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## MARRIAGES

**BURDICK-FOX.**—At the Seventh Day Baptist parsonage, De Ruyter, N. Y., in the afternoon of January 22, 1935, Mr. Arlo Burdick of Lincklaen Center, and Miss Florence Fox of Sheds, N. Y., Rev. Theo. J. Van Horn officiating.

**DAVIS-MALTY.**—At the home of the bride's brother, Rev. L. M. Maltby, Shiloh, N. J., February 12, 1935, David S. Davis of Shiloh, N. J., and Bernice Mae Maltby of Adams Center, N. Y., were united in matrimony, the brother of the bride officiating.

## OBITUARY

**BOND.**—Varnum C. Bond, son of B. F. and Adaliza Bond, was born at Milton, Wis., March 19, 1855, and died at his home in Dodge Center, January 8, 1935.

He was married to Mrs. Ella Sterner in April, 1900, who survives him. He became a member of the Seventh Day Baptist Church in 1884, and has been loyal and faithful, having held the offices of trustee, clerk, and assistant superintendent. He was a Bible class teacher, and taught his class the very forenoon of the day he was taken sick. He had served as a member of the village board for thirty-five years, having a heartfelt interest in public affairs.

Funeral services were held in the Seventh Day Baptist church Thursday afternoon, and burial was in Riverside Cemetery. —*Star.*

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**RICHMOND.**—Ellison Daniel, son of Daniel and Aurilla Richmond, was born May 11, 1849, and died February 13, 1935, at the Sister Hospital at Red Bluff, Calif., after a two weeks' illness. He leaves an adopted son, John Richmond, Baird, Calif., and a foster daughter, Mrs. William M. Simpson, Manton, Mich. He will be greatly missed.

M. M. L.

**TAPPAN.**—Polly Bailey Tappan was born July 10, 1853, at Potsdam, St. Lawrence County, N. Y.

At an early age she came with her parents to Transit, Minn., where she lived until her marriage to Alfred Tappan of this place. To this marriage, two sons were born: Ray, who preceded her in death in 1930, and Clifford, whose home is in Minneapolis.

She was baptized when young and joined the Seventh Day Baptist Church at New Auburn, Minn. After her marriage she transferred her membership to the Seventh Day Baptist Church at Dodge Center, where she has lived a faithful Christian life.

The funeral was conducted at the Seventh Day Baptist church of Dodge Center, January 26, 1935, where Rev. J. Thornell officiated. Burial was in Riverside Cemetery. —*Star.*

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## WESTERN UNION

Message from Finance Committee  
**FEBRUARY RECEIPTS - \$92.94.**  
**PLEASE EMPHASIZE THE SERIOUS CONDITION NEXT RECORDER.**

N. O. MOORE.

# The Sabbath Recorder

VOL. 118

APRIL 1, 1935

No. 7

## INVOCATION

By REV. EDWARD M. HOLSTON

O God, eternal and unchangeable,  
O God, Creator of the mighty universe,  
Creator of light,  
Creator of good,  
Creator of the spirit of man,  
We wait—we tarry—  
That our troubled and discordant  
spirits may catch the rhythm and  
the harmony of thy Divine Spirit.  
With our tiny intellects and feeble  
thoughts  
We are filled with awe at the stupendous  
mechanics of thy heavens;  
We are overcome with wonder at the  
chemistry of a petal;  
We are bowed with reverence as we contem-  
plate the exalted place thou  
hast given man among thy works;  
We are humbled with devotion at the  
infinite quality of thy love and  
thy mercy.  
O God, in this hour  
May men's eyes catch a glimpse  
of the Eternal Good  
which must triumph.  
May men's ears catch a strain  
of the Divine Harmony  
which must prevail.  
May men's hearts feel a pulse  
of grateful praise  
for the revelation of thyself.  
O God, in this hour  
We give thee the praise,  
the honor, the glory.

AMEN.

Battle Creek, Mich.

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AMEN.

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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. 118, No. 7      WHOLE No. 4,655

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Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year ..... \$2.50  
Six Months ..... 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

**A Proposed Feature** There are those who think the SABBATH RECORDER ought to be more active than it is in promoting Sabbath truth. They are quite right in feeling that the RECORDER should be more than a reporter of activities of boards, societies, and churches. Perhaps these reports have not always been properly evaluated. Information should always quicken interest and be an encouragement to progress, and for such a purpose the maintenance of the SABBATH RECORDER is justified. But we should go further than that.

There is a desire on the part of many of us to make the RECORDER serve this larger purpose—a desire that it be more active in promoting the Sabbath truth. To that end we hope to fill eight extra pages once a month with material of this nature. Whether we can have these extra eight pages once a month or not depends upon the enlarged support of the SABBATH RECORDER. We are putting on a campaign for more subscribers this spring. May is designated RECORDER month and we hope every church, pastor, and other official will act in hearty co-operation with us.

We need eight hundred new subscribers. If we had them we might soon see the RECORDER restored to a weekly basis. We are setting a possible goal of three hundred. This much new support would take care of the cost of the proposed extra pages to be used for Sabbath promotion purposes. Through two or three personal gifts enough is in hand to justify two issues of this sort. They will appear in April and May, likely the fifteenth and thirteenth respectively. Further issues will depend upon the responses to efforts made in the RECORDER drive campaign.

**It Is True** For more than ninety years the SABBATH RECORDER has tried to serve men and women and children in the name of Christ. For years each issue has contained departments for all members of the family, from the oldest to the youngest—strong editorials on timely topics, devotional articles, able addresses, sermons, Bible studies, home and church news, necrology, news items, missionary news from home and foreign fields, woman's department, Sabbath promotion, and other important matters.

It is true that a church paper in a Christian home, read in a Christian spirit, draws each member of the family closer to our Savior Jesus Christ. Thousands have found this so. It is true that ignorant Christians are inefficient workers. It is true that informed Christians, who understand the plans of the kingdom, carry on the work. They stand by the side of the pastor and help him carry the load. It is the earnest effort of the SABBATH RECORDER to help the pastor in his work by preparing and publishing helpful and inspiring information for the encouragement of the workers—to do away with ignorance in the pew.

It is true that the growth in foreign missions, home missions, Christian education, ministerial support, and other activities of our church would have been impossible without church papers—without the SABBATH RECORDER. This is the testimony of our leaders, ministers, and secretaries during the decades.

These things being true, is it not evident that all our church and denominational activities will prosper more and more as the circulation of the RECORDER is increased?

We are gratified at the interest many are taking to increase our circulation. One live pastor is sending \$10 from returns of outside

preaching to place the RECORDER in more of his church homes. A news stand in one community has RECORDERS displayed for sale, and a newsboy carries RECORDERS with his other magazines. For two years an interested man has taken current RECORDERS to people who find it hard to pay a whole year at a time. A loyal Seventh Day Baptist has written the editor urging that the board work out some policy whereby the SABBATH RECORDER's circulation can be increased.

Next month, all over the denomination there will be efforts made along this line. Let him who reads this do all he can to make the canvass for new subscribers a success. The editor, his staff, and the American Sabbath Tract Society thank all for their help. It is our task to publish the RECORDER; it is your responsibility to support it and increase its usefulness. Each time you persuade a family to subscribe for and read the SABBATH RECORDER, you are rendering them and your church a real service, as well as the denomination.

**Christ's Claim Upon Men** "Follow me and I will make you," Jesus said, "to become fishers of men." There is wonderful significance in his promise to "make you." In that are found all kinds of wonderful possibilities. He makes new creatures of those who follow him. Out of the dissolute youth, undependable, he makes a fine young man, respected and depended upon. Out of the pit of drunkenness and debauched manhood he takes one and "makes" him a "new creature in Christ Jesus." In the new life and new character Christ is centered, "the hope of glory."

But what is the power that Jesus has over men? What is Christ's claim upon men? A teacher has some claim upon the student in his class; the president upon the man in his college; the country upon its citizen. What claim has Christ upon a man?

At a recent ministers' conference it was suggested that Seventh Day Baptists need a tract on this subject. The editor is asking for a symposium, or a discussion of this question. It may be that out of papers submitted there may be selected one that could be printed as a small leaflet to be used in personal work or for general distribution. It is hoped that both pastors and laymen will contribute something on this vital theme. Let it be boiled down to five hundred words, or less.

**Items of Interest** The 1935 edition of the *Yearbook of American Churches*, the only volume undertaking to present a picture of American Protestantism as a whole, will come from the press early this month. It is a biennial publication, edited by Dr. Herman C. Weber, whose work on the volume for 1933 gave him wide recognition. Doctor Weber's standing as an interpreter of religious life and work is attested by his being invited each year to prepare the section dealing with Protestantism in the *American Yearbook*, which is published annually as an encyclopedic record of American life.

The *Yearbook of American Churches* is an invaluable reference volume, including, as it does, surveys of trends in major fields of religious interest, a record of denominational and interdenominational work, a complete roster of all religious bodies, with a listing of the officials of the various denominational agencies, and other material.

A pre-publication price of \$1.75 postpaid is offered by the Federal Council of Churches, 105 East 22nd Street, N. Y., until May 1. After that date, the volume will be sold by the publishers, Association Press, at the regular price of \$2.

Mrs. Ida B. Wise Smith, president, National W.C.T.U., in a leading editorial entitled, "Youth Must Fulfill Nation's Destiny," in the *Union Signal*, official paper in that organization, says:

The world sneers at idealists sometimes. Our founding fathers and mothers "sought a better country"—not in eternity, but in the now. They sought it for their youth. And youth, now the beneficiary of their vision, their faith, their toil and suffering, must build for completeness of that ideal. . . . We are beginning to realize that there can be no material recovery for our nation till there is a spiritual recovery. . . . To you, young men and women, comes the challenge to preserve and fulfill the nation's destiny. . . . Destroy greed, graft, gambling, the social vice; abolish drink, which is a cause of all these. Destroy them by a clean personal life which practices none of these sins and an active citizenship which cleanses society of them all.

Kansas dries netted a thousand per cent gain over their previous vote, fifty-four years before: 1934 majority, 80,000; majority in 1880, only 8,000. One reason for this gain is the aggressive vitality of the Kansas State W.C.T.U. which, besides other things, netted more than 500 new members during 1934.

Professor W. W. Peters, instructor in the College of Education of the University of Illinois, writes: "Humanity waits for a generation of men and women intelligent enough, wise enough, ethical enough, and courageous enough to free itself from the curse of beverage alcohol."

**CHRISTIANITY'S PROGRAM**

(A letter from the Finance Committee of one of our churches)

**TO OUR MEMBERS AND FRIENDS:**

"Those who can must" was the slogan adopted in the early days of the great World War when our nation was mobilizing its strength for service at the battle front. Today we are facing another crisis, a moral crisis, when the Church of Jesus Christ is rallying its manhood and womanhood to combat another foe, no less real and no less threatening. As we struggle to extricate ourselves from the economic morass, multitudes of men and women face confusion, frustration, and even despair. Never was the note of encouragement so much needed as now, and the Church must give that word. If the world is to achieve a new and higher civilization, it will have to renew its faith in God and humanity.

**CHRISTIANITY'S PROGRAM**

The Seventh Day Baptist Church calls upon its members and invites its friends to join in proclaiming the Gospel of a new day and the abundant life. This calls for co-operation and self-sacrifice. It's a tremendous task, but in "union there is strength." Greed must be cast out, wars banished, racial exploitation and enmity abolished, justice re-established, and a more honest economic order set up. In truth, the way must be cleared for the joyous and triumphant life as set forth in the teachings of Jesus. This is Christianity's program. It must begin at home. It can be accomplished only by co-operation. It should be every man's concern to make our community law abiding, prosperous, happy, where selfishness is banished and unselfishness and good will are supreme. It is our conviction that this can be done only as the motives of men are purified. This will be effected only as religion does its work and men conform to its high principles.

**THE ACID TEST**

of our consecration is to be found not alone in our Bible reading, or in prayer, or yet in

acts of worship, but in the way we live and use our money. "Not every one that sayeth unto me Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father," said Jesus. And again, "Why call ye me Lord and do not the things that I say?" If we say we have developed in ourselves such virtues as honesty, sincerity, loyalty, faithfulness, and then go wrong in the use of our money, we betray ourselves and our Lord and reveal the fact that we do not know what it means to be a Christian or are just plain inconsistent. Money is concentrated power and should be used in such a manner as to advance the kingdom of Christ on earth. A study of his teachings on stewardship clearly emphasizes this responsibility.

**GOD LOVETH A CHEERFUL GIVER**

In recognition of this truth we shall make no effort to coerce anyone into giving. We leave you to decide this matter for yourself, and do what you do of your own free will. We urge you however to study the matter in the light of your Christian ideals and add your gifts to ours that the work may not suffer. On the accompanying sheet we present some interesting comparisons of what we have done with what might be done, if all gave.

**TO OUR NONRESIDENT MEMBERS**

Last year we received only four gifts from the seventy nonresident members. We assume that this was partly our fault. We now appeal to you to do something. We believe you are interested in your church and will be glad to help. In turn we pledge you our renewed loyalty and pray our Father's blessing on you.

For all our members and friends we enclose a pledge card which we invite you to use. Pledge what you feel you can give and send to our treasurer, Mr. \_\_\_\_\_, for which you will have our thanks.

1. Membership Classification
  - (1) Total number on the church roll.... 252
  - (2) Nonresident members ..... 70
  - (3) Approximate number of active members . . . . . 118
  - (4) Inactive members (who neither give nor attend church) ..... 134
2. Attendance Record
  - (1) Number regular attendants at Sabbath service (approximate) ..... 88
  - (2) Number of resident members not attending . . . . . 110

**WHAT WE GET FOR OUR MONEY**

We get a real church home, warm hearted friends, a good service of worship and inspiration, messages that help, music that lifts, religious instruction far above the average, a Vacation Religious Day School, the ministrations of a pastor in times of sickness and death, fine fellowship and co-operation in great world enterprises. The church in our midst creates a better atmosphere in which to live. Will you help us continue the good work?

FINANCE COMMITTEE

February 28, 1935.

**THE WAY TO PEACE**

BY HERBERT N. WHEELER

Peace talk has been to the fore so much since the great war that there is danger of getting a distorted idea about it. Everyone wants to avert war between nations, but will it be brought about by praying, preaching, and talking peace and the avoiding of a fight? Should we not much more pray and work for the things that make for peace and even fight for those things? Christ was not a military man, but he lashed the money changers out of the temple. He talked so outspokenly against evil that he was in constant danger for his life, and finally lost it. Instead of peace, peace, why not make war on the evils we see about us, such as stealing, drunkenness, and debauchery? We need to fight against indecent plays, books, and vile language, lewd pictures, but most of all indecent minds—the cause of all this uncleanness. If we preach, pray, work, and fight for decent living and better social conditions, and against the things that cause war—greed, hatred, suspicion, misrepresentation, jealousy, and ruthless effort to gain favor and wealth regardless of the rights of others—will we not more readily attain lasting peace than simply to cry for cessation of wars and destruction of warships and military arms? As long as there is the incentive to fight, people and nations will go to war.

Life is one continuous battle. Even in the peaceful forest we must fight forest fires. We will accomplish more in that warfare by fighting the causes of fires than the fires themselves, just as in the effort to get away from wars. We cannot stop people from smoking, even if twenty-seven fires out of every hundred in the United States are started by cast aside

**3. Giving Record**

- (1) Members who give a tithe or more (exact number not known) ..... ?
- (2) Number of members who give regularly . . . . . 50
- (3) Number who give irregularly ..... 68
- (4) Number who give nothing, including the nonresidents . . . . . 140
- (5) Number who give by furnishing for church dinners ..... 60

**SOME SUGGESTIONS AS TO GIVING**

From the above statistics, taken from the Year Book and the treasurer's record, we are justified in raising the question whether we are meeting to the best of our ability our responsibility. Have we come up to the full measure of our privilege in the amount of money we raise? It will be observed that a large percentage of our members give nothing. Is it possible that this is due entirely to inability, or is it due to lack of disposition and to indifference? How many of these people attend movies, spend money for candy, chewing gum, cigarettes, tobacco, or other non-essentials?

If the one hundred forty who gave nothing last year should give ten cents a week this year, our receipts would be increased \$728. If they gave twenty cents a week, the amount of their gifts would be \$1,456. (We have families now giving \$1 to \$2 per week.) If it be objected that there are some who could give nothing, we grant that it may be so. But there are some who could give \$50 or \$75 a year, and thus make up for such. May it not be true that the failure to give on the part of most people is due to something else than "depression"?

**SUPPOSE**

Twenty-five boys and girls should give five cents a week for one year, this would make \$65.

Twenty young people who now give nothing, gave twenty cents a week, we would receive \$208.

Twenty families who now give nothing gave \$10 a year, this would amount to \$200.

It will be seen that in any case we could easily double our annual income and instead of raising approximately, as now, \$1,600, we could raise without any hardship at least \$3,000, and this in spite of the depression, which has become to some of us a handy excuse. What a mighty impetus this would give to our cause.



smoking material, but we can urge them to dispose of the fire without starting a blaze. So by education and diplomacy, often by a militant attitude and even by an appeal to the courts, we carry on the war to prevent forest fires, no matter how they are started. They are always bad and do damage and do no one any good. We can pray and work to stop forest fires, but that will do little good unless we pray and work against the things that cause the fires. So it is with war. Just yelling for peace at any price and to stop wars is a futile gesture and gets nowhere.

Washington, D. C.

**MISSIONS**

**A NEW DEPARTURE**

The president of Conference, with the approval of the Budget Committee of Conference, in the interest of the United Budget, is asking us to participate in something that is a little different; namely, he is requesting us to observe certain days in the interest of the boards. The plan is as follows:

1. One Sabbath each month is to be given to the interests of a certain board, and a Sabbath the next month to the interests of another board.

2. It is hoped that the facts regarding the work conducted by the board under consideration that day will be presented by the pastor.

3. Those especially interested in the work or any phase of the work being carried on by the board remembered that day are to be given the opportunity to contribute especially to that work.

The proposed plan virtually means that while the work of no board is to be neglected, especial attention is to be given to one board for one month.

This move is not for the sake of abolishing the United Budget. It is for the purpose of meeting certain weaknesses which have always been recognized in the United Budget scheme. The plan has been tried by some other denominations and found helpful.

There are several advantages in this plan proposed by the president. It opens up the way by which the work assigned to each board may be considered more minutely and thoroughly, and at the end of a series of months, the work of all the boards should be better understood. Most people agree that

the ideal method of denominational giving is to include all denominational items in our contributions. Some, however, feel a restraint in giving to the United Budget because they are not interested in all the items included therein. This plan of special days opens the way for them to contribute to the things in which they are most interested.

The president of Conference has assigned April to the work of the Missionary Board and the fourth Sabbath in April is the day designated especially for the consideration of its work and problems. The pastor may prefer to use some other Sabbath; and there can be no objection to his doing this. He may wish to preach a sermon on missions; or he may wish briefly to call attention to the work and needs of our missions every Sabbath in the month; or he may devise some other method of making April a missionary month. He and his officers will need to decide the best method.

The missionary secretary in April will send to every pastor missionary material, chief of which will be a statement concerning the work the Missionary Board is trying to carry on, its needs and new open doors. Whatever else may be done in the interests of missions, we should make April a month of prayer for missions.

**TREASURER'S MONTHLY STATEMENT**

January 1, 1935, to February 1, 1935

K. G. Stillman, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society

**GENERAL FUND**

Dr.	
Memorial Board income for quarter ending November 30, 1934	\$ 446.62
Permanent Fund income	65.06
G. D. Hargis relief:	
Julia M. Moore, Nashville, Tenn.	1.00
Shiloh Ladies' Bible class	5.00
Young People's Board, Holland	5.00
Mr. and Mrs. C. H. Clapper, Potcupine, S. D.	10.00
Mill Yard Church	7.20
Pawcatuck Church (home missions)	48.00
L.S.K. toward unpaid missionary salaries	1.35
Julie E. H. Flansburgh (foreign missions)	1.00
Salemville	6.51
Denominational Budget for January	766.80
Los Angeles (foreign missions)	5.00
Berlin Sabbath school	10.57
Boulder (foreign missions)	3.60
Daytona Beach, by Miss Mabel Rogers	25.00
New York City Church	10.00
Welton, interest Deacon J. O. Babcock Bequest	7.50
Alice G. Johnson, North Loup, gift for Memorial Board	10.00
Overdraft February 1, 1935 (salaries of missionaries and ministers and other current bills due this month but unpaid)	2,017.46
	<u>\$3,452.67</u>

Cr.	
Interest	\$ 101.88
30 Bibles sent W. A. Berry (from Bible Distribution Fund)	12.46
G. D. Hargis, January salary, rent, children's allowance, travel expenses and native workers	176.25
G. D. Hargis, gifts for relief	11.00
Wm. L. Burdick, salary	112.50
Wm. L. Burdick, house and office rent, travel expenses, clerk hire, and office supplies	80.06
E. R. Lewis, salary and travel expense	72.92
R. J. Severance	22.92
R. W. Wing	41.67
A. T. Bottoms	33.34
S. S. Powell	22.92
R. H. Coon	16.67
Treasurer's expense	21.72
L. F. Hurley	22.92
A. L. Davis	10.00
Neal D. Mills	10.00
Claude L. Hill	15.00

China payments for January as follows:	
H. E. Davis, account salary and children	\$125.00
Principal Boys' School	33.33
Boys' School	8.33
Incidentals	25.00
Sense M. Burdick	30.00
Anna M. West	41.67
Girls' School	16.67
	<u>280.00</u>
L. R. Conradi	41.67
December check tax and service charge	1.58
Ass. F. Randolph, treasurer, gift from Alice G. Johnson	10.00
Transfer to savings account amount of General Fund receipts for reduction of debt, January	53.83
Overdraft January 1, 1935 (salaries of missionaries and ministers and other current bills due last month and unpaid)	2,281.36
	<u>\$3,452.67</u>

**TREASURER'S COMPARATIVE STATEMENT**

	RECEIPTS		EXPENDITURES		Change
	February 1934	February 1935	12 mos. ending 2-28-34	12 mos. ending 2-28-35	
Memorial Board income	757.24	635.20	\$ 1,445.82	\$ 1,094.82	-\$351.00
Permanent Fund income	592.68	460.08	3,321.57	4,397.54	1,075.97
Denominational Budget	195.80	34.45	8,897.34	7,773.13	-1,124.21
Organizations		1.00	1,519.30	1,363.04	-156.26
Individuals	30.00		402.95	175.62	-227.33
Special gifts			144.95	1,055.52	910.57
Loans					
Other	2.50		324.07	84.58	-239.49
Debt Fund investment				466.00	466.00
	<u>\$ 1,578.22</u>	<u>\$ 1,130.73</u>	<u>\$16,056.00</u>	<u>\$16,410.25</u>	<u>\$354.25</u>
Cor. secretary and expenses	\$ 206.69	\$ 180.02	\$ 2,579.62	\$ 2,471.31	-\$108.31
Gen. missionaries and expenses	16.67	66.67	1,581.15	564.78	-1,016.37
Churches and pastors	183.28	208.11	1,857.27	2,572.75	715.48
China	262.52	280.00	4,342.94	3,776.63	-566.31
Holland			1,000.00	1,000.00	
Jamaica	182.75	206.74	2,224.07	2,307.63	83.56
Treasurer's expenses	20.00	20.00	512.48	518.12	5.64
Interest	74.79	125.77	1,658.58	1,496.72	-161.86
Loans			500.00	750.00	250.00
Taxes			27.17	6.38	-20.79
Printing			228.46	134.28	-94.18
Foreign Missions Conference		40.00	40.00	40.00	
Special gifts	32.98		178.33	1,060.98	882.65
South American field				48.19	48.19
Germany	41.69	41.67	83.38	499.96	416.58
Miscellaneous	2.00		54.10	10.40	-43.70
Debt Fund investment	216.00	32.30	216.00	396.89	180.89
	<u>\$ 1,239.38</u>	<u>\$ 1,201.28</u>	<u>\$17,083.55</u>	<u>\$17,655.02</u>	<u>\$571.47</u>

**JAMAICA, B. W. I.**

DEAR LOYAL FRIENDS IN U.S.A.:

It is about time a letter from the tropics should make an appearance in the RECORDER. We have managed to get settled again, and are comfortably located at the address below. We were very fortunate to have Burgess Place as long as we did, as the Christian Board knew that our rent was just as far behind as our salary checks, and they were very kind to us. We are strongly considering going to the country somewhere, to live, as rent is so terribly high all over this section.

We have been very much encouraged during the first two months of the new year, in our country work. There is a great deal of new interest abroad, and people are just beginning to be willing to "look ahead" again. Some of those churches which were begun in construction in 1932, the first year we were here, have been quite discouraged about building during the past two years, since the destructive storms of those years, but now are making a noble effort to finish. New members are being added, and everyone has a cheerful outlook for this present year.

The Adventists are making a big drive against us, hoping to tear down the work and the faith of our people. But we believe that in this new effort they have made a great blunder on their own part, for the new tracts which they are widely distributing in the island, "Doctrinal Differences Between Seventh Day Baptists and Seventh Day Adventists," are a great advertisement for our people. You see, heretofore they have been telling the people that theirs is the only Sabbath-keeping church, and many did not know otherwise.

We have had more questioning about our faith and teachings from their own people since the tract came out than we have ever had before. And now, if ever, is the time when we are very anxious to have Brother Conradi's tract for wide distribution. Brother Mignot agrees with us that the Adventists will lose, rather than gain anything from their last move.

Since January 1, we have visited the following fields: Wakefield, Luna, Bath, Bower Wood, Siloah, Aberdeen, Castleton, Pilot (a new group there, not before reported), Bownesville, and next week-end we will spend at Guy's Hill. Brother Edwards asked us to postpone his ordination a little on account of sickness, so we hope to have it early this spring.

On the third of February we made a trip to the west end of the island. On this trip we held five services and a baptismal service, and it was a most challenging experience. While going over some new territory, we found a great hunger on the part of the people for the gospel story. At Negril we were very well received, and the people round about "begged for a meeting." We could not refuse such an appeal. A large crowd assembled. We shall never forget that meeting—the mass of dark, eager faces, with a great longing for something better; the swish of the ocean waves dashing against the rocky cliffs of the shore a hundred yards in front of us; and a great round, white moon through the glistening palms which fringe the shore, bringing to us the wonderful assurance that God lives and was there in our midst. At the close of the gospel sermon the people clamored for more, but the hour was growing late, and we did not want them really to have a chance to get tired of us. We hope to get back to them next time we are called to Siloah. We found that many of those who were at this

open air meeting do not go anywhere to church.

At Warsop, recently, while visiting a family near there, we heard a strange noise, a grunting sound as of a great herd of swine, and upon inquiry found it to be the noisy expression of a group of native people at the foot of the hill, who were "holding meetings" and drawing a great crowd of ignorant folks under their influence, in the name of religion. It was terrible. We were told that noise had been constantly going for three days and nights and we do not know how long it continued. But we do know that those who "followed" were being led far away from the teachings of the Savior of men. It was as if we had suddenly been set down in the jungles of Africa.

At our baptismal service near Siloah, eight candidates were baptized, and there must have been a crowd of two hundred onlookers, who stood quietly through the service and the sermon which preceded the baptism. Two women, after the service, whom we had contacted also last summer, came for questioning, and stated that they had found the light on baptism and that they wanted to ask for baptism when we came next time. As we sit here in our home this morning, writing letters to the home friends, we look out the window and see fruit trees bearing coconuts, breadfruit, bananas, akee, guavas, and other stranger fruits. It seems hard to realize that somewhere in the North there is ice and snow and cold, blizzardly weather.

Before I close, I want to thank all those who have contributed stamps to Robert's collection. He lost all in the fire, but through the kindness of friends he has been able to get quite a start again, and has been very happy to receive them. He may get around to write his own thanks later.

We were glad also to receive the "China Bulletin." We think it is a fine thing and gives us all a better appreciation of the China field of work. We are praying that China, Germany, Java, and all other mission stations may have the biggest and best year yet in this year of 1935, and we hope to hear soon that it has been possible for Doctor Thorngate and family to be put back on the field. We are glad that Miss Burdick could at last realize her dreams, and that Doctor Palmberg has been given a much deserved rest in America.

With loving greetings to you all, and pray-

ing for a new awakening in the hearts of both young and older people in the entire denomination,

PASTOR AND MRS. G. D. HARGIS.

85 Constant Springs Road,  
Half Way Tree,  
Jamaica, B. W. I.,  
February 19, 1935.

### PAUL EUGENE COTTRELL

Paul Eugene Cottrell, only son of Rev. and Mrs. Herbert L. Cottrell, was born at Berlin, N. Y., September 6, 1916. Two years later his parents moved to New Auburn, Wis., where his father was pastor of the church. The friends at New Auburn and at the Garwin church no doubt remember Paul as a small lad with a happy smile, while those at the longer pastorate at Nortonville, Kan., remember him as a schoolboy diligent in his studies and lovable toward his companions.

He was baptized September 10, 1927, and joined the Nortonville Seventh Day Baptist Church. Two months later the family moved to Marlboro, N. J., where they are still serving the Lord. Paul was graduated from the nearby Buttonwood grammar school, in 1930, and from Bridgeton High School in 1934. He was a fine student in high school and an outstanding athlete. In his senior year he ranked first in tennis in a school of over thirteen hundred students.

Last September Paul entered Salem College as a member of the golden jubilee class. He was making a name for himself as a student and athlete and in the other activities of the college. He was on the second basket ball team, even though a freshman.

His death is traced to an accident on January 25, 1935, when he was struck by a car while he was roller skating on the highway. He suffered a concussion of the brain and other injuries. Although he was apparently recovering and was back in school for three weeks, he suddenly became ill and was taken to a Clarksburg hospital, where it was pronounced a hopeless case of pneumococcus meningitis. His parents were called to his bedside hastily. They removed him safely to their home and gave every possible aid and loving care to him in the remaining few days. He passed quietly on, just after the Sabbath closed March 2, 1935.

Although deeply grieved by their loss, his father, mother, and sister Harriet have shown

to the world by their wonderful Christian attitude that there is no sting in death, or victory in the grave, when Jesus Christ is in the hearts of all concerned. The son and brother was a true follower of Christ and will meet them in a better land at the throne of God.

Farewell services in charge of the Shiloh pastor were held from the Marlboro church March 6. President S. O. Bond of Salem College spoke beautifully of the deep impression upon the lives of the students made by the high ideals and wonderful Christian character of this young man. Other ministers on the platform were Ahva J. C. Bond, Herbert C. Van Horn, Neal D. Mills, Everett T. Harris, W. A. Mac Kenzie, and Mr. Simpkins. Interment was made in the Marlboro Seventh Day Baptist cemetery. L. M. M.

### A UNIVERSITY'S LOCAL ECONOMIC VALUE

BY W. M. BURDITT

The value of the university to its local community has been often discussed from the angle of educational opportunity, of cultural values, of entertainment. On the other hand, an investigation of the financial contributions of a university to its local community for a brief period causes one to wonder what might be its contribution in "dollars and cents" if the same length of time were considered as is necessary to produce the abstract values first mentioned.

A few years ago a sort of general campaign was started in Alfred for village improvement. Main Street was paved; electric lights were installed; a sewer system was constructed. Since Alfred University is interested in civic improvement, it participated in these developments, paying toward the paving of Main Street in the business section the sum of \$3,117.50. It has agreed to pay its share on the curbs and paving on South Main Street with its proportionate share of interest on the payments over a period of years. The university has made two payments on its total share of \$1,467. Of the sewer cost the university has agreed to pay one half, or \$34,212. On this sum it has already paid \$15,215. Here also the university pays its proportionate share of the interest accruing. Thus the university is paying a total of \$38,793.20, plus its share of interest toward the village improvement. With the installation of electricity, the university agreed to meet one-third



of the village light bill, paying in the year ending June, 1933, the sum of \$631.

While participating in the cost of these improvements, the university also pays taxes on certain properties, paying \$1,603.18 in 1932-33. During the last five years the university has paid \$7,045.41 in taxes, an average of \$1,409 each year. Approximately two-thirds of these amounts accrue as village and school tax used in the local community. To the tax paid by the university itself may be added various amounts which accrue because the university is here: taxes on property owned by faculty members, on property owned by sororities and fraternities, and, in a way likewise, on property rented by faculty members, or fraternal groups.

Alfred University faculty members own property assessed at \$95,000, and pay a tax to the village of \$1,340.61; the same property is assessed at \$98,000 for school tax and pays \$1,387.15. Three sororities and six fraternities own property assessed at \$46,700 and pay a village tax of \$660.80; the school assessment is \$60,200, and the school tax is \$883.25. The property assessed at \$64,816 and taxed by the village \$956.40 is rented by faculty members and fraternal groups; the school assessment and the school tax on this same property is \$74,700, and \$1,041.62 respectively. Another group might well be included here—students numbering about 150, who rent rooms from residents of the village.

Thus in addition to contributing directly \$1,068 toward village and school tax, the university draws to Alfred village a tax total of \$2,957.81, and to Alfred public schools a total of \$3,312.02. The total tax levied in Alfred for the village and for the public schools last year was \$20,900.46. Of this, Alfred University paid directly or indirectly \$7,337.83 or something more than a third.

Yet in another way Alfred University contributes toward the financial support of the village. A total of 130 persons residing in Alfred village—faculty members, stenographers, janitors, etc.—receive from Alfred University a total of \$192,000 a year. Certainly not all this amount is spent in Alfred, but a considerable portion at least of food consumed by these wage earners is purchased from Alfred grocers. Alfred University itself, for the village year 1932-33, spent \$20,054.58 for food and the necessary laundry at the college dormitories. Of this total, \$17,302.52 was spent in Alfred. Of the sum

spent outside Alfred, \$1,400 was for laundry, showing that practically all the food was purchased through Alfred merchants.

Approximately 250 students lived last year in the college dormitories. The enrollment last year was 540, leaving 290 students to pay living expenses in other Alfred places than the college dormitories. Quite probably not all would pass through Alfred channels, but one would surely not be far from the facts if he estimated an additional \$15,000 in trade coming to Alfred residents through the 290 students.

One might go further and estimate the amount of trade coming with the students, but the figures as given are rather impressive: \$192,000 each year to village residents as salary; \$38,793.20 for village improvements paid over a period of years; \$7,565.24 tax for the upkeep of the village and public school; \$631 toward the village light bill; \$32,200 for food purchased in Alfred.

These figures do not include taxes paid by the various interests mentioned above for town, county, and state taxes, a considerable part of which benefits the village as well as the town as a whole.

### WOMAN'S WORK

"Kindle within us, Lord of the challenges of life, the sharing spirit. Help us thus to become the comrades of the brave and loving of all time, good soldiers of Jesus Christ, who bearing our own burdens bravely, find them eased as we share the burdens of our comrades. In his name, whose sharing was our redemption.—Amen."

### VIEWS OF OUR MISSIONS

Is it too much to hope that the stereopticon pictures prepared by the Woman's Board will be shown in all our churches before the time for the next Conference?

It seems best that they be used in all the churches in each association as far as possible before they go on to the next.

They have been in the Eastern Association and are now in the Central. The slides will be sent to Mrs. A. E. Whitford at Alfred, N. Y., the associational correspondent in the Western Association, as soon as the societies in the Central have finished with them.

### THE LAST SUPPER

BY SIEGLE FLEISCHER

(A paper read at the Iowa Yearly Meeting, 1934)

"Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God;

"He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

"After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." John 13: 3-5.

Virgil wrote a superb epic of a temporal empire. Shakespeare wrote a mighty tragedy of a legendary king of Briton. Shelley wrote an exquisite elegy of tender grief on the death of Keats. Four obscure writers wrote the Gospel of Jesus Christ, the epic of the Kingdom of Heaven, the tragedy of a people who crucified their God, the elegy of One whose death brought not grief but joy into the world. Virgil, Shakespeare, and Shelley have left a gorgeous heritage to the world, but of what value is all their labor compared to the words of Christ's Sermon on the Mount? How can we compare any earthly love story with the love story of Jesus, any tragedy with the tragedy of Judas, any lyric with the opening verses of John's Gospel? We cannot, for there is not one thing in the entire world which can compare with Christ; he is everything; the entire heritage of the human race is worthless compared with the story of a God who bent down and washed the tired feet of rough, half-believing, stiff-necked disciples.

It is the Passover. Jerusalem is filled with a callous crowd of pilgrims, pious Jews from the outlying villages, grasping merchants catering to the new market, prostitutes and courtesans ogling both Jew and Gentile with mercenary eyes; Roman soldiers who walk here and there to remind all of their prowess. Apart from the hubbub of the streets, in an upper room, are gathered thirteen men to celebrate the ancient feast of the Passover. The table is set with the spitted lamb, the unleavened bread, bitter herbs, red sauce, and wine.

All is in readiness, and as the disciples gather about their Master before this last feast, all seem to realize that this supper is to be different from any they have ever known. As they eat they remember the many strange

You will find the pictures entertaining and instructive. Your knowledge of China and Jamaica and what our missionaries are accomplishing there will be increased.

Please make your plans right away to have them shown in your church. N. E. S.

### REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, March 10th, at the home of Mrs. G. H. Trainer, Salem, W. Va., the president in the chair, the following members present: Mrs. George B. Shaw, Mrs. Okey W. Davis, Mrs. Oris O. Stutler, Miss Lotta Bond, Mrs. E. F. Loof-boro, Mrs. Edward Davis, Mrs. C. H. Siedhoff, Mrs. Earl W. Davis, and Mrs. G. H. Trainer.

Mrs. Shaw read Acts 16: 1-9. Prayers by the members. Minutes of the February meeting were read.

The treasurer's report was read and accepted as follows:

Frances E. Davis (Mrs. Okey W.), Treasurer,  
In account with the  
Woman's Executive Board of the  
Seventh Day Baptist General Conference

<i>Receipts</i>	
Balance, February 10, 1935 .....	\$64.43
<i>Disbursements</i>	
Recorder Press, for books .....	\$ 1.85
Balance .....	62.58
	\$64.43

Salem, W. Va.,  
March 9, 1935.

Correspondence was read from Rev. T. J. Van Horn, De Ruyter, N. Y.

Voted that a check (the prize) of \$5 be sent to the treasurer of the De Ruyter Aid society.

Voted that an order be drawn on the treasurer for \$2.63 for World's Day of Prayer, programs and postage on same.

Voted that the chairman appoint a committee to plan the program for the woman's hour of the Seventh Day Baptist General Conference.

The minutes of the meeting were read and accepted. Adjourned to meet with Mrs. Shaw the second Sunday in April.

MRS. GEORGE B. SHAW,  
President,  
MRS. ORIS O. STUTLER,  
Recording Secretary.

words of the Master; they seem to sense oppression in the very air of Jerusalem.

It is truly a tender meeting as these thirteen men celebrated the end of the old covenant and the beginning of the new. There is both a touch of the customary Passover festivity and a touch of tender grief and sorrow. After the supper is finished Christ takes off his garments and girds himself with a towel and, despite the protests of Simon Peter, washes the feet of the disciples.

No picture that I can imagine, nor any that I have ever seen, possesses the dramatic intensity of this scene. How different this picture is from any other. The ancient statues of the Greek gods represent those mock monarchs sitting on their thrones, Jove with his thunderbolt and Poseidon with his trident. The gorgeous temples and statuary of Ancient Egypt are a fitting worldly tribute to the worldly gods of the Nile. The Ammonites erected their great iron Moloch and sacrificed human babies in its outstretched arms. How different is the picture of the Prince of Peace. The true God stoops down and washes the feet of men, a service which only a slave would perform, and then only for his master.

From the beginning of his ministry Jesus had been preaching a message hard for men to accept. To accept it meant to relinquish practically everything that men held dear — riches, power, renown, revenge, war. And in exchange one received into his life worthless possessions — love, kindness, long suffering, tolerance, humility. What value are these in waging wars and conquering the world?

It is not easy to accept Christianity, but neither did Christ teach that it would be. This complete reversal of values in Christian teaching makes its message just as dear to the hearts of its adherents as it makes it hard to live. In harmony with this complete transformation of the hearts of men from hate to love, is Christ's ever recurring warning that if a man desires to be first in the kingdom of heaven he must be last, judged according to the worldly criterion.

As a visible sign of these teachings, Christ, the Son of God, the Prince of Peace, the richest, brightest, and purest possession of the universe, bent his knees and with tender hands washed the feet of men—the basest, lowest, meanest of God's earthly creation. What power lies in this picture, in which the Master practices his own message, what a fitting prelude to the ignominy of the cross, where

the First became last that man might have eternal life.

My work is done. My only hope is that this new picture of the Last Supper may ever remain upon your minds. In it is the entire story of Jesus Christ. May this story of Jesus become more dear to us because we have gathered together to talk and think about him. Let us hope and pray and work, that this Jesus may soon reveal himself to all men everywhere.

## YOUNG PEOPLE'S WORK

### IT IS TO THINK

NEW YORK  
ALFRED CENTRE, 1883

As it was the tenth anniversary of the Woman's Temperance Crusade in Ohio, the exercises Sabbath morning were devoted to a short review of this work. Miss Perie F. Randolph read a brief history of the movement, followed by an excellent practical sermon by the pastor.

The entertainment given by the Young People's Mission Band was a success financially, the sum of \$110 being taken in. In every other way the entertainment was equally successful. Among the exercises of the programme, were an address by Rev. L. E. Livermore, a history of the Band by Miss Perie F. Randolph, recitation by Miss Susie Burdick, with much excellent music.

The attendance at the lecture by Mrs. Julia Ward Howe, was very large, showing the high estimate placed upon the advantages of the Lecture course. It is useless to speak of the great merit of the lecture, or the masterly way in which Mrs. Howe handled the subject, "Woman as a Social Power," as she is too well and favorably known.

A.

### MINUTES OF THE YOUNG PEOPLE'S BOARD

After a tureen supper at the home of Mrs. L. Ray Polan at six o'clock, a special meeting of the Young People's Board was held. The board was led in prayer by Rev. J. L. Skaggs and by Rev. E. E. Sutton. The minutes of the last meeting were read.

The treasurer reported as follows:

Kenneth T. Greene, Treasurer,  
In account with  
Seventh Day Baptist Young People's Board  
January 20, 1935, to February 24, 1935

Dr.

Balance on hand January 20, 1935 ..... \$48.09  
Denominational Budget for January ..... 32.25

\$80.34

Cr.

Miss Marjorie Burdick, past salary ..... \$50.00  
Service charge at bank, two months ..... 1.00  
Balance on hand February 24, 1935 ..... 29.34  
\$80.34

Balance due Miss Marjorie Burdick  
February 24, 1935:

Past Salary ..... \$11.64  
Expenses ..... 8.37  
Total ..... \$20.01

Voted that the treasurer's report be accepted and placed on file.

The following reports were given:

Report by the corresponding secretary of the appointment of Miss Dorcas Austin as secretary of the New England region of the Eastern Association.

Letters have been sent to the young people's representatives suggesting spring plans such as rallies to include all young people's organizations. A "News Letter" is to be sent out shortly.

Report by Mrs. L. Ray Polan of table donated by the Ladies' Aid society and refinished by the manual training class of the high school. Voted to send notes of thanks to the Ladies' Aid society and to the manual training class.

Report of the Junior superintendent on material sent to the SABBATH RECORDER for the next issue.

Report of the Sabbath Loyalty Tract Committee by the chairman, Rev. Harley Sutton. Harold Babcock and Miss Bernice Bliss have been chosen by Mr. Sutton as the other members of the committee.

Voted to pay the balance due Miss Marjorie Burdick, \$20.01.

The meeting was turned over to Mr. Skaggs who reported on Conference plans as made so far. He emphasized the attempt being made to co-ordinate and integrate the program, making all groups an essential part of all programs.

Discussion of pre-Conference young people's program followed. It was decided to have a young people's luncheon Tuesday noon, to be followed by an afternoon meeting. It was decided to have the welcome and response each given by one of the young people at the opening session of Conference Tuesday night.

A suggestion was made that the young people give a reception for their parents.

The necessity of advertising the young people's Conference plans before Conference was stressed. Mimeographed letters with complete details are to be sent out to the pastors and young people's representatives two or three weeks before Conference.

It was decided to hold the young people's program on the evening after the Sabbath. There followed a discussion of the possibility of obtaining an outside speaker.

A discussion of methods of working up a religious drama for the young people's program followed, with the possibility of the main parts being taken by the Alfred and Alfred Station people, and other parts by others in the association.

Voted that the president appoint a Conference program committee to include herself.

Following this there was a discussion of the fellowship breakfast, "News-bits," and methods of contacting all types of societies.

The meeting closed with prayer by the president.

Respectfully submitted,

ROBERTA CLARKE,  
Recording Secretary.

Alfred, N. Y.,  
February 24, 1935.

### THE IMPELLING FORCE OF PROPHETIC TRUTH

That Rev. L. R. Conradi's new book, *The Impelling Force of Prophetic Truth*, has commanded the serious attention of the leaders of the religious press of Great Britain is clear from the full and favorable reviews given it in their columns. The last two paragraphs from the review written by A. W. Parsons, published in *The Record*, of London, the Church's oldest newspaper, are as follows:

Whether we agree with the author or not, there can be no doubt of his qualifications for his task. He was born in Germany, and, at the age of sixteen, traveled to the United States. Six years later, he found Christ as his personal Saviour, and three years after that, in 1881, began a greatly blessed ministry among German-Russian farmers in South Dakota. For over fifty years, his life has been full of Christian activity in almost every part of the world; and, as we gather from the biography which introduces the book, he has also been a patient and pains-taking student of prophecy. He wrote large commentaries on Daniel and Revelation in German, of which fourteen editions appeared; over 200,000 of these being circulated, being the largest circulation of any commentary in German on prophecy.



We have read a large number of books on prophecy, but Doctor Conradi quotes from nearly five hundred authors. Indeed, this volume is remarkable for its evidence of patient, untiring research. For example, under Smyrna, the author quotes extensively from Justin Martyr, Irenaeus, Tertullian, Hippolytus (the first expositor of Daniel), Cyprian and Victorinus, the author of the earliest Apocalyptic commentary. As he proceeds to develop his theme, he continues to draw his evidence from contemporary writers. It is a manual of Church History, as well as a source book of Christian Millenarianism. No speaker on prophecy can afford to ignore this well-documented book. Members of the Advent Testimony Movement and "All who love our Lord's appearing," should most certainly purchase it. The history of the Advent Hope in modern times is most carefully stated, and Doctor Conradi does not disguise the differences which good men have had over dates and the interpretation of the prophetic Scriptures. We commend it to all who wish to understand this difficult subject.

C. F. R.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I see in the SABBATH RECORDER letters from Edith and Ethel Robinson, my little cousins, so I thought I would write to you.

I am nine years old and in the fifth grade. I live in sight of the Seventh Day Baptist church at Berea, and go to church every Sabbath.

I was at the girls' camp last summer and hope it will be here this summer again.

This is my first letter to the SABBATH RECORDER.

With love,

DORTHA LEE BONNELL.

Berea, W. Va.,  
March 9, 1935.

DEAR DORTHA:

I hope the sun is shining as brightly in Berea and the homes of all the RECORDER children as it is in Andover this springlike afternoon. Robins are chirping happily under my window and it really seems as if every baby in town were out for a ride. Winter has been pleasant but we rejoice when spring-time comes.

I feel acquainted with you already, since you are a cousin of the Robinsons who have been good friends of mine for some time. How disappointed I was that I missed seeing them last summer.

I am glad you had the pleasure of spending

those days at girls' camp last summer. I am sure you had a very happy time and learned many helpful things as well. I wish all our RECORDER boys and girls could go to a Seventh Day Baptist camp at least two weeks each summer. Don't you?

I was pleased to receive your first letter and sincerely hope it will not be your last, by any means. Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

We have a rat; his name is Pinkey. We have a dog, too, whose name is Scotty. I like them both.

Down at school we had a program and I was in it. It was a pet program.

I have four brothers and one sister. Two of my brothers are in the fourth grade, one of my brothers is in the twelfth grade, and my sister is in the twelfth grade, too. I am in the third grade. My teacher's name is Miss Roose. My other brother is in the eighth grade.

We like all kinds of games.

I like my room at school and I like to go to school. The third grade had an examination in Bible at school. I got a good grade in it, too.

Well, that is all I can think of this time. Goodbye to Mrs. Greene from

MILDRED ORR.

Loma Linda, Calif.,  
March 18, 1935.

P. S.—I go to Riverside to church and Sabbath school. I like to go to Sabbath school.

DEAR MILDRED:

I am grateful to your Sabbath school teacher, Mrs. Stone, for suggesting that you write this interesting letter, and I hope to hear from you often. I'll be looking, too, for letters from all the other members of your class.

Is your Pinkey rat a white one? I think I have written for the RECORDER about the woodbox full of white rats my brother and I had once upon a time. They increased so fast that we finally had to get rid of most of them.

I wish you would tell me more about your pet program. Did you take your pets to school, recite pieces about them, or what? I am anxious to hear all about it.

Sincerely your friend,

MIZPAH S. GREENE.

## OUR PULPIT

### "IS THY GOD ABLE?"

BY REV. AHVA J. C. BOND  
(Pastor, Plainfield, N. J.)

Text—Daniel 6: 20.

For all practical purposes Daniel held the honor and carried the responsibilities of prime minister in the reign of three kings of the Babylonian empire. In every case and under all circumstances he showed himself faithful whatever the issue, until it came to a time when there was an issue between the decree of the king and his own sense of duty. In other words, Daniel acknowledged the authority of the ruler of the realm until the royal decree came into conflict with what he conceived to be the will of God. At that point there was no argument, and no compromise.

To each of the three kings in turn Daniel became indispensable. But just as faithfully as he served his king did he give them to understand also that he owed his ability, and his capacity for leadership to the God whom he served.

Daniel's way was not a thornless path. No one went ahead of him to see that the stones were removed from the road he was about to travel. But Daniel was never much concerned for the pitfalls that might perchance entrap him. His safety was not so much in the road ahead. He was anxious only to keep the upward way unchoked and uncluttered. This he did by keeping himself free from weakening habits of every kind, which kept his body fit and gave his soul support, and by faithfulness and regularity in the worship of God. These things did not insure him against difficulties and hardships, but they did insure him victory and success in his own religious life, and commended to others the God whom he served.

Our text this morning expresses the anxiety felt on the part of Darius lest Daniel had trusted his God in vain. The king by his inquiry expresses hope that there may be something to this trust which Daniel shows in the God whom he serves, but he exhibits by the same token some doubt.

We all know how it came out in the end. We have rejoiced time and time again because of Daniel's bravery in going to the lion's den, and his faithfulness in the face of great danger. But today we want to put the question straight to ourselves. So let me ask you

DEAR LORNA PAYNE:

Are you beginning to think after this long time that I have entirely forgotten my promise to answer your letter, written several months ago? No, dear girl, I haven't, and here is my letter to show it.

You mentioned in your letter that you were learning Bible verses in Sabbath school, and I think that is a splendid habit to form. My grandmother used to help me learn Bible verses when I was a small girl and I, too, enjoyed learning them very much. I remember those verses to this day better than the ones I learn nowadays. The Bible has been called "The Book of Life," and it is. Boys and girls, as well as older people, by daily Bible reading and learning Bible verses, may be led to live better, truer lives; to grow more like Christ. Living, too, with Christian people in the home, the church, the Sabbath school, Christian Endeavor, and other places of Christian service, is constantly helping us to gain many Christian traits. You may be proud to think that you are the youngest member in your Christian Endeavor society for you have many blessings ahead of you.

I'll be looking for another letter from you soon and I'll not be so tardy about answering it, I promise you. Your sincere friend,

MIZPAH S. GREENE.

DEAR EDITH DAVIS:

Your letter, too, came on the very day I received Lorna's, so here is another promise I am tardy in fulfilling. "Better late than never," isn't it?

You are indeed fortunate to be able to go to church, Sabbath school, and Junior Endeavor every Sabbath, and I am glad you enjoy going for we gain most from any service which we take pleasure in doing. Don't you think so?

You surely have a nice large Junior society, and best of all we are pleased to know that it is a "live one." I hope you will tell me more about it soon—some of the interesting things you do in your Junior meetings, etc. Don't delay as long as I have. Pretty please! You are very fortunate to have Mrs. Cottrell as your teacher. Are you still secretary, and how did you like the work?

I am glad you enjoy the letters from our RECORDER children. I enjoy them very much myself. Your sincere friend,

MIZPAH S. GREENE.



the question, as I have asked myself the question, "Is thy God able?"

Before we try to answer the question as to whether our God is able, it will be well for us to consider what it is we want him to do for us. This question is often accompanied by a good deal of unthinking talk about what God is able to do. We used to assign to God rather glibly certain attributes—that is what we called them—such as omnipotence, omniscience, and omnipresence. God is everywhere, knows everything, and can do anything. I am not here to deny these statements; but rather, for the present, to disregard theological terms, and to try to deal with the question in a practical way.

The question is, Is thy God able? Is he able to meet your need in a world where need is very great, and seems to be ever present? This is the question that should concern us all. Whether I shall be able to give a satisfactory answer or not, that is the question I want to discuss.

If I have succeeded in arousing some interest in the subject, and have sharpened your expectation, you may be disappointed in my next statements. I may not seem to you to claim enough for God and his power to meet your need.

My first caution is that you should be careful not to claim too much when considering whether God is able. To my mind that is the weakness of Christian Science, and all the cults which discard scientific means in caring for bodily health. Of course your answer may well be that science is but a method by which God works. I grant that; I believe that. But my point here is that to ignore the discoveries of science in a belief that God will take care of our health without these means, is asking something which we have no right to ask.

In the second place, we make a mistake in stressing the necessity for an immediate answer to our desires. Perhaps this is the most serious weakness in the method of the Oxford Groups. And these groups have much to commend them. Our best judgment, common sense, and the candid opinion of others are means whereby we may rightly decide whether we shall take a particular journey, starting tomorrow or the next day, or whether we shall go by train or bus, and at what hotel we shall put up. I am not in the mood to criticize too harshly those good Christians who believe themselves thus definitely and immediately led by the Holy Spirit. But it

has grave dangers. Jesus refused to put God to that kind of a test.

Another mistake in measuring the ability of God, or in judging his interest in us and his willingness to care for our needs, is in looking for material reward. Our material necessities look so big and are so persistent in their demands that we deprive ourselves of the joy which should be ours as God gives us something much more worth while. Think what a deprivation it would have been to the boy who provided the loaves and fishes with which Jesus fed the multitude if the Master had put back into his basket the fishes he had taken out—or twice the number. No longer could the lad have carried with him the sense of having had a part in a generous and benevolent act. As it was he could remember all his life the thrill of that day's experience when Jesus and he fed the multitude.

There is just one other thing I want to mention on the negative side of this question. That is the danger of our looking too insistently for direct and heaven-sent results without the mediation of earth-born agencies. Karl Barth is the leading living exponent of that sort of theology. It is dangerous because we are likely to be disappointed in our expectation if we rely too exclusively upon this miraculous intervention on the part of Providence on our behalf. And again we shall lose much because we shall miss the privilege of a partnership with God in the carrying out of his purposes. "He has no hands but your hands, and no feet but your feet." And if men are to learn to share the life of God you must share your Godly life with them.

I trust that even as we reach this point in my sermon you have felt some positive impulse of Christ's Spirit, and that I have not seemed to destroy faith in God, rather than to strengthen faith. But let me close with some constructive observations. "Is thy God able?"

Is he able to take care of your past? I dare say you do not want to carry everything in that past with you through all of life, and out into eternity. But what can you do about it? There it is stacked up against you. Every evil act is registered against you, and every sordid thought, and tainted motive. We may have given up the notion long since that they are registered against us in the records of the angels, but they are registered against our characters, and have in some measure set the direction of our lives, unless they have been

taken care of. And there is but one way to do that. Is thy God able? No one else is. "Lord, to whom shall we go; thou hast the words of eternal life." In him is pardon. And when he has taken away our sins they will be remembered against us no more. He is able. Forgiven misdeeds of the past we can leave with him. There will be no flareback when he has blotted them out.

But what about the uncertain way ahead? Our lives are filled with many fears. We never lived in more uncertainty than we do now. And the world never presented more causes for apprehension. We are faced with a multitude of specific anxieties because of this possibility, or that. We cannot see how things are coming out in this respect, or in the light of that possibility. And the state of society is such that we fear even when we cannot tell why we fear, or what. We are just uneasy and restless and terribly afraid. A shadow scares us. Someone has said that the only thing to fear is fear itself. Well, how can we get rid of this fear which we fear so? Is thy God able? That is the question. Either he is able or he is not. If he is not, then I am ready to give up without further struggle. For unless he is, then we are lost, and society and the world are speeding to their doom. But he is able.

We do well to remember that no false philosophy of our day is new. All were present in the days when early Christianity was struggling for supremacy, with its new and aggressive spirit. There is nothing new in all this world of opposing forces of evil. And Christianity has never yet been submerged by it. And it never will be. If modern society provides more stubborn methods by which evil may work its dangerous designs, so, too, the Spirit of God finds ways of working, not known of old, whereby his kingdom may get its roots into the soil of our modern life. Never fear. He is able. But he needs men of courage to hearten souls discouraged. He needs followers who are not afraid of fear, and who count no price too great to pay to be loyal to him.

I have been speaking concerning the future of this life. But what of the long future? Is God able when it comes to that? That is a matter that concerns us all. Now, here is where we usually resort to poetry. I have no aversion to poetry in this connection. Sometimes we say of a particular statement, "There is more truth than poetry in that." That

sounds as if poetry were not true. There is more truth in poetry than there is in most of our logic. But this is what I have to say this morning about the future life: It is better than anything you can think. If that is poetry, it is also logic. Heaven may not be just what you imagine. But do not be afraid that it may not come up to your own happiest picture of it. Is thy God able? Yes, and beyond what we can ask or think. It hath not entered into the heart of man what shall be. So give your mind free reign, let your heart lead you, and your soul rejoice in the best you can imagine of the future. God who gave you these powers of thought and aspiration and desire and hope, he is able. I say this is logic. For it is just as reasonable that these glories have been provided by a God of love as it is that he created us with these desires, or with the capacity to think of eternity at all.

We have left our past with God, for he is able. We have left our future with him, for he is able. And we have left eternity with him, for he is abundantly able. There is left only the present. And after all, that is all that needs concern us. The present is really all we have to take into account. But here my sermon ends. That is your part of it, and mine, for living and not for preaching.

"Is thy God, whom thou servest continually, able to deliver thee?" There is the basis for Daniel's quick and positive answer: "Whom thou servest continually." There we have something to get hold of. There is our place to begin. Let us begin today—this first Sabbath in Lent. Never mind what other people do "during Lent," or following Lent. Let us not undertake to make some small sacrifice for a few weeks—even for forty days—and feel that we have won some virtue that will carry us forward as we turn back again to the former ways of living. Let us begin something that will go with us through all the weeks, and all the years. In our homes, and in our church, let us serve him continually and with a new purpose and fervor. Then in any danger or difficulty shall we be able to answer as Daniel answered Darius, perhaps not in the same words, but in words with the same meaning, and spoken with equal assurance: "My God hath sent his angel."

"The dictates of Conscience refuse to surrender to any other dictatorship in religious matters."



## DENOMINATIONAL "HOOK-UP"

TOLEDO, O.

A recent Toledo (Ohio) *Blade* announces the name of John Reed Spicer of the faculty of Toledo University in a list of twenty-five business men under thirty-six years of age who have been nominated for accomplishing the most outstanding service for Toledo in the last year. From this list one will be chosen for an award at a forthcoming meeting of the Junior Chamber of Commerce.—*Alfred Sun*.

SALEM, W. VA.

Under action of the Harrison County Board of Education in approving a selection of a vote of the patrons, the graded school in the west end of Salem will hereafter be called the M. H. Van Horn school in honor of the late Dean M. H. Van Horn who spent his life in educational work in public schools and institutions of higher learning. At the time of his death, less than two years ago, he was assistant superintendent of county schools as well as dean at Salem College.—*Salem Herald*.

BROOKFIELD, N. Y.

The Junior Christian endeavorers staged a surprise party on the pastor by gathering at the parish house after school on Thursday. They called "Happy Birthday" when he appeared at the door, having been requested to come on the pretext of helping someone.

A beautiful birthday cake with candles was drawn from its hiding place, and other refreshments of sandwiches, fruit punch, and nuts were served. Games were then played, and after an excellent educational feature and devotional services the society dismissed, wishing the pastor many happy returns of the day.—*Brookfield Courier*.

ALFRED, N. Y.

Professor H. O. Burdick spoke Friday noon at the Hornell Rotary Club dinner on the subject, "Human Mess Mates." Dr. J. Nelson Norwood, Registrar Waldo Titsworth, and Dr. Murray J. Rice also attended the meeting.

It will be seen by the following that Alfred had a local newspaper as far back as 1859, but that periodical was soon discontinued and no other local paper was printed until 1884, when the *Sun* was established. The plant of the American Sabbath Tract Society moved its publishing house here in 1872, and was housed for a number of years in a building located on the site of the present

Carnegie library. It later was moved to a new building erected for their purpose, which is now the building occupied by the Machine Shop.

The first printing office in Alfred was established in 1859, by J. E. B. and Wm. P. Maxson, who published the *New Era*, a weekly local newspaper.

In 1872, the SABBATH RECORDER, the organ of the Seventh Day Baptist denomination, was issued in Alfred in July of that year. It was the property of the American Sabbath Tract Society, and was in the twenty-eighth year of its existence. The plant, during its stay here, until the close of 1894, grew to immense proportions, the office issuing very many other publications, weekly, monthly, and quarterly, among them the *Outlook*, *Peculiar People*, *Helping Hand*, etc., sending through the mail yearly, tons upon tons of reading matter. They also printed for Alfred University, the *Student* and the *Alfred University*, both of which have ceased to exist. During these years the editors were Rev. N. V. Hull, Rev. Stephen Burdick, Rev. L. A. Platts, and Rev. L. E. Livermore, and the business managers, David R. Stillman, Rev. L. A. Platts, Rev. Earl P. Saunders, and John P. Mosher. At the close of 1894, the publishing house was transferred to Plainfield, N. J.—*Alfred Sun*.

PLAINFIELD, N. J.

Some of the activities of the Plainfield Church in recent weeks are as follows: January 25, the Sabbath Promotion committee of the church put on an interesting program consisting of slides, and pantomimes by the young people. This committee had charge of another Friday night meeting, March 15, when a discussion was held on Practical Problems Involved in Sabbath Keeping.

The fourth annual "Interracial Church Service" was held in our church February 10. All seats in the main auditorium and the Sabbath school room were filled and some thirty-five people stood, all listening attentively to the entertaining speaker, Mr. William Pickens, field secretary of a colored organization.

On the evening of February 21, a Washington Birthday entertainment was given. It was historical in character—New Jersey women of Revolutionary days being portrayed by ladies who dressed in colonial costume and told the stories of these women.

Sabbath, February 23, was Brotherhood Day. Rabbi Pollans of Temple Sholom preached in our pulpit and Pastor Bond ad-

ressed the Jewish people in their synagogue, on the Friday evening before.

Rev. Erlo Sutton conducted a Leadership Training Class in our church from March 17 to 23. It was well attended and much benefit was received. Mr. Sutton also preached a stirring sermon Sabbath day, March 24, and talked to the young people in the afternoon.

Our church has joined with other churches of the city in a series of evangelistic meetings. They began March 24.

CORRESPONDENT.

MARLBORO, N. J.

"God moves in a mysterious way his wonders to perform." We who "see through a glass darkly" can little understand why God should have called home Paul Cottrell, in the flush of a vigorous manhood—sincere, talented, a fine specimen of a Christian young man. At least we all are learning lessons from the fortitude of his stricken parents; as one said, "They have something I haven't got."

On March 19, Pastor Cottrell conducted farewell services for one of our long-time active members, widow of the late Deacon Henry L. Davis. Paul longed to live; "Aunt Ida" longed to go; but for both we know "all is well." E. F. DAVIS.

CHICAGO, ILL.

While visiting my sister, Mrs. Post, it was a great privilege to worship with the Chicago people for nearly two months. How different from our rural church at Marlboro. In Chicago we whir up in the elevator to the sixth floor of one of the tallest buildings, on one of the busiest streets, in one of the largest cities on the continent. But in room 601 we feel at home, as we meet there those of like faith.

Rev. Erlo E. Sutton preached on three Sabbaths; Doctor Palmberg gave an encouraging and helpful account of the work in China; and on the remaining Sabbaths Rev. E. O. Leuenberger spoke. This minister came to the Chicago Church two years ago from the Methodists.

Paul Ewing, a former Shiloh boy, is the faithful superintendent of the Sabbath school. The presence of Dr. Anne L. Waite of Ashaway, R. I., was also an inspiration. There is one earnest young man ready for baptism. Two young men from the Hebron, Pa., Church, who are attending the Coyne Electrical School, got in touch with church people

at once and have been attending services. We like their spirit. Pastors who know of any one of their congregation being in Chicago for a time would be rendering a fine service by encouraging such to attend our meetings while in the city. A "second mile" service would be rendered by writing the name of such a member with his address to the loyal church clerk, Miss Ethel Butterfield, 3637 Grace Street.

The Chicago Church has problems, the same as other churches, and in addition the problem involving time, energy, and expense in attending the services. New York City people can sympathize. To leave home at 1 p.m., arrive home at 6.30, perhaps having had to hold on to an "L" strap the greater part of an hour, requires courage and determination.

Does the Chicago Church have a mission? The same God who marks his promise by setting the rainbow in the sky, has put the Sabbath at the end of each week—"a dyke," as Pastor Cottrell has beautifully said, "to keep back the floods of worldliness"; and as we "remember the Sabbath day" and "keep it holy," we do it in "remembrance of Him," a weekly sacrament (A. J. C. Bond). We in common with all Christians are the "keepers of the lights along the shore," but surely to Seventh Day Baptists—churches and individuals—has been entrusted an extra lamp to keep trimmed and burning. May God richly bless and guide the Chicago Church.

ELIZABETH F. DAVIS.

ST. PETERSBURG, FLA.

Folks go to church down in these parts. Note the enclosed program of the First Avenue M. E. Church. You will notice the preacher has to preach twice in the morning and twice in the evening. These two services cannot take care of those that try to get in; many are turned away.

We have gone to the Congregational Church two or three times and you have to be there an hour before the services start if you get a seat. They have an overflow room where they can hear the sermon through a loud speaker.

We go to the M. E. Wednesday night for prayer meeting. It is some service, old-fashioned, maybe, but I like it. The main body of the church as well as the balcony is crowded. Just think of it, a church crowded like this for Wednesday night prayer meeting. Two weeks ago, they counted up and



there were 1,004 in attendance. When the announcement was made, some one said, "Now let's sing, 'Oh, For a Thousand Tongues to Tell.'" The testimonials I hear in these meetings remind me of the old days in the Lost Creek church, years ago, when I used to hear Uncle Levi Bond, Uncle Luther Bond, and others of those "Fathers and Mothers in Israel."

I have seen few folks "lined up" down here in front of the "movies" to get in, but I have seen plenty of them "lined up" at the churches to get in. This is so unusual that I thought you would be interested to get these facts.

W. M. DAVIS.

### A MODERN PARABLE

And it happened that a certain deacon called upon a church member and said: "Friend, the end of the fiscal year draweth nigh, and yet thou hast paid very little on thy church pledge. Canst thou not gather together enough shekels soon to pay thy part of our church's budget?"

"Why, hast thou not heard?" cried the church member in astonishment. "There has been a drought, the unemployment situation is terrible, the suffering is great, and I cannot pay my pledge to the church."

"Verily, this is a sad state of affairs you relate," sighed the sympathetic steward. "How large is thy farm that the drought burned up?"

"Why, I have no farm," replied the church member, "but other men have, and their farms dried up."

"And how long hast thou been unemployed, my poor unfortunate friend?" said the steward.

"I am not out of a job," indignantly replied the church member, "but you must read in the papers that many people are."

"But thy suffering during this period of bad times must have been great," murmured the steward. "I know it was hard for thee to store thy car to save the expense of operating it, and to send back thy radio because thou couldst not meet the payments, and to cease dropping in at the fountain for a drink and a cigar, and no longer to be able to see the beautiful Shirley Temple for thy entertainment. All these must have been great deprivations to thee, to say nothing of the scanty fare thou must have had to eat these months, and the anguish caused by seeing thy wife and children in patched garments."

"What are you trying to do?" shouted the enraged church member. "Kid me or something? What do you think I am, a cheap skate? I'll have you know I've got the sweetest running little Simpleton Six you ever drove, I'm still able to step out for a frolic with the family at the movies when I feel like it, and as for food, well, my mother always had a reputation for the good table she set, and that reputation isn't going to suffer at my house."

"At last I see," said the deacon, as he left the now "righteously indignant" church member, "it was the ancient Jews who gave the first fruits to God's work. I wonder if it was Christ who taught Christians to give the leftovers." —Selected.

## RELIGIOUS EDUCATION

### THE DIRECTOR AT PLAINFIELD

The director of Religious Education conducted a Leadership Training Class in Plainfield, N. J., March 17-23.

The unit studied was "The Teaching Work of the Church," which stresses the work of the local church in all its department.

There was a large group of people present at every session, the largest attendance being forty-two and the smallest thirty, eight of whom will do the work required for credit.

The class met each evening for a two hour session, a worship period being conducted between the two class periods. One worship service is given in full, and a prayer is taken from another, that our readers may see the nature of them.

WORSHIP SERVICE CONDUCTED BY PASTOR  
A. J. C. BOND

Musical prelude—"Day is dying in the west."  
"At the evening hour when the day's work was over thy disciples came unto thee, O Christ, seeking thy companionship. So we come seeking thee. Speak to us as in this silent moment we pray."  
(Silent prayer)

"At the evening hour when the day's work was over the multitude also came to thee, seeking healing for body and soul. So we come, O Christ. Touch us with thy power as we pray."  
(Silent prayer, followed by the Lord's Prayer)  
Hymn—"Now thank we all our God."  
Scripture lesson—Deuteronomy 6: 4-9.

Many of us have been studying this week, and discussing together the subject: "Christian Education in Your Church." We have learned many things, and much we have learned no doubt will stay with us, and will help us to do better work in our church. We have been impressed anew

with the greatness of the task, and have found it difficult to know just where to begin in order to improve our program and make things better. We shall try to improve.

Among other things we have learned that while the pattern of family life and relationships has changed, the home is still the primary agency in religious education. Many things have conspired to break up family life, and still there are many things a family can do together, if it so chooses. I quote from the book we have been studying, by Harry C. Munro: "The shared activities of eating around a common table; of listening together to the radio; of sharing in the tasks of the household . . . of sharing outings in the family car—these activities are still richer educational possibilities than those in control in other institutions. Treasures of music, literature, art, and other cultural facilities greatly enrich these opportunities of the typical modern home, if it wishes so to use them."

The psychologists are telling us that feeling responses have a larger bearing upon character and religious development than do ideas and thought patterns. "We live ourselves into family ways of thinking far more than we think ourselves into family ways of living." We are told that we should educate the emotions. And here is where the home functions best.

Prayers—For pastors; for teachers; for our homes.

Hymn—"O Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret, help me bear  
The strain of toil, the fret of care."

A PRAYER FROM A WORSHIP SERVICE  
(Prepared by Rev. H. C. Van Horn and conducted by  
Mrs. Van Horn)

We thank thee, O God, that thou hast set thy holy temple in the midst of the earth, and opened its doors wide to the East and West, and North and South.

We thank thee for the heart of it—for him who gave himself as the sacrifice on its altar, the offering for our souls.

We would hear his call today amidst disappointments and failures and discouragements, and in the presence of faith and hope and love. Grant unto us the vision of thy holiness and of the sacredness and reality of our calling to a living, teaching, preaching, evangelizing ministry.

Help us to learn from books and teachers and experiences and needs, and then to go forth to serve.

Teach us, O Lord, methods and material and life; teach us programs and courses of study, but even more than these—grant us the wisdom and the patience to press home upon unsaved men and women and boys and girls the claims of a personal Savior. Help us to lead them into a definite decision for him, and to a commitment of self to the Christ-way of life.

Touch our lips with truth, and our hearts with purity. Stir up within us a zealous flame to do our part in our place. Burn out of our hearts the dross of self-seeking, the impurity of jealous ambition, the sin of carelessness and indifference.

May the sense of God's presence, the impressive nature of the demands of the task, and the conviction of our personal responsibility constantly drive us to a humble confession of our unworthiness and need. And then, our Father, may the consciousness of thy all-sufficient power and love impel us to say, with Isaiah of old, "Here am I, send me."

## ANNIVERSARY

BY MRS. LUTHER A. WING

(Written on occasion of the fiftieth wedding anniversary)

October 7, 1884-1934

It's fifty years today, dear,  
Since you and I were wed,  
Fifty years of sunshine and of storm;  
And glancing quickly backward,  
How swift the years have fled,  
With the friendships that have gladdened,  
And the partings that have saddened,  
Leaving us their memories instead.  
Do you mind the dear old farmhouse  
Out on Alfred's sunny hill,  
Where we were wed and promised to be true?  
Do you mind the kindly faces  
Greeting us in many places  
Where we went, the Master's work to do?  
In the years there came to cheer us  
Baby forms we held most dear  
One, long grown, we still have near us,  
The other—just a memory's dream,  
While she sleeps beneath the shadow  
Of the Rockies that she loved.  
Sure, we've had trials, who has not?  
But taking all in all, our lot  
Has held more sunny days than sad or blue.  
Here and there we've seen the beauties,  
Of the West, the South, the East,  
Finding always in all places,  
Things on which our eyes might feast.  
After our varied wanderings,  
To Berlin's friendly town we've come,  
Where, amid its hills of beauty,  
For a time we've settled down.  
So our fifty years have ended—  
And there can't be many more—  
Then one day there will be parting,  
For one or both must surely go  
For the last long sleep  
Neath summer's green and winter's snow.  
So while golden wedding bells are ringing,  
Our hearts shall never cease their singing  
Of the friendships and the blessings  
Of the days that come no more.  
But with God's good hand to guide us,  
And with him to walk beside us,  
We'll not fear what life still has in store.

When from our better selves we have too long  
Been parted by the hurrying world, and droop,  
Sick of its business, of its pleasures tired,  
How gracious, how benign, is solitude;  
How potent a mere image of her sway.

—Wordsworth.



## RESOLUTIONS OF RESPECT

WHEREAS the heavenly Father, in his infinite wisdom and wonderful love and care for the faithful, has seen fit to call to a better home our loved and respected sister, Mrs. Polly Tappan,

Resolved, That we as a church and a society sincerely mourn her loss.

Resolved, That as a token of our love we place these resolutions upon the minutes of our Ladies Benevolent Society, of which she was a faithful member, also have them published in the SABBATH RECORDER.

MRS. CHARLOTTE LINDAHL,  
MRS. LAURA ADAMS.

## CORRESPONDENCE

EDITOR, SABBATH RECORDER:

In a *Bulletin*, under "Do You Know?" reference is made about the abandonment of Nyasaland. Our people sold our mission there to the Seventh Day Adventists. Last June, I met J. B. Armitage (twenty-eight years a missionary in Rhodesia, Africa) and asked him about the work in Nyasaland. He left Africa two years ago on account of his wife's health and lives in Paradise Valley, southern California. Mrs. A. F. Ballenger knew him very favorably before Mr. Armitage went to Africa.

He said the mission there two years ago had in the Malomula Training School 400 pupils; Theckarone school, 300; Matandan, 300—all in Nyasaland; a camp meeting attendance in one locality of 4,000, and not far away another of 3,000. There are nearly 100 out schools with teachers taught in their own schools. A leper colony of 200 is maintained, where a serum is used with much success. Many are cured where the disease has not advanced too far. . . . So much to the credit of Seventh Day Adventists.

F. J. W.

Riverside, Calif.

I will follow the upward road today;  
I will keep my face to the light;  
I will think high thoughts as I go my way;  
I will do what I know is right.  
I will look for the flowers by the side of the road;  
I will laugh and love and be strong.  
I will try to lighten another's load  
This day as I fare along.

—Methodist Protestant Recorder.

## OBITUARY

ARRINGTON.—Sarah Elizabeth Sayre was born August 15, 1856, at Convoy, Ohio.

She was married to Frank Arrington at Farina, Ill., January 12, 1875. For fifty years they lived at Welton, Ia. She is survived by her aged husband; three sons—Clyde of Oak Park, Ill.; Olin of Spencer; Alvin of Milton, Wis.; and one daughter, Mrs. Iris G. Knight of Milton, Wis.; nine grandchildren; three great-grandchildren; and one brother and a sister—Charles Sayre and Mrs. Euphemia Loofboro, both of Albion, Wis.

A short prayer service was held in the home, Sabbath afternoon, followed by the funeral services at the Seventh Day Baptist church of which she was a member, conducted by a former pastor, Rev. Claude L. Hill of Farina, Ill. Burial was made in the adjoining cemetery.

C. L. H.

CLARKE.—Anna Gertrude, daughter of George W. and Anna Margaret Pease, was born near Bridgewater, S. Dak., October 22, 1879. She died March 4, 1935 at Gunnison, Colo.

Early in life she united with the church at Boulder, and has always been a firm believer in the Bible, with an abiding faith in God and Jesus Christ.

On January 8, 1899, she was married to Ray W. Clarke, who remains to mourn her loss with five sons, four daughters, four grandchildren, and other relatives. Since 1922 the family has lived at Gunnison.

The remains were brought to Boulder for burial, the services being conducted in the Seventh Day Baptist church by the pastor.

R. H. C.

COTTRELL.—Paul E. Cottrell, son of Rev. and Mrs. Herbert L. Cottrell, was born at Berlin, N. Y., September 6, 1916, and died at the home of his parents, March 2, 1935, at Marlboro, N. J.

(A more extended notice is given elsewhere in this issue.)

FERRILL.—Sarah Celestia, daughter of S. J. and Sarah Langworthy Carlisle, was born at Farina, Ill., June 3, 1866, and died at her home there March 6, 1935.

She was baptized when fourteen years of age and joined the Seventh Day Baptist Church at Farina, and was a consecrated, efficient, helpful member until her death. She was united in marriage to Leroy Ferrill December 25, 1887, and to the union two children were born: Frances Ferrill Babcock and Floyd Ferrill. She is survived by these children; two grandsons, and two sisters—Mary Frances Crandall of Milton, Wis., and Mrs. Hattie Estelle Carlisle of Farina.

Funeral services were conducted from the Seventh Day Baptist church March 8, by her pastor, Rev. Claude L. Hill, and burial was made in the Farina cemetery.

C. L. H.

GREENE.—Delwin M. Greene, son of William B. and Mary Reading Greene, was born in Independence, N. Y., April 11, 1854, and died at his late home in Andover, N. Y., March 15, 1935.

September 1, 1880, he was married to Carrie Harrington of Alfred, with whom he lived happily for more than fifty-one years. His wife died in 1932. Their married life was mostly spent in Alfred and Andover. When seventeen years of age he united with the Independence Church, and since coming to Andover transferred his membership to the Andover Seventh Day Baptist Church, of which he remained a respected and devoted member.

Of his immediate family, one brother, Floyd L. Greene of Greenwood, N. Y., survives. Funeral services were held from the Seventh Day Baptist church, conducted by his pastor, Rev. Walter L. Greene, Sunday, March 17, 1935. Interment in the Alfred Rural Cemetery. W. L. G.

KINNEY.—Benjamin Wilson, son of Benjamin and Almada Thorn Kinney, was born November 25, 1846, at West Union, W. Va., and died at his home in Battle Creek, Mich., February 24, 1935.

On May 8, 1890, he was united in marriage to Lily Fatima Davis at Salem, W. Va. A railroad operator and telegrapher at Flatwoods, W. Va., he gave up his position because of Sabbath convictions and entered mercantile business in Salem. His home has been at Battle Creek since 1905, where he has labored as carpenter.

Mr. Kinney became a Christian when about twenty-four and was baptized by Elder S. D. Davis and united with the Salem Seventh Day Baptist Church and became a constituent member of the Battle Creek Church. He was a loyal member, and for a number of years a member of the board of trustees. Besides his widow he leaves a daughter, Mrs. D. B. Kolvoord; and a son, Chaldon B., both of Battle Creek; three brothers; one sister; and nine grandchildren. Funeral services were conducted by Rev. E. M. Holston assisted by Rev. H. N. Jordan, and burial was made at Oaklawn Cemetery, Battle Creek.

E. M. H.

LARKIN.—Thomas Taylor, son of Thomas Taylor and Tacie Lucinda Greene Larkin, was born in Woodville, R. I., May 15, 1856, and died February 9, 1935, at Cranston, R. I.

The greater part of Mr. Larkin's life was spent in Ashaway where he took an active part in the affairs of the town. For several years he had charge of the highways of his district. For fifty years he was connected with the First Hopkinton Cemetery Association, for a long time acting as superintendent. He joined the First Hopkinton Seventh Day Baptist Church November 8, 1873, and was a faithful member, serving his church many years as a trustee. He was married May 10, 1879, to M. Annette Maxson, who survives him, together with his daughter, Alice Annette, of Ashaway. There are also two nephews: Dr. Jesse W. Stillman of Wilmington, Del.; and Karl G. Stillman of Westerly, R. I.

Funeral services were conducted by his pastor and interment made in the First Hopkinton cemetery.

R. T. H.

SAUNDERS.—Mrs. Mary Witter Saunders was born at Almond, N. Y., on the twenty-fourth of November, 1846, and died at the home of her daughter, Mrs. E. M. Irish, in Boulder, Colo., March 8, 1935.

She was married to Mr. Frank Saunders at West Hallock, Ill., in 1871. They moved to Boulder in 1917. Mrs. Saunders was a faithful member of the Seventh Day Baptist Church. In her Bible she had marked many passages, among which was Psalm 4: 8, "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety."

Mrs. Saunders was a half sister of Mrs. L. A. Wing and a cousin of Rev. E. A. Witter. She is survived by two daughters, one son, seven grandchildren and three great-grandchildren.

Farewell services were conducted by Pastor Ralph H. Coon at Boulder, March 11, 1935.

R. H. C.

THAYER.—Fannie Sophia, daughter of Joseph C. and Hannah Sophia Eaton, was born at Alfred, N. Y., May 4, 1864, and died March 2, 1935, at Linton, Ind.

She received her schooling at Alfred, and in 1894 went to Battle Creek, Mich., to be with her sister, the late Ella Eaton Kellogg. She went into nurse's training and was graduated from the Battle Creek Sanitarium with the class of 1899. She was married to Dr. Marion N. Thayer, June 3, 1899.

She is survived by her husband; a brother, W. S. Eaton of Westerly, R. I.; and a niece, Ervilla Eaton Eberhard of Colon, Mich.

She was a life long member of the Alfred Seventh Day Baptist Church. The funeral was held at the Welch and Cornett Funeral Home, March 4. Interment was made in Fairview Cemetery, Linton, Ind.

R. E. E.

## 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.

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.

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**"THE RECORDER IN EVERY SEVENTH DAY BAPTIST HOME."**

Is this too much to hope for?

The Sabbath Recorder, as much as any single agency, keeps Seventh Day Baptists interested and informed in the various branches of our work. Every home that does not have the Recorder is losing a blessing that would be theirs if it was read regularly by all members of the family. Let's try to get the Recorder into every Seventh Day Baptist home.

THE SABBATH RECORDER,  
Plainfield, N. J.

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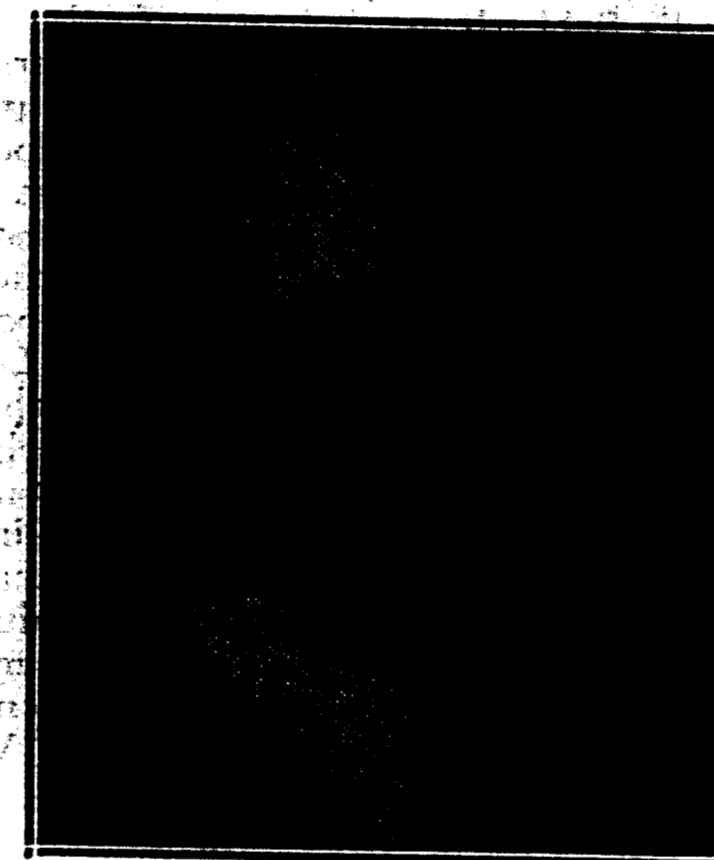
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# The Sabbath Recorder

Vol. 118

APRIL 15, 1935

No. 8



"How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10: 14, 15.

For many years Seventh Day Baptists have had a part in missionary work in many sections of our own country and in countries across the seas. Those of us who do not *preach* may *send*. As never before our missions need the support of our money and our prayers.

REV. WILLIAM L. BURDICK  
ASHAWAY, R. I.  
Corresponding Secretary, Seventh Day Baptist Missionary Society

—Plainfield Church Bulletin,  
April 6, 1935.

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