May--Sabbath Recorder Month
HOW DO YOU HELP YOUR CHURCH PAPER?

The Sabbath Recorder should be taken and read in every home.

Great volumes of reading matter, much of it trashy, are being turned out by the press. It comes into our homes through newspapers, magazines, and novels—containing much of impurity, untruth and infidelity. Seventh Day Baptists must realize the danger of the situation and the necessity of providing for home life character building and spiritually uplifting literature.

Every church officer should subscribe. Every parent should subscribe. Most of the boys and girls who read the church papers forty years ago are active Christian workers and leaders in our church today. If you expect the right kind of leaders thirty or forty years from now, make it possible and help the boys and girls to read the Recorder today. Its influence lasts a lifetime.

Give the Recorder campaign publicity.

Help the pastor and committee with your interest, prayers and subscriptions.

Remember its cost to you is only $2.50 per year.

Extra copies ten cents each. Blocks of ten or more at five cents each.

THE SABBATH RECORDER,
PLAINFIELD, N. J.

Dear Friends: Please find enclosed $2.50 for which send the Recorder, for one year, to

Name__________________________________________
Address________________________________________

Yours very truly,

Name__________________________________________
Address________________________________________

Contents

Letterette--Our Mother's Day--Have You Paid Your Pledge?--Supplement
Record Sabbath--If I--Recordor Friend Gone--Prayer For Duty
and Society--Where Do You Live?

Some Practical Things Toward Peace

Missed your copy of the Recorder?

Home--Doctor Paulson Returns to China

Denominational Budget

American Bible Society

Bevile E. Livermore

Young People's Work--It Is to Think--My Place in Thy Church

How Can I Help?--Approaches to Your Church

Chleswick's Pages--Our Letter Exchange

Mrs. Arthur E. Main

Our People--And Its Secret

Letter of Appreciation

Resolution of Respect

Doctor Connolly's Book

Writers, Association

Widows.
Our Mother's Day

Much sentiment has been spilled during the years in which Mother's Day has been nationally observed. Healthy signs are seen of interest in the Day upon a larger and more Christian basis. In many places this sentiment may be too practical. For example, the idea of love for mother has been exploited in commercialized fashion. The use of flowers and candy, letters and telegrams, but the commercialized scale on which these desirable expressions of love are made tends to cloud the act, and amounts to business propaganda.

Mothers should be honored, and too much cannot be said or done to eradicate and encourage the motherhood of our country. No truer words were ever uttered than by Napoleon when he declared, "Let France and all peoples honor good mothers and she will have good sons." We are proud of American mothers whose sons and daughters have done so much for America. The time is near when we need to realize the need for good mothers in every home and in every church. Can we not see, in the near future, a change in the church that recognizes the importance of the home and the motherhood of our country?

Have You Paid

Seven short weeks are all Your Fledge that are left of our Confer- ence West. All the mean- ingful acts of love should catch up behind-hand tasks or neglected duties. The monthly reports of the treasurer of the Denominational Budget have been greatly heartening. In the completed ten months we have contributed but $3,140.43, including "specials," and we have noted the importance of these efforts. It is not always easy to realize, but every one of us should see that our budget is continuous. That means con- tinuous obligations must be met, and if they are, the privileges and obligations of giving a continuous support to the Church, to the school, to the home, and to the community, are continuous. For this reason, all those who are interested in the work of the Church should pay their taxes for the Conference West as early as possible.

If I — If I could, I would put the Sab- bath Recorder into every Seventh Day Baptist home where it is not now a regular visitor, and see the people with whom I have a spiritual connection in a better way with the people of the Seventh Day Baptist churches. This is due in part to belated can- vases, or of payment of pledges too long de- layed the previous year. Such conditions should be appraised and if possible corrected. But now many are in the period above men- tioned—delayed payments. Certainly no stone should remain unturned by churches and leaders to complete their pledged gifts and, where possible, increase them. It is too early to know of any increased giving because of Missionary Day. This may be the church treasurer, also, who have for some reason failed to send in all the moneys in their hands for the Denominational Budget.

Now, by all means, is the time to act and carry our churches forward in their work as near towan x hundred per cent as possible. "Have I given unto the Lord the first fruits of increase, or have I held back that which belongeth unto the Lord?" Can we face God with answers to these questions?

Second Sabbath

Many will be pleased to receive this Sabbath Re- corder with its Second Sabbath Supplement. Expressions of appreciation of the first supplement are at hand—appreciation of its meaning to many. Calls for extra copies have not been as many as we had hoped. If every church and many scattered Sabbath Friends would order ten or more copies for wise, personal distribution, much good, we believe, would be done. In blocks of ten or more to one address the supplement is, can be had at the special price of five cents each.

The second supplement contains a histori- cal index of the Sabbath Recorder, its meaning in the purpose, fresh and interestingly presented by Dr. Alva L. Davis of Verona, N. Y., its author, made this survey the basis of his Conference report at its last session, where it was well received. It should be published in tract form for availability and wider distribu- tion, certainly for our support, if not impossible, the present form should be the more appreciated and the greater care exer- cised in its use.

It is almost appalling to find how many of our members are ignorant of our work, our problems, our failures, or our opportunities. When they know, they care! When they care, they act! To "know," "to care," "to pray," "to give," sums up the privilege and duty of every true Seventh Day Baptist.

The Sabbath Recorder supplies much of the needed "knowledge" about us, about the church, its mission, its workers, its responsi- bility, its standing in the hearts of its members to "care." Found in the Recorder's pages are uplifting messages in editorials, articles, let- ters, sermons, Bible teachings, and church news—inspiring people to "pray." It is too much to claim that only those who "pray" are adequately "giving" of themselves, their time, their money, and their lives.

The Sabbath Recorder in more homes and read by more people will promote the work of the church, locally and world wide. Men who read a church paper look beyond the four walls of the local church and see the progress of Christ's kingdom on earth. Because of the vision thus gained they grow in the grace of giving, and increasingly delight to have a part in the work of the church.

Subscription notices in all the homes, will not every home, will not the pastors and members of our churches, "take up one penny" at the second Sabbath? After every effort is made to secure the last subscribers, why not include in the church budget an amount sufficient to put a second copy in each home? This budget is the budget we must increase the power of the preaching voice by the influence of the printed page.

Systematic effort should bring the obliga- tion and opportunity to all. Certain Sun- days in the year are known as "Press Sundays." On such a Sunday in a Catholic diocese, a letter from the bishop concerning the church paper is our only note, and we are well pleased that makes a personal canvas. May "Press month" for the Recorder this year. We are doing a good work for the Lord. But, the many, the problem is big. But our God is able. Shall we not go forward, surrendered to him and empowered by him!

Recorder Friend Gone

In the recent death of Mrs. Arthur E. Main of Shiloh, N. J., the Sabbath Recorder has lost a valued and ex-
of the privilege and its restrictions in size, and its forced biweekly basis. Not only have these difficulties troubled her, but constantly she has desired her to do something about them. Work must be pressed and written about the Recorder to the editor and to others.

For some time she had been pressing the Recorder in the magazine stall for able voice of one of the local merchants. She had endeavored to increase its circulation by encouraging a newboy to promote its sale. She had taken the matter up with her own Ladies’ Aid society and helped carry out a Recorder promotion program. More than this, she has addressed the Board of Managers to make the task of providing funds for the restoration of the Recorder to a weekly basis.

And now she is gone—but certainly not dead. Her works will live after her. And it may be God is preparing a dove courageous hearts throughout the denomination to carry on this noble cause when she is no more. How pleased she will be to know this is true!

No one need wonder at Mrs. Main’s interest in the Recorder. Some thirty years ago she married her to the faithful wife of Dean Main. From the moment of this union his interests in and work for the denomination became her dominant interest. During the years she has been active for the work among our churches pastor so largely by men whom the dean had, for the most part, trained and worked with. In her nature and work she is the same as she was of the dean; their success, their failures—if any—were hers also. One can not isolated in these things can be no other than interest in and work for the denomination informed and furnishes something of inspiration and other help.

Her home was a church for her church, people, and interests centering in the Recorder. During the Shiloh meetings last winter no one was more interested in the salvation of the unsaved than she. One by prayers and cheerful appreciation gave greater encouragement to the acting evangelist, who had his lunches and dinners in her home, than she, though she was unable to attend the public services. It was at that time the writer came to the know the real Mrs. Main and to learn of the love and interest that she had in her work. She used that privilege and this—of paying her memory a brief tribute of respect.

Prayer for Self A handy booklet of thirty pages containing prayers for “Self and Society” by James Myers is just at the press. This is the industrial secretary of the Federal Council of the Churches of Christ in America.

The prayers as offered are with the belief on the part of their author that the social gospel and the individual gospel are one, and “in the conviction that as we really come to understand the gospel of the kingdom we shall be on fire to help build the ideal social order, the kingdom of God on earth.” The author also holds the conviction of the need of personal salvation, and that “no social system, however mechanically perfect, can make the good life for mankind without the foundation of religion, of hope and faith and love.”

It is hoped that the prayers may not only be used by individuals but prove of value as used in public worship. There are prayers for a Christian Social Order, Slum Clearances, Presence of God, Labor, and Peace Among the Nations. There is a prayer of Confession, for Our Country, one for Health, and another for A Time of Sorrow. It contains a Litany for the Unemployed, and its use is suggested for the constant reminder to the conscience of the church until unemployment is abolished.

It is believed that this booklet of prayers will make a real contribution to “the integration of the devotional, evangelistic, and social emphasis on our religious life,” so much needed in America at the present time. We are glad to call attention to these prayers and to say that the booklet may be secured from the Association Press, 347 Madison Ave., New York. The price is the moderate price of fifteen cents per copy.

Where Do You Live? Two disciples asked Jesus this question after John the Baptist had pointed him out. “Where do you live?”—A preacher of the Gospel he knew. You can live anywhere in the world, if you have a mind.” It is possible for one to rise above his surroundings—crude, difficult, unpleasant, or impossible though they may be—and live “if you have a mind.” There was a man who lived for years behind prison walls, but with “a mind” he transcended the environment and left to the race a classic, Pilgrim’s Progress. The man is a living example of character and encourage faith than any other book outside of the Bible. In America, Lincoln combined and was conscious of the truth, “You can live anywhere if.”

“My mind to me a kingdom is,” someone has said. Scarcely a day passes but opportunity offers to exercise the mind in the art of living happily. One does not need a great mind to make the most of his difficulties and turn hindrances into stepping stones. Down in a little run-down and crippled woman—flat on her back—her arms held above her head as she weaves baskets and mats with her hands, making a living for herself and aged mother, for more than twenty-five years a helpless (?) cripple. “If you have a mind.” Living in a shack in the slums. The Lord will send real missionaries. “If you have a mind.”

Livingstone in the fever swamps of Africa, Grenfell in the snowy mountains of Labrador, great hearts amid hardships of our own times—but thank God we can anywhere if we have the mind. With: “We have to do with the things of God, life and happiness and peace are possible for all. “Come and see” said Jesus, and they who abide with him that day became changed men, with changed minds. From the time life was not dependent upon a place, but upon a personality. So will faith become experience and life a reality “if you have a mind.”

SOME PRACTICAL STEPS TOWARD PEACE

BY ALBERT N. ROGERS

Mr. Herbert N. Wheeler has recently in these pages issued a wholesome and much needed discussion of the conditions influencing the prospects of averting another war. We believe that the ethics of Jesus preclude our participation in wholesale killing must be able to give a reason for the fact that is in us. And we must practice a “pacifism that has seen prayer.”

Mr. Wheeler’s comparison of war to a forest fire, the losses of which he understands too, is quite to the point. Everybody loses as a result of a forest fire, even though temporarily the price of lumber may be increased. It is the same with war. Multitudes of men today are halfway hoping that someone will touch off another war. In the name of peace, murder and injustice is being carried out in order to out run out of its natural elements and start the wheels of commerce turning than a “good” war. Nothing would take up the slack of unemployment than to build a farm, buy a farm, get a farm, and institute ownership of a farm which would produce, nothing would insure the reflection of the present administration like the start of another war.

Pacifists, in their wild yelling for peace, have usually overlooked the fact that men fight, not because they love fighting, but because they prefer to see the other man starve to death or submit to group humiliation. This is not to say that man is primarily a warlike animal, but rather to say that he is fundamentally peace loving and ready to fight for the comforts of peace. When Patrick Henry declaimed, “Give me liberty or give me death,” he was not shaking hands with the grim reaper; he was warning the conviction of the colonists that independence at the cost of bloodshed was preferable to submission to English tyranny.

It is the sober observation of Professor Henry A. Lila, in his book, One Nation, that war is the only instrument yet developed by civilization for the satisfaction of a steady flexibility in international relationships. By this is meant that because we have still in the control of the ownership of the best regions of the earth in that power or powers which are strong enough to take the place of the law, the productivity of the Mississippi valley minister to the American people only. Because the Stars and Stripes signifies a strength which no other world power feels entitled to question. “War,” declares Professor Lawrence, “is the only adequate instrument by which we can make ourselves be heard and national needs supplied.” (*) The militarist frankly admits this fact. The burden of proof of the unattractiveness of peace rests with the proponents—they must develop some other means to right wrongs, to guarantee unity to divided peoples, to insure economic preservation to all nations, to improve weak national industries and industrial possibility in all international relations.

American advocates of the abolition of war in 1859. The late President Lincoln in the words of Mr. Frank H. Simeon, “like a money broker who, having won most of the money in sight,
proposes that the game stop. But he does not suggest restoring or sharing his gains, and therefore the effect of his proposal would be to insure his permanent retention of them. (*)

Together with the great British and French possessions, the United States possesses what Germany, Italy, and Japan need—must have: land, colonies, and raw materials, which prevents them from acquiring abroad the iron, oil, sugar, cotton, rubber, and a dozen other essentials without which their own factories and foundries cannot be kept going, their ships cannot sail, and their armies cannot go to Great Britain, France, and the United States, which possess or can obtain the raw materials, have ceased to purchase German goods and to admit Italian laborers, with the result that the Germans and Italians cannot acquire the funds to purchase raw materials. The British, French, and American workers, thanks to their accumulated wealth and natural resources, have or can obtain raw materials. The British and French are members of the British Commonwealth of Nations, the British, French, and American on one side, and German, Japanese, and Italian on the other side, there is no equality in the way of commerce, and there is no equality in opportunity to insure decent standards of living for their populations. Britain should be a model; if it is independent and equal the rights of all people they must be the rights of all. (*)

It is the belief of this writer that war is itself the progressive reason of the national freedom, that it creates more problems than it solves, and that it leaves victor and vanquished to mutual inheritance of the war to end war. But it is idle to talk of outlawing war without planning cheaper methods of ridding the world's wrongs, of guaranteeing self-determination and self-preservation to peoples. The following suggestions are made as possible steps to remove the causes of war, steps which readers of the Recorder can take.

1. Tariffs, trade, and currency should be regulated by an international commission made up of representatives of all civilized nations; but of each geographical area more or less homogeneous in its needs. Economic fac-

tors outweigh all other causes of war in this machine age. Rugged individualism among nations is as out of date as the same disease among men. Eventually we shall need to act wisely and self-sacrificingly for a world's peace. We can encourage our government to take this step.

2. At the proposed conference at Rome, in May, Germany should not undertake to pay over her former colonies, from her by the unjust Versailles treaty; Japan should be freed from the mandate system in the Far East; and to Italy might well be ceded certain British and French possessions in the Mediterranean area, quoting from Professor Lawrence again. Not alone the Christian conception of the brotherhood of man, but also sound business experience calls for some such inter- national agreement. It behooves America, as the nation that can afford it, to admit to our own country that success of industry depends not only upon a market in this country, but upon the ability to sell across the seas. No nation is economically independent today; this fact is sure to draw us into any major war unless we take proper precautions. The British and French are members of the Commonwealth which is a model. There is no equality in opportunity to insure decent standards of living for their populations. Britain should be a model; if it is independent and equal the rights of all people they must be the rights of all. (*)

3. Congress should be encouraged to pass a legislative program to preserve this nation's neutrality in the event of European or Asian war. Charles Warren, who served as assistant attorney general during the last war, has outlined the requirements which alone can keep us free. They include absolute ban on the sale of arms and munitions, prohibition of private loans to warring countries, and forbidding the enlistment of American citizens in belligerent armies. (*) These standards call for economic self-sacrifice, but the proposals of Senator Nye is intransigent and should be adhered to in so far as they carry out these steps.

The advice of those who urge doing nothing until war breaks out is as the Christian Cen不负 the Church's voice of the time, which says, "It is much more blessed to be rich, to have a large family, and to be in the world than to be poor, to be in the world with the Church, and to be rich."

When war comes, those who promote pacifism are convicted of treachery.

Christians have an urgent responsibility at this time. They should encourage their governments to take any steps which will guarantee peace as a nation. Their own business. They should labor unceasingly to make peace more livable to all peoples of the earth. This is the Christian mission to the world today. Christian people are the only group with an idealism that demands the sacrifice of self for the welfare of the world.

Waterford, Conn.

(*) Henry W. Lawvere, "Peace Costs Too Much!

(**) Frank H. Simonds, "Name of War—What?"

(2) New York Herald Tribune, March 10, 1929.

(4) "Frontiers of a Nation," Foreign Affairs, 1924.

**MISSIONS**

**MISSION SURVEY**

(Part of communication sent to pastors and churchmen prior to Missionary Sabbath, April 7th.)

III. Holland.—There are five Seventh Day Baptist churches in Holland and the principal workers are Elder G. Veltus, who has the most of his time to Social Reform Work for the Congregational Church, and a national reputation. He has his entire time to work. There are cultivated and consecrated leaders and lay workers who are faithfully upholding the Cause. The appropriation for Holland this year is $500. Last year it was $1,000, and three years ago, $1,250. This reduction has been necessary by the lack of funds.

For fifty years Holland has been an inviting field for our people and the work has slowly but steadily grown. It has increased this year as fast as it did in its beginnings in this country, two hundred seventy years ago.

The last two years there has been a revival of interest in the work and this has come about, in part at least, by virtue of its contact with Elder L. R. Conrad and his work in Germany. There is renewed reason why we should lend a helping hand to the work in Holland and it seems a pity that it seemed necessary to retrench rather than to enlarge.

IV. Germany.—One of the most encouraging features of our work is in Germany. The most of our pastors and denominational leaders are in touch with this work, through Elder Conrad, and know that though the work is less than three years old, there are now fifteen churches in Germany and that new life is being given to the work in Holland and England.

A significant feature of Elder Conrad's work is the calls that he is having from all over the world from companies of Seventh Day Baptist workers in sympathy with his changed views and break with the Seventh Day Adventist Church, and this is a splendid illustration of this fact. There are large numbers of Seventh Day Baptists and among them there are many who have accepted the White as an inspired prophet, and fundamentally are in harmony with the practices, beliefs, and aims of Seventh Day Baptists. But there is need for a call, and a call at the present time, at the present time, a call at the present time.

V. China.—The appropriation for China this year was $4,810. When the depression began in 1929, it was $12,400. The salaries of workers in China were reduced 25 per cent, the same as the salaries of all other full time employees of the board.

In addition to reductions in salaries other reductions have been made: (1) In 1931, Rev. Jay W. Crofoot, after nearly thirty years of service in China, accepted the presidency of Milton College and Mr. Conder became president of the College, at a greatly reduced salary. (2) Two years last January the board ceased to pay Miss Sheila H. Wilson, who was a part time employee, receiving one-half of her salary from this board and one-half from the Bridge School under her own organization. (3) Three years ago the past winter Doctor and Miss Susie M. Burbank came home on furlough and there were not funds for the return of either. (4) For many years the salary of Doctor Burbank has been borne by the hospital in Lhuo, and six of the last twelve months the industrial work has cared for the expenses of the Church.

Though Miss Miriam Shaw is in the employ of the board, her salary is cared for by the hospital and gifts of a party interested in the mission at the present time.

Because of ill health it seemed unwise to return Miss Susie M. Burbank as an employee of the board. Therefore she was retired and given a retirement allowance, which is much less than her salary as missionary.

Within the last six months a proposition has come to the board for the return of Doc-
MONTHLY STATEMENT

March 1935

Stimulating, Vancouver

GENERAL FUND

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<td>this month but unpaid)</td>
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| Total                                      | $2,326.20|

Sincerely yours,

MIRIAM SHAW.

Grace Hospital,
Kahului, Ki. China,
March 24, 1935.

DOCTOR PALSBOROUGH RETURNS TO CHINA

DEAR REO: February 22:

Most of you know that I have been in America for a little more than three months, resting, taking treatments, and getting fixed up generally, with a view to attaining new strength and health for better work. I am very grateful for the opportunity and have received much benefit, and pray that I may be enabled to use it for God's glory. I have been especially honored in meeting many dear friends who are also much interested in the same things, and from whom I have received much inspiration. All of this makes me very happy, of course, and I am returning with eagerness to make my life more worth while in every way for Christ.

My heart has often been troubled over the discouraging state of some of our churches—so many old leaders and helpers passed away due to the depression, and besides, the even more discouraging fact of so many growing cold and feeling little responsibility about any of the work. All of this makes the work of the faithful ones so much the harder, and I do admire these true soldiers of the cross and pray that God will greatly bless them in their labors, so that they may be a light and a power to them for his work.

However, there are also some very encouraging things, such as the Shiloh and Ashaway

for I had determined to wait to hear what the Thorntons were going to do before making any plans. The Thorntons, however, promised to be the most convenient for me to be away from my work. A class of five nurses will graduate in June, 1935, and while I am away if necessary, and I will not take in a new class until I come back after Christmas. Exchange is down to $264. The third class rather than the second group that I was hiking Shanghai, so she can help Doctor Crandall, especially with the teaching of the nurses.

Doctor Par out of Peking Union Medical School that he is enjoying his tour in diseases of the eye, also the contacts with doctors from other mission hospitals. Peking has a new plan for caring for the tubercular, that is, he is studying.

Week before last our church joined with the Methodists in five days of special services. There were not startling results, but I am already noticing that our nurses were stirred, for they have divided into groups and are having prayer together each day. Mr. Davis came out last week, and departed without warning. Davis, who was recently called by the Shanghai Church to be assistant pastor. He gave a very fine testimony in which he told of the wonderful experiences he had been having in the last few days trying to make right his sins. He with several other of our church are attending daily Bible classes at the Christian Literature Society, financed by a business man who is at the head of the Oxford Group.

Shanghai and even Nanking are full of miracles these days. The last few years have shown much stronger Chinese leadership than ever before. Mr. Davis was saying this week that he used to have to tell everyone what to do and see he did it, but now the church committee tells them what they want to do.

Mr. Par, who is finishing his second year in the Shanghai Seminary, seems to be a very well and is planning a sort of Y.M.C.A. for older boys in Liupho next summer.

We are investigating the possibilities for starting a camp in a country village this summer, which I used to have to tell them of the nurses who are interested in evangelistic work.

July F. R. Flanagan (Foreign missions) $1.00

B. A. Hardy (Foreign missions) $5.00

New York City Church (Japan) $5.00

First Presbyterian Church $1.50

First Presbyterian School $4.50

Fourth Avenue Church and Women's Baptist Church (House missions) $31.00

Rent and taxes, previously charged, on, has not been returned

Canada, April 1, 1934 (interest on, and ministers and other current bills out this month but unpaid) $1,956.66

Total $2,326.20

Sincerely yours,

MIRIAM SHAW.

Grace Hospital,
Kahului, Ki. China,
March 24, 1935.
revivals. I hope the spiritual fire will spread till our people are awake and working as never before for the Father of God and human righteousness. Then will indeed all hearts "rejoice and be glad." For this I pray, and wish the dear friends pray for us in China that there shall be a great outpouring of his spirit among us, with power.

I am sailing on Sabbath day, two days hence from Portland, via Hong Kong, Grant, due to arrive in Shanghai on May 14. Doctor Crandall has been working too hard and I am a little anxious about her. I am sorry that up to the present no doctor is ready to go to her help, but we can only do the best we can and then leave it in the hands of the Lord to do and provide the best.

Yours in his work,

ROSA W. PALMBORG.

On "The Olympian,"

Milwaukee Road,
April 25, 1935.

DENOMINATIONAL BUDGET

Statement of Treasurer, April 1935

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THE SABBATH RECORDER

Nile and Richburg

C. E. society, special .......... 3.00
Jr. C. E. society, special .......... 1.00

Hopkinton, Second .......... 2.50
Independence .......... 264.00
Jackson Center .......... 5.00
Little Prairie .......... 3.00
Los Angeles, special .......... 82.00
Los Angeles, Christ's .......... 2.50
Marboro .......... 15.00
Middle Island .......... 46.22
Milton .......... 1.01, 31.00
New Auburn .......... 61.85
New York City .......... 47.41

Special .......... 21.00

North Lap .......... 99.01, 512.00
Nortonville .......... 15.00
Pocatello .......... 250.00

C. E. society, special .......... 3.00

$253.00 2,546.00

Piscataway .......... 149.00
Plainsfield .......... 165.50

Special .......... 33.50
Women's society, special .......... 3.00

Richburg .......... 214.00, 1,137.00
Ritchie .......... 66.00
Roanoke .......... 9.00
Rockville .......... 9.00

Special .......... 14.80
Loyal Workers .......... 10.00
Jr. C. E. society .......... 1.00

Samuel .......... 26.70, 79.15
Shilloh .......... 64.98

Ladies' Benevolent society, special .......... 20.00

Salem .......... 63.50, 848.91
Shiloh .......... 48.19

Verona .......... 22.00
White Cloud .......... 21.00
Ladies' Benevolent society, special .......... 15.00

Savannah .......... 13.00

Simpson .......... 135.33

Washington .......... 57.00, 170.00
Waterford .......... 15.00

Sabbath school, special .......... 53

West Edmodified .......... 20.00
West Edmodified .......... 43.00

Individuals .......... 96.48

Mrs. M. M. Lanphere .......... 10.00
Friend .......... 2.00

Eastern Association .......... 12.00, 154.00
Central Association .......... 44.30

Annual Association .......... 21.50
Women's Association .......... 18.20
Southwestern Association .......... 11.38

THE SABBATH RECORDER

AMERICAN BIBLE SOCIETY

ONE HUNDRED NINETEENTH ANNUAL MEETING

New York, N. Y., May 9.—A distribution of 7,517,948 Bibles, Testaments, and Portions of the Bible during 1934 in 148 languages and dialects and in more than forty countries was reported at the hundred nineteenth annual meeting of the American Bible Society held in New York City on Thursday, May 9. The report stated that since the institution of the society in 1816, a total of more than 261,000,000 Scripture volumes has been placed in circulation.

This year for the second year in succession, the circulation of entire Bibles by all agencies was larger than in any year since the beginning of missionary work in China. In Japan over 600,000 Scripture volumes were distributed.

Over 18,000 portions were placed in 359 Japanese hospitals. Altogether the society's colporteurs visited more than 270,000 homes and institutions in Japan.

The circulation in the United States was greater than in any year since the society began its work in the West, more than a million copies of Bibles, Testaments, and Portions being distributed from Chicago. Over 30,000 New Testaments were supplied to the chaplains in the camps of the United States National Defense Corps. Circulation among the colored people was larger than in any year since the beginning of missionary work in the South. Not only Negro people, but a population a third of a century ago. Distribution of complete Bibles throughout the entire United States was thirty per cent greater than in 1933. One colporteur reported having walked five miles over icy roads to deliver a single Bible. A saleslady was asked to "furnish the most interesting book in stock." In San Francisco, an order received from Alaska requested that the Bibles be packed in small parcels, as they would be carried by dog teams. A magistrate in a southern state made an initial purchase of 100 Bibles to give to persons arraigned in his court.

Conference in Irvington-on-the-Hudson, in New York City, on Thursday, May 19, 1935.

AMERICAN BIBLE SOCIETY

HAROLD R. CRANDALL, Treasurer

118 Main Street, Westerly, R. I.,
May 1, 1935.

Disbursements

Missionary Society .......... $131.44

Special .......... $1,650.00

Tract Society .......... $137.04

Sabbath School Board .......... $107.64

Woman's Board .......... $6.48

Ministerial Relief .......... 25.00

Education Special .......... 15.00

Historical Society .......... 10.00

General Conference .......... 26.48

Total .......... $1,431.65

EXCEEDING

$1,431.65

May 1935.
MY PLACE IN THY CHURCH

In a certain New Jersey village, one may read the following inscription above the stage in the high school auditorium, "Enter to learn; go forth to serve.

In Christ's Great Commission he said, "Teach all nations, teach (ing) them to observe all things whatsoever I have commanded you.

Would it not be very appropriate to write above the doors of our Christian churches, "Enter to teach; go forth to serve." If our churches are to be "teaching churches," there must be growth and development, that we may be able to "go forth to serve.

"Father, teach me to pray in thy Church.

In your mind, compare the teaching opportunities of the church with those of the school. The church has the privilege of weaving the thread of purpose, value in and about all the strands of education gained elsewhere. Through the church one may gain the dynamic and purpose of life. Yet Christian education should do more than this:

"It is not enough that they (pupils in Church School) be taught about God and about the issues of life, nor even that they be taught how to win in Christian ways of living. They must learn to know him for themselves. They must be helped to seek him and to find him and experience the joy of his love and grace."—Dean Weigle.

In life so much depends upon the individual—"me and my place in thy Church." What is thy power? How much faith do I have in his ability to take my little and increase it for greater use as I study, work, and worship in his church? Am I teachable? Am I willing to let him use me in my place?

Hidden within every Christian there are vast numbers of latent spiritual resources waiting to be awaked if we will. As we connect the wires, would act as dynamite sufficient to blow away all barriers, all hate, jealousy, our covetousness, selfishness, and all hindrances to growth in Christian living. Then there would be room for love, peace, good fellowship, sympathetic understanding, and other qualities to flow in and through us.

Jesus said, "I say unto you, He that believeth on me, the works that I do shall he also do; and greater works than these shall he also do;"—John 14:12.

THE SABBATH AND SABBATH-KEEPING BAPTISTS

BY REV. ALVA L. DAVIS, A.M., D.D.

INTRODUCTION

The writer of this tract believes that our religion is a revealed religion, and that the Bible is our only rule of faith and practice; that no man, or group of men, whether councils or synods, has the right to change, modify, or amend the plain teachings of the Word of God; and that "all ceremonies of the Christian Church are to be rejected which have not a warrant in the Bible" (Ortistade), since Christ himself hath said, "Every plant that my heavenly Father hath not planted, shall be rooted up.

I. THE SABBATH

The Ten Commandments are the foundation of our religion, the basic principles of morality and Christian ethics. They declare that religion and morality cannot be divorced. In the very heart of this moral code is the Sabbath forming a unique unifying principle one—which cannot be dissolved. Did not James say, "Whosoever shall keep the whole law, and offend in one point, is guilty of all?"—James 2:10.

It is not my purpose to discuss how the Sabbath should be kept, or the blessings that flow from Sabbath-keeping. It is to answer such questions as, What is the Sabbath, Is it a movable festival to be observed when and as may be convenient; or is it a day fixed by God in the Creation week?—the seventh day—which cannot be dissolved. Did not James say, "Whosoever shall keep the whole law, and offend in one point, is guilty of all?"—James 2:10.

II. THE SABBATH-PROMOTION

SABBATH PROMOTION

No. II.

AMERICAN SABBATH TRACT SOCIETY

May 13, 1895

THE SABBATH RECORDER

YOUNG PEOPLE'S WORK

IT IS TO THINK

ASHAWAY, 1885

A new society has been formed by our young people. It is called the "Society of Christian Eideeavor of the First Hopkins Seventh Day Baptist Church." The constitution is essentially the same as that adopted by the young people's society at Waterford, Conn., a copy of which was furnished the SABBATH RECORDER the other day. The constitution is as follows:

SECTION I.

Its objects are to form a society for the advancement of the soul and the constitution and by-laws of the others are lived up to, progress is sure."

Deadline for this service is 11 am Eastern Time. Questions? Email us at talk@ai21.com
fore Hebrew history began. Jesus recognized the universality of the Sabbath when he said, "The Sabbath was made for man." Mark 2: 23-24.

4. The Sabbath is a sign between God and his people. Nowhere does God say that He wants us to give the Sabbath to Him. But He does say, "Hallow my sabbaths, and they shall be a sign between Me and you, that you may know that I am the Lord thy God." Ezekiel 20: 12. God has made the Sabbath for us, given us the day of rest and fellowship. When we keep the Sabbath, we worship God, and we keep the Sabbath "hallowed," and as a symbol of the connection between God and us, the people. And when we keep the Sabbath, we honor God and our neighbors as well. 

The curtain falls on his earthly life without any statement from his lips of any intended change. In fact, he publicly declared, "I came not to destroy but to fulfill." Matthew 15: 17. The Jews said unto him, "Why doest thou that which is contrary to the tradition of our fathers?" He answered them, "Every plant is not год, but one kind: they that are good are good; and they that are bad are bad." Matthew 11: 21. Jesus' Gentiles and Jews, there is but one church.

27. Not to destroy but to fulfill. The Pharisees asked him, "What sign will there be when the end of the world shall come?" Jesus answered, "When ye shall see the Anti-Christ..." Matthew 24: 15-28. The parable of the Ten Virgins. Matthew 25: 1-13. "Every sabbath they kept it, and it is observed in definite facts: (a) Thessalonica, Acts 17: 1-4, (b) Corinth, Acts 18: 3, 4; (c) Philippi, Acts 16: 12-14. That all the churches in Judea were, in the beginning, Sabbath-keeping churches is unquestioned.

Sabbath, the Sabbath. The ascension on Sunday, do your own figuring. (d) On that day he breathed on them (Acts 1: 10-12). That day was the Sunday evening meeting of that first day. It was not, therefore, Sunday but Monday.

(c) On that day he gave them instruction (Luke 24: 3-45). Jesus instructed his disciples every day.

(b) On that day Christ first met his disciples (John 20: 19). Of course he did. It was the first day after his resurrection, and a busy, hectic day it was. The disciples had rested the previous day "according to the commandment." 

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satisfy by keeping them, or that they sin who, without offending others break them. Even such is the observance of the Lord's Day, of Easter. It is not a day set apart by the authority of the Church the observance of the Sabbath was ordained as a thing necessary, did expressly err. Yet because it was needful to ordain a certain day so that the people might, when they ought to come together it appears that the Church did appoint Sunday, which it established as the same as the Sabbath day.—Art. 26.

2. The Westminster Confession (PRESBYTERIAN): As it is the law of nature that, in general, a due proportion of time be set apart for the worship of God, so in his Word, by a positive moral, perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him, which day is the sign of the rest of the world to the resurrection of Christ was the last day of the week, and (from the resurrection of Christ was changed into the first day of the week, which in the Scripture is called the Lord's Day, and is to be continued to the end of the world as was the Christian Sabbath.

Note: The page as a whole seems to be discussing the observance of the Sabbath and the Lord's Day, and the debate over which day was the true Sabbath. The text references various historical and theological figures, such as D. Kilmen, who wrote about the observance of the Sabbath. The text also touches on the day of the week to which religious practices are tied, and the debate over whether the first or seventh day is the true Sabbath. The text concludes with a statement about the observance of the Lord's Day being a sign of the resurrection of Christ.
much to amalgamate Christianity and paganism described this mongrel worship as one of light and darkness (2 Corinthians 4: 6), and from that time the Church has had to guard not only the Book but the liturgy, the Sacraments, the Church, the liturgical vestments, the clergy, the Virgin Mary, etc.

Since the dawn of Christianity, the Church has been forced to defend her faith against the attacks of paganism. The early Church fathers, such as Clement of Alexandria, wrote extensively on the subject, and the Church continued to fight against paganism until the end of the Roman Empire.

In 273, the first Christian emperor, Decius, issued a decree ordering all Christians to sacrifice to the gods. This led to widespread persecution, and many Christians were put to death. However, the Church managed to survive and eventually triumphed.

The Church has always been under threat from paganism, and it has always had to fight against it. The Church has always been a symbol of the continuity of Christian tradition, and it has always been a source of inspiration for Christians.

The Church has always been a source of hope and inspiration for Christians, and it has always been a beacon of light in a dark world. The Church has always been a symbol of the continuity of Christian tradition, and it has always been a source of inspiration for Christians.
In 1517, he published a series of theses in which he asserted the authority of the Holy Scriptures was above that of the Pope. In the absence of Scripture, appeal must be made from the sacred writings. This was the basis for the position that Luther affixed his ninety-five theses to the door of the castle church at Wittenberg.

Cardinal Cajetan invited Luther into the Church as a usurer, and he pleaded for the Reformed saying of Carlstadt: "If Carlstadt were to write about the Sabbath, Sunday would have to give way. As the Sabbath is our Sunday, any compromise must be kept."—Against the Celestial Prophets. Carlstadt’s law soon satisfied Luther’s was compromising. Carlstadt said: "In regard to the ceremonies of the Christian Church, all are to be rejected which have not a warrant in the Bible." Luther asserted: "Whatever is not against the Scripture is for it, and the Scripture for it." "No," said Carlstadt, "we are bound to the Bible, and no one may decide after the thoughts of his own heart."—See Life of Luther.

The Council of Trent was convened by the Catholic Church in 1545. After somewhat checked resistance, the work was finally completed in 1563. It was called to discuss the problems growing out of the Reformation. We are told that at the first, the council seemed to be disposed in favor of the reformers. But the Archbishop of Regensburg, who represented the council of the reformers, turned the tide against the Reformation. Said he: "They not only reject the observance of the written Word, but they have adopted and do practice, the ceremonies which they have only the tradition of the Church. Thus, the claim of ‘Scripture alone as the standard’ fails, and the division of the Church is complete. The essential is fully established. The Protestants themselves have declared the compromises by the reformers led to the permanent division of the Church.

THE BAPTIST MOVEMENT

As the Reformation gained favor, in fact, even before it took shape, a new movement sprang up. It was led by a people named Baptists, mingled by origin with the Reformation Baptists. These were styled even more radical than the Reformers of the Church of England (the Puritans). The Reformers aimed the reformation of the old church by reforming its order and doctrine; the Baptists, by building a new church from the Bible. The former maintained the spiritual reign of Christ, and the latter, the apostolic age, and ignored the intervening years as an apostate age.

Into this movement went the Baptist-keeping dissenters. They were persecuted by the Catholic Church and the Reformed Church; they were banished by the Lutherans. Hahmow was put to death at Vienna, in 1528; Felix Manza at Zuric, in 1527; Blarock at Tyrol, in 1529. Others died by starvation, with powder and roasted on pillars; they were hung with coffins, and thrown into dungeons and towers where they rotted; holes were burned into their cheeks, tongues cut out, disembowled, quartered.

While it is commonly stated that Seventh Day Baptists’ immediate ancestors were Baptists, historically Seventh Day Baptists did not withdraw from the Baptist movement, but rather the Baptists, along with other reformation groups, accepted the doctrine and deserts the ranks of Sabbath Baptists. While and through the Waldensians, et al., numbering thousands were absorbed in this movement, and were lost to the Baptist Church. Many received ordination for use in a worship service in connection with a Leadship Training Class.

As the Reformation spread to America, the Seventh Day Baptists moved in, from England and Germany, and the movement spread to America as the Seventh Day Baptist Church was being organized in Newport, R. I., in 1672. Seventh Day Baptists have had a long and honored history, dating from Apostolic times. As Baptists, Seventh Day Baptists, we have stood through the centuries for
(a) Liberty of Conscience
(b) Separation of Church and State
(c) Ecclesiastical Liberty
(d) A Regenerate Church Membership
(e) The right of Christians to read and practice
(f) Baptism by Believers by Immersion
(g) The Sabbath of Christ and the Decalogue.

For these bold declarations they took their journeys into strange lands as exiles from home. They roved in dungeons; limbs were torn from their bodies; they were dragged through the streets of the cities. For these they went up to Life Everlasting from drowning waters and sacrifice. They have been driven into judgment, for nothing but death itself; for which they died enduring "as Seeing Him who is invisible."—Heb. 11:37, 38.

The services began on Friday night with a sermon given by Rev. R. W. Stearman, who is preaching for the Los Angeles Seventh Day Baptist Church. He spoke of the Crucifixion, and brought a strong stirring message about the sacrifice of our Lord. The sermon was followed by a heart-warming congregate, in which Mr. Hurley led in a song, "The Power of the Cross." With the lighting subdued, all eyes instinctively turned to the picture of Christ in Gethsemane that was placed in the focus of attention. This, with an illuminated cross above it, added much to an already very impressive service.

The morning following, at nine-thirty Margaret Davis called the Sabbath school to order and led us in a study of the lesson for the day. In one of the classes Rev. Mr. Stearman spoke very appropiately on "The Helping Hand," as edited by Brother Sutton, and especially of the lessons for the present quarter. The Sabbath school hour with its vocal and instrumental music, its poetry and Scripture and prayer is still very much worth while. And the Sabbath school of association was no exception. The closing of the Sabbath morning was given by Guest Speaker, Rev. F. W. Hurley who spoke on the theme "The Fruitage of the Cross." He was assisted by Mr. Stearman who read the Scripture and offered prayer. In connection with the morning service two new members were voted into the Riverside Church.

The social gathering was both in charge of the young people. They followed the general theme, "The Cross," in both meetings and had so planned them that one meet-
potent factor in the life of each individual in the family. You are very unpretentious. No high towers reach to the sky from my church; no carillons intone to the multitude praises to the Creator; no magnificent organ swells forth within your walls; you possess no vaulted arches, and no specially designed social center where the head is lifted toward the sky. The symphony of nature—the chirping of birds, the babbling of streams, the clanging of movies, the card table, and the dance; and no philosopher, who is as interested in entertaining the public as in preparing them for the eternal, is to be found within the sanctuary of Little Church. You have served as a governor and brought me through. My faith is stronger than of yore because of you. As a child I was led aright by them. The way of life was made plain for youthful feet to follow. Friends I found there, able and willing to take my young wing and encourage. You were there, glad to serve, when two of us took the vows to go down the road together, and you have been by our side in the clear air of the future. You have pointed me through the darkness when I could not see the sun. You will still be there pointing the way when we say, "Good night," and slip away. Your presence and influence will have been felt and made manifest all the way. For all these, Dear Little Church, accept my love and thanks. But love demands a giving as well as a receiving. These I have received. What shall I give to you in return? Shall I accept them as an ungrateful and un- dutiful son accepts the benefits of parental care, and yet refuses to share the family responsibilities? To do so would be niggardliness, indeed. Dear Little Church, I must love you. I must show that I love you by deed as well as word. In all of this, thought of self must be kept lowly. I need not, neither do I wish to, push the left, must know. I must be willing to serve wherever, however, and whenever I am needed.

I must be faithful, even as you have been faithful to me. I must not forget when the sun darkens, for churches, as well as individuals, experience trying times. But if we cling together, Little Church of Mine, we shall come through.

Last, I must be charitable. I must be charitable with my brothers and sisters wherever they are found, within your walls or on the road. I am charitable as church, but groups of individuals, and there may be collective mistakes as well as individual errors. Let me be charitable in all things, even as you have been to me.

And now abideth faith, hope, charity; these three; but the greatest of these is charity. - Fuscupine, S. D.
Dear Mrs. Greene:

The promise I made you last summer at association, and so I am writing to you today.

We have a little dog. Its name is Tippy. We got it the sixteenth of April. We were at Salenville the thirteenth and fourteenth of April. I saw peach blossoms open. Daffodils were open, too. The way home we drove through a heavy snow storm. I had a nice time with Carol Kagarise. I was eight years old the twenty-seventh of April.

Yours truly,

Anne Estelle Beebe.

Coudersport, Pa.,
May 1, 1935.

Dear Mr. Greene:

I too remember the promise you made me at association, and I have often wondered why your letter did not come. I knew it was sure to come some time, for I said to myself, “Little Anne is not one who goes back on her word.” I was pleased to receive your letter and I liked it very much.

Daffodils are in bloom here too, but our weather is far too chilly for peach blossoms. Even the May flowers are almost afraid to show their dainty heads, though Eleanor did find a few in the woods one really warm day last week.

Are you coming to association this year? I hope so, for I am looking forward to seeing you again. I just wonder how many inches you have grown in a year; several I expect. You must come and see Skeetsie, but don’t bring Tippy unless you want a lot of excitement. Ha! Ha!

Your true friend,

Miss P. S. Greene.

Dear Recorder Children:

I have received one poem in our prohibition contest. Who will write the next? (Consult Recorder of April 15, for information.) For a sample poem, here is one that I recently received from the Child’s Companion. It received first prize in a similar contest.

THE CHALLENGE

by Ruth E. Richards

Today there comes a challenge,

A challenge from the Master.

It calls for Christian youth

Who are strong and brave and bold,

To fight the liquor traffic.

An I remember that Jesus said, “Let the little children come to me, for such is the kingdom of heaven.” And fight it to the finish.

For there is nothing worse.

M. S. G.

THE SABBATH RECORDER

To fight the liquor traffic.

An I remember that Jesus said, “Let the little children come to me, for such is the kingdom of heaven.” And fight it to the finish.

For there is nothing worse.

MRS. ARTHUR E. MAIN

News of the passing of Mrs. Arthur E. Main, widow of the late Dean Arthur E. Main, on April 18, has reached many Recorder readers and friends.

Mrs. Main was formerly Mattie E. Dixon, one of the four daughters of John T. and Mary Davis Dixon, a well respected and industrious family. The good heritage showing out in her life is also seen in the surviving sisters, who have always been spiritual leaders in their churches. These sisters are Miss May Dixon of Shiloh; Mrs. John Austin of Westerly, R. I., and Mrs. George A. Main of Daytona Beach, Fla. Besides more distant relatives two step-sons survive their mother, Dr. Daniel C. Main of Pomona, Bla., and the above mentioned George A. Main.

Doctor Main and Mrs. Main, born in a happy married life August 30, 1905. For years her health has been very poor. After her husband’s death she was reluctant to leave the town of her life work, but in the interest of better health she came to Shiloh. Her health seemed improving up to the final heart attack which took her life from the pleasant earthy home to that better to which there is no separation but continually the joys of reunion.

Many people have known Mrs. Main as gracing the hospitable home of Doctor Main and have come to love the woman who took such a moral interest in friends and students. It was a big change for the writer to act as her pastor and to drop in frequently to talk over church and denominational matters with the personal interest of it. It seemed a person who was seldom able to attend church services could do little help in the church work. But this person with a consuming zeal for the things of the kingdom of God could find ways to labor. She was chairman of the program committee of the Ladies’ auxiliary, a member of the committee for the Sabbath Recorder, and a leader in temperance work. The outstanding achievement of her life at Shiloh, however, seemed to be in prayer. Much of the success of the recent revival meetings may well be attributed to her leading of the cottage prayer meetings and in her personal personal ministry. Her life was indeed an illustration of a noble, indomitable spirit working through a feeble body to accomplish the end. Perhaps, could be chosen as a text this: “There remaineth, therefore, a rest to the people of God.” Hebrews 4:9.

Funeral services were held from the church at Shiloh, Sabbath afternoon, with Rev. H. L. Cottrell and Editor H. C. Van Horn assisting the pastor. The body was removed to Alfred for burial, where services were conducted Monday by Rev. A. C. Ehret, assisted by Rev. Alton Sutton of Little Geneseo and Rev. E. D. Van Horn of Alfred Station.

L. M. M.

OUR PULPIT

"AND HE TAUGHT THEM"

PASTOR AHVA J. C. BOND

(Preached at Flatland, N. J., March 14, 1935)

Text—Matthew 5: 2—"And he opened his mouth and taught them.

And he taught them as one who had authority, and not as their scribes.

But the scribes and Pharisees, who were of the Pharisees who were of the Sadducees, were of the Pharisees who were of the Sadducees, were of the Sadducees, were of the Sadducees, were of the Sadducees. They were of the Sadducees, were of the Sadducees."

The Pharisees, enjoying not the best traditions of the Pharisees, enjoyed not the best traditions of the Pharisees, enjoyed not the best traditions of the Pharisees, enjoyed not the best traditions of the Pharisees, enjoyed not the best traditions of the Pharisees, enjoyed not the best traditions of the Pharisees. The Sadducees, standing not in the best traditions of the Sadducees, stood not in the best traditions of the Sadducees, stood not in the best traditions of the Sadducees, stood not in the best traditions of the Sadducees, stood not in the best traditions of the Sadducees, stood not in the best traditions of the Sadducees.

In my insistence upon a change I was moved by a conviction that many age or generation may need a new statement of belief, and by a more fundamental conviction that the Holy Spirit is present now in his church, and is just as potent as he was when any and all of our present creeds were written, and as he will be in future ages. It was a serious plea for the recognition of the contemporary God, not a God of the past alone, or of the future only. It is upon that conviction which I have of a contemporary God, as revealed in Christ and present in the Holy Spirit that I proceed in this sermon.

I would not belittle the value of creeds when rightly used. But they are, merely by being creeds, limited in value. They can therefore must be re-stated as the Church grows in experience and life. When we sit...
down with Christ to be taught by him we go all the way back to Galilee and Judea. We do not have Westminster or Augsburg, or even at Chalcedon or Nice, or with the Apostles' Creed (written long after the time of the apostles). We would go back to Christ; and in the words we have listened to him, and to what he has to say in word and life, we come back with him to our own time and our own place for the purpose.

Following this long introduction, I am ready to make my first point, which is, that we need to learn the lessons of life anew, and at first hand. Too many Christians are getting their cue from the world, and not from Christ. The Church is conforming to world patterns. This fact may be explained, perhaps, in part as follows.

It may be a reaction from "other-worldliness" which diverted the spirit of Christ in the Church away from the common affairs of life. And therein lies a paradox. For when the Church ceases to function in the life of the world, then the spirit of Christ deserts the Church. The Church must be the world, but not of it. It must not conform to the world's standards, but must oppose them. Otherwise we cannot resolve ourselves into a mutual admiration society, and jolly each other into perdition. The early Church was a society of protest against the world as it found it. Its present life and future usefulness depend upon its regaining that conception of its mission, and that courage to make this clash with the world of greed and selfishness, and of indifference and complacency in the face of evil, the reflex influence of such sanctity will bring it new life and greater power.

A certain man once rushed up to Dwight L. Moody and said, "Don't you remember, Mr. Moody? I was converted in one of your meetings." Mr. Moody answered, "What have you been doing since?" That is a good question for each one of us to ask ourselves this morning. What have we been doing since we were converted? What progress have we made in the Christian life? Are we doing now, definitely, in the church? How much more so are we to Christ's likeness in spirit and character? Are we growing in grace and in the knowledge of the Lord Jesus Christ? These were some who gathered at the feet of Jesus on the Mount of Beatitudes. They were men and women who knew they were "in the Christian way. Whether we advance in a Christian experience will depend upon whether we have a growing conception of God and of our relation to him in this present existence, and the way we conduct our lives, and in the Christian way. Whatever we advance in a Christian experience will depend upon whether we have a growing conception of God and of our relation to him in this present existence, and the way we conduct our lives, and in the Christian way.

In the second place, if children by some miracle could be educated for peace and brotherhood and Christian living, we have given them a world in which it is just about impossible for them to live peacefully and brotherly. No, it comes back to us. We must agree with Dean Weigle. Adult education is the solution.

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Rev. Robert Wing and wife were callers at the church Tuesday evening.

During the absence of Pastor and Mrs. Van Foss, from home the Mowers and mothers with the name of Rev. Leon Matthy of Shilo, N. J., was left at the parsonage. — De Ruiter Gleaner (Church and Society News.)

BROOKFIELD, N. Y.

Members of the Junior Christian Endeavor society, enjoyed an Easter party at the Seventh Day Baptist parsonage last Tuesday afternoon.—Courier.

VERONA, N. Y.

A very pretty and impressive recognition service for the cradle roll department of the church was arranged by the superintendent, Mrs. George Stone, for the Sabbath of April 27. The church was tastefully decorated for the occasion, children and mothers with their babies were ushered in and occupied the front seats, as did the juniors. Several of the little folks recited and the juniors sang in unison. As the little ones marched up to present their offering, Pastor Davis gave each a carnation. Mrs. Zilla Vierow and Mrs. Margaret Giesler took turns singing appropriate solos for the morning service.

The Ladies' Benevolent Society sponsored a Virginia ham supper held in the church dining room Thursday evening, April 25. There was a good attendance and $53 was cleared.

LITTLE GENESEE, N. Y.

There was a good response to the call for help, for the Junior Board, Sabbath, April 27. The special offering amounted to $34. We are planning to do all we can here to make the REORDER drive a success.

H. S.

MILTON JUNCTION, WIS.

H. M. Burdick, Milton Junction, has received word of the marriage, at Spokane, Wash., of his brother-in-law, Dr. P. W. Johnson, and Miss Alice Peterson of Clinton, Wash.

They sailed March 15 for Europe, where Doctor Johnson plans to study and do research work at Vienna, Austria.

On their way east they visited with his daughters, Mrs. George Day of Washington, D. C.; Mrs. Paul Green, Chicago, Ill.; and Miss Helen Johnson, New Haven, Conn. —Milton News.

Rev. Mr. Westery's the Horn from Chicago April 6, the Chicago group of Alfred Alumni held their annual meeting at the Corner Club on Michigan Ave., Chicago, Ill. While several were called out of the city, a goodly number were present to greet President J. Nelson Norwood, who was paying the group his first visit. As well as Dean Dora K. Degen, Margaret E. Larkin, the alumni secretary, and Dr. J. Wesley Miller, the alumni was joyfully welcomed by all and the following officers were elected: President, Clarence L. Clarke, 1906; secretary, Myrtle Merritt French, 13. On Sunday morning the Alfred group were the guests of Mr. and Mrs. Beals French at Hull House where another delightful hour was enjoyed by all present.—Alfred Sun.

DODGE CENTER, MINN.

Sabbath morning worship at 10.30 a.m., in charge of Paul Giesler.

Sabbath school at 11.30 a.m.

The month of May has been designated for subscriptions to the SABBATH REORDER. A contest has been started in the Christian Endeavor subscriptions, the losing side to furnish a feed.

The musical given by the S. D. Adventist Choral Club at the Seventh Day Baptist church on the evening after the Sabbath was well rendered, showing both talent and good training.

The temperance program, on Sunday evening, was given under the auspices of Mrs. R. U. Daggett. The children did their part well and the program was much enjoyed by those present.—Dodge Country Star.

NORTH LOUP, NEB.

The cantata, "Joyous Bells of Easter," under the direction of Miss Florence Horlick, was very well given. The chorus of men's voices was mentioned by some as being one of the most pleasing numbers.

Among the flowers at Sabbath morning was a basket of especially lovely flowers given by the Bohrer family and a note was read expressing their thanks and appreciation for the use of their church for the funeral services of Miss Mary Bohrer.

The offering was a beautiful dress, "Sweet Violets," purchased by Arch Moulton and daughter Virginia. They were accompanied by Mrs. Ava Johnson.

Sabbath afternoon a group of people met at the church, following the Endeavor meetings, to discuss our Missionary interests. Some plans will be made for Sabbath morning.

The Intermediate and Senior societies met in a joint meeting. Mrs. Fern B. Maxson was the leader. The topic was, "The Fellowship and Work of the Brethren in London," Virginia Moulton sang, "Abide with me," accompanied by Merle Fuller.

The alumni have been designated as SABBATH REORDER month. "How do you help your church paper?" The SABBATH REORDER should be taken and read in every home. Its influence lasts a lifetime.

A play with distinct character portrayal, "The Half of My Goods," ushered in the Easter season in our village. This was presented under the auspices of the Christian Endeavor of the Seventh Day Baptist Church, Friday evening.

With Mrs. Clara Clement Holmes as director, and a well chosen cast, a new side of the Biblical story of Zaccheus was shown. . . .

The setting of the play, the home of Zacchaeus, was in keeping, with dignity and wealth. The actors were well appointed, but yet they showed that care had been used in their selection. Also the costumes showed that much time had been spent to make even the least detail effective.—North Loup Loyalist (Church News.)

PLAINFIELD, N. J.

Trees were planted in memory of the late Dr. Henry M. Maxson, superintendent of Plainfield schools for several years, at Arbor Day exercises in Plainfield high and Hubbard schools yesterday.

A scarlet oak, purchased with funds contributed by the students, was planted on the campus at Plainfield high school, underneath the windows of the superintendent's office. Frederic W. Cook, superintendent of schools, spoke briefly, and there were musical selections by the Plainfield High School band. Members of the student council, who sponsored the affair, and other students of the school participated in the civic ceremonies.

At assembly exercises in the morning a memorial program for Doctor Maxson was featured by the unveiling of the late superintendent's portrait. Dr. E. C. Schindler, superintendent, announced the selection of the membrane and there was a violin solo by Thaddeus Kropczynski. The portrait was unveiled by Jean Saunders and Raymond Stone, freshmen, who entered the high school from the Maxson, who were called "The Pilgrims' Chorus." . . . .

A biographical sketch of the superintendent was read by Barbara Rausch. A selected chorus sang one of Doctor Maxson's favorite numbers, "The Pilgrims' Chorus." . . .

A tulip tree, one of the late superintendent's favorites, the gift of Superintendent of Schools, was planted on the Hubbard School grounds.

Stuart W. Rhodes, principal of the school, and three of the teachers who were intimately associated with Doctor Maxson when he was at the head of thePlainfield schools, participated in the planting. — Plainfield Courier-News.

The young people of the church, with a few older ones, joined in the very impressive sunrise Easter service given on Washington Rock.

The woman's society has held its annual meeting, and very interesting reports of the year's work were given. Only one change was made in the election of officers for the present and one change in appointments, yet they showed that care had been used in their selection. Also the costumes showed that much time had been spent to make even the least detail effective.—North Loup Loyalist (Church News.)

ROCKVILLE, R. I.

A number of the young people of the Rockville Sabbath school attended the church services at the Hopkinson Baptist church and gave the Easter program, "Tell Me the Stories About Jesus," which had been given at the Rockville church Sabbath morning.

Westerly Sun.

KONIGSBERG, GERMANY

Three solid couples of believers with a sister united yesterday (April 6) as the First Seventh Day Baptist Church at Konigseberg, a part of Germany, was organized. Pastor Eberhard Schmidt, the official pastor, was chosen and took his seat on the dais at the beginning; they are old Sabbath keepers and thus we could at once provide all officers
necessary. Tonight I shall speak in a chapel where I have been told the police grants permission for my public meetings. This makes three new churches since New Year. And instead of fifteen there are seventeen churches. Extracts from letter from Brother Conrad.

DOCTOR CONRADI'S BOOK

(A Book Notice)

The Impelling Force of Prophetic Truth, by our beloved co-worker in Germany, Rev. L. Richard Conradi, came from the English press last January. There are many in our midst who will be greatly interested in its contents and helped by a careful perusal and study of the book.

It is a monumental work and is the result of a life-long study of source material by a mind trained and keen to appraise and draw conclusions. It reveals a tremendous amount of painstaking research into prophetic and Christian literature. It is recognized by scholars as of great and unusual worth in the field covered.

Dr. Conradi, Mr. organizer of Rochester, N. Y., speaks highly of the "large amount of very valuable material" gathered. "As a source of information," he declares, "it is very complete ... Christian scholarship is but on the fringe of the vast mine of apocalypticism. There is much to be explored. Your diggings will help.

Our readers will be pleased especially with the biography of Brother Conradi in the first twelve pages. Such a treatment is seldom done under the "Immutability of God's Counsel." "Thus it Must Be." Divine revelation is shown to be progressive, and "Chronological prophecy was intended for the benefit of later generations, especially of the last." Unfulfilled prophecy must be interpreted in the light of prophecy of the future.

The book is divided into sixteen parts, the headings being the individual names of the seven churches of Revelation: Ephesus, "The Church of the Lamps," Smyrna, "of the Church of the Martyrs Under Pagan Rome"; Pergamos, "The Imperial State Church"; Thyatira, "The Church During Papal Supremacy"; Sardis, "The Church of the Reformation"; Philadelphia, "The Mission Church of Brotherly Love"; and Laodicea, "The Failed Church Return".

Perhaps in the closing chapter the author most clearly reveals his own position, that the be bringing to the closing years of a consec- 

The Western Association will be held at Little Geneva, N. Y., May 31-June 2. The theme will be "Stewardship of All of Life." The idea of tithing will be emphasized by a plan given by the teachers of the Little Geneva Church.

The one hundred anniversary of the association will be observed by a special program, Sabbath afternoon.

Rev. James L. Staggs, conference president, will deliver the Sabbath morning sermon and conduct a forum on denominational matters, Sunday afternoon.

PASTOR HARLEY SUTTON.

MARRIAGES


MADDOON-JARDENSON.—A quiet wedding was solemnized at the home of the groom's grand parents in Minneapolis, April 25, 1935: Harold J. Magoun, and Miss Bern Jar-Jardenson, both of Minneapolis, Rev. F. H. Hall officiating.

OBITUARY

Burch.—Nathan Burch was born at South Brookfield, Mass., 1867; died at the home of John Henry and the son of John Henry and the son of the late Hosea Burch, and died at South Brookfield, April 1, 1935.

March 24, 1895, he married Margaret Chapman, who died September 23, 1891, leaving five children. He was united to Hattie N. Chapman, a daughter of Benjamin and Sarah of Southfield, Massachusetts. He was united to Mrs. Clara Jane Gwin, of Southfield, Massachusetts, and died November 1, 1934. He leaves a wife and two sons.

Burch was a quiet, God-fearing, devoted Christian, a faithful and loyal member of the congregation of the Southfield Seventh Day Baptist Church and later changed his membership to the church at Brookfield, Litchfield, and joined the churches of the Reformers.

The funeral service was held at the late home and burial was in the Brookfield Rural Cemetery.


(A more extended obituary will be found elsewhere in this issue.)

MAIN.—Mrs. Mattie Dixon Moon, widow of the late John Dixon Moon, died at her sister's home in Shiloh, N. Y., April 18, 1935, at the age of seventy-five years and nine months.

(An extended obituary is given elsewhere in this issue.)

Spenner—John Leland, son of Charles and Julia Spenner, was born at Rockport, Ohio, October 10, 1850, and died April 11, 1935, at Albion, Wis.

He is survived by his parents and two years and nine months in the Civil War. June 9, 1866, he was married to Stella Merriam. To this union one son, Henry F., was born. December 9, 1873, he was married to Mrs. Elmina Simerson, to whom two daughters were born—Liby, and Mrs. A. L. Popkes of Chicago. October 5, 1915, he married Mrs. Harriet Swank, who survives him. Mr. Spencer was baptized and united with the Seventh Day Baptist Church of Albion, Wis., in 1915, and was one of the pioneer workers in the work.

Funeral and burial services were conducted by Pastor Charles W. Wheeler, assisted by the Consecrator of National Guards.

WHEELER.—John Robinson was born November 21, 1866, at Hobron, Pa., where his father, Rev. S. R. Wheeler, had his pastorate, and died April 22, 1935, at Boulder, Colo.

In the age of eleven years he was baptized and joined church. He was married to Lily Rood, daughter of the late Hosea Rood, of Burlington, Wis., and was a member of the Boulder Seventh Day Baptist Church since 1899.

He was united to his wife; his daughter, Mrs. David Smith, his son, Rev. Frank J. of Dallas, Tex.; and two brothers and two sisters: Mrs. Mary Andrews, Mr. Alfred Wheeler, and Mrs. Orville Rasmussen of Boulder, and Herbert N. Wheeler of Washington, D. C.

Funeral services were conducted by Pastor Wheeler, assisted by Pastor Ralph H. Coon, April 24. Interment was in the Green Mountain Cemetery, Boulder.

Ours is a government of the majority, but the majority can rule rightfully only when the minority is given its rights.
By Becoming a subscriber, if not already one  
By Subscribing for a neighbor or friend  
By Contributing to the Recorder "Fund" for the benefit of others who are  
unable to pay for it  
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Sabbath Recorder management would like to send it without charge  
to every person who wants to read it. But some one must pay the printer.  
Its circulation greatly needs to be increased.  
Lasting are the influences of your Church paper. Will you not give  
your assistance to extend this helpful influence?

Conradi's New Book  
The Impelling Force of Prophetic Truth  
By Rev. L. R. Conradi, Published by Thynne & Co., Ltd., London.  
"A monumental and scholarly work on the subject, packed with information  
of the utmost value. A characteristic example of German industry and thorough­ness. . . . The whole is suffused by an intense evangelical spirit and outlook."—  
"A remarkable book by a remarkable man."—The English Churchman and  
"No speaker on prophecy can afford to ignore this well documented book."—  
A. W. Parsons, in The Record, London.  
"Everyone will appreciate his painstaking effort in collecting so many inter­esting excerpts from the prophetic literature of the Christian era."—The Chris­ 
tian Endeavour Times, London.

Each of Conradi's commentaries on Daniel and Revelation has had a circula­tion of upwards of 200,000 copies, and he feels that this is the most important  
book which he has written. Every thoughtful Seventh Day Baptist ought to have a copy.  
Price $2.50, postpaid.

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Plainfield, N. J.

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Yours very truly,

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THE FIRST SABBATH DAY

The World—a Masterpiece of Power Divine!  
The Master Workman's marvellous design!  
Creative energy beyond compare!  
A World of wonders balanced in mid-air!  
When angels viewed it in primeval splendour,  
They then their grandest oratorio render:  
And all combined, and sang it o'er and o'er,  
To celebrate Creation's boundless store.  
With joy they heard God's undecayed decree,  
The Seventh Day my Sabbath Day shall be.  

—W. L. H., in "A Bolt From the Blue."

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