REPUBLICAN EDUCATION

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

From March 18, 1934, to June 3, 1934

After closing a series of special meetings and a leadership training class at Hammond, La., as stated in my last report, visits were made in a number of homes of Sabbath keepers especially near Attalla, Ala., where live former members of our church there which is now disbanded.

A week was spent in the home of Robert Butler at Woodville, Ala., whose wife, a sister of Rev. E. H. and A. T. Bottoms, and children are loyal Seventh Day Baptists. Five sermons were preached in nearby churches while here. Accompanied by Mrs. Butler, the director and wife spent one night with the former's parents, Mr. and Mrs. Thomas Bottoms at Athens.

The journey was then continued toward Nady, Ark., the next church to be visited. Evronute, a night was spent with the Threlkelds in Memphis, Tenn., a visit which was greatly enjoyed. Reaching Nady on Friday, March 30, we spent Sabbath and Sunday, during which time five sermons were delivered.

The next place visited was Fouke, Ark. Here four days were spent, during which time four public meetings were held and several calls made.

The church at Gentry, Ark., was next visited, where two sermons were delivered and several calls made in homes.

A special request had been made that we return by way of Nortonville, Kan., for the purpose of conducting a leadership training class. Nortonville was reached April 17, where a little more than a week was spent. In addition to conducting the class, four sermons and one address were delivered.

Leaving Nortonville on Thursday, April 26, we reached home on Friday, just in time for the quarterly meeting of the southern Wisconsin and Chicago churches, where the director delivered the sermon Sabbath morning. Sabbath day, May 19, was spent with the church at Walworth.

Most of the time since reaching home has been spent in looking over material that accumulated during the absence of seven and a half months from the office, only first class mail having been forwarded, and even yet much more needs to be done in this line.

During the time covered by this report, the director delivered twenty-five sermons and addresses and called in fifty-one different homes. Respectfully submitted,

ERLO E. SUTTON.

OBIITUARY

MUNRO.—The small daughter of Nathan and Elva Scouen Monroe died at the home of her parents in Fouke, Ark., June 6, 1934, aged one year.

Besides the parents she leaves one sister and two little brothers. Funeral services were conducted by the pastor. 

"Suffer the little children to come unto me; for of such is the kingdom of God." 


She was a member of the Milton Seventh Day Baptist Church, a regular attendant at prayer meeting and morning worship. She attended her last service on Mother's Day.

She was married in 1885, to Fremont C. Wells. Of two children born to them, Lela Livingstone, of Milton survives. There is one grandson.

Funeral services were held at the Milton Seventh Day Baptist church, Friday, June 1, by Rev. Carrol H. Hill and Dr. Edwin Shaw. Burial was in Milton cemetery.

M. D. Babcock.
The Sabbath Recorder

(Founded in 1844)

A SEVENTH-DAY BAPTIST WEEKLY

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A Year Closed

The financial and statistical year of the denomination closed June 30. We now know just how close some of our objectives we came. Our vital statistics are yet to be compiled, but we do have the final report on the Denominational Budget. The Sabbath Recorder, in line with the practice of the denomination, carries the report of the twelfth month of Treasurer Cran dall. The amount received in June is distressingly small, only $1,848.36. For the year the budget, budget and special was $316,972.46, the amount in arrears being $10,827.54. About 61 per cent of the Budget of $27,900 was raised. The significance of this may be the fact that it was in line with the balanced budget of the Missionary Board. Further analysis, this means missionary and other employees' salaries for at least one month are unpaid, causing much suffering and disappointment. It means in every board and interest, activities decreased and several lines of work cut out.

Strenuous efforts have been made by our officials to keep deficits down to the lowest possible figure. Our Committee on Finance has worked laboriously and with vision and courage. Churches and people have responded nobly and not inadequately. We must refuse to be discouraged. This writer declares with all confidence that our officials have done their best, that our churches have done their best, and that we have for the most part have done their best. Whatever improvement in business there may be, it has not as yet filtered down to the giver in the church. This is not a time for more retrenchment, not a time for blaming church organizations with lack of consecration or efficiency. It is a time for prayer, for hope, and for courage. We sympathize with unpaid workers. We sympathize with local church treasurers, and even more deeply if possible with the treasurers of our denomination with the lives, efficiency, and happiness of so many depend. It is a time when love and confidence and sympathy need to be manifested by all.

Inspiring Young Men

A minister friend and a brother wrote out of his heart concerning his love and appreciation of an aged minister of the gospel who has recently passed to his reward. He speaks of the minister's influence in bringing young people to Christ and in helping them settle some of a young man's complicated questions. He says that a sermon by this soldier of the cross had led him to hear the call of God into the ministry; that it was by the earnest solicitation and with the generous help of this man of God that he had prepared the first sermon given by his brother and prayer the trembling young man was able to preach it. Through the year the confidence in the younger by the elder had meant unspokenly much. Recent fellowship had been a continual beneficld.

What a tribute for one minister to pay another. It is beautiful and, no doubt, the same might be said of the young men. A gallant man, by men younger who still carry on. No doubt this brother did not neglect to voice his appreciation to this elder friend in the years and months gone by. We ought never to fail to do this. Some word or other to our older ministers in their later years may mean much.

But there is something else to think about, too. What are our men now in active ministry doing to draw young men, personally, to Christ, to help them solve knotty and thorny problems of life, to lead them to hear the call of God to this special line of service, and to encourage them by giving them an opportunity to sympathetically assist them with generous help?

This earnest minister of Jesus closes with these words. Were you ever discouraged in the ministry, Hezekiah, I have been. But if I could dare hope that my influence would prove such a blessing to someone else to Christ and in helping them settle some of his problem, it would be worth the strain of the years. Supposed we ministers were to pray anew for the power to bless others? Why not? Let's do it. The editor's heart says "Amen."

Youth and Opportunity

Ten thousands of young men and young women recently have graduated from hundreds of colleges, universities, and special or vocational institutions. For many of these years they have been hard at work, more or less seriously, in training for life and its opportunities.

For the most part they are now ready for a job. But what is the opportunity? Untold numbers graduated from the same halls of learning during the past four years yet are unabsorbed in the fields of employment. The young and the instant youth now swell the flood of unemployment. Is there anything much more disheartening than this? Youth prepared and "rearin' to go" and no place to go. It is a time of tension and danger. It tends to demoralize. At best this is the tendency. In good homes, where parental training has been wise, sympathetic, and self-disciplined, there are not so likely to be disasters. But under other and less favorable circumstances the situation may be menacing, and most anything can happen.

This is a challenge for Christian homes—Seventh Day Baptist homes—to hold steady. The roots of faith that have been sunk with deep convictions in religious and spiritual soil and the unshakable, upholding personal religiously in faithful hearts must now courageously look up and lift. Love that "endureth all things" and "never faileth" will find new opportunity for sympathetic co-operation and assistance. Blessed are the youth who find themselves enveloped with these helpful influences and are not weakened by impulses grounded in faith, hope, and love.

Opportunity will come. The times and world demand of youth not merely earners of wages. It looks for and must have leadership. Joy Kilmer Morgan, editor of the Journal of the National Educational Association, speaking before the Editorial Council of the Religious Press, in a last spring, declared for the mobilization of the nation's religious element if we are to triumph over selfishness. He then spoke of what we should say to the youth of the churches: "Here is a mighty nation in possession of a great continent with a magnificent history behind it. And a settlement, fallen into desperate straits, faced with conditions which we cannot ignore if we would, conditions with which you, the new generation, must deal with an intelligent grasp of their significance, with a spirit of patience, courage, and sacrifice, and with a determination to preserve mankind's inalienable rights which are set forth in the teaching of the Master." There is work to be done today. "There are opportunities for youth such as there have never been before; for strong and eager young people who are willing to work and to wait and to subject themselves to the self-denial which prepares for true leadership. What is the master hope? That keen hope it must awaken in the minds and hearts of our young people. A new civilization cannot be built in a day. Doctor Morgan further urges patience and an indomitable courage, for "the new social and economic pioneering will not be easy. But we are faced with situations which demand to be met. No generation was ever faced with greater stakes or greater opportunities." Will we face the challenge? Will the youth of the land accept the challenge and open the "flaps" for righteousness and justice and truth— for the kingdom of God among men? We believe they will.

Solving One's Own Problem

We believe too little attention is paid by churches and individuals in the churches to providing employment, in some folks or helping them to secure positions wherein they can live and keep the Sabbath. It is hoped that the "five-day week" will relieve some of our Sabbath employment difficulties. The churches must become more alive to the question and help find our way through.

However, it behooves Sabbath keepers to help solve their own problems. There are some folks that always think of youth with promise in this matter. Neverthe-
Loyalty to His Convictions  

The death of Dr. Sands C. Maxson of Utica, N.Y., recently characterized by almost universal sorrow, occurred mentally and physically keenly alert until a few days before his going.

Doctor Maxson is an outstanding example of what a man may accomplish in his profession, and achieve of the estee m of men who differ from him in religious beliefs, and still hold him in the highest respect. In forty-nine years he practiced in Utica as an eye and ear specialist. His skill, his interest in humanity, his absolute dependability brought him opportunity to serve in many hard positions of honor. His being a Sabbath keeper did not keep him from these responsible places of trust. Doubtless his deep and consecrated Christianity and loyalty to humanity brought him the confidence of his fellow laborers and fellow citizens.

He was ever known as a Sabbath keeper. His office was closed on the Sabbath, and people knew why it was closed. But this did not hinder his fellowship and service with and among others. He was loved, honored, and deeply respected by all who knew him. Having no church of his own faith in Utica, he regularly worshiped at the Baptist Tabernacle. For years he was one of the largest men's Bible classes in the city, and never hesitated to witness for the Sabbath.  

Doctor Maxson was the president of the General Conference in 1900, at Adams Central, and was much interested in the work of the denomination.

Items of Interest  

The United Presbyterian General Assembly, in session at Oxford, Ohio, on June 22, failed to approve the proposition taken against the Methodist Union with the Presbyterian Church, U. S. A. A two-thirds vote of the assembly was necessary and the ballots stood one hundred thirty-three for and one hundred thirty against. The Presbyterian General Assembly recently voted overwhelmingly in favor of the union. The opposition of the United Presbyterians seems to rest on a theological basis.

A striking example of the union between two great church groups is seen in the continued summation of efforts of the Reformed Church in the United States and the Evangelical Synod. For two years a movement has been afoot to weld the two bodies into one, which was finally successful on June 27. The Reformed Church of more than half a million originated in Philadelphia two hundred years ago. The largest part of its constituency is located in that vicinity. The churches of the Evangelical Synod are found in the West. The combined churches with more than a million members, by their union furnish a "profound meaning for Protestantism" thinks Dr. Samuel McCrea Caven, general secretary of the Federal Council of Churches. He says, "The present union witnesses the blending of two great historic streams as old as Protestantism itself."

The new church will be called the Evangelical and Reformed Church. It will have the good wishes of all truly Christian people.

The Western Sun of July 9, carried a notice from Norwich, Conn., to the effect that a state farm for inmates at the State Hospital will be ready for occupancy within the present month. The Colosseum building, so called, located about a mile from the hospital proper, is being altered and fitted up for care and treatment of inmates. So quickly is being brought to the state the evil effects of the unrestrained sale and use of alcohol. It takes no wise man to forecast the increasing need of such farms, sanitariums, and hospitals for inmates.

Another religious paper, The Pacific Methodist Advocate, has suspended publication (May 31) because of lack of support. Others that have not been able to survive the times during the past three years are the Baptist, Congregationalist, and Southern Methodist, to mention the more important contemporaries.

It is encouraging to see some definite action taken against caricatures, films, the radio, filthy advertising, etc. All should be alert to every opportunity to disapprove all such debasing matters. A "Legion of Decency" sponsored by the Roman Church is having increased support by Protestant bodies. The pledge which the movement carries might be taken by every reader. It reads:

I wish to join the Legion of Decency, which condemns vile and unhonorable moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country, and to religion.

There are those salacious motion pictures which, with other degrading agencies, are corrupting the morals and promoting a sex mania in our land.

I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals as heroes, men who are foremost in presenting their filthy philosophy of life as something acceptable to men and women.

I unite with all who see in the display of suggestive advertisements on billboards, at theater entrances, and the like notices given to immoral motion pictures.

Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency.

The Executive Committee of the Federal Council, last month, took further action for strengthening and uniting Protestant activities in the better motion pictures. Gratification was expressed at the campaign being put on by the Catholic Church with reference to the motion pictures, and cooperation with the objectives of the Legion of Decency was urged.

Did You Know That?  

Los Angeles, home to forty thousand cows in its metropolitan area, claims the largest farm city in the world.

Canned pineapple, a sixty thousand ton product, is canned for the market from clover and alfalfa. This is a triumph of agriculture.

One hundred thirty thousand South African lemons, which yields a pint of juice, are now bearing fruit in Southern California's citrus belt. They are being grown at the University of California's Citrus Experiment Station.

Malted milk, invented in 1883, is a combination of barley malt, wheat flour, and milk, evaporated and reduced to its powdered form.

These "food facts" are compiled by the Division of Consumer Information New Jersey State Department of Agriculture.

The Historical Society  

The Historical Society is in receipt of a copy of the Centennial Celebration of the First Baptists of Westerly, R. I., which includes an Explanatory Note; a Historical Sketch, by Dr. William L. Burdick; and the
THE SABBATH Recorder

Centennial Sermon, by Dr. Boothe C. Davis. A half of the church edifice forms the frontispiece. The printing is done by the Davis-Greene Corporation of Waukesha, Wis. The Explanatory Note contains the following:

Through the generosity of Mr. W. K. Davis of Waukesha, Wis., whose father, Rev. Darius K. Davis, served this church in the early seventies as a missionary, the history of the Centennial Sermon has been made possible.

Altogether, this presents a valuable contribution to our slowly growing collection of denominational history; and it is hoped that other churches, on centennial or other suitable occasions, will make similar contributions.

When the First Brookfield Church, at Leonardville, N. Y., celebrated its centennial in 1897, with an extensive programme extending through two or three days, the addresses were carefully typewritten on paper of legal size by Miss Agnes Babcock, and subsequently forwarded to the Historical Society, where they are preserved in bound form, and are consulted from time to time.

The Historical Society has, in printed form, a copy of the historical sketch written by Frank L. Greene, for the centennial celebration of 1897; a copy of the very neat volume published by the Plainfield Church, in 1888, in commemoration of its fiftieth anniversary; and a printed copy of the historical sketch of the New York City Church, by Miss L. A. Adelle Rogers, for the celebration of its fiftieth anniversary. Others which come to mind at the moment include the sketches of the Shiloh, N. J., and Salem, W. Va., churches, both by Theodore L. Gardiner, and both printed, and a sketch in manuscript form, of the Shiloh Church, by Ebo S. Sutton.

Recent centennial celebrations, of which the Historical Society has no record, include the Second Alfred and the Middle Island (W. Va.) churches. Both are rich in history, and it is hoped that the sketches prepared for those conferences will be presented to the Society for preservation in suitable form.

Other churches with celebrations in view in the near future include the one hundred and fifty-year anniversary of the Westford (Conn.), and the centennial of the Second Hopkinton, R. I., churches. Both present fields fruitful with historical material, and it may confidently be expected that they will be adequately treated, as we learn that careful preparations are under way for both occasions.

The next pilgrimage of the New England churches to the old Meeting House in Newport will occur on the third Sabbath in October next. The morning service is in the hands of the pastors of those churches; and the afternoon programme is in the hands of the Historical Society, for which we can conveniently do so are cordially invited to attend.

CONFERENCE NOTICE

Conference time is again near at hand. Salem is anticipating a splendid Conference and is hoping for a large attendance. It is always a pleasure as well as a responsibility to entertain Conference, and we are looking forward to it with much interest.

West Virginia has many places of interest and many spots very suitable for a vacation. Come to Salem for Conference and enjoy West Virginia's scenic beauty and her mountain air.

Miss A. G. T. Bisse, one of the deacons of the Salem Church, is chairman of the general committee. Professor Harley D. Bond is chairman of the transportation committee, and Mr. O. L. Rohrbaugh is chairman of the transportation committee. All these men may be addressed at Salem. They are all ready and anxious to serve the Conference in any way possible, and would be delighted to be consulted by letter should there be any information that should be passed on to the conference.

The treasurer's records show that while the receipts for June were larger than the previous month, they failed to meet the obligations. Furthermore, the treasurer's records show that the receipts for June this year were about $400 less than for June last year, and that the receipts received from the denominational Budget by the Missionary Board for the entire year were about $1,000 less than for the previous year.

In getting our bearings, it should be kept in mind, also, that a considerable work planned and greatly needed has not been undertaken for lack of funds. That is to say, the deficit which would have been much larger had the board carried out all the plans included in the Budget adopted by Conference at its last session.

Furthermore, it should be noted that the entire missionary program of the Christian Church is passing through a period of stress and struggle. There are before the writer recent statements of several of the other boards, and without exception, they have suffered worse than we have in the crisis. While there is no comfort in this fact, it should cause us to go deeper into the causes of the trouble confronting missions.

The situation might be much worse. Though we did balance the Budget, June 30, we came very near it.

A little more effort would have brought this much desired result. When the temperature of the atmosphere nears a certain point (32 degrees F.), one degree determines whether there is a frost or not. For weeks, months, we let our finances hover around the freezing point, and only let the frost nip our work for the Master.

We should take the situation to heart and not pass it lightly. Though discouraging, we should not let it falter out. It is our business to make it a challenge and determine to do more another year. Paul in writing the Corinthians said: "We are perplexed but not in despair. The situation may well perplex us, but there is no need for despair, much less for defeat. Missions are the greatest undertaking of the Church. They are the Almighty's undertaking for the transformation of the world and he is not going to let them fail. We need not be discouraged, and we can only work on our part and trust him who said, "All power is given unto me in heaven and in earth."

MONTHLY STATEMENT

June 1, 1834 to July 1, 1834

Karl G. Stittmaw, Treasurer.

In account with

The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.

Pawcatuck Church .................................................. $ 118.00
Memorial Board income for quarter ending May .................. 8.50
Centry, Ark. .................................................. 442.61
Permanent Fund .................................................. 326.75
Semi-annual Meeting, Northern Wisconsin and Minnesota Churches $199.25
First Historical Society ....................................... 918.25
First Baptist Missionary ....................................... 1,032.00
Rockville Sabbath School ....................................... 10.00
Second Alfred, Chi.. ........................................... 15.40
Rockville Sabbath School ....................................... 10.00
Seventh Day Baptist Christian Endeavor Union of New England for native Jamaican work .......... 10.00
White Cloud (Germany) ........................................ 20.00
White Cloud (Jamacia) .......................................... 31.25
White Cloud (Old) ............................................. 10.00
Women's Association for W. L. Burdick's traveling expenses .......... 25.00
Ladies' Aid, Fair Haven ....................................... 13.00
Women's Executive Board for Sara Burdick ..................... 15.00
First Alfred Women's Evangelical Society ...................... 13.54
Conradi Fund .................................................. 50.00
Allentown (New York) ........................................ 5.00
Rockville, Rockville, R. I., .................................... 5.00
Rev. W. W. Burdick, Rockville, R. 1. .......................... 5.00
Rev. Walter G. Greene, Andover, N. Y. ......................... 5.00
E. A. Felsom, West Edmonton, N. Y. .......................... 5.00
Roy, F. S. Burdick, Leonardville, N. Y. ........................ 5.00
Fay Greene, Leonardville, N. Y. ............................... 5.00
Conradi Fund .................................................. 1.00
Conradi Fund .................................................. 1.00
Conradi Fund .................................................. 1.00
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THE SABBATH Recorder
THE FIRST GERMAN SEVENTH DAY BAPTIST CONFERENCE

BY PASTOR JAMES MC GEACHY

[The Organization of the German Seventh Day Baptist Conference in Hamburg, last April and May, was making event. Two accounts of that meeting, the one supplementary menting the other, soon came to hand, and one account was published immediately; but the other, which was in the hands of Pastor McCaughney of London, was withheld. Owing to the importance of this Conference, and for the sake of giving further information, Pastor McCaughney's account is now given in part.]

It was my privilege as pastor of the Mill Yard Church to attend the first Conference of the German Seventh Day Baptists held in Hamburg, April 20-23, 1934.

The Conference was held with the Hamburg Church, which regularly meets in the room of a house. The first meeting was held on Sabbath morning at 9:30 a.m., and was taken by Brother Aurich, a former Adventist missionary in Manchuria. Not knowing the German language, I understood very little of what was said. On the Sabbath morning the Sabbath school met at the same place, the teacher of the lesson being Brother Becker. The lessons are composed by Brother Conradi and published in their monthly paper. At the end the delegates from various places were asked to stand up that others might know who they were and from whence they came. The Conference was opened by a brief address given by E. R. Conradi, towards Conference expenses. The Conference finished business of the first day with a dinner meeting.

On the second day, the Bible was served at the morning meeting, and was followed by a public examination of Brother Becker who was to be ordained later. A beautiful piece from Haydn's Creation was finely rendered by Sister Bruhn, wife of the elder of the Hamburg Church.

A good dinner was served at a restaurant some distance away. On the way home there was a load tables and chairs were arranged round the room, and there we sat from three to six-thirty in the afternoon, listening to reports from the delegates. Coffee and cake were served at intervals, and the floor was left to a solo, and a brother played the cello.

Among the reports was one given by Rev. P. Tackem, who speaks German. My own report found them all, and told me of the progress of the E. S. M. Press and the work of our co-laborers. Brother Becker acted as interpreter. He was formerly editor of the Adventist paper in Hamburg, and has translated a number of books into German.

After tea at Brother Conradi's home, the first business session of the Conference assembled at his house. Brother Conradi was elected chairman, and Brother Becker secretary. The delegates from the German churches reported the numbers they represented. Altogether there are three hundred members in Germany. Most of the time of the first session was spoken by Brother Conradi in expounding the principles of the Seventh Day Baptists, and tracing the history of the Sabbath movement from Reformation times.

On Saturday afternoon we were devoted to considering the name and constitution of the new German Union of Seventh Day Baptists. The question was raised whether it should be called the Union of German Speaking Seventh Day Baptist Churches, as there is the possibility of German Churches being raised in Czechoslovakia and elsewhere. The present political situation finally decided the matter, and it was agreed to call it the German Union of Seventh Day Baptists.

The center of the German Union of Seventh Day Baptists was fixed in Hamburg and it was decided that each church should pay a fixed annual sum to the union for its work, each church deciding the amount it would contribute. A traveling preacher will be engaged but monthly meetings of certain contingencies that might arise. The union will also become a registered corporation for the legal protection of its members.

The finances of the proposed paper were discussed. The annual deficit on its publication is about five hundred marks, which is born present by Brother Conradi.

On the Sunday evening, we again met at the hotel, and at the end of the address Brother Becker was ordained to the gospel ministry. The delegates from the various churches and companies met at Brother Conradi's home on Monday morning. On this occasion he showed them many books proving his statements regarding Adventist origins and doctrines, making his views of the fulfillment of prophecy from the facts of history. After dinner we all went to a pleasant spot among the woods outside of Hamburg. This is the first meeting of Brother Conradi when he desires to rest.

In the evening we again went to the hotel for the last meeting of the Conference. On this occasion I had the privilege of speaking, and told some experiences of spiritual experience. This meeting brought to a close the most inspiring Conference. Brother Conradi has every reason to feel encouraged at the solid foundation which the organization of the German Union of Seventh Day Baptist Churches has laid for future advances in this new era in our work. This calls that have yet to be answered in Germany. The other countries open up a vision of wonderful growth in the future.
I have lost a valued helper, the sister of my special needs boy, who did all the drawing of patterns for the applique work. She has gone into the hospital to study nursing, and is much valued there because of her ability and industry and because of her fine Christian character and fearless testimony. Her sister is the same kind of girl, and I really would not know what to carry on without her. It gives great joy to think of their mother, who all this time has been much opposed to Christianity, at last has changed and written her; so as an encouragement I hope she may grow in spiritual things as her girls have since they have accepted Christ.

Such are the fruits we long for, and we pray the harvest may be greater.

DOINGS OF THE WEST-MOORE-HURLEY PARTY

Time—June 18, 1934.

Persons—Mrs. C. H. West, age eighty-two, active, interested in everything, never happy unless doing something for other people, and now neglecting household duties for dispensation of travel.

K. Duane Hurley, eighteen, commonly called the school boy, graduated with honors from Riverside High School June 15, at the age of fifty-six, once said to be "a good printer," otherwise not conspicuous or notably.

Purpose—visiting churches in Southwest as representative of Conference Budget Committee, visiting Jamaica for a summer vacation's work with Rev. C. D. Hargis and Mrs. Hargis, with stereopticon, speaking, singing, etc.

Means of travel—a six-year-old Franklin for the people, a two-wheel trailer for the baggage, and for the people, half owned and half unowned.

Itinerary—Riverside, Calif., home of all the party to Pouke and Gentry, Ark.; Farina and Stonefort, Ill.; Nashville, Tenn.; Athens and Sewanee, Ala.; Hammond and New Orleans, La.; thence by Ausstangen (five thousand tons freighter) to Mobile, stop of a day and then by train, stop a day and a half, then to Kingston.

August 24, landing at New Orleans, thence to Riverside, and go to work as usual at housework, teaching, etc.

Incidental—cake and kisses from farewell friends (glad to see us); last minute step at church for a final once over of new bridge work; hasty emergency visit to oculist for replacing broken glasses; the citrus belt of California; the below-sea-level date garden regions; the copper mining regions of Arizona; the interminable straight-a-lying deserts of desolate New Mexico where the only signs of life are the dead cows beside the road where the giant cactus stands aloof in haughty, proud disdain; the Joshua trees are seen instead rocks in the land of little rain; the whirling dervishes of dust go spinning o'er the plain and the heat waves dance in the ground; the thermometer, and the highest, —120 ft. the lowest; the ground; repairing the car, the trailer wheel from a junk yard; ice for the room and the heat.

K. Duane Hurley, after the "stand-up" dining room at the rear of the car, Friday, June 22, 11.30 a.m., arrived at the hospital home of Rev. R. J. Severance at Pouke, 1,691 miles from Riverside.

After listening to the counselors of the government executive bodies, conversing with national administrative leaders, and sitting in the sessions of the state's legislative halls, the writer again reiterates his increasing conviction that there can be no national recovery until there is a moral and spiritual recovery in the United States of America.—Wooler.
Psychology is a science that treats of the mind. Some do not know, or stop to think, that certain rules for happiness are of the highest value. In Proverbs 17: 22 we read, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." This happiness thought is outside of pure intellectual ability; but between husband and wife it is balm for nerves, and helps to keep that home from going on the rocks.

What is home without the Bible? What is home without Christ? What is home without a mother? And, what is home without a baby? Parents, beware that your actions in your home do not lead your child into thinking in darkness.—Jesus.

The Psalmist says, "Thy word is a lamp unto my feet and a light unto my path." The Bible is the Word. Years ago I tried to envision the light of the home being a broken white light, with the stress to you the more faithful searching of God's Word and better keeping of God's commandments.

If some little sunbeam, so warm and bright, Should say that he would not shine, Then some little flower that loved the light, In darkness would droop and pine.

HOME WITHOUT A BIBLE

BY C. D. MIERS

What is home without a Bible?
"Tis a ship at night,
Where life's pathway is in shadow.
And heaven can shed no kindly light.
What is home without a Bible?
"Tis a place where daily bread
For the home, Lord, be given,
But the soul is never fed.
What is home without a Bible?
"Tis a vessel on a stormy sea,
Compass lost and danger broken,
Drifting, drifting, aimlessly.
What is home without a Bible?
Let us listen while I speak: "Tis a home with Bibles in it, But not opened once a week.
Monday, Tuesdays, and Tuesday, Wednesday, Thursday, Friday, too, Saturday, and every Sunday Book is given the whole week through.
Lost! The Bible. Lost! Its teachings.
Lost! Its help each day in seven.
Lost! Me! Lost! To die by.
Lost! What's lost? The way to heaven.

Oration: "Before I close, allow me to repeat the immortal words of Webster."

Farmer Parley: "Lan' sake, Mirandy, let's git out o' here and go to the nearest place and see the dictionary."—Christian Science Monitor.

TRIM YOUR LAMP

(From a Letter to Miss Dorothea Austin, Eastern Association on the work of the Christian Endeavor Societies, and in the interest of the New England Christian Endeavor Union.)

I have been asked to discuss the future plans of the New England Union of Seventh Day Baptist Christian Endeavor Societies. First of all, it is our aim to preserve our union in progress, to go ahead. No person or organization can stand still. It is either go ahead or go backwards or cease to exist. So we must convince ourselves that our plans are going to be such that our light will be more powerful and more widespread. The effect of a light is determined by two things, the power of the source and the medium through which it shines. I am told that the song, "Let the Lower Lights be Burning," was inspired by an incident on one of the Great Lakes. On a night very unfavorable to successful navigation a boat was pursuing its course. The light from the lighthouse was shining brightly but the lights along the shore were not burning at all. Not being able to make out the shore line nor to voyage much more hazardous and uncertain.

So the light of Jesus shines surely and powerfully but how about our lights, which are important, too? Speaking of artificial light, how greatly man has increased the strength and efficiency of light sources since the time of the candle. Great progress has been made as well as in every other line of science and engineering. But how about light of a spiritual nature? Has it kept pace and is it not, why and why not? We can cause the power of our own light to grow by more knowledge of God and the study of his Word. We can add to the light we are now using, the Christina Endeavor, Christian Endeavor Union, or any other organization for promoting the kingdom of Christ on earth. By following the suggestions of "Love one another" in our contacts with our fellow men we can increase our own light and also make it brighter by making the medium, which is our fellow men, more capable of and willing to pass on the light.

The most radical change which we plan for the future is to have two rallies instead of four. This may seem, at a glance, a step backwards, but the idea is, on the other hand, to make the program more flexible and more adaptable to any conditions or circumstances. Another aspect of this change is that it is deemed advisable to have our rallies with sessions in both the morning and the evening instead of evening only as heretofore. The chief business of the New England Union of Seventh Day Baptist Christian Endeavor Societies is composed of at least fifty per cent of union and intermediate, so having the rallies end in the early evening is hoped to obtain a larger representation of the union societies.

I might pause here for a bit of advice. Don't forget the juniors and intermediates. It wasn't so long ago that the young people were ignored on conference and association programs. But it is realized that the young people of today must be recognized, to make them the good workers of tomorrow. So young people, in your turn see that the juniors and intermediates are given every opportunity, as they are the young people of tomorrow.

The two rallies will include devotions, business, reports, conferences, social time, music, and one speaker. One rally will be held in the fall as the societies are all getting together for the year's work. Then will be the time for conferences and discussions on the different phases of the work and plans for the months to follow. The other rally will be held at the beginning of the summer, when reports will be given of the work done since last rally by the union and by the individual societies, and coinciding with this, a larger representation of the union societies to be present.

The election of officers will also take place.

In this way the rest of the year will be left for special projects to be carried out by the union, and for the union through its offices and members to be more helpful to the individual societies; such things as visiting among societies, exchange of society books with other societies as guests, may be carried out.

No new union projects have been planned this year, but we aim to have an executive committee meeting of the union at some time this year where it is hoped there will be a good many ideas and suggestions for the next rally and the year's work.

Some time next winter, either the Ashaway society or Wessley society is to be guest at a party given by the other, according to agree-
NORTHWESTERN ASSOCIATION

The Northwestern Association is to meet this year with the Farina Seventh Day Baptist Church, the sessions beginning on Friday night, August 3, and closing with the Sunday night session on August 5. The program has been prepared under the caption, "I Will Be Christian," and speakers have been asked to present the subject so indicated in the program which follows. Read the program and then decide to come to Farina for the services. It will oblige the people at Farina if we (the attending delegates) come will send (their names to either Mr. G. D. Carlisle, who is the chairman of the entertainment committee; or the secretary, Mrs. F. E. Babcock. We are aware that Farina is not central in the association and that for some, considerable distance must be traveled if they attend, but there are two good hard-surfaced roads that will make it easy to cover distance, and with two or three exceptions all the churches of the association are within one day’s drive of Farina. Churches see to it that your pastor is given an opportunity to come to the association, and make it easy for him by sending other members to help him with the expense; anybody come on to the association.

C. L. HILL

PROGRAM NORTHWESTERN ASSOCIATION

Theme: I Will Be Christian

Friday Night

Welcome: Dr. C. W. Walsh of welcome
Response: Rev. Professor
Special music: Rev. Professor
Sermon: I Will Be Christian in My Frayer Life Conference meeting

Sabbath Morning

Service: Program of pastor
Sermon: I Will Be Christian in My Sabbath Observances
Dinner at parish house

Afternoon

Young people’s meeting
Sabbath Evening Sermonette: I Will Be Christian in My Social Life
Social at the parish house

Sunday Morning

Fellowship breakfast Business meeting
Sermon: I Will Be Christian in My Personal Work

Afternoon

Thirty minutes each for Missionary, Tract, Sabbath School, and Woman’s boards

Sunday Night

Resume Closing service

RELIGIOUS LIFE

ATTENTION, PASTORS AND CLERKS

Will each church having conducted its personal visitation campaign please report the same to the undersigned, giving special attention to the following:

(a) Methods employed.
(b) Results.
(c) Your estimate as to the value of such work.
(d) Should such work be continued? If your campaign has not been conducted, please report your plans.

To save time and expense, this letter is being published in the Recorder. It is personal; please treat it so.

A report is expected at the General Conference. May I not hear from each church by August 1, if possible?

ALVA L. DAVIS

Verona, N. Y., June 26, 1934.

DEDICATION SERVICE

All Recorder readers and friends are both invited and urged to attend the services of the Shiloh, N. J., Church on Sabbath day, August 4, at which time the remodeled church building will be dedicated and the new pipe organ consecrated with fitting ceremony.

Preparations are under way to make this a great homecoming day for people, pastors, and friends. Besides the morning dedication program, there will be a lunch at noon, a more informal program in the afternoon, and a recital on the new organ with other musical features in the evening, given by the organ architect.

THE SABBATH RECORDER

CHILDREN’S PAGE

LIKE CHRIST IN SELF-CONTROL

LUKE 9: 51-56

Junior Christian Endeavor Meeting for Sabbath Day, August 4, 1934

BY MRS. NETTE CRANDALL

Junior Christian Endeavor Superintendent

WHAT SELF-CONTROL DID POOR ROBERT CARVER!

Robert Carter was so poor that he had to go to work in a factory when he was a small boy. But he made up his mind to get an education. While he worked at the loom he rigged up a book-holder so that he could study while he was at work. So strong was his will and so perfect his self-control that after working all day he set himself at night to study Greek and Latin—subjects over which many young people groan today, even though they have good teachers to help them. At the age of fifteen he opened a school in his neighborhood. From that humble beginning he kept on overcoming poverty, hardships, and discouragement until he became a great publisher.

JESUS, WHO DIED FOR US

Junior Christian Endeavor Meeting for Sabbath Day, August 4, 1934

THROUGH THE CHRIST-CHILD A MOUNTAINEER LEARNS OF GOD’S LOVE

“I wish you, would explain the Christmas business to us,” said a Missouri farmer who lived in an isolated mountainous section. He was speaking to a missionary who had sought lodging for the night in his house.

“A few weeks ago,” continued the mountain man, “our neighbors received what they called a Christmas box from the East. They invited us over and gave us candy and a lot of good things to eat. We asked them what Christmas was, but they could not tell us very well. Maybe you know, sir. If you do, won’t you explain Christmas to us?”

No one of the family had ever heard the story which the missionary read from the Bible, of the Angel, the inn, of angel choirs singing new good news to shepherds, and the wise men bringing their gifts to the baby King. The family listened spell-bound as the missionary told how God so loved the world that he gave his Son to come to earth as a little baby; how this babe grew up to love and suffer and minister to all sorts of needy people, and finally to die for the sins of the world.

THE SABBATH RECORDER

The solemn hush that followed the missionary’s story was broken by the father’s voice.

“So this is Christmas! It must have cost God an awful lot to give his only Son as a Christmas gift to men! What such a God of love as that.” The next morning the missionary left his Bible with the family. Over and over they read the Christmas story, and then many stories of the kind of things Jesus did on earth; of his death and resurrection. The more they read the more they came to understand the great loving heart of their heavenly Father.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Since it is vacation I thought I would write. I will be fourteen years old June third. I wrote the eighth grade examinations but haven’t heard the results. Some of us go to church every week with our uncle. I hope we can get our car fixed so we can all go every week this summer. I like music and can play some hymns. I am organist of the Church of God Sabbath School of the same name.

I certainly enjoy reading the Children’s Page.

We are just over with the measles. We missed our school picnic.

I wish more of the juniors would write.

Yours truly,

NAOMI LING

New Auburn, Wis., R. R. 3,
May 25, 1934.

DEAR MRS. GREENE:

I have not written to you for a long time, so I thought I would write to you now as I have time.

We have just had our sheep sheared. We have had several pet lambs. The one we had this spring died with pneumonia. The 1200 sheep and the seven grade and hope to finish the eight grade next year.

I like your story about the Recorder cat. I bet he is proud to have his name in the paper.

I had better close.

Sincerely yours,

MELBA LING.

New Auburn, Wis., May 25, 1934.
**THE SABBATH RECORDER**

**Dear Mrs. Greene:**

This is the first time I have written to the Sabbath Recorder. I enjoy reading the Children’s Page. I will be ten next August ninth. I will be in the fifth grade next year.

We have two kittens, three large cats, and one puppy. His name is Sport. He sure likes to tease the cats.

Yours truly,

Jeanette Ling

New Auburn, Wis.,
May 25, 1934.

**Dear Mrs. Greene:**

It has been a long time since I have written to you. There are the crops up your way? Down here they are pretty bad. On some of the farms around here it is so dry you couldn’t put your foot down without some dust coming up. Mr. Babson bought a farm adjoining this for his daughter. There is a big, old-fashioned house on the place. They are having a house warming party on Saturday afternoon. I must speak simply from experience; but experience in young people’s work often contradicts the theory.

Let us try simply to consider what is the place of young people in the church, and how we can help them to reach that place.

“Your young men shall see visions, and your old men shall dream dreams.” The spirit of youth is forward; we need youth to help us to advance, and we need old age to hold us back; lest we go forward too fast. If the place of youth is to see visions, then it is vital, for “where there is no vision, the people perish.

Our greatest opportunity is with the young people; they are the hope of the church; but also, our greatest loss is there. One of our hardest problems is to hold the young people loyal to the church. I cannot, and shall not, try to give the solution of this problem, but we can consider a few things that may be of help.

First, we must rid ourselves of the misconception, so often expressed, that young people are not interested in religion. My experience has been that they are more interested in the things which they are ready to go and all bowed our heads in prayer while a lady said a prayer. When she was through we all went up to our place and ate a little lunch and the company went home. After they had gone we went to bed.

I must close now and give someone room to sit down and write a letter. I wish you a “Shabbath Shalom.”

Your friend “always,”

Dean E. Comstock.

Grangehead Farm,
St. Charles, Ill.

**Dear Dean:**

I enjoyed both of your letters very much, but must wait until next time to answer them. I was pleased, too, to receive your grandfather’s letter. Please thank him for me.

Your true friend,

Mizpah S. Greene.

May 26, 1934.

**RELIGIOUS LIFE WITH THE YOUNG PEOPLE**

(A paper presented at the Southern Association)

**BY REV. CLIFFORD A. BEBB**

In my work with young people, I have never been able thoroughly to formulate the principles of such work; and I will not be so rash as to say myself as an authority in this line, in these remarks. I must speak simply from experience; but experience in young people’s work often contradicts the theory.

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THE SOUTHEASTERN ASSOCIATION

The Salemville Church gave an invitation, at the session of the association in 1933, for the session of 1934 to be held with that church. The executive committee held a meeting and made plans for that meeting and also discussed the recommenda-
tions of the committee on Religious Life, of the General Conference, quite fully, at least, so far as those who draw up, as well as those who are to carry out, the recommendations of that committee in the churches in West Virginia.

Late in May the Salemville Church notified the moderator of the association that owing both to general financial as well as local con-
tions the church felt obliged to withdraw their invitation for the present year, much to their regret.

Owing to the lateness of the date and also to the fact that the General Conference is soon to convene, the Salem Church in August, the executive committee felt that it would not be wise to hold a session of the association this year.

The plans for carrying out the recommen-
dations of the Committee on Religious Life, of the General Conference, are going forward in the various churches as they feel best suit their needs and conditions.

The Salem Church closed their campaign with a week of special religious meetings under the direction of the pastor Rev. Geo. B. Shaw, assisted by Secretary W. L. Burdick of the Masonic Board, the last week in June. Closing this meeting and partly as a substitute for the association, which did not convene, all the churches in West Virginia were invited to join the Salem Church on the last Sabbath in June for an all-day meeting. Sec-

ary Burdick preached in the forenoon, and in the afternoon he spoke of our work as a denomination, especially the work of both the Missionary and Tract boards. Rev. A. T. Bottoms, pastor of the Ritchie Church, and Rev. W. A. Roberson, pastor of the Loch Creek Church, also spoke. The meeting was fittingly closed with the baptism and recep-
tion into the Salem Church of two young people, grandchild and niece of the moderator of the association.

The officers of the association elected at the session held in 1933 at Berea, will hold over until 1935, when we hope to hold a session at some place to be announced later.

Roy F. Randolph, Moderator.

THE SABBATH RECORDER

OUR PULPIT

HISTORY OF THE SABBATH

(Paper given by Mrs. Helen Waite at the Sab-
bath Meeting at First Hopkinton Church, Ashaway, R. I.)

The Sabbath was instituted by God at the time of creation as we see from the Scriptures, Genesis 2: 1-3.

And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. The purpose of the Sabbath is a mem-

oral of the creation. This includes all crea-
tion, therefore it is a memorial of God’s giving as our existence.

How well men kept the Sabbath from the time of creation till the days of Moses we do not know, but we know that it was enforced on the way from Egypt to the land of Canaan and before the giving of the Ten Command-
ments, as is seen in the giving of the manna.

We recall how the Lord gave manna six day's supply. It would be enough to be gathered on the sixth day for the seventh day, that “no man go out of his place on the seventh day.” Also we recall that when some went to gather manna on the third day they found none.

So the people rested on the seventh day.

This brings us to the founding of the Jewish nation and the giving of the Ten Com-
mandments in the heart of which the Sabbath was found. In the Ten Commandments we read thus regarding the Sabbath: “Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy father, nor thy mother, nor thy brother, nor thy sister, nor thy maidservant, nor thy captive, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day, wherefore the Lord blessed the sabbath day, and hallowed it. In connection with the establishment of the Jewish nation under Moses, an additional meaning was given to the Sabbath. It was made a sign of obedience as well as a memori-

al of our creation. “And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you for the generations: that ye may know that I am the Lord that doth sanctify you.”

The children of Israel were constantly dis-regarded this law, and were sharply re-
buked by the prophets. Many of their troubles came to them because of the break-

ing of the Sabbath.

Some have learned that the people some-
where along the line had got mixed regarding the days of the week, that the week had not been uniformly seven days and that we do not know that we hold the Sabbath while the Ten Commandments, but the week has been followed through seventy-five languages as a seventh Day Baptist minister who lived in England, proving there has been no break in the time figuring.

Christ observed the Sabbath, as is seen in the gospels. We read, “And he came to Na-

zareth where he had been brought up: and as his custom was, he went into the syn-

agogue on the Sabbath day, and stood up for to read.” He taught the Sabbath to be observed as recorded in Matthew. He said, “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.” For we shall say unto you, Till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled.” He further taught that he expected his disciples to keep the Sabbath. He taught them, of the destruction of Jerusa-

lem which occurred forty years after his death, that they were to pray that their flight be not upon the Sabbath.

We learn from the Acts of the Apostles and elsewhere that the apostles observed the Sabbath. Acts 25: 10. And Peter and John went in against the law of the Jews, neither against the temple, nor yet against Caesare, have I spoken. Acts 26: 2, where Paul shows that Paul kept the Sabbath else he could not have said he committed “nothing against the law of the Jews.”

Sunday observance is of heathen origin. Many heathen peoples worshiped the sun and observed Sunday in honor of the sun. When they became Christians they carried this worship with them. Consequently, the church had to make laws regarding Sunday. This was A. D. 321. The Catholic Church claims that it
changed the Sabbath from the seventh to the first day of the week, as is seen from the Catholic literature of the day. For instance, George Hay in his book, Christians Instructed, says, "By whom are the Christian holidays appointed? By the church of Christ; which did so by the authority and power given her by her divine spouse, ordained the Sunday or the first day of the week to be kept holy, instead of Saturday, the day on which the Jews kept the Sabbath." This house of worship was used by the church one hundred fifty years. In 1835 this house in which we now worship was built on the site of the old one. Seventeen years later it was moved to its present location. In 1819, a charter was secured from the state legislature in which the establishment of a Seventh Day Baptist Church of Christ in Hopkinton was ordained to be kept holy among the Jews by God himself. Though Sunday observance gradually came to displace the observance of the seventh day of the week with many people, through all the days of the Dark Ages there were those who observed the seventh day.

The Sabbath was a burning question in the Reformation in Europe and it was at this time that Seventh Day Baptists had their origin. The Seventeenth Day Baptist Church, at Mill Yard in London is believed to have had its origin in 1617, and may be said to have been founded by John Trask and his wife, who were both imprisoned for their songs upon the Sabbath. The name of Stennett is familiar to us among Seventh Day Baptist names in England. We may recall hymns even written by the Stennetts.

In 1664, Stephen Mumford, a Seventh Day Baptist, came over from London, England, and settled at Newport. His observance of the Sabbath attracted attention and several members of the Newport Baptist Church adopted his view. A Rhode Island Sabbath keepsers' congregation was organized into a church January 3, 1672, of which this church (First Seventh Day Baptist Church of Hopkinton) was a part. The congregation was made up of people from this section of Rhode Island as well as around Newport.

The Seventh Day Baptist Church in Rhode Island became two churches in one church, one located in Newport and the other here in southern Rhode Island. A meeting house was built near Meeting House Bridge where the Missions were held now stand, in 1820, twenty-eight years before the congregation in Rhode Island became two distinct churches. For fifty years it was referred to as the Sabbath Day Baptist Church, or "Sabbath Day about Westerly and vicinity." After the division of Westerly into towns, the house of worship was just over the line in the town of Hopkinton and was known as the Hopkinton Church.

This house of worship was used by the church one hundred fifty years. In 1835 this house in which we now worship was built on the site of the old one. Seventeen years later it was moved to its present location. In 1819, a charter was secured from the state legislature in which the establishment of a Seventh Day Baptist Church of Christ in Hopkinton was ordained to be kept holy among the Jews by God himself. Though Sunday observance gradually came to displace the observance of the seventh day of the week with many people, through all the days of the Dark Ages there were those who observed the seventh day.

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Endeavor Convention. Their reports were given last Sabbath at the regular Christian Endeavor meeting.

A few weeks ago, in an impressive service along the creek, eight candidates were baptized, seven of whom have joined the church. This number includes one whole family consisting of father, mother, and two children, whom we gladly welcome into our church and denomination.

DEFIANCE, OHIO

We give as a bit of news through this department part of a letter from the president of the Young People’s Board.

I have greatly enjoyed these two weeks in the Defiance Young People’s Summer Conference, which is under the Congregational-Christian denomination. Last week the college age youth were here, and this week those of high school age. I have taught one Standard Leadership Training Course, been a counsellor to two groups of girls, assisted in the recreational program, had charge of one activity, and divided with several of my class in the matter of the program.

I have been happy to work with these leaders, coaches, members of the staffs in the town, and several of the national workers and missionaries of this denomination. This experience will prove profitable in making future plans for work with our own young people. Sincerely,

MILTON, WIS.

Mr. and Mrs. Frank Hurley of Milton gave a dinner a few weeks ago for his brother, Rev. L. F. Hurley and family of Riverside, Calif. About forty relatives and friends (many former residents of Garwin, Iowa) attended. A regular “old time” Garwin social was enjoyed.

Mr. Hurley and family left Tuesday morning for Battle Creek, Mich., where he will visit the Seventh Day Baptist Church. Rev. Loyal F. Hurley of Riverside, Calif., occupied the pulpit at the Seventh Day Baptist church Sabbath day. A number of people from the Albion and Milton Junction churches attended the forum meeting in the afternoon, when Mr. Hurley again considered denominational interests. A large number were in attendance and enjoyed the brief devotional service conducted by Rev. E. E. Sutton and the social hour in the basement when sandwiches, cakes, coffee, and tea were served.

It has been decided to discontinue the forum during the months of July and August.

NORTH LOUP, NEB.

Rev. Hurley S. Warren has accepted a unanimous call from the Seventh Day Baptist Church of this village, to continue as pastor of the church for another year. Mr. Warren has greatly endeared himself to both church and community during his ministry here, and it is with real pleasure, which we believe is shared by all, that the Loyalist announces that Rev. and Mrs. Warren and David will be with us for another year.

The other day I heard someone say, “I went to church with no intention of listening to the preacher. I wanted to let my mind just ramble, but first thing I knew, here I was, pricking up my ears, along with everyone else, listening. Why, it’s getting so that nobody gets any sleep in church anymore.” Bouquet for you, Mr. Warren! And I don’t wonder your congregation gives you a unanimous “want-you.”

(“Ink Drips by Pokey”)

-North Loup Loyalist

RELIGIOUS EDUCATION

A SPECIAL SERIES OF BIBLE SCHOOL LESSONS

While we believe no communication was received by the Sabbath School Board from the Committee on Religious Life, an article appeared in the Recorder some months ago from the committee suggesting that the board have prepared occasional lessons, or a series of lessons, covering our Exposé of Faith and Practice. At a special meeting of the board in May, the matter was taken up and it was voted that the editor be given discretion to publish a series of lessons that it does to prepare the regular series as outlined by the International Lesson Committee. Second, the International Lesson Committee feels the need of the denominations studying the great doctrines of the church, have prepared outlines for such a study in 1935, which were released in connection with that year’s series of lessons in thecollected works of writers and editors, more than a year before the matter was presented to our people by the Committee on Religious Life. The lessons for the second quarter would be 1935, containing a very definite way nine of the eleven articles in our Exposé of Faith and Practice. Third, inasmuch as much of the material for the Helpless Hand had already been prepared, or was in process of preparation for the first three quarters of 1934, before the request appeared in the Recorder, it would have been very difficult to have prepared such a series earlier than for the last quarter of 1934. Even had the time already been followed, there would have been two quarters’ lessons covering practically the same ground, with only the lessons of one quarter between. This would have been unwise.

The Sabbath School Board, and the editor of the Helping Hand are quite willing to cooperate in any way possible with committees of the denomination, and will do their best to prepare such a series of lessons as were suggested by the Committee on Religious Life. The time of the time suggested above, which seems to be the earliest reasonable date.

ERILO E. SUTTON,
Editor of the Helping Hand.

THE TRAGEDY OF DICKENS

It would be difficult to find a more beautiful and appropriate prayer than that which appears elsewhere in this issue under the title “Prayer at Night.” It was found among the documents of the great novelist, Charles Dickens, and is written in his own handwriting.

This prayer was published for the first time a few days ago, and is accompanied by six words written in a trembling hand by Mrs. Dickens: “Prayer Written For Our Own Use.”

In a sad but fascinating account of the tragedy in the Dickens family, Mr. F. W. Wilson tells us how, after twenty-two years of marriage, and left the home of Charles Dickens and never again saw his face. Even when he was dying, this mother of his ten children was not allowed to see his death. Dickens married in 1836 at the age of twenty-four; he separated from his wife when he was about forty-six and she about forty-three; he died in 1870, leaving her in complete ignorance of his death that she handed to her daughter a packet of letters she had received from her husband and asked that at some future date they should be opened. The date she chose was a very definite way in much of the material for the Helpless Hand had already been prepared, or was in process of preparation for the first three quarters of 1934, before the request appeared in the Recorder, it would have been very difficult to have prepared such a series earlier than for the last quarter of 1934. Even had the time already been followed, there would have been two quarters’ lessons covering practically the same ground, with only the lessons of one quarter between. This would have been unwise.

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THE SABBATH RECORDER
health and energies and success for many years, for their dear sake and for them and us that thou wilt grant us cheerfulness of spirit, tranquility and contentment. That we may be honest and true in all our dealings, and gentle and merciful in the faults of others; remembering how much gentleness and mercy we stand in need of ourselves.

That we may earnestly try to live in thy true faith, honor, and love, and in charity and goodwill with all our fellow creatures. That we may, worship thee in every beautiful and wonderful thing thou hast made; and sympathize with the whole world of thy glorious creation.

Grant that in the contemplation of thy wisdom and goodness and in reverence for our Lord Jesus Christ, we may endeavor to do our duty at the hour of sickness and death, with a firm reliance on thee, and the assurance of thy great mercy we shall be once again united to the Lord in the happy state of existence beyond the grave.

Hear our supplications on behalf of the poor, and which shall comfort and console us most, and where we shall be once again united to the dear friends lost to us on this earth.

Pardon, gracious God, the imperfections of our lives, and restore us to the enjoyment of thy favors.

And may his grace, and thy love and kindness, enable us to lay hold on thee, and the assurance of thy great mercy we shall be once again united in marriage by Rev. E. F. Loofboro.

O B I T U A R Y

AYERS.—Mrs. Susan Maria, daughter of Deacon Lewis and Eliza Smith Pierce, was born December 29, 1847, at Waverly, N. Y., and died April 26, 1934, at the Denver Day Baptist church, June 26, 1934, Albert Nash Rogers and Janette Loofboro were united in marriage by Rev. E. F. Loofboro.

DAVIS-CROSBY.—Elino Davis, son of Mr. and Mrs. David Davis, of Denver, and Miss Ada Crosby, daughter of Dr. and Mrs. W. E. Crosby, of Wheatridge, near Denver, were married June 9, at the Denver Seventh Day Baptist church.

HURLEY-RING.—At the home of the bride's parents, Mr. and Mrs. Henry Ring, Norteville, Kan., June 17, 1934, the marriage of Robert Henry Hurley and Gladys E. Ring united in marriage.

Burelly Funeral services were conducted by her former pastor, C. R. L. Pearman, assisted by Rev. Charles Thorngate of Albion, Wis.

ROGERS-LOOFSORO.—At the Lost Creek Seventh Day Baptist church, June 26, 1934, Albert Nash Rogers and Janette Loofboro were united in marriage by Rev. E. F. Loofboro.