with no interest manifested by the customer, he will soon cease to come. Some may say, "This man has been here with his article for more than a year now, so I'll just wait awhile, that seems to be an outstanding bargain." For how long does he have the time to buy may come after it is too late.

In every sale there are four cardinal principles:

1. Secure attention. For example, when you go to a person to sell an article, ring the bell, the lady of the house opens the door a small crack and friendly says, "Yes, what do you want?"—your problem is only starting. You must get inside that house if you are going to make a sale, as experts say that trying to sell a product is 100 per cent of the sale.

2. You have her attention, now you must secure her interest. It falls on us as Christian salesmen to secure interest. We must do something to capture the interest of others, or literally, to get inside their homes.

3. After you have entered the home and are seated on the sofa, you begin to feel more on the level of your custom. The first thing you must create in the person a desire for your article. This must be done without losing the interest of the person or buyer for one moment. Creating a desire for an article entails the presenting of all the fine sales points of this article; our article is salvation, hence the sales points are the facts, and the facts are an object to certain points about the article, and to my notion the only way satisfactorily to meet and overcome these objections is by knowing your "product" by turning your attention to giving the pages and presenting God's own word in Scripture.

In an ordinary sale the price is left out until the end of the sale, as you must get your customer convinced that the article is cheap at any price, before the price itself is mentioned. But in our case of salvation, we must act just the opposite, as compared with the quality of the article, hence the price should be used as a sales point to create desire.

4. The close is the easiest part of the sale, after the desire has been created. Think of the satisfaction of having made a sale for this huge company which has so few salesmen to bring in customers. By your sale you add another salesman for Christ. It's up to us. It seems that this group, through events of the past few months, has been appointed salesmen, and so far, it seems to me, we have failed even to attract the attention of our prospective customers. We must get into their homes and we must make sales for God after we are admitted to their homes.

The sales and salvation tie up literally as I have said by the four essentials: (1) Attention (2) Interest (3) Desire (4) The Close. But let us forget the easy part of the sale, the easiest part of the sale, which I refer is more a gift from God than a sale, yet it is such a huge gift that it is beyond our power to realize the great love of the Giver. We are not like the person in the picture who finally listened to the salesman; we gradually become hardened until he is practically driven away, and after so long with no interest manifested by the customer, he will soon cease to come.

"Thou must be true thyself, if thou the truth wouldst teach: Thy word must be full, if thou wouldst win them; Another's soul wouldst reach; It needs an overflowing heart to give the lips full speech."

CONFERENCE OF HOLLAND CHURCHES

DEAR BRETHREN:

The conference held at Haarlem, August twelfth and thirteenth. On Sabbath evening the old chapel was well filled and the brethren were welcomed by Brother Westerman. After some newells to the Prayer meeting followed, in which many thanked and praised the Lord and laid our needs before him. It was pleasant to see not only so many from all parts of the country, but also two delegates of our new sister church at Hamburg—Brother Bruhn, who has become a brother a short time ago, and Brother Loosh, who came the whole distance from Hamburg to Haarlem, about four hundred miles, by bicycle, in three days. I am sure that the story of the conference would leave lasting impressions upon his further life. We were glad to have Brother J. Conradi, of Hamburg, and Brother J. McGeechy, of London, among us too, representatives of the first and the last edition of the Seventh Day Baptists. We also enjoyed the hospitality of Pangoeersen (Java), after a stay there for about twenty years. She is planning to return to Java in November.

Sabbath morning the chapel was crowded, the children having only a half place on the banks along the walls. Pastor P. Taekema preached a sermon and celebrated the Lord's Supper.

At two o'clock we began our love feast, with theme: We are God's fellow workers (1 Corinthians 3:9). Brothers Veldman, Taekema, Conradi, and McGeechy spoke on this subject, each from a different point of view, for an attentive audience. We all enjoyed the word of Brother Conradi, who, beginning to tell us how a little child was a fellow worker of God as an instrument in his hand, before a conversion, went through Scripture with us, clearly placing the fellow workers on the foreground in a unique way.

Then, after lunch, we took a walk through Haarlem with the foreign brothers, sometimes speaking English to the German brothers, and German to the English brother. Sunday morning we made a short trip to the seaside before business meeting at nine-thirty.

Sunday at three o'clock we had a meeting with guests. We saw many unknown faces, for the conference brought many different pastors and ex-Adventists, whom we had invited.

It was one of our best conferences, and we went home with thanks to God for his rich blessings.

Brother Conradi, who arrived a few days before conference, held meetings in different places for the Adventist brethren, before and afterwards. On the latter Brother Taekema was with him at the Prayer meeting, following in which many thanked and praised the Lord and laid our needs before him. It was pleasant to see not only so many from all parts of the country, but also two delegates of our new sister church at Hamburg—Brother Bruhn, who has become a brother a short time ago, and Brother Loosh, who came the whole distance from Hamburg to Haarlem.

G. ZYLANA.

THE SABBATH RECORDER
THE SABBATH RECORDER
THE HISTORICAL SOCIETY
BY CORLISS F. RANDOLPH

The Historical Society occupies the entire third floor of the new Seventh Day Baptist Building in Plainfield, besides a large store-room in the basement of that part of the building which was formerly the Fireproof Vault and Lavatory at the rear end. Beyond the Museum is the Library, which extends across the south end of the building.

The Librarian's office is temporarily fitted with an old discarded desk and chair, and typewriter desk and chair rescued from store-room windows and a bookcase, besides a work-shop. It also contains a quaint old cherry desk and bookcase, formerly the property of Elder James H. Cochran, and contributed by Mrs. Herbert G. Whipple.

The Museum is equipped with seven large glass display-cases, besides a large mahogany bookcase, the property of Thomas B. Stillman. On the walls hangs an oil portrait of Elder Nathan V. Hull, contributed by the First Alfred Church. In the Library, bookcases were installed half way around the walls two or three years ago, and are packed full of books and other material awaiting classification and cataloguing. Bookcases are installed on the other half of the room in the near future. Numerous pictures hang on the walls. A steel case to contain the large, blank-sheet volumes of the Sabbath Recorder is a large oak walnut table bequeathed by Mrs. Loisanna Stannard, the Elder Thomas Hiscox chair purchased several years ago with contributions made specially for that purpose, and a large library table with chairs (borrowed temporarily), constitute the present equipment of the Library.

CHILDREN'S PAGE

AN INVITATION TO FOLLOW JESUS
MATTHEW 4: 18-22

Junior Christian Endeavor Topic for Sabbath Day, March 17, 1904

"And they straightway left their nets, and followed him." How true of our juvenile Sunday school invitations! God is inviting each of us to follow him. Will we respond as Peter and Andrew did? How are you responding in the habit of answering your mother when she calls you? Read this story and tell how you think Tom Jones would respond to God's invitation. Tell why you think so.

The neighbors all said that the beloved Tom Jones never walked, but always ran. For they said it, for everyone of them liked the sunny-tempered, footed-lot, lad. His willing, swift feet had helped these neighbor-friends out of many a difficulty by running on helpful errands. Even when his mother called him from play, or the reading of a book, to do something for her there was no scuffling of slow and unwilling feet. With a happy obedience he was off like the wind and back again so quickly that his mother was always surprised. Tom loved the need to say, "Why, Tom Jones! Back so soon?" Few mothers can have their errands done by such lightning express.

TELLING OUR FRIENDS ABOUT JESUS
JOHN 1: 29, 30, 35-57

Junior Christian Endeavor Topic for Sabbath Day, March 24, 1904

For us junior, who have been brought up in Christian homes and have always known about Jesus ever since we can remember, it is hard to imagine what it would be like to have never heard the Master's name. There are a number of ways that juniors can send the story to others. We cannot all be missioners; although I hope some of you will, but we can all give some money to help send missionaries. There are many in our own country who are not acquainted with Jesus. Perhaps the little foreigner who sits just across from you at school may be the little girl who lives just around the corner from you. Tom didn't find it very good English, but he was merry and bright, so one day at recess, Jack invited him to come to a Junior party at their church that night.

"What in the world made you invite that Dago?" said Harry. "Because he seems lonely and he likes fun," explained Jack. "Now look here, Harry, how would you like it if you were over in Italy and the boys there treated you just like that?" "Don't invite that American to anything in our church?"

Promptly at seven Tony called for Jack. Jack's friendliness made them admit Tony from one game to another, and gave Tony a very happy evening. The wonderful party was over at nine, but while Tony left he promised to be at church and Sabbath school on Sunday. Tony liked both and the boys met there so much that he is never absent, and is fast growing into a fine Christian American.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It has been almost a year since I have written to the Children's Page, but I have been thinking of it for a long time. I am in the eighth grade and am fifteen years old.

Many of the Recorder children write about their pets, so I will tell you of some of ours. We have eleven ducks and it is my job to feed them. Our mother has been very cold, they have laid, off and on, all winter.

We have a horse, also, which I take much pleasure in riding. After we got back from Sabbath school last Sabbath, I ate my dinner. It was then fifteen or fifteen minutes after two. I rode the horse to a neighboring town and back, a distance of twelve miles.

I believe I can remember your asking if Oliver remembered your sneezing all day on his hat at a meeting in the Chicago church. He says he can remember it quite well. He is my father.

I have five brothers and three sisters. Harry, Myrtle, and Laura have probably written to the Children's Page. I am next to the oldest in the family.

I received my last copy of the Sabbath Recorder yesterday. It has seemed very lovely to do without it for two weeks, but now it will be worse than ever.

Yours truly,
CHARLES LEWIS.

Stonefort, Ill., February 20, 1934.

DEAR MRS. GREENE:

I thought I would have time to write a letter so I decided I would write one for the Recorder Children's Page. I have been sick for several weeks, February 10, and have not been going to school.

I have been sitting by the window watching the birds. We have a feeding station and no birds come. This morning my mother put some suet out along with the bread crumbs. I wonder what kind of a bird will be first to eat from it. A blue jay has been around a lot today at least I think it is the same one.

There is a little brown squirrel running up and down my little fence I had for gourds. The gourds were very funny looking things. Some were so big we used them for oil-lanterns, and another one is used for a stocking danner.

I have just been reading Allen Bond's letter in the last Recorder. His kitten was just full of action. 'I have a cat, too; his name is Johnny, and he is getting so big that when my mother fixes his food on the kitchen table he can stand on his hind legs pull on the dish, and once he just about dumped it over.
DEAR [RECIPIENT],

I am very sorry you have been sick and hope you are well and strong by this time; but I do enjoy them.

Your sincere friend,

[NAME]

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OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

MADISON COUNTY

Railroad connections in Central New York are not very good, but the county is. A convenient rural route to DeRuyter was spent at Canastota, by hospitable invitation, in the George Stone home. According to the brother of the host, this is a "hard" name. The wife and the mother in this home are loyal Seventh Day Baptists and regular every Sabbath attendants upon the services of their church, some twelve miles away. The Stones drove with the secretary over snowy roads to DeRuyter on a cold, sunny morning. Chittenango Falls, ever beautiful, were strikingly so in their frozen glory amidst frosted hemlock and powdered undergrowth.

At the DeRuyter stage a cordial welcome was accorded by Pastor and Mrs. Van Horn. To this home, on the coldest day of winter, came Pastor Alva L. Davis and wife from Verona, and Pastors Polan and Burdick from the Brookfields. These pastors are the members of the Religious Life Committee and came for a conference with the secretary. A profitable time was spent discussing some of our problems, and particularly that of Sabbath evangelism.

While in DeRuyter the secretary spoke to a small group of fine young folks concerning tracts and tract survey work being carried on by the Young People's Board. Two young ladies had driven the six miles, through snow and winter weather and degrees below zero. Consecrated leadership will be found in this church here in years to come.

The Sabbath was spent at Leonardville, a Sabbath that dawned under forty-two degrees below zero. When the morning sun got over Beaver Hill, he found Brookfield in the record grip of fifty-two below.

A fine group was assembled in the schoolroom of the Leonardville church, renovated quite a few years ago. Present were the pastor of the family. An afternoon spent with modern lawyers, judges, juries, and all interested parties might well read this commandment before entering any court action.

But this commandment is a wide one. There are more courts than the official courts of law. The neighborhood is often a court that sits in judgment of our actions. While above all else we do not wish to deceive others, we must give an accounting for every word we speak.

Of course this commandment forbids perjury. But it cannot be restricted to perjury alone, for it forbids all lying. And there are many kinds of lies, as well as liars. Some people lie for gain and profit; others lie because it seems the easiest. Still others lie to cover up lies, or just to be lying. There are lies which we tell to harm others. There are social lies we tell to keep from hurting someone's feelings, or to avoid some unpleasantness; lies which we tell under the guise of flattery; and so on, through a long variety of different fads and phases of lying.

lying Defined

All that is necessary does not define "lying." There are many kinds of lies and liars. But what is a lie, or what is lying? One answer by saying, "Tell the truth; hew to the line and let the chips fall where they may." A commentator on this text says, "It not only teaches respect to truth and loyalty to truth, but is that which makes a lie a lie. But what is it?" Another answer the question, "Is it ever right to lie to the sick?" says, "Lying is evil," A lie is a voluntary speaking of an untruth with an intention to deceive." But all lies are not spoken; they are often acted. To consult an unauthorized dictionary for a definition of a lie is usually only to be deceived by the multiplicity of expressions and definitions. I think it has been well put by Paley: "It is willful deceit that makes a lie."

Fact and Fiction

It is not always easy to tell what is falsehood and what is truth. Even our dictionaries list as synonyms for a lie: untruth, falsehood, fiction, deception. Yet it is well to remember that every lie is an untruth, but not every untruth is a lie. Many are in my ministry I have been approached by fathers and mothers who felt it was not right to encourage children in their belief in Santa Claus; in their use of Easter eggs; and other "untruths" which they characterize as lies, or "white-lies." As a basis for any intelligent consideration of this subject we must study the kinds of things that are not true that are not lies. Parables and figurative speech are not lies. Jesus, the Master Teacher, freely used these.

For many centuries the church taught the Ptolemaic system of the universe which held that the sun revolved around the earth. The system was widespread and was supposed to be the "scientific" knowledge of the age. It was science, then, in that early age, seeking to answer the inquiring mind as to the movements of the universe. With all its limitations and errors, it was neither a lie nor superstition. That can be said of much of our sciences of today. They are not the truth, but they are on the way, seeking the truth.

Much of the confusion arising in our thinking on this subject is due to the fact that we make an antithesis between truth and fiction. There is a difference between fact and fiction, but none between truth and fiction. All untruth is not wrong, for fiction is not true. Yet fiction is often the medium for conveying the highest truth. The parables of Jesus teach more important truths about life than whole
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libraries of recorded facts. Much of the world's best literature is fiction, or artistic expressions of the hopes and aspirations of the human race.

Myths, fairy tales, "make-believe" stories, by natural processes, are themselves elaborated and falsehoods. They may be. Often these are beautiful endeavors to tell the truth of human life, its desires, hopes, and aims. There is a normal stage in the development of the child, when it lives in a world of make-believe. And fortunately, indeed, are those children whose parents take no account of their moods and join in the games of their imagination. Said a great, modern thinker: "The old man who was run into by a small boy who came 'chugging' around the corner, and who answered the boy's, 'Scuse me; I'm the seven o'clock train,' with the words, 'You are a naughty boy, and you ought to know better,' was a dull man, it seems to have said. 'The seven o'clock train must ring its bell when it comes around a curve.'"

"Is there a Santa Claus?"

More than twenty-five years ago, a little eight-year-old girl, Virginia O'Hanlon, wrote to Charles Dana, editor of the New York Sun, and asked that question. Mr. Dana answered it on the editorial page. It has become a classic. He said in part: "Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know them and abound and grow. What the world needs is love and that love means fidelity to truth, even when it costs a boy a ragged night's sleep, and a girl an early rising. It costs guarantees for the child to make those打好 on the night; and faith, the childhood of men." But, Mr. Dana added, "The seven o'clock train must ring its bell when it comes around a curve."

"No Santa Claus! Thank God! he lives, and lives forever. A thousand years from now, Virginia, New Year will be the same as it is now; and thousand years from now, he will continue to make glad the heart of childhood."

Of course, in dealing with children there must be perfect truthfulness. It is a mistake to treat Santa Claus as a fact; but it is also a mistake to treat Santa Claus as a fiction, or a symbol, as most people do. He is only a symbol of love, a spirit of the Christmas season, in the sense that he is a symbol of the Goodness of God, the Faith, the Joy, to which he points, and which he represents.

"Will Santa Claus be coming around this Christmas?"

"Nine years from now, Virginia, New Year will be the same as it is now; and thousand years from now, he's going to make glad the heart of childhood."

"What shall we say of all deception? Does all deception violate the spirit of this commandment? Should the sick person never be deceived as to his illness, or nature of the disease? It does not pay to dogmatize here."

It is generally conceded that we could not have an efficient detective police administration without deceptions which are falsehoods in fact. Deception is recognized and practiced in war. We call it strategy. We are in no safer case during the Civil War one wing of General Rosecrans. He, in fact, with the hope that when the next morning the whole army would be defeated. All night long he heard bands of music to this wing. Believing that the Federal forces had been reinforced during the night, the Confederate army withdrew. Was it a lie? There were no witnesses; no one spoke a lie spoken in words and one told in action."

"The principle to be applied, it seems to me, is summed up by Paul in these words: "Putting away all lying, speak every man truth with his neighbor; for we are members one of another."

Ephesians 4: 25. That means truthful confidence, that makes society possible. Anything that destroys mutual confidence tends to destroy mutual confidence and trust, and thus to destroy the social fabric. Whatever this commandment has such instant is morally wrong. I would not put in that class the deception practiced in war, or a football game, or by the police force, or by nurses, doctors, and friends in the hospital."

Nothing can be said in favor of hypocrisy. The hypocrite is a strange mixture of good and evil. All good causes are troubled by such persons as Mr. Jefferson's, that is not good and in the hospital. He recognizes the importance of judgment, so he gives us this commandment which is intended to preserve a valid and truthful judgment.

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The majority are those who lack the assurance to follow their good impulses to the end of the road. Without sincerity society flies into anarchy. The binding force that holds the world together is gone. Ananias and Sapphira are examples of the chief foes of mankind.

"Slap"

This commandment, of course, forbids slander. The word "slander" comes from a Greek word which means "back-biting." It means saying of the words that can be made which one force not to his name. Gossips are those who retail slander, who report only the bad, and not the good about persons.

"One of the oldest codes extant says, "Thou shalt not go up and down as a tale-bearer among thy people." Leviticus 19: 16. Egypt cut off the ears and nose of those who offended. Athens first fined, and then disfranchised the gossiper. Rome hurned the tale-bearer from a high cliff. England had, in olden days, a "gossip bridle" for the offender."

A Summary

To sum up, we may say that this commandment teaches us, first of all, to know the truths of man; but it also teaches us to treat Santa Claus as a fact, but not to be a symbol of the Goodness of God, the Faith, the Joy, to which he points, and which he represents.

"Judge not that ye be not judged." Suppose we put together the two sentences as found in Luke 6: 36, 37, and read, "Be ye merciful, for ye will be judged. Be ye merciful and judge not." This will be true when we obey Christ's great command and love our neighbor as ourselves.

This commandment points out that when we violate it we are not only destroying our own moral manhood, but are working injury to our neighbors. We know that there, somewhere, our words are being recorded, and that some day we shall meet our words again.

"Let me not wrong or idle word Unthinking say, Set thou a seal upon my lips Just for today."

DENOMINATIONAL "HOOUP" BERRA, W. VA.

The Christian Endeavor society is experiencing new interest under the leadership of the recent officers, Dr. B. P. Babcock, of Babcock and Wilcox, Kyle Ware, Bula Sutton, and Alberta Driver. Juniors are doing well under the co-superintendancy of Durinda Hodge and Catherine Brown, and have been elected in the Aid society, Mrs. Amonis Driver, president, are planning new work and a missionary program.

ALBION, IOWA

The Missionary and Benevolent Societies have been asked to repeat in Edgerton the play so successfully put on at the Albion Town Hall, July 9. To Home Benefit Society, was sponsored a "Costume" party February 17 for the purpose of augmenting the funds in the church treasury. The Missionary Society, with hus- bands and families, met as guests of Pastor and Mrs. Thorne. February 14, the event featuring birthdays of certain Valentine people. An interesting lesson on "History of Albion," by Mrs. D. L. Babcock, was given at a recent meeting of the "Cameus Club." Interest and morale of the church are high.

BATTLE CREEK, MICH.

Dr. B. F. Johnson, the chorister, has begun the training of a young people's choir. A number of old hymns are being mem- orized. New Sunday morning service. We believe that Battle Creek is a good place to live in
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... that a majority of its citizens are good, and desire good for their neighbors. It is a minority working for selfish ends that is responsible for the wickedness around us; that if good people would unite we could correct the evils to a large extent; that the church is the greatest force for good in the world; that God is good ... and depends on us to show that He is, that God is worthy of our regular devotion ... worship with us; that young people grow in Christ by engaging in religious activities ... get that training by working in our Christian Endeavor societies; that Christian young people can have the best social times in the world, and build worthy characters at the same time. We invite you to our recreational activities in our social rooms ... that prayer is the avenue of our approach to God... we invite you to unite with us in prayer for His power and blessing. We believe that the seventh day is the Sabbath of the Bible and the day kept by Jesus, but we respect the feelings of any who worship on Sunday. We invite you to unite with us in the worship of God, and to work with us to bring his kingdom to Battle Creek.

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NEBRASKA PIONEER DAYS

The North Loup Loyalist gives a very interesting sketch of the early life of Mrs. Mary Clement, a Nebraska pioneer days, by Jessie T. Babcock.

Mrs. Clement was the second child in a family of nine. Even in winter the Clements began at breakfast to prepare and lunches to put up for the father and brothers who went to the woods to get the year's fuel. She attended school until she was twelve years old. The children were taught at home by the parents until that time.

She was married at Welton, Iowa, September 1873, to George Clement, who was a carpenter. In April, 1874, they journeyed to Valley Platte, Nebraska, and there built their homestead. When they reached their homestead in upper Mira Valley, Mrs. Clement thought it the most desolate place on earth—not a tree in sight, nor a house, except a little dirt shack, near the nearest neighbor living in a dug-out two or three miles away.

They lived under great difficulties until Mr. Clement was able to get their house built—the first one of lumber in the valley. Then he was gone, building houses for other settlers and was home only week-ends. Mrs. Clement lived on the homestead and managed it, hiring some of the heavier work done. Fleas and prairie dogs were some of the heavier work done. Fleas and prairie dogs were seen on the homestead, but there was an almost constant fear of the Indians and terrifying prairie fires. She and the two boys saved their home from the 'Big Fire' and the help of hunters. They lived through the big blizzards and the grasshopper plague. She taught the first school in a neighbor's old sod house. The next summer she held school in her own home. One fall they could find no one to pick their corn, so Mrs. Clement did it herself. She prepared the meals for herself and the children and washed and watered the stock with the help of one small boy, and picked corn all day. She was able to average forty-five bushels a day. Her washing, ironing, and baking were done at night. Against great discouragements the Clements succeeded in raising beautiful trees on their farm. In 1882, a fine house was built. In 1892, she and one and in 1888, a big barn was built.

In 1925, after Mr. Clement's death, Mrs. Clement moved to town, but still owns the old homestead. At eighty-one she is still a very active woman—in her church, caring for the sick, and in the No Lo Club.

FARINA, ILL.

Monday, January 3, 1934, Mr. and Mrs. Daniel Pierce Crandall celebrated fifty years of wedded life by keeping open house at their home in Farina, where they received the congratulations of their many friends. The relatives of the bride and groom gathered and were together for an informal dinner where events of fifty years ago were retold to the delight of long-time friends and former neighbors. The home of Mr. and Mrs. Crandall is an example of the beautiful homes that can be built with the help of the Electric Coop, and proves that what the average Iowa farmer could do has been accomplished in this home. Mr. Crandall was born in Illinois and Mrs. Crandall in York State, and they were married in Lima, Ill. in 1925, after Mr. Clement's death, Mrs. Clement moved to town, but still owns the old homestead. At eighty-one she is still a very active woman—in her church, caring for the sick, and in the No Lo Club.

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Emma Brown Satterlee, also came from New York State and settled in Farina in 1877, where the family home has since been. These friends were married at the home of the bride's parents, east of Farina (now the Elmer Whitford Farm) January 8, 1884, by their pastor, Rev. W. H. Ernst. Their four children are Batchelor John, Emma Kelley Bunn, of Farina, Fay of Kimmund, and Kenneth of Iola. A large wedding cake decorated in white and gold, upon which in miniature stood the bride and groom of fifty years ago, caused much pleased comment.

CORRESPONDENT.

ALFRED, N. Y.

Eighteen members of the intermediate Bible school, accompanied by Superintendent and Mrs. E. F. Hyde, and Professor Crandall, attended the Eleventh Annual New York State Youth Conference held February 16-18, at the Central Presbyterian church in Rochester.

The interest groups which various delegates attended included: Personal Religion, Builders of a New World, The Christian Youth Movement, New Young in a New Church, a Christian Economic System, and a Christian Home.

On March 3, the intermediate department will take full charge of the church service and the delegates will at that time give a report of the conference.

Last month, a number of ladies met at the parsonage and organized a Woman's Christian Temperance Union. Eleven women formed the union, and they earnestly hope that many other women will join in the temperance work this organization is trying to do. The next meeting will be at the parsonage, Wednesday, February 28, at 2 o'clock.

John Reed Spicer, A. U., 79, is director of the Opportunity School of Toledo University, who will deliver one lecture of college-level courses present at the ceremony fifty years ago, only five survive—F. E. and Otis Hewitt, and Lin- dart and their grandchildren. There are two children of the Crandall brothers. One of these is the wife of Mr. and Mrs. Crandall of Lima, Wis. The parents of the groom, Frank and Elizabeth Whitmore Crandall, came to Illinois in 1849, and Mr. Crandall was born there.

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Daytona Beach, Fla.

The resident members of the Seventh Day Baptist Church and their pastor, call attention to the fact that this fine new edifice has, to a large extent, been built by friends from all over the land; that it is not merely the church home of Seventh Day Baptists residing in Daytona Beach, but that it is just as truly the church of all Seventh Day Baptists sojourning in the South, and as well, is a church to which all others are cordially welcomed.

A May cash and every one find here a warm Christian welcome, grace sufficient for every hour of need and triumph, rest when weary, and inspiration which may send them forth to face life's problems with buoyancy, and to discover and achieve the highest values of life.

Because of the unusually widespread interest in the construction of this church, we are presenting below an accounting of the funds received through the splendid co-operation of yourselves and others.

CHURCH PROPERTIES AND DISTRIBUTION OF EQUITIES

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John Reed Spicer, A. U., 79, is director of the Opportunity School of Toledo University, who will deliver one lecture of college-level courses present at the ceremony fifty years ago, only five survive—F. E. and Otis Hewitt, and Lin-dart and their grandchildren. There are two children of the Crandall brothers. One of these is the wife of Mr. and Mrs. Crandall of Lima, Wis. The parents of the groom, Frank and Elizabeth Whitmore Crandall, came to Illinois in 1849, and Mr. Crandall was born there.

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Daytona Beach, Fla.

The resident members of the Seventh Day Baptist Church and their pastor, call attention to the fact that this fine new edifice has, to a large extent, been built by friends from all over the land; that it is not merely the church home of Seventh Day Baptists residing in Daytona Beach, but that it is just as truly the church of all Seventh Day Baptists sojourning in the South, and as well, is a church to which all others are cordially welcomed.

A May cash and every one find here a warm Christian welcome, grace sufficient for every hour of need and triumph, rest when weary, and inspiration which may send them forth to face life's problems with buoyancy, and to discover and achieve the highest values of life.

Because of the unusually widespread interest in the construction of this church, we are presenting below an accounting of the funds received through the splendid co-operation of yourselves and others.

CHURCH PROPERTIES AND DISTRIBUTION OF EQUITIES

<table>
<thead>
<tr>
<th>Assets</th>
<th>Liabilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grounds and Improvements</td>
<td>$1,280.67</td>
</tr>
<tr>
<td>Church Notice</td>
<td>4,964.60</td>
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<tr>
<td>Real Estate</td>
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<tr>
<td>Furniture</td>
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<td>Communion set</td>
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<td>Equipment</td>
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<tr>
<td>Undeposited cash</td>
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<tr>
<td>Current Assets</td>
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</tr>
<tr>
<td>Total resources</td>
<td>$6,502.94</td>
</tr>
</tbody>
</table>
THE SABBATH RECORDER

The Ladies' Aid hold three or four of these turson dinners during the winter months; one was held Thanksgiving Day. Mr. Wm. Scriven's; one in January at George Whitford's; and March will bring one at Harold Whitford's. Ours are held on Sunday so that entire families may attend, including the school boys and girls; and they certainly promote a strong church family feeling more than anything we do.

Friday, February 16, the women of our church invited the women of the Adams Center and Honeyville churches to join us in the Woman's World Day of Prayer. The plans were in charge of our Ladies' Aid, and they served a nice o'clock luncheon, believing that more would attend the prayer service, as many have quite a distance to come. Lunch was served thirty-six, and forty-six were present at the prayer. The program this year was exceptionally appealing; members from all three churches participated, and we were all made to feel a greater consecration and deeper interest in the common cause of missions, peace, and brotherhood.

EDITOR'S NOTATION—The rewards of loyalties are a great satisfaction. Loyalties to convictions result in development of sterling character. Experiences as above must deepen and encourage the faith of young people. Some of the reasons may be different and the reward of conviction, and faith may not be so openly manifested by an appreciation on the part of authorities and special privilege granted, but they are here. Our own reaction. A young, recent college graduate, who had failed to secure a teaching position, answered a clerical want advertisement. Qualifications were given as most favorable impression and was granted the position. He then made it known that he was a Sabbath keeper and wished to be released from work on that day. He would be willing to work over hours or on Sunday to make up the lost time. The employer was considerate and nice, but it just could not be done. That was the one exception but day he could not be as "Take it or leave it." The godly young man's answer? He left it. He is still among the unemployed—but with a conscience clear.

MARRIAGES

BARCOCK.—Annett Babcock was born at Scott, N. Y., May 31, 1873, and died at the home of her daughter in Almond, N. Y., December 11, 1933. She was the daughter of Charles Eugene and Emily F. Clark. On September 3, 1892, she was married to Irwin Babcock. In early life she attended with his parents, P. Curtis D. Madison and Mrs. Ida. Later she transferred her membership to De Forest church. Later she transferred her membership to De Forest church. She leaves two children, a son and a daughter.

DORIS HANK.—Doris Hank of Almond, John and Winnfield of Walla Walla, and Lucy of Hornell; also by a sister, Mrs. Ada, and a brother Alva H. Clark of Alfred Station. Her husband, Rev. Walter Greene, died at age 90.

She was a woman of a beautiful faith at all times. She was kind and gentle in disposition. Funeral services were held at the home of her daughter, Doris Hank, in Almond by A. Clyde Rush.. She was laid to rest in the Rose Valley cemetery.

DAVIS.—Adriel Judson, youngest son of Calvin and Lydia Maxson Davis, was born at Jackson Center. A. C. R. Davis has been in the churches at West, Whitefield, and South, and died at his home in North Long, January 24, 1934.

At twelve he was baptized by his uncle, Rev. Lewis A. Davis, and joined the Jackson Center Seventh Day Baptist Church. His membership was at the beginning at the zero. He was a member of the senior class at West, Whitefield, and South. He held his last communion in the home of Horace Crandall of Curtis and Mrs. Arden Lewis of North Long, with four grandchildren and their relatives and friends.

DAVIS.—At the home of her sister, Mrs. Mattie Newhouse, in Flemington, W. Va., February 5, 1934, Anna Davis.
She was born March 24, 1863, at Long Run, W. Va. She was the daughter of Mark and Hannah Buck Davis, and is survived by a brother, Mingo H. Davis of Clarksburg; by two sisters—Mrs. Newhouse B. and Mrs. Virginia Evers of Bishop, Calif.; a half sister, Mrs. Mary Randolph of Salem; and a half brother, James Davis of Shinston, W. Va.

Anna Davis was a woman of rather unusual culture and Christian character and had been for more than fifty years a member of the Salem Seventh Day Baptist Church. The funeral was held in the church at Salem, conducted by her pastor,

LEWIS.—George W. Lewis, eldest son of Henry B. and Sarah A. Lewis, was born September 20, 1852, near Plainfield, N. J.

The family soon moved to Albion, Wis. In 1863, as the great Northwest was opening, the family moved to Dodge Center, Minn., where some of his friends resided. The father while here accepted the gospel ministry as his life work and took a pastorate at Berlin, Wis. Other churches served by him were the Seventh Day Baptist churches at Welton, Ia.; West Hallock, III.; Dodge Center, Minn.; and last, both of the Brookfield, N. Y., churches.

The son George had already decided to follow his father's example in the gospel ministry and studied in Milton College two years, 1874-1876. Later he attended the Alfred Theological Seminary, from which he was graduated and was ordained in July, 1890. He at once took up the work on the home mission field in Louisiana and Mississippi, with his home at Hammond, La. He served seven years on that field, going from there to the pastorate at Salem, W. Va. Other churches, receiving his pastoral services were Verona, N. Y.; his old home church at Dodge Center; Citronville, Wis.; Milton Junction, Wis.; and Jackson Center, O.

In early life he was united in marriage with Ella Smith, who was his faithful companion and helpmeet during his long service as a minister. During his five and one-half year pastorate at Jackson Center, she was in very poor health and died at that place. He then came to Battle Creek about fifteen years ago, where he has spent the last, attending regularly both morning and evening services. He was present at the last business meeting of the church and took part in the discussion of the questions to be settled. Quite recently he led the prayer meeting as creditably as one much younger might have done.

His interest in the salvation of men never waxed, and he was always anxious and solicitous for the careless andwayward of our own parish. One of his regrets in his latter days was that so few young men were preparing for the ministry, and this thought he expressed in writing in the last day he wrote a short time ago for this obituary.

Come unto me all ye That labor and are Heavy laden, and I Will give you rest. JESUS.

RECORDE WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, write in this column at one cent per word for first insertion, 25 cent minimum. Cash must accompany each advertisement.

MEN WANTED.—Full or part time, to sell new low cost nutriment, to large public. Also A. H. Tappan Ayers, sister of Frank E. Tappan of 225 North Whitney Street, Minneapolis, Minn., seeking employment at the sanitarium as his age and strength would permit.

Since coming to Battle Creek he was twice married—in 1921 to Hattie Belle Barrenger, who lived but a short time; and to Miss Susan Tappan Ayers, sister of Frank E. Tappan of 225 North Whitney Street, Minneapolis, Minn., who died last week, April 16.

Elder Lewis' near relatives were few. He had no children, but he took two young girls into his family, himself, and Edward who died recently at Devil's Lake, N. Dak. Toward his widow, Mrs. Carrie Lewis, of Devil's Lake, and her daughter, Mrs. William Norton of Flint, Mich., are the survivors.

Something over a week ago Elder Lewis took a bad cold and went into the hospital where he was taken from his room near the church on Aldrich Street to the sanitarium, where he passed away February 6, 1934, aged 81 years, 4 months, and 16 days.

When he came to Battle Creek Elder Lewis affiliated at once with the local Seventh Day Baptist Church, and has always been very faithful in his support and interest. He retained his physical and mental faculties very well until the last, attending regularly both morning and evening services. He was present at the last business meeting of the church and took part in the discussion of the questions to be settled. Quite recently he led the prayer meeting as creditably as one much younger might have done.

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One of the events most highly appreciated by him in his last days was that he was able to attend the General Conference at Milton, Wis., last summer. He went in the pastor's company, kept well, and was able to attend most of the Conference sessions. On the return trip a half day was spent at the World's Fair and a night was spent in Chicago.

Funeral services were held Wednesday afternoon at the Williams and Braden chapel in Battle Creek, his pastor officiating, assisted by Dr. Henry N. Jordan, both paying high tribute to the long and faithful services of Elder Lewis as a minister and pastor, and laborer for the kingdom.

The remains were accompanied to Dodge Center, Minn., for further services and burial, by Arthur Ellis, an old friend of the deceased, named by him as administrator of his estate.

Funeral services were held at Dodge Center Friday afternoon in the Seventh Day Baptist church conducted by Rev. Mr. Hurley and burial was in Riverside cemetery.

—From The Star.