

She was born March 24, 1863, at Long Run, W. Va. She was the daughter of Mark and Hannah Buck Davis, and is survived by a brother, Mingo H. Davis of Clarksburg; by two sisters—Mrs. Newhouse, in whose home she died, and Mrs. Virginia Evers of Bishop, Calif.; a half sister, Mrs. Mary Randolph of Salem; and a half brother, James Davis of Shinston, W. Va.

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

G. B. S.

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

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

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

In early life he was united in marriage with Ella Smith, who was his faithful companion and helpmeet during his long service as a minister. During his five and one-half year pastorate at Jackson Center, she was in very poor health and died at that place. He then came to Battle Creek about fifteen years ago, where he has spent the rest of his days, working at such employment at the sanitarium as his age and strength would permit.

Since coming to Battle Creek he was twice married—in 1921 to Hattie Belle Barringer, who lived but a short time, and in 1923 to Mrs. Anna Tappan Ayers, sister of Frank E. Tappan of 225 North Washington Avenue. The third wife died about three years ago.

Elder Lewis' near relatives were few. He had no children, and there were but the two brothers in his family, himself and Edward who died recently at Devil's Lake, N. Dak. The brother's widow, Mrs. Carrie Lewis, of Devil's Lake, and her daughter, Mrs. William Norton of Flint, Mich., are the surviving relatives.

Something over a week ago Elder Lewis took a bad cold and failed quite suddenly. He was taken from his rooms near the church on Aldrich

Street to the sanitarium, where he passed away February 6, 1934, aged 81 years, 4 months, and 16 days.

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

His interest in the salvation of men never waned, and he was always anxious and solicitous for the careless and wayward of our own parish. His one regret in his latter days was that so few young men were preparing for the ministry, and this thought he expressed in writing in the data he wrote a short time ago for this obituary.

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

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

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

E. M. H.

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

—From The Star.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

MEN WANTED—Full or part time, to sell new low cost protection. 80% commissions. Territory open for District Manager. Write or call Republic Life Association, 185 Market St., Room 401, Newark, N. J. 3-5-11

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound, in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield,

The Sabbath Recorder

VOL. 116

MARCH 19, 1934

No. 6

CALENDAR ACROSTIC MARCH

Many are the stormy winds that blow
Around us, but God is ever
Ready to
Come into our lives and give us
Heaven's calm and rest.

F. G. H.

Stevens Point, Wis.

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

JESUS.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 116, No. 6

WHOLE No. 4,628

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year after date to which payment is made un-
less expressly renewed.

Personal Visitation and Sabbath Evangelism It is gratifying to observe the interest being taken in the program suggested by the Religious Life Committee appointed by the 1933 General Conference. If the recommendations of the committee are seriously taken by executive committees of the associations and consistently worked out by the local church, a new day will have dawned for Seventh Day Baptists. The pastor and the local church have a large responsibility, but unless the associational executive committees react favorably and assume responsibility for the promotion of the work in their respective fields, the program will lack proper balanced support and the whole movement be in danger of futility.

Here is not a program calling for emphasis upon raising money. Too often has criticism been aimed at Forward and Onward Movements on the ground of so much attention being given to budgets and money raising campaigns. Such attitudes are not usually justifiable, but in this personal visitation and Sabbath evangelism proposal our attention is directed toward personal righteousness, personal

influence, personal effort in general, and united action along lines that make no appeal for financial support. Our moral, our spiritual resources are to be drawn upon. Are we ready to do our part here?

The Tract Board, March 11, voted to approve the program and the recommendations of the Religious Life Committee and to assure the committee of its support in every way possible. It is hoped that other boards will take similar action, and with Conference officials, associational executives, churches, pastors, and laymen everywhere engaging, that the movement shall be advanced with gratifying and permanent results.

It may be too much to expect that everyone will concur with every point in the program. There may be objection by someone to emphasizing doctrine, the matters of our own faith, etc. This is said because there are those who say, "Well, I do not think much of creed. I believe that Christian conduct must stand above creed." All of us have heard statements of that kind. The writer is sure that we should emphasize the need of right conduct—but what is back of and under one's conduct? Is it not the faith in and loyalty to the thing he believes? Life—conduct—is more than creed, it is true. But it is more because of one's creed than lack of it. We are results of what we really believe—be the creed written in books or formulated in our minds. The man who objects to creeds has a creed of his own, though he may be unconscious of it, and his attitude may be just as narrow as the course of the one he condemns. What do I believe about God? What do I believe about sin, salvation, my relation to my wife, my neighbor? What do I believe about the Sabbath? What I believe about these, in so far as it goes, is my *creed* and shows up in my conduct. Where did I get these beliefs—the elements of my creed? Perhaps what I believe is wrong and leads to maladjustments and wrong doing. I become a liability in my community instead of an asset. Much depends upon the kind of *creed* then that I am taught. We need to restudy and re-evaluate our beliefs, our history and polity.

Our committee is right in calling to our attention the emphases to be made in the campaign before us. May wisdom and guidance and power of the Holy Spirit be ours in working out this program.

Pastoral Support The days through which we have been passing have been full of difficulties for all. As in every other line, the churches and leaders have suffered and the work has been heavily handicapped. Perhaps no class has suffered more than that of the ministry. Heavy, breaking burdens are being borne by many faithful ministers of Christ through lack of employment and support. Many churches have decided to get along without the help of a pastor or with the services of one only part of the time. Others have reduced the amount of support or have failed to pay the amounts promised. Either method is disastrous to the church and unfair to the minister. The scaling down process is likely to be much more general and rapid than the process of scaling up the pastor's salary. There are some facts which should be stated for the benefit of churches and pastors, as well as in the interests of the on-moving kingdom of God.

What this country owes the pioneering of its bounds by the volunteer ministry of the gospel, by men dedicated to the service of God, should cause us all a large sharing in their support. It has been the history of many of our own churches that often the early pastors largely supported themselves, giving freely of their time to the ministry. Later conditions have demanded a supported ministry.

It is a sad commentary that in our stressful times some churches are neglecting to provide for their pastors' support in many ways. True it is that many in our churches are poor and have a hard struggle in certain instances to get along. But observation would indicate that many necessities and luxuries are provided for themselves by members who feel little or no obligation to pay the pastor. Our pastors have ever stood ready to share hardships and sacrifices with their people. They are ready to share now—indeed, are doing so with cheerfulness and without complaint. It is all the more essential, then, that they get, in full and regularly, the amounts due them.

Not only do pastors share the hardships of parishioners, but not uncommonly do they contribute much more than their reasonable share of support for the welfare and upbuilding of the group. One minister furnishes the hymnals and other song books, printing of worship programs, church bulletins, and other valuable matters entirely at his own expense,

besides his full share of local and denominational expenses.

Though the return of prosperity is still more of a hope than a reality, it would be well for our churches to rally fully and adequately to the support of their pastors. There never was a time when the Church and community more needed the comfort, encouragement, and inspiration which the ministry affords. There never was a time when the community more needed the morale-maintaining and promoting influence of the Church. Nor was there ever a wider opportunity for the Church to measure up to its call and with vision carry on its mission in the world.

To fail in these days by inadequate support of its ministry or by closing its doors—through blindness to opportunity, or lacked faith in what the gospel can do for a community, or through a wish to save dollars—is to invite disaster to the cause we love, to violate our own best interests, and to stultify our souls. Jesus said those who sought their own life would lose it. In losing one's self—church as well as individual—real life is to be found.

Newly-weds Who is not interested in newly married people—especially if it is their first venture into matrimonial waters? To friends and relatives a wedding is usually a gala occasion, attested by showers of rice, old shoes, and significant placards. It is capitalized by newspapers and whole columns are filled with an interesting account, describing with elaborate language the costume of the bride and the conventional garb of the groom. It is a momentous occasion to at least two people, usually taken as a most serious matter. The clergyman performing the ceremony has his responsibility, and if deeply interested will take the opportunity to give helpful instruction and admonition.

The SABBATH RECORDER is interested in the happiness and welfare of these people venturing to take this step. For years it has followed the policy of giving a year's subscription to newly-weds whose marriage is published in its pages. The RECORDER wishes to contribute something really worth while to the happiness and well being of these people. It would hardly be natural if the RECORDER, at the same time, did not have a desire to be benefited in years to come by regular yearly payment of subscription from these homes

newly established and which have become accustomed to the cheerful visits of their denominational paper.

SABBATH RECORDER needs the co-operation of our pastors solemnizing the marriage vows. Will all such, when they send the wedding announcement, please add for the management's eye the correct address of the new home to be? This will be a real help. The editor's policy is not only to see that the SABBATH RECORDER is sent, but also to send a personal letter of congratulations, explaining the plan and purpose of the paper's visits.

A bit of trouble with addresses is now being experienced. Unless addresses are known, the RECORDER cannot be sent. Some of our pastors do send in these addresses; this is appreciated. Others do not. Perhaps they have not realized that such benefits are possible. Their help is needed.

Unwarranted Claims A buyer was inspecting a garment but was not quite satisfied with the size within his price range. When he signified his purpose of looking elsewhere, the shop-keeper was voluble in his protest and declared his price for the grade of goods was thirty per cent under any other elsewhere in the city. The seeker's, "Oh, I don't know," was loudly deprecated. Investigation revealed that not only were the claims unwarranted but that prices, goods, and sizes were really better elsewhere.

Our papers are full of advertisements making exaggerated claims and untruthful statements. From billboards everywhere we are challenged with this big talk. So accustomed are people to it that it would seem that even the dumbest advertiser would "get wise" and cease to make such superlative statements.

Unwarranted claims are not only unjustifiable in business matters, but are so in Christian life and profession. The Christian should be wary of boasts. When Paul made claims, not so extravagant, either, he declared "yet not I but Christ in me." The Christian's life and conduct should harmonize with his professed loyalty and love for the Master. It is possible that the conduct be so loud as to drown out the claim to be a Christian. As Christians we must reach high and strive for the achievement of our ideals. We aid ourselves in the struggle by our profession and the announcement of our ideals. But "big

talk" is unnecessary and must be offensive to the Holy Spirit. We all know of at least one whose talk on occasion would lead to the belief that he was a pillar of the church and a dependable follower of the Lord Jesus Christ, but who on closer acquaintance proves to be but "sounding brass and a tinkling cymbal." Another has said, "There isn't much chance for originality in big talk. Rob it of superlatives, and it has nothing left."

A pastor's sermon must not be big talk. It may be a big sermon, but to be such it will have in it that which is true, sincere, and modestly stated. People soon learn if the address is sincere or mere "blow." The community soon knows if the claim of the church and its leaders is big talk or the real thing. Churches are like stores—if they have the values the people soon discover it; no extravagant claims are necessary.

PERSONAL VISITATION EVANGELISM

In so far as we have heard from the field, for the most part, the reactions to the program as outlined by the Religious Life Committee have been most encouraging. Our fear is that the program will not be taken seriously. If we give only half-hearted support it will fail.

I am now writing concerning one definite recommendation — The Personal Visitation Campaign. If this is to be successful, the united, co-operative effort of two groups is essential, namely, the executive committees of the associations and the local churches.

We cannot urge too strongly that the executive committee take the assigned task seriously and make its plans large, thorough, and inclusive. Whether the committee organizes and directs the campaign, or appoints a sub-committee to do so, is immaterial. But we do hope that the work will be so thoroughly organized by the committee that each pastor in the association will be used in assisting a brother pastor, thus each pastor will be given the privilege of working in at least two campaigns. If the organization be left to the local church we fear it will fail. But with seven organized committees, directing the work, it will be a co-operative, denomination-wide campaign. One of the first blessings of the campaign will come through the opportunity afforded the pastors of working to-

CONCERNING THE PLANS OF THE COMMITTEE ON RELIGIOUS LIFE

BY REV. AHVA J. C. BOND

I find myself in very hearty agreement with the plans of the Committee on Religious Life of the General Conference as set forth in three recent issues of the SABBATH RECORDER. More than that, behind the plans I detect in the minds and hearts of the members of this committee vision and consecration which, if we all get in equal measure, will insure the success of this worthy denomination-wide undertaking.

The "Personal Visitation Campaign" as outlined in the issue of the RECORDER of February 19 over the signatures of all the members of the committee, is called by one member in a more recent issue "A new kind of evangelism . . . strangely reminiscent of New Testament times." Pastors and other Christian leaders in the churches should keep before themselves the recommendations of the committee, together with the accompanying letter by the chairman, Rev. A. L. Davis, appearing in the issue indicated above. They should read more than twice also the very brief but revealing article by Rev. Paul S. Burdick, which appears in the issue of March 5.

The plan of the committee very definitely links into one campaign two suggestions made by the Conference president last year, and the president of two years ago. How well these two ideas combine! "Friendly Visiting" and the attempt to "win back to the faith Seventh Day Baptists who have wandered far from home without finding peace." What greater objective could stir our churches to action than the three-fold purpose of the campaign to which we are called during the months of May, June, and July, namely, (a) to win men to Christ; (b) To win back to the Sabbath those who have left it, or have grown indifferent to it; (c) to create a deeper spirit of loyalty to the Sabbath, and a greater interest in all our denominational work.

I trust the executive committees of the various associations will lead out in this important matter. They can do a great deal to promote the work as outlined by the committee. However, every church should be thinking about it, and praying and planning. I hereby pledge the Committee on Religious Life my earnest co-operation. In fact, the

gether for common ends. The pastors need this—not two or three, but all of us. If no other results follow the campaign than that which will come to the pastors, this alone will justify the effort. Some of the isolated churches may find an exchange of pastors difficult. But even here, I think, we can count on some of the boards for reasonable financial support.

The churches should thoroughly organize. Groups of personal workers, both men and women, should be formed to work under the direction of the pastor. The work might well be broadened until all the families of the society are visited by groups of lay workers. The time to be devoted to the campaign in each community should be determined by the local church. From ten days to two weeks would seem to be a minimum requirement.

We feel that it is fundamental to the maximum success of the campaign that some type of evening services be held. The local church must determine this.

(a) Some churches may feel that these should take the form of an evangelistic campaign, adapted to the general public. In that case, the personal visitation work should be done during the day. When both are carefully planned these need not be antagonistic.

(b) Others may feel that at least a certain number of evening services should be held, at which time the Sabbath and other denominational beliefs should be presented, the meetings being advertised as such. This would be a real campaign of Sabbath evangelism.

(c) The evening services might take the form of a prayer and conference meeting. In this case the whole church would come together for prayer. Pray over our denominational needs; pray for others; talk the matter over with God and each other. How better could an evening be spent, after a day's work on the field, than the whole church meeting to talk it over with God? Let us hold in mind the three-fold purpose of the campaign. Prayer is the key that unlocks the storehouse of God's richest blessings. Pray for the church, the workers; pray for those we are trying to win to Christ and the Sabbath; pray for ourselves that God will fit us to do what he wants done.

Yours in faith and love,

A. L. DAVIS,
Chairman.

Plainfield Church is already at work along these lines, and can report some tangible results. We shall hope to join our brethren in the more intensive campaign, however, during the period designated by the committee.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in the Seventh Day Baptist Building on Sunday, March 11, 1934, at 2 p.m. Members present: Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Asa F. Randolph, Ahva J. C. Bond, Irving A. Hunting, A. Burdet Crofoot, Mrs. Herbert C. Van Horn, Everett C. Hunting, Neal D. Mills, and Business Manager L. Harrison North.

Visitor: Mrs. Irving A. Hunting.

Corresponding Secretary Herbert C. Van Horn presented his monthly report including the following recommendations:

Your corresponding secretary recommends that the program and recommendations of the Religious Life Committee be approved by this board and that the committee be assured of our cooperation in every way possible.

Recently we have printed three thousand copies of an eight page tract, "God's Holy Sabbath Day," for Mr. J. B. Conyers, who has contributed toward its expense the sum of \$20. Also reprinted three thousand copies of a sixteen page tract, "First Day of the Week in the New Testament," by Dr. Wm. C. Whitford, financed by his brother, Doctor E. E. Whitford. Your secretary suggests that an expression of appreciation be sent these brethren for their interest and contributions to this work.

The corresponding secretary also read the following letter from Mrs. Alexander W. Vars:

*Rev. Herbert C. Van Horn,
Corresponding Secretary,
American Sabbath Tract Society*

MY DEAR DOCTOR VAN HORN:

To you who came into intimate contact with Mr. Vars in the work of the Tract Board, there is little that I can say—for you know the interest and concern he felt for the society. However, I do want to assure you of the deep appreciation Esther and I have for the tender tribute to his memory—as well as the thoughtful personal expressions of your interest in us—from the members of the Tract Board.

Very sincerely yours,

March 7, 1934.

MILDRED T. VARS.

Correspondence from L. Richard Conradi and others was read to the Board.

It was voted that the report of the cor-

responding secretary, including its recommendations, be adopted.

Leader in Sabbath Promotion Ahva J. C. Bond reported attendance upon a meeting of the committee working with the Faith and Order Movement and maintenance of other interdenominational contacts.

The report of treasury balances was as follows:

General Fund	\$251.03
Maintenance Fund	576.53
Denominational Building Fund	273.02

The Committee on Distribution of Literature recommended that the corresponding secretary be encouraged to secure manuscript for a tract explaining the Sabbath in a form interesting to children.

Recommendation adopted.

The Supervisory Committee, through Business Manager L. Harrison North, reported that the Publishing House showed a loss for February, but that it was less by about \$100 than for the corresponding month last year. Mention also was made of the fact that the shop foreman, Mr. McCann, had been in the hospital for nearly a month from the effects of pleuropneumonia and that it would be several weeks longer before he would be back on the job again.

Ahva J. C. Bond reported that there has been considerable correspondence concerning summer camps and that the Committee on Young People's Conferences and Summer Camps expects to take action along this line shortly.

It was voted that the board ask N. Olney Moore to represent this board on his proposed trip to Jamaica; that the board contribute ten dollars toward the making of stereopticon slides of denominational pictures for exhibition at that time; and that the board request Mr. Moore to make a report to this board at the conclusion of his visit.

Editor Herbert C. Van Horn of the SABBATH RECORDER called attention to the fact that on June fifteenth the SABBATH RECORDER would celebrate its ninetieth birthday.

It was voted that the April meeting of the board be held on the twenty-second of April instead of the eighth.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Recording Secretary.

MISSIONS

FINANCIAL CONDITION MARCH FIRST

Many are watching the financial situation as it pertains to our denominational work, and it is well they are, for great religious and spiritual issues are hanging upon the programs of our boards.

Some progress has been made, but the situation with the Missionary Board as pictured in the last RECORDER to the effect that the treasurer the first of March would be able to pay all January salaries and part of February, was not realized. The treasurer was unable to pay any of the February salaries, all of which were due March first.

This means that we are about one month behind. The situation is not as discouraging as it has been and might be. We are gaining slowly and if all can increase their efforts, the board will soon be where the laborers will not have to wait for their pay and the work will go forward.

EVERY ONE HAS HIS WORK

In a well ordered business every one has his work and is expected to attend to it. No one is allowed to meddle with the part assigned to another. This is the only efficient way in religious work, as well as in secular affairs.

During the five years Rev. Willard D. Burdick was corresponding secretary of the Tract Society, there was an understanding between him and the missionary secretary that both would neither correspond with the same party officially nor undertake to direct the same affair. To illustrate, a minister from another denomination on a certain occasion wrote to both of us that he wanted a place among Seventh Day Baptists. Did both secretaries carry on correspondence with the man? They did not, for that meant confusion and worse. It was immediately agreed that the Tract Society secretary should handle that matter and the missionary secretary kept out of it.

The principle that every one should attend to his own part of the work ought to be applied in churches, as well as among boards. Weakness and untold trouble often come because this rule is not observed in churches. Many times meddling is prompted by a desire to help; but a proper regard for the amenities of life and a high ethical standard should prevent such everywhere.

ARE WE BACK OF THE COMMITTEE ON RELIGIOUS LIFE?

The General Conference has a few standing committees appointed to work through the year, such as the Committee to Promote the Financial Program (Budget Committee), Ministerial Relations Committee, Obituary Committee, and the Committee on the Religious Life of the Denomination. None is more important than the last named. The promotion of the spiritual life is to all our work as the sun is to life on this planet.

The chief item in the Forward Movement program, started fifteen years ago, was the spiritual life of our people, and while more or less effort was made to promote this, many of us were disappointed that more was not accomplished. But perhaps this was inevitable.

At the beginning of the Forward Movement it was expected that the Commission would promote the spiritual program as well as the financial, but for the last four or five years both these tasks have been given to separate committees.

This year we have a new Committee on the Religious Life, composed of the pastors of the Central Association with Rev. Alva L. Davis as chairman. The members of the committee are experienced, consecrated, and enthusiastic workers and have taken their task seriously. They have given much time to outlining a definite program which includes the associations, churches, and all denominational interests.

The great question now is, will the executive committees of the associations, pastors, churches, and boards get back of the program and make it a success? If they will, it will mean a tremendous uplift and advance with every phase of those things we as Christians hold dear. This is evident when we call to mind the two objectives of the program. The first one which the committee unfolded was the educational—the instructing of ourselves in regard to the Christian way and denominational beliefs, polity, and work. This is always needed, but never more than now. The prophet exclaimed, "My people are destroyed through lack of knowledge." This part of the committee's program might have been called Christian nurture.

The second installment of the committee's program calls for decisions. We are asked to make a special endeavor during certain months to get people to decide to live the

Christian life, and to lead those who have once known the way and turned back to return to Christ and the faith of their fathers.

What could be more vital than the realization of these things? We have appointed the committee and after much prayer and labor it has given us a program. Let us get back of it. Let us do it for our own sakes, for the world, and for Christ.

TREASURER'S MONTHLY STATEMENT

January 1, 1934 to February 1, 1934

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

First Hebron school	\$ 8.86
Mr. and Mrs. Charles W. Thorngate	5.00
Memorial Board income for quarter ending November 30, 1933	528.64
Permanent Fund income	222.22
Denominational Budget for January	1,077.60
New York City	45.00
First Hopkinton	10.00
Member of First Hopkinton towards G. D. Hargis salary	20.00
Berlin Sabbath school	11.28
First Genesee	2.25
Milton Junction	5.53
Milton Junction Dorcas Class (white gifts)	5.50
Milton Junction Men's Class (China)	3.00
White Cloud (foreign missions)	5.00
White Cloud (Jamaica)	3.50
Verona (China)	1.00
Second Alfred	5.26
Second Alfred (Jamaica)	5.00
First Alfred	20.00
Amount charged in November for China travel expenses (not sent)	300.00
Overdraft February 1, 1934	1,182.08
	<u>\$3,466.72</u>

Cr.

Interest	\$ 244.20
Recorder Press	1.30
G. D. Hargis (January salary, rent, travel, children's and native workers)	166.01
Wm. L. Burdick (January salary, rent, clerk, office supplies, travel expenses)	269.36
E. R. Lewis (January salary and travel expenses)	112.45
January salaries:	
Verney A. Wilson	22.92
R. J. Severance	22.92
W. L. Davis	16.67
A. T. Bottoms	33.34
S. S. Powell	22.92
Ralph H. Coon	16.67
Claude L. Hill	30.00
Loyal F. Hurley	25.00
A. L. Davis	10.00
Treasurer's expense	20.00
China payments for January, as follows:	
H. E. Davis, account salary and children	\$133.50
Principal Boys' School	33.33
Boys' School	8.33
Anna M. West	41.67
Girls' School	16.67
Incidentals and check tax	25.02
December check tax	258.52
L. R. Conradi	.32
Foreign Missions Conference	41.69
Alfred Mutual Loan Association, account H. E. Davis	40.00
John Manoah (13th payment on \$70 gift)	4.00
Overdraft January 1, 1934	5.10
	<u>2,103.33</u>
	<u>\$3,466.72</u>

CHURCH STATISTICS - FOREIGN

DEAR MR. VAN HORN:

The July, 1934, issue of the *Christian Herald* will contain the 1933 report of the Association of American Religious Statisticians of which the corresponding secretary of the General Conference is the Seventh Day Baptist member. That report will include the report of the corresponding secretary to the last Conference as published in the current *Year Book*, and in addition totals contained in reports received since the publication of the *Year Book*. One of these reports is that of the Jamaica Association, showing a membership of 522, a net gain of 72 over last year's report. Another is the report of the German churches, showing a membership of 302, of whom 174 are members of churches organized in 1933.

Below are the reports of both of these groups:

JAMAICA ASSOCIATION

	<i>Present Membership</i>
Above Rocks	4
Albion Mountain	20
Bull Bay	3
Bowensville	58
Bath	85
Bowerwood	33
Font Hill	19
Glengoffe	1
Grantham	3
Jeffry Town	4
Kingston	90
Luna	36
Lower Buxton	39
Post Roads	9
Pear Tree River	14
Rock River	8
Wakefield	36
Waterford	36
(Scattered)	24
	<u>522</u>

CHURCHES IN GERMANY

Hamburg	80
Stendal	15
Berlin-Neukooln	51
Rostock	16
Gelsenkirchen	54
Braunschweig	22
Erfurt	16
Chemnitz	18
(Scattered members enlisted in Hamburg)	30
	<u>302</u>

COURTLAND V. DAVIS,
Corresponding Secretary,
General Conference.

R. L. C. MEETING

BY REV. THEODORE J. VAN HORN

We shall have to hand it to the other pastors of the Central Association for a high degree of courage and devotion to duty. It was the eighth day of February. The ground hog had seen his shadow a few days before and had returned to his hole to finish his nap. It was fifty-two degrees below zero at Brookfield when Pastor Polan and his brave Chevrolet, with Pastor Burdick of Leonardsville started for DeRuyter, fifty miles away. They arrived here only a few minutes before Pastor and Mrs. A. L. Davis of Verona came. They were members of the Conference Committee on Religious Life, illustrating the kind of consecration that must be shown by Seventh Day Baptists to meet the coldness of religious life all too marked in this day of grace.

The prospect of meeting here the genial editor of the SABBATH RECORDER was no doubt a further stimulus for making this perilous journey. In fact, it was at his suggestion that the meeting was called at this time.

Another evidence of his persuasiveness was the promise extracted from each of these pastors to write for publication about this meeting. Here is evidence of the loyalty of one of them.

The items brought by the chairman of the committee, Rev. A. L. Davis, were the subject of most earnest and serious discussion. It was unanimously agreed that the course of action that has appeared in the RECORDER is, under the circumstances, the only logical and consistent course to take. Since it is really the action recommended by President Bond at the Conference at Milton, we felt that all of these suggestions would meet the hearty co-operation of all sections of the denomination. It is a time to take seriously the recommendations adopted by the General Conference.

It will be observed that the "three-fold objective" in the report printed in the RECORDER of February 19, page 77, is not radically different from the program of evangelism and Sabbath reform that has marked Seventh Day Baptist endeavor for many years. But the committee felt that a much greater emphasis must be placed on (b) of the "three-fold objective," and that we act with deep earnestness upon the entire program.

The fear of "divisiveness," that has too much hindered aggressive work, is not a logical emotion in the life of a Seventh Day Baptist.

I once told a company of people, outside of our denominational lines, that I ought to apologize if I went away without telling them of this most precious Bible truth. And they accepted this message with an appreciative spirit. Ought we not to be ashamed to stand apart from the rest of the Christian world, in the face of Jesus' prayer for the unity of his followers, unless we have something of great value that distinguishes us? And we have something too important to the life of the Christian world and to the world at large to permit us to hide it under a bushel.

DeRuyter, N. Y.

A LETTER FROM FLORIDA

Editor Sabbath Recorder

DEAR SIR:

Recently, while doing some research work on the Sabbath, I happened upon this comment under a chapter headed "English Sabbath Keepers," in a reference book on the Sabbath:

In the seventeenth century, eleven churches of Sabbatarians flourished in England, while many scattered Sabbath keepers were to be found in various parts of that kingdom. Now but three of these churches are in existence; and only remnants even of these, remain.

To what cause shall we assign this painful fact? It is not because their adversaries were able to confute their doctrine; for the controversial works on both sides still remain, and speak for themselves. It is not that they lacked men of piety and of learning; for God gave them these, especially in the seventeenth century. Nor is it that fanaticism sprang up and disgraced the cause; for there is no record of anything of this kind. They were cruelly persecuted, but the period of their persecution was that of their greatest prosperity. Like Moses' bush, they stood unconsumed in the burning fire. The prostration of the Sabbath cause in England is due to none of these things.

The Sabbath was wounded in the house of its own friends. They took upon themselves the responsibility, after a time, of making the Sabbath of no practical importance, and of treating its violation as of no very serious transgression of the law of God. Doubtless they hoped to win men to Christ and his truth by this course; but, instead of this, they simply lowered the standard of divine truth into the dust. The Sabbath-keeping ministers assumed the pastoral care of first-day churches, in some cases as their sole charge; in others, they did this in connection with the oversight of Sabbatarian churches. The result need surprise no one; as these Sabbath-keeping ministers and churches said to all men, in thus acting, that the fourth commandment might be broken with impunity, *the people took them at their word*. Mr. Crosby, a first-day historian, sets this matter in a clear light:

"If the seventh day ought to be observed as the Christian Sabbath, then all congregations that observe the first day as such must be Sabbath breakers. . . . I must leave those gentlemen on the contrary side to their own sentiments; and to vindicate the practice of becoming pastors to a people whom, in their conscience, they must believe to be breakers of the Sabbath." (Latter quotation from Crosby's Hist. Eng. Bapt. Vol. 3, pp. 138, 139).

The above quotation speaks a great truth that few Seventh Day Baptists fully realize, I fear, because there is not sufficient stress laid on the Sabbath in our teachings, and I have heard of Seventh Day Baptist pastors in this country assuming charge of, or serving, first-day Baptist churches.

Both of us cannot be right; one of us must be wrong, and the one that is wrong, is, in God's sight, according to his word, a Sabbath breaker. Do you suppose that is why some of our churches are dwindling away, and that we do not show a proper normal growth as a denomination—not even comparable to another denomination, to which, Seventh Day Baptists taught the Sabbath question?

The above quotation was so striking that I thought perhaps others in the denomination might like to read it in the SABBATH RECORDER, if and when you have the space. I believe we might well be warned to tighten up more our own regard for the Sabbath and our disinclination to condone or overlook Sabbath breaking in others.

Sincerely yours,

J. B. CONYERS.

WESTERN UNION

NT15 65 NL—RIVERSIDE CALIF

SABBATH RECORDER
PLAINFIELD NJ

MAR 14

FEBRUARY RECEIPTS THIRTEEN HUNDRED. TWENTY TWO HUNDRED SHORT. ONE CHURCH GAVE FIVE HUNDRED. ONLY EIGHT HUNDRED FROM REST OF DENOMINATION. UNLESS REMEDIED SOON THIS MEANS THE END. WHY THIS CRITICAL STATE? LACK OF MEANS OR INTEREST? IF WE REALLY CAN'T SUPPORT OUR WORK WE OUGHT TO KNOW. IF LACK OF INTEREST LET'S PRAY AND ACT.

BUDGET COMMITTEE.

WOMAN'S WORK

Forbid that we should shut in our lives by our own personal interests, O Father. May we ever be entering some region beyond our own circle, in the service of our Savior. Amen.

The world is wide in time and tide,
And God is guide, then do not hurry;
The woman is blest, who does her best,
And leaves the rest, then do not worry.

THE FINE ART OF GIVING

A GUIDE TO A JOYFUL HABIT

Outlet as well as intake is imperative if we are not to become green, scummy, stagnant pools. Fine impulses within the heart are worse than useless, except they find prompt and wholesome expression in finer forms of effort. Retained, they die, poisoning the springs of action.

The most direct mode of expression is to be found in giving — in giving time, money, strength and interest to needy lives and to worthy causes.

The call for gifts of money is loud and shrill. The world has been torn to pieces politically, industrially, socially, by the ravages of war. The cost of repair must be met by those who have not made the supreme sacrifice. The high cost of living leaves nothing untouched and the expense of carrying forward any missionary and charitable enterprises already organized into nation-wide and world-wide usefulness, shares in the common advance.

We have to give more generously than we gave before the war to achieve the ends in view.

GLAD PRIVILEGE

The right mood of giving is one of great, glad privilege. "When ye sacrifice to give, be not of sad countenance. Anoint your head, wash your face and smile." Let it all be done with the air of gladness, for the Lord loveth a cheerful giver. When the population of a beehive becomes congested, the bees swarm. A great company of them, under the leadership of a new queen, moves out. They leave their home and the stock of honey they helped to make, going forth empty handed to find a new home and make a fresh start. And they enter upon that self sacrifice with a song—bees are never so friendly as when they swarm.

"When the burnt offerings began, the song of the Lord also began with the trumpets." Not in gloomy silence, as if they were performing some disagreeable duty from which they would have been glad to escape, but with a burst of music the people gave of the best they had to the God they served. They covered the self denial they practiced with the radiant joy they felt in doing the will of the Most High. And the one who looked not upon the outward appearance of the gift but upon its heart was well pleased.

—Dean Chas. R. Brown, D.D.

LETTER FROM CHINA

The Woman's Board,
Salem, W. Va.

DEAR FRIENDS:

If you had had a letter every time that I have planned one to you, you would have had several ere this. There have been such a lot of things that have warmed our hearts that I have wanted to share with you.

I have written several times about Mr. Tsaung, our teacher of Chinese, and what a help he is. He has been through deep waters this fall. His wife had diphtheria followed by heart complications, and was in the hospital nearly two months. When he was most anxious about her he gave witness to the peace that was in his heart—so different to what it would have been without Christ.

Our Bible women—two sisters who formerly studied in our city day school and whom Miss Burdick rightly says more than repay all the cost of the years the school has been carried on there—are doing splendid work in evangelistic meetings for outsiders, both here and in the city. They avail themselves of every opportunity for Bible study and are truly growing noticeably. They always give such splendid witness of their faith. They are also doing splendid work among the women of the church, keeping up the cottage prayer meetings and the visiting in the homes.

Some of the "in-laws" of the older sister came in from their country home to attend the special evangelistic meetings held just before Christmas. Such appreciative guests we have almost never had, but that is not what I wanted to tell you about them. They are a fine testimony to the work Mrs. Koo has done among her own people. She says the sister-

in-law who came used to be quite jealous of her until she too became a Christian, but now she likes to come to her home and have Mrs. Koo go to hers. Mrs. Koo told me part of the story of how the different ones became Christian, and it reads like a book. Some day when I can get it all I shall pass it on to you. They live among non-Christian neighbors and relatives who do not accept their change of faith nicely. Mrs. Koo says that in the country one cannot do as one pleases. The neighbors feel that they have a right to demand that those about them worship the kitchen gods and the like, so they made a big fuss when these women gave it up. Fortunately their landlord was liberal and they were able to stay there. They are as true to their faith as if they had had years of Christian training, and they are eager to learn all they can.

But I think our greatest joy has been in Miss Woo, our sixth grade teacher. She is one of our own girls, graduated from the Episcopal High School—St. Mary's. She is the "moving spirit" in the evangelistic work in the school here. She has developed by "leaps and bounds," beginning—no, not beginning then, but especially since a year ago. Before the evangelistic meetings last spring she was praying for courage to talk to her parents and try to win them. Her prayer was answered and her mother gave up her idol worship this summer and her father says Christianity is good but he has not yet joined her mother.

The loveliest bit of Christmas was on Sabbath morning at Christian Endeavor time when the special program that had been planned had to be suddenly given up. Miss Woo suggested a testimony meeting telling what each had gained during the year. She said she had learned through many experiences the power of prayer. She spoke especially of her sixth grade pupils and how discouraged she had been over them and how God had told her to be patient and she had asked others to help her pray for them. As a result, more than a dozen had decided for Christ during the special meetings. Then she had all of these sixth graders present stand and sing one of the choruses they had learned in the meetings.

Our senior girls also gave such splendid witness to what they had gained—faith in the Bible, patience with the indifferent, and patience under trials. Many others spoke, and it was very inspiring.

I think perhaps no one has written that after the evangelistic meetings Miss Woo organized prayer groups for all who had made decisions. One senior girl has a bunch of children, teaching them how to pray and read the Bible. Others are in evangelistic bands, and Miss Woo and some of these help regularly on Wednesday and Sabbath nights with the meetings for non-Christians from outside. Last Sunday afternoon the six bands of our school, numbering about thirty, met and made plans for going out to work in the country as well as here in the city.

Did you ever hear the true story of the "Other Wise Man"? He was from China. When Hoen Bing was emperor of China, about the time of the birth of Christ, he saw in a dream a golden head with large ears. When he asked the meaning of this dream, he was told that it announced that a Savior for China was to be born in the west. So he outfitted one of the men, Zi Fok, and sent him west to seek the Savior. Zi Fok traveled and traveled until there were no roads to take him farther west. He was then in Thibet and he sought the Savior there. Thibet was already a Buddhist country, so he brought back to China enough bones of Buddha to place one in each province, the holy book, and crystals for foretelling events. Thus China was given an opportunity for finding the Christ, but missed it because of the mountains.

Our sympathies are very much with you, in these times of financial difficulties. Those three months when the board was not able to send salaries certainly proved that the Lord could provide.

With best wishes for a new year in which we may all grow spiritually, I am

Yours in his service,

ANNA M. WEST.

Shanghai, China,
January 15, 1934.

CHRISTIAN THEOPHILUS LUCKY

BY CORLISS E. RANDOLPH

Those of us who are older will remember Christian Theophilus Lucky with interest, love, and affection. He was a unique, but a very lovable, character. He was a member of our New York City Church and a volunteer missionary to his own Jewish people. He accepted no salary, and only the most meagre financial support for his expenses. He was

most modest; and, at the time of his death, it was extremely difficult to obtain material from which to write a satisfactory brief biography.

It was a very real pleasure, therefore, to learn recently that the Rev. J. W. Thirtle, LL.D., D.D., of London, editor of *The Christian*, knew him well, and has supplied three articles — two brief ones and one longer — which will be welcomed by all who knew him.

The first is from *Some Jewish Witnesses for Christ*, 1909, p. 348, by Rev. A. Bernstein, B.D., and is as follows:

LUCKY, Rev. C. Theophilus, a native of Tisminitz, in Galicia, and a most remarkable convert to Christianity in the nineteenth century. He was known not only as a great Hebrew scholar, writing Hebrew in classical style as a living language, and as thoroughly conversant with the whole range of Jewish literature, but also as possessing a wide knowledge of Christian literature. Having studied at the Berlin University and High School for the knowledge of Judaism, and making researches in philosophical and religious subjects, he was led to become a believer. Lucky received evangelical ordination in New York. In 1887 he first published a Hebrew periodical, "Eduth le-Israel," which he continued for some years, when he returned to Galicia and took up his residence in Stanislau. There he lived and labored among his brethren, preaching by the written and spoken word, but above all by his example, scarcely receiving any help from men. He was a living illustration of a Hebrew Christian of the first century; though thoroughly orthodox as to the cardinal doctrines of Christianity, yet he believed that it was incumbent upon him to observe the Jewish Sabbath and all other Jewish festivals and the dietary laws, not for the sake of being justified by the works of the law, but for the sake of satisfying his own conscience, and that he might be more useful as an evangelist amongst his brethren in Galicia.

The second is an editorial by Doctor Thirtle, taken from *The Christian* of January 11, 1917, as follows:

CHRISTIAN THEOPHILUS LUCKY

Many a friend of Israel and a host of Hebrew scholars in all parts of the world will mourn the loss of Rev. Christian Theophilus Lucky, who died on November 25 at Berlin, sixty-two years of age, after long weakness, followed by months of painful illness. A Jew by race, and a native of Galicia, he has been declared "one of the most remarkable converts to Christianity in the nineteenth century." In the words of Bernstein, in his book, *Jewish Witnesses for Christ*: "He was known, not only as a great Hebrew scholar, writing Hebrew in classical style as a living language, and as thoroughly conversant with the whole range of Jewish literature, but also as possessing a wide knowledge of Christian literature."

YOUNG PEOPLE'S WORK

IT IS TO THINK

Luther A. Weigle, dean of the Divinity School, Yale University, speaking before the meeting of the Quadrennial Convention of the International Council of Religious Education, made this statement, "There is a time for quantity and a time for quality; the time for quality is here."

MESSAGES FROM SEVENTH DAY BAPTIST YOUTH IN OTHER LANDS

Excerpts from two letters received by the secretary of the Young People's Board. The first, dated October 8, 1933, is from Mr. G. Zylstra of Holland.

"The existence of the first Seventh Day Baptist young people's society dates from 1929. If we look to the growth of the work, one feels somewhat disappointed.

"At Rotterdam we began with about twenty young people, which number reduced, unhappily, to six, for reason of removal, withdrawal, etc.

"At The Hague the society was compelled to stop their meetings, because two of the pillars of the society had to work until late in the evening for their living, so they could no longer continue to attend the meetings.

"At Amsterdam there has come a change for the better. The original club, many of the members of which were not Sabbath keepers, which from time to time gave difficulties with the church, has discontinued. Now each other week the young people gather under the direction of one of the elders of the church.

"But if we speak of numbers, do we apply the correct rule? It is noteworthy that of either of the three societies a number of members have been baptized and joined the church. Though it is God who works in us, I surely believe the societies have been the instruments to bring them to Christ. A few weeks ago again three members of the Amsterdam society were baptized.

"In Amsterdam a few young people have assisted each week this summer as a choir in park meetings.

"May the work among the American young people be richly blessed and strengthen the ties to the church."

Mr. Lucky lived for some years in America, where he edited papers in the interest of Jewish evangelization. In more recent years he resided at Stanislau, whence he had to flee on the outbreak of war, thus being cut off from work in which he was engaged among his own people. As a war refugee he lived for some time in Holland, but his health breaking down, he was invited to Germany for medical treatment, and passed his last days among friends there. As an American subject, he enjoyed a large liberty, and was able, about a year ago, to visit England for a time.

A man of simple life, and utterly unselfish, he was a devoted follower of Christ. He held decided views on matters that are keenly controverted among Hebrew Christians, but all the same he was a man of gracious spirit, and greatly beloved. Scholars consulted him as an expert in Hebraica, and commanded his enthusiastic attention. To many who knew him, his name will long be fragrant of benediction. J. W. T.

(To be continued)

A WORLD PRAYER AGAINST ALCOHOLISM

We give thee thanks, O God, our Father, that thou didst awaken in the hearts and minds of men and women the desire to cleanse our land from the evil of strong drink.

We bless thee that by thy grace, they neither labored in vain, nor spent their strength for naught.

For the men and women redeemed from the evil of intemperance and lifted on to the higher planes of life by their efforts, we give thee thanks.

We thank thee also for the victories won by curtailing the liquor traffic, and pray that thou wouldst so awaken the conscience of the people that they will banish entirely this evil from our land.

We commend to thee our country, in all its interests, and pray that thou wilt so order its affairs that it may be made rich in its manhood and womanhood, and thus grow in strength and security.

Endue us with thy grace that we may hallow the memory of those who have entered into higher service, by reflecting their spirit of devotion and self-sacrifice, in the tasks assigned to us.

These and all other blessings we ask thee in the name of the Great Head of the Church, Jesus Christ our Savior.

Amen.

—Union Signal, March 3, 1934.

The second letter, dated December 28, 1933, is from Mr. Walter Lösch, Hamburg, Germany.

"Some weeks ago I received from Brother Conradi your *Newsbits* and some other circulars. You can imagine, I think, that the German Seventh Day Baptists are very much interested in the work which is done in America, and especially the young people (18-25 of age, who form usually the 'Jugend-Abteilung' of every church) want to hear about their fellow-believers in the wide world. Unfortunately there are in our Hamburg Church, besides me, no young people. But in the churches of Gelsenkirchen, Rostock, Berlin, and Brunswick are some. But as the number of the members of the several churches is steadily increasing, we altogether hope that there will come to us more young people who are interested in our cause and who are able to promote it in the faith of Jesus and to take the burden of the old upon their shoulders.

"The brothers and sisters of the Hamburg Church, as well as those of the other churches, are very eager to support the hard work of our old pioneer, the Rev. L. R. Conradi. Pray with us that our Lord may preserve his inflexible energy and his permanent vigor.

"In August, 1933, I was present at the Conference of Seventh Day Baptists in Holland. Here I made the acquaintance of the Rev. Mr. McGeachy, London, and the Reverends Taekema, Velthuysen and Westerdaal, Holland. I also met some members of the Dutch youth division, and perhaps there will be found a way by which we may act together, for unity makes strong.

"I thank you very much for your kindness in sending the *Newsbits*, etc., to us, and as soon as there will be more young men and women, who can read English, we shall make more use of them. Perhaps I'll translate some parts, that some German brothers and sisters may get a deeper insight into the different parts of the work."

Last night I heard Miss Lillian Picken tell of her missionary work in Satara, India, under the American Board of the Congregational Church. She told of the great sacrifices made by the people in India to help the home

folks raise the budget. None of these were getting over \$20 a month, and many only \$2 to \$3, but they gave as much as they could. The secret of their generous gifts, she said, lay in the fact that they tithed. The blessings were so great from giving that they gave more than one tithe. Miss Picken spoke of the great need in America for a deepening of our spirituality. Indeed that is the need; if we would let the Christ live in our lives we would give and give. We need to understand the true meaning of the word "sacrifice." Seventh Day Baptists, let's grow through living and giving.

M. J. B.

DENOMINATIONAL BUDGET

Statement of Treasurer, February, 1934

Receipts		February	Total
Adams Center		\$ 31.50	\$ 274.50
Albion Missionary and Benevolent Society, special	33.34		55.34
Alfred, First	51.84		818.39
Alfred, Second			118.16
Andover			15.00
Attalla			
Battle Creek	\$ 6.00		
Special	6.75		
		\$ 12.75	125.75
Berlin			159.81
Boulder	2.00		
(Less \$5, check returned)			5.50
Brookfield, First	23.00		116.10
Brookfield, Second			74.94
Carlton			8.00
Chicago			200.00
Daytona Beach			5.00
Denver	2.00		22.83
De Ruyter	6.00		190.00
Detroit			
Dodge Center	\$ 2.50		
Ladies' Aid society	10.00		
Christian Endeavor society	3.90		
Sabbath school	2.27		
		\$ 18.67	116.68
Edinburg			28.00
Farina			145.00
Fouke			1.00
Friendship			95.00
Genesee, First	23.75		143.05
Gentry			13.30
Hammond			10.00
Hartsville			30.00
Hebron, First			59.90
Hebron, Second			10.00
Hopkinton, First	\$ 31.50		
Senior Christian Endeavor society, special	3.00		
Intermediate Christian Endeavor society, special	1.00		

Junior Christian Endeavor society, special	.50		Everett Pearce	3.50
Special	60.00		1932-1933, special	9.50
	\$ 96.00	256.50		\$ 48.00 239.50
Hopkinton, Second	6.00	21.60	Western Association	18.79
Independence		323.50	Southeastern Association	26.86
Jackson Center			Conference collections	188.51
Little Prairie		7.42	Young People's Board in Holland	5.00
Los Angeles		82.00		\$10,660.64
Lost Creek		115.58		
Marlboro		42.80		
Middle Island		15.00		
Milton	\$ 74.38			
Circle No. 2	40.00			
Prof. A. R. Crandall estate, special	20.00			
	\$134.38	876.95		
Milton Junction Christian Endeavor society	2.50	192.06		
New Auburn		6.00		
New York City	\$ 29.70			
Special	10.00			
	\$ 39.70	341.36		
North Loup	37.50	83.50		
Nortonville Sabbath school	2.50	14.30		
Pawcatuck	\$500.00			
Senior Christian Endeavor society, special	3.00			
Intermediate Christian Endeavor society, special	1.00			
	\$504.00	2,012.65		
Piscataway		157.63		
Plainfield	146.00	952.75		
Portville				
Richburg	10.00	20.00		
Ritchie				
Riverside		226.00		
Roanoke		10.00		
Rockville	\$ 2.20			
Sabbath school, special	5.00			
	\$ 7.20	72.50		
Salem	50.00	667.50		
Salemville		11.25		
Scio				
Scott				
Shiloh		348.70		
Stonefort, special	3.00	4.00		
Syracuse		5.00		
Verona		120.00		
Walworth	\$ 5.00			
Helping Hand society	10.00			
	\$ 15.00	31.00		
Washington		6.00		
Waterford Christian Endeavor society, special	1.50	132.00		
Wellsville				
Welton		66.93		
West Edmeston		45.00		
White Cloud		73.25		
Individuals:				
Reta I. Crouch	\$ 10.00			
L. S. K., Mystic	25.00			

Disbursements

Missionary Society	\$592.68
Special	114.75
	\$ 707.43
Tract Society	\$121.88
Special	9.50
	131.38
Sabbath School Board	94.93
Young People's Board	23.76
Woman's Board	\$ 5.94
Special	33.34
	39.28
Ministerial Relief	35.64
Education Society	43.12
Historical Society	9.90
Scholarships and Fellowships	17.82
General Conference	154.33
Tax on checks	.52
	\$1,258.11
Required for eight months	\$18,533.33
Received in eight months	10,660.64
Amount in arrears	\$ 7,872.69

HAROLD R. CRANDALL,
Treasurer.
118 Main Street,
Westerly, R. I.,
March 1, 1934.

AN INTERESTING LETTER

DEAR EDITOR:
I appreciate your granting space to my letter over six weeks ago regarding the CWA project here in my wild life sanctuary. Some readers may be wondering how the work has prospered.
The project closed February 15. As Nehemiah would say, "By the good hand of my God upon me," every Sabbath the work rested. This is the one great source of satisfaction regarding the project, in my opinion.
A second gratifying feature is that most of the men co-operated with the rule that no smoking is allowed on the premises, a rule maintained because of a fire started here a few years ago by telephone men who threw out matches and stubs, and firemen had to work three hours to save the young trees from destruction.

I asked a visiting forester from a CCC camp how his men controlled this fire menace.

"They are bound to smoke on the sly if we forbid it," he said, "so we give the men five minutes in every hour to smoke, and the foreman is supposed to look after the matches and stubs."

That method did not appeal to me, for reasons too full to state here, and our foreman—who has cut out the habit—requested the men to refrain from the habit on this project. We found a minimum of cigarette smoking was carried on, on the sly, and one old man brought his pipe in his mouth every morning. Inasmuch as he extinguished it before eight o'clock struck, and as he had lost one eye from cancer, we thought the judgment of God was not slumbering and would suffice.

The pay roll amounted to ten times the value of the wood cut, estimated approximately—one small item of the worldwide craze to spend faster than one earns! The wood falls to me, and judicious disposal of it is my problem for the coming months. Several needy families have had gift wood piles, and some is going on sale. In the opinion of a sawmill owner, there is left a good stand of lumber, about fifteen acres. Fortunately the foreman had keen forest sense. And six acres of brush land are ready to be set to spruce which the state forester will furnish in the spring. No one knows just how the nation's CWA budget will balance, but faith can move mountains of difficulty.

One incident that may be mentioned was the discharge of two men who spent their earnings for a spree and came back to work drunk. It is encouraging that the community and the management of the project worked in harmony in this instance. Is it possible that when the nation became publicly wet, some parts of it became privately dry? If so we may hope for better things by-and-by.

LOIS R. FAY.

Princeton, Mass.,
February 20, 1934.

ALWAYS TO BLAME

A man took his family into the country for the day. They were having lunch in a field, when it commenced to rain. As they sheltered under a tree, the man looked up from under the dripping boughs.

"What a government" he muttered. — Selected.

CHILDREN'S PAGE

THE FIRST GLAD EASTER

Junior Christian Endeavor Topic for Sabbath Day, March 31, 1934

DAILY READINGS

Sunday—All hope gone (Luke 24: 21)
Monday—Angels in the tomb (John 20: 11-16)
Tuesday—Christ is risen (John 20: 19-23)
Wednesday—We, too, shall rise (1 Cor. 15: 22)
Thursday—"There is no death" (John 11: 25, 26)
Friday—The Christian hope (1 Peter 1: 3-5)
Sabbath Day—Topic: The first glad Easter (Mark 16: 1-14. Consecration meeting).

HEROES OF MISSIONS

Junior Christian Endeavor Topic for Sabbath Day, April 7, 1934

A few years ago when Japan was waging war against China, Dr. Grace Crandall and Dr. Rosa Palmborg showed such bravery in staying at the hospital in the midst of danger that the newspapers had long articles in praise of their bravery. If you have made a study of our China missions the last few weeks while we were taking our mission trip, you have probably decided that all of our missionaries are heroes.

As you know, I wrote to Miss Miriam Shaw for advice in regard to our missionary project for this year. I received a reply in which are some splendid suggestions for China projects, but you will hear more of these later. I wish you could see the baby's picture which she sent.

Miss Shaw writes:

This baby and amah were in the hospital seven months. The baby had T. B. in the bones of head and leg when she came in, but improved rapidly. "Cod Liver Oil" were the first words she said, so she was a typical hospital baby. We were very lonesome when she went home. Her father, a young banker, had great faith in Doctor Crandall, and now has more than ever.

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Tiger, our cat, was killed.

I think that you know that I broke my leg. I have been in bed six weeks and must stay in the cast two more weeks. Dad carried me out on the porch for the first time in six weeks.

KENNETH HUGH BURDICK.

Alfred, N. Y.

DEAR KENNETH:

I was sorry not to have room for your neatly typewritten letter two weeks ago. I could have squeezed it in perhaps but couldn't

have squeezed in an answer by any "hook or crook," so I saved it for this week. Have you a typewriter of your own, or did you use dad's? At any rate your letter was well written.

I'm sorry to hear that your kitty was killed, for I know how badly we would feel if anything happened to our Skeezics kitty, for we all dote on him. One of Eleanor's girl friends gave her an inflated rubber horse yesterday, and Skeezics gets quite excited whenever he can get near it. He smells of it, cuffs it with first one paw and then the other and acts puzzled because it does not fight back. It is funny to watch him.

Yes, I heard about your broken leg and I was very sorry. I was glad to hear the other day that you were back in school again. You surely had a long siege in bed. Eleanor is having her siege now, for she has been having scarlet fever since a week ago last Friday; has to spend thirty days in her room. I told her how much longer you had to stay in and she said, "Yes, but he could see his friends while a big red sign keeps mine away." Of course I am quarantined in with her so I can help her to pass some of the time away, when she does not feel too bad to enjoy anything. One of her little friends said in a letter, "Eleanor, do you look like a strawberry?" which made her laugh.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to the SABBATH RECORDER. My mother takes the SABBATH RECORDER and I enjoy reading the letters from other children.

I am twelve years old. I attend church and Sabbath school most every Sabbath. Rev. Paul Burdick is my pastor.

Each Sabbath afternoon I attend the Christian Endeavor society which is held in the parsonage. I am president of it. There are eleven members.

It has been cold here for quite a few days. We should be thankful for a warm house and plenty of food.

I trust my letter is not too long for the first time.

Yours truly,

WILMA WELCH.

Leonardsville, N. Y.,
February 26, 1934.

DEAR WILMA:

Of course there has to be a first time for each one of us, but I hope this will not be your last time as well, for we are surely anxious to hear from you very often. We are always delighted to welcome new members to our RECORDER band. I think we have a membership of which to be proud, don't you? Many are the fine letters I have received from Leonardsville. Can you not persuade others of your friends to write so there may be many more?

I should like to hear more about your Christian Endeavor society; how you conduct your meetings and other interesting things about your program. Do you have socials, and what kind? I hope you'll tell me all about it in your next letter. It is certainly quite an honor to be president of a Christian Endeavor society.

Indeed we should be thankful for our comforts this severe cold weather, and thankfulness should lead us to do all we can to bring comfort and cheer to those who are not blessed as we are.

Don't ever worry for fear your letters may be too long. "I like 'em that way," as my Eleanor used to say when I thought she was getting too much butter on her bread.

Sincerely your friend,

MIZPAH S. GREENE.

A CROSS SECTION OF AMERICAN LIFE

BY MATILDA F. CRANDALL

From Los Angeles, on board the great ship "California," through the Panama Canal to New York, and from New York via auto and train through New Jersey and New York State and to Chicago, Milton, and home to California gave a trip never to be forgotten.

Spending a week with the thousands of Methodists at their Conference at Long Beach, where the husband of the writer was a lay-delegate, we heard E. Stanley Jones of India and other great speakers before we boarded our ship. Living on shipboard with the six hundred passengers, we saw various phases of life at first hand. Visiting and renewing old friendships and relationships in the East and elbowing our way down the "Midway" among the crowds at the Century of Progress, then enjoying the delightful association of our own Seventh Day Baptist Conference at Milton, gave us altogether a vivid and most interest-

ing cross section of life as it is lived in this dear old America of ours.

E. Stanley Jones, author of books, including "Christ of the Indian Road" and "Christ and Human Suffering," held his audiences of five thousand, night after night, in the great auditorium at Long Beach. What a worth while group were those who listened. They were in search of the best and were getting it here. What a world view he gave us! What a feeling he stirred within us that we must dare face truth as it is, that we must feel the brotherhood of man and also that the great work of Christians is that of introducing Christ to those who know him not—Christ and not creeds. What a picture he gave us of Gandhi, whom even his enemies call a saint and with whom Mr. Jones spent ten days at one time in personal visitation. Gandhi accepts the Sermon on the Mount and rules his life by it, but will not confess that he is a Christian. Mr. Jones feels that if Gandhi would do this he could be a mighty force in Christian world leadership.

It seems a far cry from that great Methodist Conference with its central figure that of E. Stanley Jones to the mixed life of the great ship, with its bar the center of an indiscriminate life of amusement, and yet it is all in the cross section.

On shipboard there was rest, relaxation, and inspiration. There were libraries, swimming pools, fine decks for walking, brilliant sunsets over a fascinating ocean, and silvery moonlight dancing on dark waves. But also there were doings which were questionable to some of us—doings which at home we may avoid seeing, but which here for two weeks we live with and know. These are things which most of us live with in our own communities, and do not know.

Since it is becoming "smart" in circles high and low to drink, our youth must be strengthened and educated to meet this new and difficult situation. Perhaps seeing the tragical and disgusting results would be of real benefit if this were done early in life and under right supervision. We must know the truth in order to teach it.

Our ship made but two stops during this delightful two weeks' trip. These two stops at Panama and Havana gave us a great study in contrasts. On the one hand were beautiful government (American) buildings and large attractive homes for officials and employees in

the American owned portion, while across the line, narrow streets and tenement houses in the old part gave the appearance of crowded cities of the Orient. However, the object lessons given these people by the American methods of sanitation and good living conditions are surely having effect in both these interesting cities.

Havana harbor with its Morro Castle and Fortress, its great sea wall drive, and its cathedrals with their marvelous paintings by great artists, was interesting indeed. The Capitol Building is unrivaled even by our own at Washington, as is also the Presidential Palace. We heard rumblings of revolution, though at the time our guide thought that the American ambassador had been largely influential in quelling it. We are glad our visit was not one month later.

The fascinating trip through the Panama Canal awed us as we beheld the stupendous simplicity of this work of genius and skill. Just to see those great ships rise and pass over and down as though on steps is to realize how simple yet powerful and unshakable are the laws of nature. The simple laws of gravity and of water seeking its own level do the work. There are no pumps and no forcing, but just the opening and closing of valves and gigantic gates to give the water a chance, and the work is done. But how it cost in time, in money, in life! The toll for our ship both ways was \$30,000.

Great ships can pass in these double locks, and as we were entering the last lock a German steamer, flying both Nazi and U. S. flags, was entering the lock opposite. A never-to-be-forgotten scene was that upon which we looked back from the deck of our ship—now in open bay. There the great Nazi ship stood high against the sky, while below her were three steps by which she had ascended—the risers of the steps being the ponderous steel gates now closed behind her.

After docking in New York and the tedious customs house, it was a great joy to see dear ones from Plainfield there to greet us. So our first thought was of that place so dear; and let me say here that one of the most delightful memories of the trip is of the visit to the beautiful home of the SABBATH RECORDER. Perfect in architecture and choice in furnishings, it stands a monument to those who, we are sure, have built even better than they knew. We found beauty and utility in rare

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

On the walls of the Librarian's Office hang some priceless pictures pertaining to our English history. They are the following:

Mill Yard Church

This is a water color of the old stone chapel and adjoining buildings which were demolished to make way for the London and Tilburg Railroad, fifty years or more ago. The picture was painted by William J. Stillman about 1850, who was at that time a member of the New York City Church.

Samuel Slater

Probably this is one of two men by the name of Slater who are known to have preached for the Mill Yard Church about 1710. Samuel Slater's title appears as "Sancti Evangelii Minister." The portrait is a steel engraving, made from a drawing by the engraver, R. White, in 1692.

John Slater

John Slater was a deacon in the Mill Yard Church. The back of the picture frame (an old one) bears the following inscription: "This portrait of John Slater, who died, 14 January, 1809, was drawn by his friend, John Flaxman, R. A. And the frame was made by his other friend, Captain Darius Molineaux, R. N. Given by his niece Hannah Slater, 7 May, 1852."

William Tempest

Sir William Tempest, F. R. S., barrister and poet, was a lay member of the Mill Yard Church and a trustee of the Davis Charity. The portrait was both painted and etched by B. Wilson. Sir William Tempest died in 1761.

Joseph Stennett, D. D.

This was Joseph Stennett, 2nd, a son of Joseph Stennett, 1st. He was a member of his father's church, founded by Francis Bampfield. He was born in 1692, and died in 1758. His portrait was painted by Andrea Soldi, an Italian painter; and subsequently engraved in steel by William Walker.

The first three of these portraits were apparently gathered by Dr. William Black and left in the care of his daughter, Mrs. William M. Jones; and, at her death, sent to this country by her son. The fourth and last was obtained in London by the present writer, on the occasion of his first visit there twenty-five years ago.

"Into my heart's treasury
I slipped a coin,
That time cannot take
Nor thief purloin.
Oh, better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing."

combination and a genuineness and stability that will stand the ravages of time. We look forward to the time when, returning, we shall find those great cases filled with sacred treasures of historical denominational value. This work is already begun. Our genial friends, Editor Van Horn and Manager North, made the stay delightful and profitable.

The dear old Alfred campus never seemed more interesting. A miracle has been performed in the old "Brick." Here we found the old and the new mingling in happy combination and this seemed to be true everywhere about the campus. Renewing old friendships alternated with the joy of new contacts with young, throbbing life. Alfred has always known in a peculiar way how to delightfully combine these two elements. The climax for us was reached when we realized that in the old building where the writer taught while still in the "Brick," and where her husband was at one time a student-janitor, the son was at that very hour conducting his college classes.

The hills of Independence at Crandallvale were never more appreciated nor the loved ones more enjoyed. The sweet spirit and happy personality of the eighty-seven year old mother made us forget the years.

Yes, we visited the "Fair" at Chicago, piloted by our son, but even the enjoyment of that was eclipsed by a week that followed in our attending together the Conference at Milton.

The inspiration of that week spent with our own people will remain. The meetings were so edifying and gave so much for life's upbuilding and for future service. The music stirred our souls. We feel sure that one would find no better in any conference the world over. The worth while addresses and sermons, the friendships, the charming hospitality of the Milton people, all combined to make us feel linked anew to our denomination and all it stands for. It gave also even more—a new vision of Christian service.

A short stay at Lake Geneva at the ever hospitable home of Will Davis, and then on to Chicago where we parted ways with our son, and we were homeward bound.

Yes, it was a great cross section of American life. We have but touched upon it here. Each friendship renewed is a blessed memory. Our lives are enriched and we are happily entering again into our work here in the Golden State.

OUR PULPIT

SABBATH MOTIVATION

(LESSONS WHICH WE MUST LEARN CONCERNING SABBATH OBSERVANCE)

BY REV. LESTER G. OSBORN

Introduction

For over three centuries we as Seventh Day Baptists have taught that the observance of the seventh day is part of what God requires of man. For upwards of three hundred years we have considered the Sabbath to be of vital enough importance to justify our existence as a separate denomination, a peculiar people, apart from the other Baptists in the matter of the day of rest and worship. Upon this truth our denomination was founded; for it men and women have suffered imprisonment and martyrdom; upon it we have stood since 1617.

And yet, today, we do not live up to our teaching. Perhaps this is one of the greatest reasons why we do not win converts to the Sabbath. One of our former leaders has said, "We can never win people to the sort of 'sabbath' that Sunday is." We cannot expect to appeal to the world convincingly while we keep the seventh day as our first day friends keep Sunday. Too many of us are careless, putting our own interests before the Sabbath.

There are even some who hold and teach that we should not stress the Sabbath, that it is not of such vital importance as we have always held. They maintain that modern conditions will not permit the observance of the seventh day, and that we should subordinate it to our vocations, and sacrifice the principle "for the greater good we can do."

But the Sabbath is important! It is vital to the Christian life. If this writer did not believe this thoroughly, he would be serving the Lord in some other denomination without the stigma of "peculiarity," and at a larger salary. If the Sabbath is not vital, why keep up a form of organization? Let us sell our Denominational Building and our printing plant, turn our churches into social centers or storage buildings, dismiss our Conference officers and boards, and unite with the other "regular" Baptists, so that we can "render a greater service to humanity." But we must not, we cannot honestly, minimize the Sabbath, our only reason for separate existence denominationally.

If we are to live so as to justify this separation from Christendom, we must learn several lessons concerning the Sabbath and its observance. We will consider some of them here.

1. *The Sabbath is God's holy day.*

Although, as Christ said, the Sabbath was made for the welfare of mankind, it is not man's day. It is "the holy of the Lord." "The seventh day is the sabbath of the Lord thy God." He calls it "my sabbath," "my holy day." He instituted it at the beginning of time. He set the seventh day aside and put a special blessing upon it. It is his portion of time.

The Sabbath is, therefore, holy ground. One of God's most precious promises is prefaced by the words, "If thou turn away thy foot from the sabbath"—that is, if we cease to trample it under foot. When we approach the seventh day we can hear him saying to us, as he did to Moses, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground." We must learn first this lesson, that to tread upon this "holy ground" is to treat God contemptuously. We might say that it is "the acid test" of one's attitude toward God.

Then the most important question to ask concerning our observance of the Sabbath is, "Does this honor or dishonor God?" Our greatest purpose must be so to honor the seventh day as to honor the God who made it holy.

2. *The Sabbath is on a par with other moral principles.*

The Sabbath has existed from the beginning of time. It antedates sin and the law. It is one of those principles which, as someone has said, would be binding upon mankind if they had never been expressed in formal terms. Cain killed Abel long before these principles were codified, and yet he was guilty of murder.

The Sabbath has a place in the Decalogue with the laws against profanity, idolatry, covetousness, adultery, murder, and the rest. It is part of that code of which Paul speaks as defining sin.

If we judge by the teaching of Christ, the Sabbath is more important than any of the other commandments, for he spent more time teaching the proper attitude toward the Sabbath than any other principle. And yet there

are some who would never think of murder, adultery, or swearing, who lightly break the Sabbath, with or without excuse.

James says that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Breaking the Sabbath, then, is sin. The brother of our Lord goes on to say, "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law," and therefore, a sinner, for, as John defines it, "sin is the transgression of the law." We could paraphrase this verse, logically, thus: "He that said, Do not kill, said also, Remember the Sabbath day to keep it holy. Now if thou do not kill, yet if thou desecrate the Sabbath, thou art become a transgressor of the law."

Sabbath breaking, then, is sin, just the same as idolatry, stealing, murder, adultery, or bearing false witness. And being sin, it has the same results and brings the same penalties. This is the second lesson.

3. *To leave the Sabbath is to step down to a lower level of living.*

Seventh Day Baptists stand upon the highest possible ground. As one of our leaders has said to the young people, "You go just as far in consecration as the other Christian young people, and then one step farther." Of course, this is not true if one's whole religion is the Sabbath, if it is simply something to argue about. But when it is true, to give up the Sabbath is to step down to a lower plane of living.

The reason for this is that the Sabbath maintains spiritual life. The highest purpose is not physical or mental rest, but to keep men in communion with the Creator, to keep them from drifting away from him. It is a distinct aid to spiritual growth, for it is a time to lay down the week-day toil and care and to study, meditate, and worship God. Someone has said that the day of God leads to the house of God, the Book of God, and the Son of God.

We read in Jeremiah 17: 24-27, that it was neglect of the Sabbath that brought ruin to the Jews. And it is true, for their Sabbath desecration led to neglect of sacrifice, of the ordinances of religion, and of all public worship. So it brought with it immorality and idolatry. It led them away from the true God to the worship of false gods.

The entering wedge to loss of spirituality

and of Christ is trampling under foot God's holy Sabbath. This is another of the lessons which we must learn.

4. *The ability to observe the Sabbath rests with God.*

Our God is not capricious and unreasonable. He would not require us to do the impossible. When he expects a thing from us, he is ready to give us the power to do it. He may test us and our loyalty to him. The Sabbath, it seems to me, is the "acid test" of that loyalty. But his promise is, "Seek ye first the kingdom, and all these things will be added unto you." When you say, "I can't keep the Sabbath and make a living," you are denying the justice and fairness of God.

This fact makes Sabbath keeping supremely a matter of faith in him. "For the mouth of the Lord hath spoken it" carries with it "according to your faith be it unto you." Lack of faith is sin. "Where is your faith?" One of our former pastors tells of two lone Sabbath-keeping young women up in Minnesota, who had an abiding faith in God. There were not many Sabbath-keeping young men in their circle of acquaintance. Each had offers of marriage from first-day young men, but refused because of their loyalty to the Sabbath. In the end God honored their loyalty and trust by sending each a Seventh Day Baptist companion and giving her a happy Christian home.

God never forgets the person who is loyal and trusts. Take him into partnership in the matter of your Sabbath observance, for the ability to observe the day which he established rests with him. Perhaps this is the hardest lesson of all to learn—the lesson of simple faith, of childlike trust.

5. *Sabbath keeping, like all Christian conduct, is based on love to God.*

Jesus Christ summed up the law as love to God and love to man. The greatest commandment, according to him, is this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If this is the acme of virtue, then selfishness is the essence of sin. Sabbath breaking is not loving God with all our being; it is selfishness—using God's time for our own selfish interests. It is of the essence of sin. Excuses are usually disobedience in disguise.

So we should keep the Sabbath, not because we fear not to, nor as a means of salvation,

but because of the goodness of God—in gratitude to him for all that he has done for us. We must put ourselves into his hands, in complete surrender to his will, not holding back anything.

Thus, this lesson includes all the others. It is God's day, not ours—for his work, not our own. Like all other sins, Sabbath desecration is the transgression of the law, the intrusion of the self-will into the sphere of divine authority. It is a lowering of the spiritual life, since full surrender in love is the highest life. It is the lack of trust, and perfect love trusts.

Learn then, this lesson, that the great motive for Sabbath observance in the face of all obstacles is that "the love of Christ constraineth us."

Conclusion.

The Sabbath is important. Sabbath observance is a vital matter. Sabbath desecration is sin. My friend, if you are sinning in this respect, get down on your knees and cry, "God be merciful to me a sinner."

Know this which I would impress upon you above all I have said here, that the Sabbath is God's holy day, and he will support and help and bring joy and peace to those who do not count the cost, but who stand by this great moral principle, the Sabbath. And "Great is your reward in heaven."

Nortonville, Kan.

DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Prayer meeting Friday evening 7.30; subject "The Exposé of Faith and Practice."

Following a program urged by the Young People's Board in the study of tracts, it has been decided to devote a part of the prayer meeting hour each Friday evening for this purpose. The first twenty minutes will be a devotional period, followed by a period of discussion of some tract, at which time the young people will meet in one group and the adults in another, each being under a leader chosen for the evening. All will come together for the closing service. The tract to be studied this week is "The Exposé of Faith and Practice."

In keeping with the suggestion of the Budget Committee, this week is being observed as Missionary Week. The sermon Sabbath morning will be on that subject and all undesignated money in the offering will be sent to the

Missionary Board through the denominational treasurer.

March fifteenth, the choir will present a five act dramatic cantata, entitled "Saul, King of Israel." There will be no regular admission fee, but a collection will be taken at the door.

The cantata portrays in dramatic style the story of the mighty Saul, who did not heed the warnings of the prophet Samuel, and who was displaced by the shepherd lad, David. The daughter of Saul, Michal, plays an important part, as does Saul's son Jonathan.

The several choruses present a number of strong scenes in the action. The Witch of Endor, to whom Saul goes for guidance, with her chorus of witches, forms a weird and expressive part of the production.

The choir has been hard at work on the cantata for some time. —*The Loyalist*.

MILTON, WIS.

It is expected that the new Seventh Day Baptist church will be ready for use this coming week-end (March 3).

Vesper service Friday evening, Sabbath school at ten o'clock Sabbath morning at which time the officers and teachers have decided to make this a Rally Day and desire a one hundred per cent attendance with many new ones added to the roll.

There was a joint meeting of circles 2 and 3 in the Seventh Day Baptist church basement, Wednesday afternoon which was a "kitchen shower" for the lovely new church kitchen. The shower was mostly in the form of money for the purchase of kettles and other equipment most needed.

Rev. Claude Hill of Farina, Ill., was the guest of his son Rev. Carroll L. Hill and family Sunday. He came on business for the Northwestern Association. Sunday he addressed the Seventh Day Baptist Brotherhood at the Milton Junction church, his theme being "Present Crisis and Home Influence."

—*Milton News*.

MILTON JUNCTION, WIS.

The services of the day of prayer were fittingly observed at the Seventh Day Baptist Church at Milton Junction Friday afternoon, February 16, under the auspices of a committee of the Seventh Day Adventists, the Methodists and the Seventh Day Baptists.

The services were continued in the evening at the same place, the chief feature being an

PLAINFIELD, N. J.

February 20—Christian aid was extended to the Jewish community in its efforts to relieve the situation of the Jews in Germany. At a meeting of the Ministers' Association of Plainfield, the association followed up its protest against the persecution of the Jews in Germany by urging the United States Senate to pass a resolution calling upon the German Reich "to restore to its minority groups the civil and political rights of which they have been recently deprived." The association also voted to sponsor the campaign in Plainfield to raise \$3,500 for the aid of German refugees.

Similar aid was also offered at a public meeting held at the Jewish Community Centre where Rev. Ahva J. C. Bond, president of the Ministers' Association, deplored the fact that in the twentieth century there could be found a Christian community that would act against the Jews in such a manner as that now in Germany. Asserting that he was thoroughly ashamed of the attitude of such a great Christian nation as Germany, Doctor Bond declared it is the obligation of Christian communities of the world to come to the assistance of German Jews. —*"News Service."*

Doctor J. Nelson Norwood, acting president of Alfred University, preached an inspiring message in the Seventh Day Baptist church, Sabbath morning, February 24. His theme was "A Large Place." Later, the following week, he spoke before The College Club, with Mrs. B. Colwell Davis in charge of the program. His timely address was based on the question of "Some Outstanding Trends, or Where do we go from here?"

This church is deeply interested in the program outlined by the Religious Life Committee of General Conference. As an early result of the efforts of Pastor Ahva J. C. Bond, two men of high standing in the community were received into membership at the communion service, Sabbath, March 3.

Our church is nearing the close of its fiscal year. Its budgetary interests for the coming year are being encouraged by the church's active participation in a union effort on the part of many of the city's churches in a financial campaign, sponsored by the Ministers' Association of which Doctor Bond is president. Several special meetings have been held and have been addressed by men nationally known as successful promoters of stewardship

address by President Jay W. Crofoot of Milton college.

The general subject of the day was Peace. The subject of the evening address was "The Race of the Races," in which the speaker spoke of the conflicts of the different races of the world and of the unhappy condition consequent upon their rivalries. The conclusion reached was that only a consciousness of the brotherhood of men of all races will alleviate these unhappy conditions and bring the peace so ardently desired by the followers of the Prince of Peace. —*Milton News*.

DE RUYTER, N. Y.

The February number of the *Homiletic Review*, a Funk and Wagnalls publication, carries a sermon by our local Seventh Day Baptist pastor, Rev. T. J. Van Horn, entitled "From Carbon to Diamond," based on the epistle of Paul to Philemon. —*Gleaner*.

BROOKFIELD, N. Y.

A small group of jolly boys were guests of Dighton Polan, the night after the Sabbath, and enjoyed a ping-pong tournament.

The members of the Junior Christian Endeavor society of the Seventh Day Baptist church enjoyed a special missionary service last Sabbath afternoon. The lesson was "Children of One Father," and each junior was in costume representing some convert in a land where missionaries have worked. Songs, poems, and prayers were appropriately arranged with the messages from the various characters. There were some visitors at the service. —*Courier*.

WESTERLY, R. I.

The regular monthly meeting of the S. D. B. Society of the Pawcatuck Seventh Day Baptist Church was held last evening with Mrs. Arnold Ames at the home of her parents, Mr. and Mrs. L. K. Burdick, on William Street.

The business meeting was presided over by the president, Miss Bessie Gavitt, who at the conclusion of the session, was presented with a surprise snowball shower which afforded amusement and entertainment for all. Refreshments were served by the hostess.

Mrs. George B. Utter of Westerly was elected a director of the Rhode Island Society for Mental Hygiene at the annual meeting of the state society which was held in Providence Friday afternoon. Professor Leonard Carmichael was re-elected president.

—*Westerly Sun*.

and church finances. Sabbath, March 10, Pastor Bond preached a stirring sermon from the theme, "If the Readiness Be There," reading as a lesson the eighth chapter of Second Corinthians. Practically the whole sermon was published in the Plainfield *Courier-News* of that date by the committee having charge of the "Better Church Support Campaign." The Piscataway Church at New Market is participating in this work through the consecrated efforts of its pastor, Rev. Neal D. Mills.

OBSERVER.

BOULDER-DENVER, COLO.

Since the first of the year we have been trying a new plan for our Friday evening meetings. The idea is to make it a Bible study as well as a devotional and prayer service. The pastor has led in the Bible study every other Friday evening with three ideas in mind, namely: (1) to study the book of Genesis as a whole and fix on our minds what is in it; (2) to see how Christ is at the center of this book as well as of the New Testament books; and (3) to bring some lessons for our spiritual lives. To aid in the first purpose, outlines typed on stereopticon slides are used. To add to the interest and to bring the lessons slide pictures are used. Great religious paintings are found to have an appeal to the heart. One night a series of views of the Holy Land were shown.

The attendance has been small, but the work is going on in the hope that our interest in God's Word may increase and more may be interested in it. A few are making small contributions to pay for the use of the slides. Different leaders of the church are carrying on the work the weeks that the pastor is not in Boulder on Friday evening. Similar work is being done in the Denver church.

—News Letter.

OBITUARY

BELL.—Robert Scott Bell was born August 21, 1855, at Newton Grange, County Edinboro, Scotland, the son of John and Jane (Wilson) Bell. He passed from this life on Friday, January 19, 1934, at the home of his daughter, Mrs. John Checklin, in Farmington, Ill. Funeral services were held Sunday afternoon from his daughter's home, Rev. O. D. Drake of the Methodist Church officiating.

With his parents he came to America in December, 1856. After living near St. Louis for about six years, the family moved to Monmouth, Ill., where Mr. Bell grew to manhood. In 1875,

he was united in marriage with Miss Appeline Earp. To this union five children were born. They are: Mrs. Nellie Gordon, George E. Bell, and Mrs. Jennie Checklin, all of Farmington; Mrs. Mary Zimmerman of Canton, Ill., and John R. Bell, of Des Moines, Iowa. In 1899 he moved with his family to Farmington, where his wife passed away; and in 1903 he was married to Miss Addie R. Day, who survives him, with the children above mentioned. Mr. and Mrs. Bell were the only Seventh Day Baptists in this community.

B.

KENNEDY.—Betty Jean Kennedy, daughter of Mr. and Mrs. Cyril Kennedy, was born in Battle Creek, Mich., February 5, 1929, and died at the home of her grandparents, Deacon and Mrs. J. L. Lawhead, in Jackson Center, Ohio, at the age of five years and twelve days.

She is survived by her parents and one sister, Lois Ann; her grandparents, Mr. and Mrs. Lawhead and Mrs. Effie Kennedy; a number of aunts, uncles, and cousins, together with all her little friends.

Funeral services were conducted Sabbath afternoon by Rev. Verney A. Wilson and interment made in the Jackson Center Seventh Day Baptist cemetery.

V. A. W.

LOWTHER.—At her home in Salem, W. Va., February 5, 1934, Mrs. Sarah V. Lowther, widow of Deacon Stillman F. Lowther.

She was the daughter of Lodowick and Margaret Davis Davis, and was born September 25, 1851. Sarah was the last to go, of eleven children. She is survived by a son and by four daughters—S. Norton Lowther of Milton, Wis.; Beatrice, wife of J. D. Clarke, also of Milton, Va.; Mabel, wife of O. A. Bond of Holcomb, N. Y.; and Miss Mildred Lowther of Salem. There are nine grandchildren.

Mrs. Lowther was a splendid Christian woman. Her entire life was spent in or near Salem, where she was universally loved and respected.

G. B. S.

ROGERS.—Horace Augustus, son of John and Louise Knox Rogers, was born in White-water, Wis., January 12, 1866, and died at his home in Battle Creek, Mich., January 30, 1934.

He was united in marriage with Mazella E. Babcock, May 26, 1894, at Milton Junction. Later he united with the West Hallock (Ill.) Seventh Day Baptist Church. For sixteen years he has been a faithful member of the Seventh Day Baptist church at Battle Creek. Besides his bereaved wife, Mr. Rogers leaves an adopted daughter, Esther; two sisters, Mrs. William Hill, White-water, Wis.; Mrs. William Hayden, Beloit, Wis.; and a brother, Charles, of West Allis. Not the least of those who will miss him will be his neighbors, his fellow laborers at the factory, and his brethren in the church.

Funeral services were conducted by Pastor E. M. Holston, assisted by Rev. Wm. M. Simpson and Dr. Henry N. Jordan. Interment in Memorial Park Cemetery.

E. M. H.

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JOY OF EASTER

The joy of Easter is the open grave. No stone rolled at the door of the tomb was enough to prevent the emergence of him who came to bring life and immortality to light. Prejudice and injustice had done their work. Sin had had its way. A cruel cross had accomplished its end.

Kind hands had wrapped the precious form of him by whose stripes we are healed and gently laid it where no one before had lain. A ruler's signet had sealed the grave. Rough soldiers guarded the sacred place. **ALL IN VAIN.** The Easter sun arose on an empty tomb and lighted the beginning of a new day.

Sorrowing hearts, seeking a body to embalm, found a living personality to adore. Yesterday a corn—today a lily. Then dead aspiration—now a living hope. Rejoice! Rejoice! He is risen as he said! He is risen indeed!

"O thou risen and ever living Christ, we praise thee that thou hast brought life and immortality to light. Having known thee in the flesh, may we not lose thee in the light which is inaccessible. Keep alive in us the assurance that thou art with us always even unto the end of the world. Amen."

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