

Between the plays several musical numbers were enjoyed.

Tuesday evening the members of the Intermediate Christian Endeavor society enjoyed a Hallowe'en social at the parsonage. The guests were led through the cellar where they were greeted by the goblins. During the evening, games and refreshments were enjoyed.—*Westerly Sun, October 31.*

MILTON JUNCTION, WIS.

The Bible school lesson for last week being a temperance lesson, Pastor Randolph of the Milton Junction Seventh Day Baptist Church got a group of boys and girls together and with their assistance tried some experiments to test the actions of ethyl alcohol—the alcohol that is in beer, wine, whiskey, cider, and other popular drinks. During the Sabbath school hour at the church he conducted the demonstration, showing the results of these experiments.

Two sets of bottles, one set containing alcohol and the other pure water with equal amounts of some other substances in each, had been used in order to compare the actions of water and of alcohol.

It was shown that alcohol is very useful in the arts, in commerce and in science outside the body—because it dissolves substances water will not dissolve, such as oil, resin, camphor, etc.

Also alcohol absorbs water and so preserves substances—shown by its action on meat which it preserved and hardened, on bread which rattled in the bottle like a pebble, and an egg white which was hardened so that it appeared cooked.

These actions take place inside as well as outside the body.

The demonstration was illustrated further by a large poster furnished by the W.C.T.U.

This was the beginning of a series of similar experiments and demonstrations to be continued later in alcohol education.—*Milton News, October 31.*

RIVERSIDE, CALIF.

At the Seventh Day Baptist church, last night, Evangelist Van Horn, in charge of the meetings, took for his subject, "An Old-fashioned Revival."

He emphasized as some of the elements of a revival, "a religion that will meet the needs of our hearts and one that will do for others what the old-time revival did for us."

"God works through human agencies," he said. "A Christian should have a religion that sweetens him so that people will be attracted to the Christ that is radiated by him."

Mrs. Hargis and her sons, Robert and Donald, recently home from Jamaica, sang two numbers, "I Need Jesus" and "Christ Liveth in Me."

The picture of Jesus in the home of Mary and Martha, by Hoffmann, was presented by Rev. L. F. Hurley, pastor. The services will continue throughout the week.—*Riverside Daily Press.*

MARRIAGES

CROSBY-STAUTER.—On the afternoon of October 19, 1935, at the Denver Seventh Day Baptist church, Margaret B. Stauter of Denver, and Kenneth James Crosby, son of Mrs. Jessie Crosby of Wheatridge, Colo., were united in marriage, Rev. Ralph H. Coon officiating.

MORSE-CROSS.—At the parsonage at Leonardsville, N. Y., were married July 18, 1935, by Rev. Paul S. Burdick, Mr. Frederick I. Morse and Miss Maude G. Cross, both of Brookfield.

OBITUARY

BURDICK.—In Stamford, Conn., October 11, 1935, Albert DeWayne Burdick, aged 54 years.

DeWayne was born at Rockville, R. I., on March 28, 1881. He was the youngest son of Leander C. and Catherine (Wells) Burdick. His early life was spent at Rockville. More than thirty years ago he went to Stamford where he has since resided. On November 17, 1894, he was baptized by Rev. Alexander McLearn and united with the Rockville Seventh Day Baptist Church. Mr. Burdick never married. He is survived by a brother, Elisha C. Burdick of Westerly, R. I.; a niece, Miss Maida C. Burdick of Stamford; and a nephew, Walter Burdick. He was of a cheerful disposition and had a host of friends.

Farewell services were held in Stamford on Sunday afternoon and on Monday a service was held in Westerly when Rev. Harold R. Crandall, a relative, officiated. Interment was in River Bend Cemetery. H. R. C.

HILL.—Ernest L. Hill was born at Dakota, Wis., December 25, 1867, and died at Berlin, Wis., October 11, 1935.

He was the son of Varnum G. and Amy Ann Hill. He leaves a wife and one son to mourn his loss. A large number of relatives and friends attended the funeral. It was said of him that he was a Christian, though not belonging to any church, a good neighbor, and a loyal friend.

Burial was made at the Seventh Day Baptist Cemetery, Berlin, Wis. H.

The Sabbath Recorder

VOL. 119

NOVEMBER 25, 1935

No. 11

THIS IS THE LAND

BY GRACE NOLL CROWELL

This is the land they came to when they came across the sea:
The wide plains unbroken and the forest aisles untrod;
This is the land our fathers sought, longing to be free
In body and in spirit, free to serve and worship God.

The land they left was an old land, the land they left was home;
But, stronger than the ties of blood, and louder than the cry
Of dear insistent voices from their own native loam,
Was the calling of a new land beneath an alien sky.

They found the land, they conquered it, they set one day aside
To thank their God for blessings far beyond their hopes and dreams;
And now, today, can we do less, looking down the wide
Fertile fields and valleys where the harvest stubble gleams?

Can we do less? Oh, may we rise above our doubts and fears;
God help us hold our heritage of strength and bravery;
We must not, dare not lose it; God of the fruitful years,
We thank thee as our fathers did, we love and worship thee.

—From *Christian Herald*.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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less expressly renewed.

Religious Education "World-wide Sunday Interests School News"

is now giving publicity to the twelfth convention of the World's Sunday School Association to be held in Oslo, Norway, next July, 1936.

In 1932, the world convention was held in Rio de Janeiro—the first south of the equator. The twelfth will be the first to be held in Scandinavia. Certainly no more appropriate theme could be chosen than that announced—"Christ the Hope of the World." Surely in these confusing days of "disruptive influences," when the great need of world unity is so apparent, there should be used every means possible to center the world's attention upon the Christ who is "the Way, the Truth, and the Life." The announcement urges that the Bible school "must have a distinctive share in winning the world to unity in Christ, for it is seeking to win and teach and train the on-coming generation for the kingdom of God."

While none of our readers is likely to have the opportunity to attend this convention, we can all interest ourselves in it, keep informed about it, and pray for the achievement of its ideals.

While speaking of this, it is of interest to note that the significant visit of Dr. Luther A. Weigle of Yale, to China, last winter, was duly appreciated by Christian leaders of that country. "We have appreciated," says a resolution adopted by the China National Committee of Religious Education, "the rare gifts that he has brought to this study of education for service in the church in China; . . . his ready grip of the essential problems and quick insight into the needs of China; . . . his power of lucid exposition as a preacher and speaker; his single minded devotion to the work entrusted to him; and not least his persuasive friendliness and infectious humor. We believe that the labors of these six months . . . will mark the beginning of a new period in the history of the Church. . . ."

Pennsylvania and Pennsylvania has recently Race Lines

passed an anti-discrimination race bill that ought to please all right-minded Christians. One of the hardest things seemingly we have to learn is that "God hath made of one blood every nation of men," and that he "is no respecter of persons." This state has embodied this idea into law. The bill provides that there shall be no discrimination "because of race, creed, or color" and specifies inns, taverns, hotels, schools, and some thirty-five other institutions including public conveyances. Our hats off to this old state named for William Penn, champion of love and a square deal for all. Let the time quickly come when our other states will become justice-minded.

About Making Wills Attention of Seventh Day Baptists is respectfully called to the desirability of making wills when one is in the normal use of all his faculties of mind and heart. Often well intentioned folk plan to do certain things with their property—care for loved ones, help some worthy cause, or make provision for worth while interests—but die intestate, and good intentions go for naught. Not infrequently, too, unwise wills are made which cause disharmony among those benefited.

Realizing these dangers, the Presbyterian churches of Rochester, N. Y., have undertaken a will writing campaign among their members. A two months' campaign is being projected in which the drive will enlist lawyers and prospective clients in an effort to have Presbyterians realize the "importance of bequeathing

their property while they are able to do so wisely." "Importance" of such action should be realized by all, and something done about it.

In this connection it may not be out of place to call attention to the forms of bequests appended to reports of some of our societies—the American Sabbath Tract Society, the Missionary Society, and others.

Items of Interest Once more we are saddened by the passing of one of our outstanding citizens and Christian leaders. William A. ("Billy") Sunday died on November 6, in Chicago. For almost forty years he has been a vehement and compelling preacher of repentance and personal salvation. He was unique in his personality—always daring to stand for his convictions. He played the game of life as he played ball—putting into it all that was in him. While many did not subscribe to his methods in evangelism, none could doubt his sincerity; and thousands were won to the Christian life by him.

Recent information from the Women's Radio Committee, New York City, states that the matter of accepting and soliciting distillery and brewery programs on their broadcasting time is being considered by station WOR, Newark, N. J., and its associated stations in the Mutual Broadcasting service, which includes the powerful stations WGN, Chicago; WLW, Cincinnati; and CKLW, Windsor, Ontario.

"The trade papers say they (the stations referred to) are trying out the plan and if there are no protests against it, they will take liquor ads. So far there have been no protests.

"Under the caption 'The Old Man of the Mountain,' Monday, Wednesday, and Friday, at 6.45 p.m. to 7 (E. S. T.), there is a program sponsored by the Frantz Distillers Company. The program is varied but it encourages toasting with liquor, and is attractive. Under the same station, WOR, with the heading 'Stan Lomax,' from 7 to 7.15 p.m. each evening, sponsored by Feigenspan's Brewing Company, is another program."

This is a matter that should get the attention of lovers of temperance and all who wish to keep the home influences good for their young people. This demoralizing kind of entertainment surely will have its influence, and all who oppose this pernicious use of radio broadcasting should send in their protests at once, for "WOR is ready to make additional contracts for advertising." This is a matter

in which every Christian can and should help. Send in your protest at once.

One of the most effective ways of combating the use of alcohol as a beverage is conceded to be education of the young people as to its affects. Allied Youth is an organization with this as its purpose, as seen in the following extract:

Allied youth is an organization of young people (ages 14 to 30), with a program that emphasizes better education concerning beverage alcohol and wholesome citizenship development. Locally, it functions through posts, organized in large and small cities, towns and rural communities, with youth officers and an adult sponsor who understands youth. Discussion and study, directed investigation, and a well-rounded social program aid youthful members to think clearly about beverage alcohol in relation to personal choices, friendship, social situations, public health, and safety.

Allied Youth is non-political and non-sectarian, youth led and youth inspired. All young people, regardless of habits or opinions that they have acquired, may have a part in its program.

Allied Youth's platform is: "We stand for the liberation through education of the individual and society from the handicaps of beverage alcohol."

These Posts are the actual workshops of the organization where young people meet on friendly, democratic common ground to study, to talk, and to play together. There is nothing stale or static about the Posts. They vibrate with youth leadership and youth enthusiasm.

The organization is financed by voluntary gifts. It publishes a monthly paper called "The Allied Youth," subscription price \$1 per year. This comes free to anyone contributing \$5 or more to the work of the organization. Information regarding the work or how to organize a Post may be obtained from Allied Youth, National Education Association Building, Washington, D. C. L. L.

CONFERENCE TO BE AT BOULDER

To the Sabbath Recorder and to the Churches of the Seventh Day Baptist General Conference
Plainfield, N. J.

GENTLEMEN:

Complying with the mandate of the Commission, a visit has been made to Boulder, Colo., to consult with that church about the time and place for holding the Conference of

1936. In 1908, the Conference met in Boulder and after a lapse of twenty-eight years it would seem that no one would feel that that field were over favored if the Conference were to meet there in 1936. On leaving Boulder, the president of the Conference told the people there that if suitable arrangements could be made for the auditorium and sanitary accommodations, he would favor having the sessions of 1936 at Boulder.

Word has come that the auditorium and toilets of the North Side Junior High School building may be had at a very reasonable rate. That settles the question of meeting place. Within four or five blocks distance there are several cafes and restaurants which can care for the meals of those attending. From my experience in eating houses while on the visit to the churches in Kansas, Nebraska, and Colorado, I think that we may get meals thus about as reasonably as at a Conference dining-hall.

Delegates to the Conference will have to make arrangements for sleeping quarters, and they will have to plan to make use of rooming houses, hotels, tourist cabins, etc., for entertainment as a whole. Many did that at Alfred this last year. The good people at Boulder realize, however, that many will have to have lodgings at no cost, and they will make provision for such in their homes. They are sure that they can accommodate at least 125 in that way. There are two or three camps at the city limits where cottages may be had very reasonably. There are many rooming houses near the university where rooms may be had at reasonable rates also. You may expect to hear more definitely concerning these at a later date.

There are to be no excursions planned for the days in which the Conference meets. No delegate is expected to take sight-seeing trips by absenting himself from the meetings, and the members of the Boulder Church have backed this heartily. There will be a trip into the mountains planned for the day following the adjournment of the Conference.

After consultation with those members of the Commission who live near Milton, it was felt that the decision should be made in favor of the invitation of the Boulder Church for the 1936 Conference, August 18 to 23, 1936. So make your plans to help make the Boulder Conference one of the most outstanding in

enthusiasm and spiritual quickening, as we meet at the foot of one of the most mighty of the handiworks of God, the Rocky Mountains.

Sincerely yours,

D. N. INGLIS,

President of the Conference.

Milton, Wis.,

November 5, 1935.

MISSIONS

THE PRINTED PAGE AND MISSIONS

Though the printed page is a new thing as we look back across the ages of man's history, it has come to be indispensable in the establishment of Christ's kingdom in modern times. It is a direct means of reaching people and is used to promote every conceivable thing, even that which is evil. Under these conditions the interests that do not use the printed page are at a great disadvantage, being crowded out of the mind by the items that are constantly in print.

For this reason every means possible should be used to put religious literature before the people and to get them to read it. This is especially true regarding missions, for whether home or foreign, they are more or less removed from the observation of the local church.

Notwithstanding the fact that the printed page is an imperative need in the promotion of missions and all Christian work, religious papers and magazines have suffered seriously during the last five or six years. Not only have the subscriptions fallen off, but many papers and magazines have gone out of existence. Among them are "The Presbyterian Magazine," "The Baptist," and "The Congregationalist" which was merged into "The Advance." Now "The Advance" has come to be a monthly instead of a weekly. For many years the SABBATH RECORDER appeared every week, but for more than two years it has been published only bi-weekly and the number of pages has been reduced.

Perhaps this condition should be given more attention than it is. They say it is the depression, but evidently the depression is not the only cause. Some point to a growing lack of interest as the reason why denominational papers are not better supported, and doubtless a keener interest would help much; but it would be hard to prove that people are less religious now than formerly. Others think that the decline of the religious press is on

APPROPRIATIONS FOR 1936

In the issue of the SABBATH RECORDER of November 11, page 256, the appropriations of the Missionary Board for 1936 will be found. As usual, these appropriations were made at the regular quarterly meeting of the board, held in October, and therefore could not appear before.

Attention is called to this because inquiries have come regarding the appropriations for next year. Furthermore, the publishing of the appropriations gives to all the financial details of the Missionary Board's work. Owing to changing circumstances, changes are necessary during the year; but the monthly statements of the treasurer appear regularly in the Missions Department and these indicate any changes made.

It has been thought by some that the Missionary Board did not make full report of these things. It is true that, in compliance with the request of the General Conference, the annual reports are abbreviated; but those who read the RECORDER have every month a list of the employees and itemized statements of all expenditures and receipts. Full information is desirable and this requires two things: that facts be given in an interesting way and that people read what is published.

THE CHURCH'S RELATION TO MISSIONS

BY REV. AHVA J. C. BOND

(A four minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1935.)

1. *The Church is the result of missions.* The early followers of Jesus caught his spirit and got his message, conceiving it to be a message for all mankind, and went everywhere preaching the gospel. As the message spread and the work grew, companies united for fellowship and for the purpose of strengthening each other in the faith. Bound together by common ties, strengthened through suffering, these Christians became established in churches, and in the Church of Jesus Christ.

This has been the history of the Christian movement from the beginning until now, and this is still the way by which new churches are organized and built up. The missionary spirit still moves men to go into regions unoccupied by Christianity to organize churches and to build up the Church.

account of lack of skill on the part of editors, contributing editors, and others who have to do with the management of these affairs. The most of us involved would plead guilty in this respect, and still one wonders if there is less ability along these lines today than in other days.

To revive interest in the religious press is one of the great problems before all denominations. The success of Seventh Day Baptists' work depends much upon solving this question. Ways and means should be found to publish an unabridged edition of the SABBATH RECORDER every week and make it meet the needs of the hour.

A RECOMMENDATION REGARDING SPECIAL MONTHS

As president of Conference last year, Pastor James L. Skaggs, upon consultation with groups of pastors and others, inaugurated the plan of assigning certain months to different lines of work. Missions were given especial attention one month, our publishing interests another month, and the programs of the Sabbath School Board and Young People's Board were considered during other months.

Upon the recommendation of the Commission, the General Conference, at its last session, voted to continue this plan. The report of the Commission regarding this matter adopted by the General Conference reads in part as follows:

"c. The system of presenting the needs of the different boards and agencies of the denomination on special days at least once a year, should be continued, using material provided by those agencies direct to the pastor. An appeal for support of the whole budget should be a part of the presentation."

January is the month assigned to missions. Thinking that it will be helpful to the pastors in arranging their programs if they know several weeks beforehand when the special month is to come, announcement is made at this early date. Later material bearing on our mission work and mission work in general will be sent to all our pastors. If the church has no pastor, the material will be sent to one of its officers.

There are several reasons why it seems good and wise to appoint special months to a particular denominational work, but these reasons have already been set forth and need not be repeated at this time.

2. *The Church's present life depends upon missions.* It is of the very nature of the Church that it cannot live unless it is engaged in missions. An organization may exist and call itself a church. But it is not rightly so named unless it is carrying the blessings of the gospel to those who do not know Christ and is engaged in the work of causing the spirit of Christ to prevail in the life of all mankind. The present life of the Church—the genuine quality of its life, and even its very existence—depends upon its having a missionary spirit and engaging in a program of missionary endeavor.

3. *The Church's ultimate objective can be reached only through missions.* Christianity is not simply a good religion among many religions. It is not content to be classed as the best religion among other religions that may be quite satisfactory for certain races or peoples. Christianity may recognize good in other religions, and may seek to preserve that good wherever found, but it is the conviction of Christians that Christianity is the only true religion. The good of mankind, the salvation of the race depend upon the acceptance on the part of men everywhere of Jesus Christ and his way of life. This is the Church's missionary task, to be diligently pursued and faithfully and sacrificially prosecuted until every tongue shall confess Jesus as Lord.

THE BIBLE — A MISSIONARY BOOK

BY LA VERNE D. LANGWORTHY

(A four minute outline presented on the program of the Missionary Society at the General Conference, August 21, 1935.)

If I were to propound the question to this audience, Do you believe the Bible to be a missionary book? I doubt if there is a person within the range of my voice who would register a negative reply.

Our Seventh Day Baptist home and Bible school training has been such that our children, even at a tender age, have a very definite idea of the purpose of missions. And who could read the Bible, whether young or old, and fail to discover the idea of missions and missionaries, even from Genesis to Revelations?

At just this instant I do not recall the very first reference to missionaries; but I am reminded, first among men that of Joseph's family, and among women of Esther's being

set apart to preserve the Jews. When we come to the book of Psalms we find many references that remind us that missions and missionaries cannot be left out of the picture of life eternal. In this book verses like these appear: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalm 2: 8. Also, "All the ends of the world shall remember and turn unto the Lord; and all the kingdoms of the nations shall worship before thee." Psalm 22: 27.

Then coming on into the New Testament, the intent and purpose of missions is with us from Matthew to Revelations. In Matthew 24: 14, we find these words: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And the challenge to every true Christian is given in Matthew 28: 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Many will argue that this verse, and its companion found in Mark 16: 15, "Go ye into all the world, and preach the gospel to every creature," were written directly to the ministry; but if we accept Christ's teaching in all its fullness, these words must necessarily include every worth while layman.

Then again, the excuse is so often made, "I am not situated so that I can help"; or "My business is so insistent in its demands that I have no time, or money that I can spare, to give." But, in these very admissions they forget the most powerful means that God has endowed all his true disciples with, that of prayer. Brothers and sisters, do not forget to pray, for by prayers you can bring about God's purpose in this missionary problem. We know if we have more prayer we shall have more money to meet the needs of the field. And as we are taking the Bible as a guide, we find this verse to sustain prayer, "And a vision appeared unto Paul in the night; There stood a man of Macedonia, and prayed unto him, saying, Come over into Macedonia and help us." Acts 16: 9.

I often wish that it could be the privilege of every earnest Seventh Day Baptist to sit in at one of the quarterly meetings of the Missionary Board and listen to the letters that are constantly pouring into Secretary Burdick's office, asking for help in this and that field. I am sure that many would find new food

for thought and that the Throne would be more sought in prayer than it is today.

When we have read the Bible through and meditated on all the missionary references, we arrive at this verse in the book of Revelation, which I will term, *The Triumph of Missions*, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14: 6.

NEWS FROM GERMANY

(Gleaned from Brother L. Richard Conradi's letters.)

Your letter of September 25 at hand. I was real glad to hear that your health is improving and that you expect soon to be in a condition to attend to your important duties. Time is fast passing and winter is nearing; we have had a good many storms of late. Well, my dear brother, I can inform you, that since my rest I have many things for which to be thankful to the Lord. My dizziness is gone; my head is clear, so that I can attend to my editorial work without pain; my appetite and sleep are good; the only thing troubling me is my hearing, but we must have some thorn in the flesh to keep us humble and dependent on the Lord. My November Monthly is out; my December number is in the hand of the printer; my new forty page tract lacks only six pages of explanations now, being the original of White's document of 1847. Henceforth I shall give my attention to small tracts on the Sabbath, the law, etc. "How We Differ as Seventh Day Baptists from Seventh Day Adventists" seems to have a good circulation in German.

During this month at home, I have spent one Sabbath in Kiel; from Friday to Monday I was in Celle, Hannover, and Brunswick, receiving two brethren in Celle as members. From Friday next I shall spend ten days in Gelsenkirchen, Ludenscheidt, Iserlohn, perhaps Bielefeld, where a small church is to be organized. Jena is also to be organized. Brother Wippermann is doing good work in the East. But with about twenty churches, and we two the only ministers, there is much to be done inside the churches and a number of calls from the outside. But this winter I shall avoid long trips, and give much attention to the work here.

Here the winter help work is being carried on with vigor, and all are pleased that so many

millions have found work. Critics may have much to say about conditions here; but one thing is certain, a wonderful change has already come in spite of all the difficulties that had to be overcome to feed sixty-six millions in so limited a country—smaller than Texas and not near so fruitful.

Our excellent Berlin Conference helped greatly. Brother G. Wippermann is developing nicely into a successful worker. Today he wrote me that he does not need to serve until 1936, and then only eight weeks. Brother Loesch has also finished his six months' labor service with the state in Eastern Prussia—behavior very good. He enjoyed his Sabbath privileges. Our work is gradually extending, and naturally, with so many churches, there are always troubles.

From November on, I shall spend much of my time in holding Bible studies here in Hamburg, and only visit the near towns during Sabbaths. You may rest assured that I shall use good common sense and not overwork. Constantly applications come from scattered members of Seventh Day Adventists in different places, demanding admission.

Brethren Bruhn, Loesch, Sister Sasz return regards. My soul rejoices in the Lord that I am full able again to attend to my work, and may the Lord grant you and all his dear servants strength and wisdom to further his kingdom.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

Day by Day

October 28 marks our departure from Riverside for a trip up the state to call upon individuals and groups concerned with Seventh Day Baptist interests. Our first stop was made in the environs of Los Angeles, where several calls were made or attempted.

Brother Theophilus A. Gill, whose name is familiar to many RECORDER readers, was found in his comfortable quarters on Ash Street. A pleasant hour passed here all too quickly, so interested were we in the experiences of Brother Gill, as he told us of his break from Catholicism and the steps that brought him to become a Seventh Day Baptist. This soldier of the cross is still fairly vigorous and his mind active. Better still, he is spirit-filled and full of zeal for the Master and the cause of

the Sabbath. In spite of loneliness since the passing of his wife, who stood with him zealously through the years, he continues his crusade. We trust his experience of finding and accepting the Sabbath will be written for the SABBATH RECORDER.

Elder Gill has gathered a small group of Sabbath keepers out in Highland Park, which worships each Sabbath in a home furnished by a recent convert to the Sabbath, Mrs. Thomas Armstrong. This fine Christian woman was visited. Sabbath literature and some correspondence have gone out during the past year to Mrs. Armstrong. She has been a teacher for many years, and has recently begun establishing a Christian school for boys, whose parents are interested in a Christian education. She carefully adheres to the public school curriculum of the state, and in addition gives Bible training. This, evidently, she is making largely self-supporting. She has in mind to make their recent new quarters a center for Sabbath keepers, a number of rooms being available. Another room she is preparing to arrange with stand and pulpit for a religious meeting room. With large folding doors into halls and other rooms, a speaker can easily address one hundred people, she thinks, comfortably seated. Mrs. Armstrong and her husband cordially received the secretary and Pastor Hurley. She knew about the meetings at Riverside and said that a special prayer season was held for us last Sabbath afternoon. Our hearts were greatly cheered by the consecration and earnestness of this devout woman. She is doing a good work and we wondered, as we went on our way after a prayer, why more of our people are not in some such satisfactory way attempting to solve their own problem of employment, and at the same time doing a service of love for the Lord. So often we look for fields afar when opportunity is knocking at our own doors. Mrs. Armstrong invited Brother Hurley to come some Sabbath afternoon and meet with this group. This he will gladly do. It would seem that here might soon be another warm, active Seventh Day Baptist Church. May God grant it.

A second visit with Brother Andreas of Glendale was made to carry him some literature. Brother Andreas is the consecrated leader of two or three groups who are slowly feeling their way toward a church home. We are lending all the encouragement possible. He

is an enthusiastic, consecrated, younger man, sincerely endeavoring to help these groups to sane and safe moorings, but who fears undue haste and pressure. He thinks there are thousands who are wanting to be led, but are fearful of tying up with the wrong people. Seventh Day Baptists have a grave responsibility, in these days as never before, and have need to be Spirit filled and Spirit led. We ought to be on our knees far more than we are found. It is possible to lose the kernel of our religion in our complacency over a nice looking husk; to be satisfied with polishing our machinery while neglecting the power that makes it go effectively. One feels more and more assured that from Spirit-filled churches among us would come conversions from those about us, and means abundant to carry the gospel to those "beyond." Let us pray to this end.

Tonight, we are in an auto cabin at Ventura, by a little fire of our own, a comfortable bed by our side. Santa Barbara tomorrow, new contacts, and on to "Frisco."

Tuesday, October 29.—California is a long state and the miles are long. The beauty of the way today helped to shorten these miles, but we still have more than a hundred yet to go before reaching San Francisco. The beauty of the drive along the winding shores of the Pacific Ocean, where the breakers pound the feet of the Coast Range of mountains, forcing the traveler to climb heavy shoulders of foot hills, is indescribable. The canyon roads, the passes, the changing country from fruit bearing section through dry farming area, cattle ranches, gardening, and oil developments lent charm and variety to the journey. Reading and study of vital truths concerning Christian life and development brought blessing, and diverted minds from thought and discomfort of heavy head and side winds that made hard going.

We were not over successful in finding people at different points whom we sought to see. Some lone Sabbath keepers were found at Santa Barbara, and we trust somewhat encouraged by our brief visit.

The strong wind encountered has been mentioned. I have just asked Loyal what out of our experiences today I should say that might be of help to readers of the SABBATH RECORDER. Essentially this is what he suggests—I wish he would write it out, but he is getting into bed, and I have not the heart to

ask him to do it. But here is the thought: Driving against such winds takes more gas, is harder work, but it can be done. It costs more to make the objectives. It is true in our Christian journey also—we can "make the grade" against the heaviest kind of difficulties and amid the most discouraging circumstances if we are willing to pay the price. Alas, how often we are not willing to do this, but turn aside to spend our time beside some pleasant sea resort or camp for a season before the goal is reached. Like many a heavy mountain climb, the joy and vision of the scene spread before one as the summit is reached, more than repay for the extra toil and cost.

October 30.—*Big Trees!* What the cedars of Lebanon must have meant to Palestine, the great redwoods surely must mean to California. When friends around Riverside in their enthusiasm were asking the man from New Jersey, "Well, how do you like California?" he was rather inclined to be conservative in his answer. But after seeing "Big Trees" and the giants in "Big Basin" he just completely capitulates. He feels like Josiah when he saw the giraffe and said, "Samantha, there ain't no such animal." As one looks at these gigantic antediluvians, he just feels, as Samantha's partner felt, it is just impossible.

Think of it. Trees fifty to more than sixty feet in circumference and over three hundred feet tall, estimated by scientists to be five thousand years old. When Moses led the children of Israel out of Egyptian bondage, these trees were young giants. When Abram left Hur of the Chaldees, these trees were more than a thousand years old. As we stood this morning in the chill of their shade, where no sun ever penetrates, it was an awful feeling we had of being in the presence of the oldest living things on God's footstool, at least that we know anything about.

Here are some figures concerning "Giant," one of the most wonderful of the groups. He is 306 feet tall, 66 feet in circumference, and 22 feet in diameter. It is estimated there are 425,916 feet of lumber in the tree, or enough to build 30 houses of five rooms each. This tree, over 4,500 years old, if cut into shingles, would yield over one and a quarter million. "Jumbo," 250 feet high with a circumference of 58 feet, is estimated to be 5,000 years of age.

Joyce Kilmer said, "Only God can make a tree." Certainly only our Almighty God

could make trees like these. As we wandered from one great tree to another, stretching our necks, noting how they had withstood storms and fires through the millenniums, we were overcome with awe, and we could scarcely exclaim. Here was "Mother and Daughter," the one a giantess, the other looking like a telegraph pole beside the parent tree, yet itself more than twelve feet in circumference and probably two hundred feet high. Of the "Three Sisters," giantesses, one was lying stretched out flat where doubtless it had been prone for a thousand years. "Chimney" tree has been burnt out at the heart for a height of one hundred fifty feet or more and the top burnt off; but from within at the base one can look up and see a living top above. How can life be transmitted through the outside shell and make a healthy growth so apparent at the top? What furnishes life so abundant to so many of these mammoths in these valleys and basins?

One of the most awe inspiring groups of "Big Trees" is the "Cathedral." Here surrounding two or three mighty ones are several others standing like immense pillars. One cannot wonder that the ancients worshiped trees. As we stood in the presence of God at the feet of this "Cathedral" group, we bared our heads in prayer, as tears filled our eyes. A party of five had crossed our path once or twice on the "trail," and we invited them to bow with us while Brother Hurley prayed. Afterward one of them came running to overtake us and to thank us for the invitation and prayer. Said he, "We have just been thinking and saying if all the folks were like that, the world would be a better place to live in." I wish a hundred thousand people could have heard the prayer. I have asked him to reproduce it. He can't, because it was inspired by him who is the Great Forester. But in substance I am giving it to you, as he writes it out.

A PRAYER

Our Father in heaven, we thank thee for every evidence of thy handiwork. We thank thee for the privilege of worshipping thee among these giant trees, the oldest living things upon thine earthly footstool. We thank thee for their stately grandeur and beauty and grace. We thank thee for their power to withstand the storms and fires of the centuries with their life unchecked and their vigor undiminished. We thank thee for their loveliness in spite of the scars that calamity has brought.

We pray that thou wilt help us also to withstand the storms of life with our hopes still

strong, and our aspirations undaunted. May our characters grow strong and straight and tall. In spite of any calamities that life may bring, may something of the beauty of Jesus be seen in us. May thy power so work in us that time and change and circumstance may leave us still victorious.

Wilt thou bless these strangers with whom we pause to worship. Give to them the sense of thy nearness and thy love. Bless us all as we journey. Give us faith that the power which has kept and guarded these trees through the long centuries can also keep our lives through this day. And as the days come and go, may our lives manifest thy glory and thy praise through Christ our Lord. Amen.

October 31.—Cold in California? I can't see any difference in thirty-four degrees above zero in California, at six o'clock in the morning with no floor covering for the bare feet, and the same temperature in Minnesota under similar conditions. The sun shining through the glass of the car, later, however, warmed us up as we proceeded toward Angwin, where the Pacific Union College, a Seventh Day Adventist institution, is located.

After a beautiful morning drive of about an hour from our night's camp, near Nappa, we arrived. The last eight miles brought us over a beautiful mountain road, winding around hill and mountain sides highly colored with gorgeous clumps of holly and other bright berry bearing trees and shrubs. The school here enrolls, we understand, about five hundred students who are preparing for active Christian service. Here we met the object of our mission, a young Seventh Day Baptist who recently had a victory over himself in accepting the call of God to the gospel ministry. I am not mentioning names, but his people and he are well known to many of our folks, and favorably. He came here for preparatory work for a medical missionary course. Now, definitely committed to the ministry, he will be having to decide just what the next step will be. Ours is to encourage and cheer him in his decision and to answer the questions that so easily arise in a mind dedicated to a new task. May God bless him and give him courage to walk step by step by faith, often without definite light upon his path. How much we need young men of consecration, who have "prayed through" and thought through. We are thankful for men in service of this stripe, for young men of this kind who are now taking their seminary work, and for the ones now hearing and accepting God's call. Let us pray, more than now is

being done; that the Lord will thrust forth laborers into his harvest.

November 1.—The rain that struck us at "PUC" made the secretary feel quite at home, it being the first real rain he had seen in more than a month. The way to Healdsburg led through beautiful country and over a good mountain road through a geyser region and by a petrified forest. Fine prune and apple orchards, unharvested grapes, and olive groves were passed on the way.

Healdsburg is a nice, clean little city of twenty-five hundred people of rural interests. The home of Brother Easterly was quickly found and the acquaintance of his family soon made. Here is the church of Healdsburg-Ukiah, organized within the past year and admitted to Conference membership at Alfred last August. Rev. John I. Easterly, ordained last July, was recognized at Conference as an accredited Seventh Day Baptist minister. Brother Easterly is self-supporting. He is an architect of wide reputation, having many beautiful public buildings to his credit all over this part of California. A \$245,000 hospital at Santa Rosa, financed by the government, is open to bids, as this is written. This is one of Brother Easterly's architectural creations. In spite of such activities, he finds much time to devote to the ministry of the gospel. He is thoroughly alive to present needs and has practical and helpful plans for the work.

It seems good tonight to be here in this home. I want our readers to know Brother Easterly and his family. Besides the parents, there are three children—two fine daughters and a lively boy with a brand new bicycle. They were all down last summer at the Riverside camp, and with others from here are fitting beautifully into the Pacific Coast work.

November 2.—This was a beautiful Sabbath day. Services were held at Healdsburg in the home of Brother Easterly. Sabbath school came at ten o'clock, followed by preaching. After worship service, Mr. Easterly reviewed the lesson of last week, and Brother Hurley taught the current lesson. Following this, the secretary spoke, dividing his time between a gospel theme and a little history of the Seventh Day Baptist churches, Conference, and societies, especially presenting the work of the Tract Society with its publications. About fifteen were present at the morning worship. After lunch, four car loads drove forty-six

miles to Ukiah for an afternoon meeting. This meeting was held in the home of Sister E. A. Utter, and about twenty-five attended. The two groups are blessed with fine young people. This afternoon they sang many of the camp and consecration songs, led by Wayne Rood who was spending the week-end at Healdsburg. The secretary spoke briefly to the group on the meaning of Christian Endeavor, and immediately thereafter on some phases of our denominational work, presenting the interests of the publishing house. Brother Hurley preached a helpful sermon on "The Gospel in Three Tenses." The meeting closed with a few inspiring remarks by Pastor Easterly.

Brother Easterly feels that Ukiah is a very promising field for evangelistic services, especially if conducted in a tent. It is his hope and plan to put on such a campaign next spring. Meanwhile in the prayers of our people a place should be given for these groups who have found a church home with us. It is felt by the leaders that a line of such churches can be established up and down the coast, and into them can be gathered many who are now without moorings. May this prove to be so.

WOMAN'S WORK

"O give thanks unto the Lord; call upon his name; make known his deeds among the people."

WOMAN'S BOARD REPORT

The Woman's Board met Sunday, November 10, 1935, at the home of Mrs. Oris O. Stutler with the vice-president in the chair and the following members present: Mrs. Geo. B. Shaw, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Orville B. Bond, Mrs. Edward Davis, Mrs. Earl W. Davis, Mrs. Kenneth V. Hulin, Mrs. Clark H. Siedhoff, Mrs. S. O. Bond, Mrs. Geo. H. Trainer, and Mrs. Oris O. Stutler.

The twenty-third Psalm was read in unison, followed by prayers by members.

The secretary read the minutes for the October meeting.

The treasurer read the following report which was accepted.

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

Receipts

Balance October 13, 1935\$91.00
Harold R. Crandall, Denominational
Budget 5.20

\$96.20

Disbursements

Associational correspondent's expenses
Mrs. S. E. Bates, Watertown, N. Y.\$ 5.00
Balance 91.20

\$96.20

Salem, W. Va.,
November 10, 1935.

The committee to select a subject for the essay contest made the following report which was accepted:

Your committee appointed to select a subject for the essay contest would make the following report:

The subject chosen is—

"WHO IS THY NEIGHBOR?"

This subject may be treated either from the standpoint of foreign missions, or home missions; the material to be taken either from missionary study, or from experience, or both study and experience.

All women of the denomination are invited to participate in this contest.

All essays are to be sent through the society of the church to which each writer belongs.

Rules for the contest will be published in this RECORDER. Please read them.

NELLIE B. SHAW (Mrs. Geo. B.),
Chairman.

Correspondence was read from the Foreign Missions Conference of North America concerning the World Day of Prayer.

Rules for the essay contest were formulated. The minutes were read and accepted.

Adjourned to meet with Mrs. Clark H. Siedhoff in December.

MRS. GEO. B. SHAW,
Vice-President,

MRS. ORIS O. STUTLER,
Recording Secretary.

CONTEST RULES

1. The purpose of this contest is to stimulate an interest in our neighbors near and far.
2. All women of the denomination are invited to participate in the contest. Each writer will send her paper through the woman's society of her church.

3. The associational correspondents will carry out the plans of this contest in the societies of their respective associations, presenting the work in person when possible.

4. The associational correspondents shall receive the papers from all contestants of their associations and shall select the best paper from each society to send to the Woman's Board.

5. The board will select at least one paper from each association for publication in the SABBATH RECORDER.

6. The papers shall not exceed one thousand words in length.

7. A writer may include her list of readings.

8. The papers must be in the hands of the corresponding secretary of the Woman's Board by June 1, 1936.

9. A prize of \$5 will be given to the society in each association sending in the best paper. (Please see rule 2.)

TRACT SOCIETY MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, November 10, 1935, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Irving A. Hunting, Frank A. Langworthy, George R. Crandall, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

Visitor, Mrs. Irving A. Hunting.

Rev. James L. Skaggs offered prayer.

The minutes of the last meeting were read.

The report of Corresponding Secretary Herbert C. Van Horn, read by L. Harrison North, was received as follows:

This report is being written at Healdsburg, Calif. Your secretary has been on the field, or en route, since October 5. He attended the fall meeting of the Pacific Coast Association at Los Angeles, October 12, was well received and preached the morning sermon. The discussion in the afternoon concerning plans of work on the Pacific Coast was of real interest. The attendance at the meeting was considered very good.

At Riverside, evangelistic meetings were begun Sunday night, October 13, and were continued for two weeks with exception of three nights. This "exception" seemed expedient on account of the state W.C.T.U. convention held

in the city. On those days morning prayer meetings were held at the church. We were disappointed that outsiders did not attend. But our own people who came were encouraged and it was felt that good had been accomplished.

Immediately following the close of this series, the secretary accompanied Pastor Loyal F. Hurlley on a trip up the coast to come in touch with scattered Sabbath keepers and Sabbath-keeping groups. People in Glendale were visited, at Santa Barbara, Palo Alto, Hayward, Oakland, Angwin, Healdsburg, and Ukiah. Some very interesting and hopeful conditions and situations were encountered of which there may be more to report later.

Sabbath, November 2, was spent at Healdsburg and Ukiah where the interests of the General Conference and Tract Society were presented, together with gospel messages.

The secretary is encouraged by the knowledge of the interest the board and its members are taking in his work. He wishes to acknowledge his appreciation of this, and to solicit the continued prayers for this work yet to be done.

Sincerely,

HERBERT C. VAN HORN,
Corresponding Secretary.

November 3, 1935.

Treasurer Ethel T. Stillman reported the following balances:

General Fund	\$1,586.41
Reserved for:	
Printing tracts	72.50
Taxes	10.00
"RECORDER" supplement	901.00
Denominational Building Fund—general	2.67
Waldo Fund for Historical Room Furnishings	728.54
Maintenance Fund	223.45

Voted that the treasurer be instructed to take such steps as seem necessary in regard to two properties on which the society holds mortgages and which are being offered for sale for delinquent taxes.

The following report from the leader in Sabbath Promotion, A. J. C. Bond, was read:

I visited the Young People's Camp at Shinglehouse, Pa., Sabbath Day, August 3. They had a camp consisting of twenty-one boys and girls with Pastor and Mrs. E. H. Bottoms as supervisors, Byron Whitford of Little Genesee, a graduate of Salem College, having charge of the boys, and Miss Drake as director of the girls. The service on Sabbath day, when I visited them, was not only for the young people, but was a union service of the First and Second Hebron, Richburg, and Friendship churches. Some of the young people as well as Pastor Bottoms and Pastor Wing had part in the morning service. I preached the sermon.

Friday, October 4, I attended a meeting in New York of the Continuation Committee of the World Conference on Faith and Order. A representative Lutheran minister read a paper on

the Lutheran's conception of Scripture which was followed by an interesting discussion. Plans were made to have a visit to this country of the Archbishop of York, who is the chairman of our committee. Doctor Stevenson of Princeton, who is president of the American section, presided at this meeting. These discussions are preliminary to the World Conference which is to be held in 1937.

A conference of young people has been planned to be held at Lost Creek, W. Va., November 16 and 17. I appointed a committee from the West Virginia churches to plan this conference. They are asking me to have part on the program. I have not decided yet but may possibly attend.

For the Committee on Distribution of Literature Neal D. Mills reported as follows:

The committee recommends that the article by J. B. Conyers entitled "For What Is Your Decision?" published in the SABBATH RECORDER Supplement of September 16, be published in tract form in such quantity as possible with the funds contributed for that purpose.

It also wishes to present to the board the matter of tract editorial and publication responsibility, in view of the fact that this committee has in the past done such work only because there seemed to be no other committee bearing that responsibility.

The following is an inventory of tracts on hand as of October 10, 1935:

500	A Sacred Day: How Can We Have It?
800	Exposé of Faith and Practice
2,285	First Day of the Week in the New Testament
3,000	Pro and Con: The Sabbath Question in a Nutshell
4,600	Seventh Day Baptists as Distinguished from Seventh Day Adventists
150	The Forward Look
60	Making the Annual Canvass
800	God's Holy Sabbath Day
2,200	Why We Are Seventh Day Baptists
880	Seventh Day Baptists—Seventh Day Adventists—How They Differ
2,375	The Tract Society and Our Mission as a People
700	Sabbath and Sunday
600	The Sabbath Post Card
19,020	total tracts on hand October 10, 1935.

During October, 704 tracts were sent out. Eleven new SABBATH RECORDER subscriptions were received and five were discontinued.

Voted that 3,000 copies of J. B. Conyers' article be published in tract form.

Voted that the matter of tract editorial and publication responsibility be referred to the Advisory Committee for consideration and report.

For the Supervisory Committee L. Harrison North reported that the problem of reducing factory costs is being considered and that the committee is considering the advisability of

moving the business offices back into the shop building where the manager could more easily supervise the shop work.

Voted that the problem be referred to the Supervisory Committee with power.

The minutes were read and approved.
Adjourned.

CORLISS F. RANDOLPH,
President,
NEAL D. MILLS,
Recording Secretary.

YOUNG PEOPLE'S WORK

WESTERN ASSOCIATION MEETING

Your writer had the rare privilege recently of attending the semi-annual meeting of the Western Association at Hebron, Pa., where he was royally entertained. The hospitality of these rural Pennsylvanians is an entirely new and delightful thing to one who is used to the indifferent welcome of urban people. The "tureen" dinner served Sabbath noon was one not easily to be forgotten. There was food, food, and then more food. If you have never attended the Crandall Hill Church, nestled away there in the hills of Pennsylvania, then you have yet an entirely new kind of delight to experience.

And your writer had, of course, to know the why of the "western" in the Western Association. He knows full well that western New York is in the eastern part of the United States. There is no question about it. But when it was explained to him that the association was so named some hundred years ago, when western New York State was the "West," then all difficulties of logic disappeared.

The various programs at this meeting of the association, too, were very interesting. This is the Young People's Page, however, so that your writer cannot report other than what young people did. The three "theologs" from Alfred had charge of the devotional parts of the programs. Elmo Randolph, on Sabbath eve, conducted an interesting devotional period. His introduction of singing one verse of a hymn, and reading two, and singing the last, was very conducive of a spirit of worship. And Marion Van Horn's introduction of a devotions period entirely of song was a welcome change from the usual thing.

But other young people than the "theologs" had a part on the programs of the association.

The two papers below, one by Miss Harriet Saunders and the other by Mr. Trevah Sutton, indicate as much. Note the unusual style of the former. Only by hearing this young lady deliver this original paper in her own inimitable way could you really get the full flavor of its tangy taste, but to read it certainly will give you some idea of its marked individuality. And the latter paper by Mr. Sutton represents a well thought through plan for developing the spirituality of any church.

The inclusion of the poem by Dean Bond in this column can be justified by the fact that he has a young thinking, forward looking spirit in his work. The parallelism of idea and the subsequent drawing of a not too didactic lesson for us in the poem certainly would indicate such. Note the suggestiveness of his poem.

ARE YOU A CHRISTIAN?

BY HARRIET LOUISE SAUNDERS

Someone has said that what you are is God's gift to you, and what you become is your gift to God. We can say that God's greatest gift to us is Christianity, but we make of this gift what we will.

1. Do you *look* like a Christian? Yes, I know your eyes are green, your nose is long, you are knock-kneed, pigeon-toed, and bow-legged. But I don't mean that. What is there in your general expression which suggests that you are trying to live a Christian life? Are you interested in people? Do you like people? I know a girl who, when small, was the terror of every child her age and younger. We squirmed under the lash of her tongue and felt honored when she deigned to look upon or to speak to us with favor. She was a leader because we feared her. She liked nobody and nobody liked her. Now my fear is gone and I despise this girl, for her attitude has not changed. True, she is rather cute to look at, but her general expression is that of a thunder cloud; her tongue is the thunder and the scorn in her eyes is the lightning.

Do you smile easily? Never mind if your teeth are crooked. If you really mean your smile, others won't mind your physical defects. Cultivating a smile is not difficult. And if you are too bashful to smile, grin; that's what I do. But above all, appear to be cheerful. It's the best way to "get on" in this world.

2. Do you *act* like a Christian? I remember the dread with which I awaited my seventeenth birthday, because I thought that I would never again be able to excuse my rather boisterous actions on the ground that I was only sixteen. A friend of mine once "bawled me out" for jumping over a chain fence. I've jumped over that fence a good many times since, but always after dark and when she wasn't along. You ask, "What has jumping over a fence to do with Christianity?" Nothing, except that there are certain rules of etiquette which have hitched their wagon to the Christian star and we must keep our seats in this wagon.

Just because Johnny yawns in church or knocks the hat off the lady in front of him in his efforts to catch a fly is no sign that he is not a good Christian. On the contrary, he is a good Christian. He is being natural.

Do you smoke, drink, or gamble? If so, do you think it the Christian thing to do? The act itself may not be unchristian, but the effect on you is not one which is benefiting you in any way. You must be good to yourself to live a Christian life.

3. Do you *feel* Christian? When I paddle one of my young brothers I feel righteous indignation. Later, I feel like a fool. But if I manage to keep still when they bother me, I soon realize that I have won a victory, a victory over my temper. Then I feel like a Christian. How about you? When you are angry, do you think before you act?

A few years ago, when we children were small and hadn't a million outside interests, the whole family would pack up and drive off on a Sabbath afternoon. We never thought of going anywhere without the whole family. As I got older, I began to notice that none of my friends ever did this or seemed to have any interest in doing things as a family. I wondered about it and finally came to the conclusion that this was my parents' way of teaching us the value of the family as a family, not as a disjointed group, part of which hums off to Hornell, hikes up Jericho, or runs off to a neighbor to spend the Sabbath afternoon. Now that we are older we are no longer able to go about as a family, but the feeling remains that we would like to go. I think this feeling is a Christian feeling. Have you ever felt this way?

When I was asked to speak to you during this young people's hour, I hadn't the slightest

idea what I would say. I started to write, putting on paper what I thought just as I thought it. My purpose is to bring you something of what young people do and should do to make their lives more Christian. I hope I haven't made this paper too hard to understand.

[On the contrary, Miss Saunders, your paper is quite clear; and your style is your own and very interesting. Keep it up. And let's have another paper from you. We readers would much appreciate it, I can assure you.—Y. P. EDITOR.]

MY LAKE AND MY LIFE

BY DEAN A. J. C. BOND

A thousand acres bind my lake,
And then ten thousand more—
It mirrors back the broken marge
That borders round its shore.
But to the canopy above
Lake answers—deep and shoal—
And pictures in its bosom wide
Blue sky and cloudy scroll.

My life is bound by earthly things:
A vast material store;
I have enough for simple needs,
And would not ask for more.
For things do not suffice to set
Life's satisfying goal:
Expectantly I turn to heaven
The mirror of my soul.

DEVELOPING SPIRITUALITY THROUGH THE CHURCH PROGRAM

BY TREVAH R. SUTTON

With the purpose of the church including evangelism, training in Christian living, and service, what should be included in its program? Are we as churches and as individuals developing the spirituality that will accomplish the purpose of the church? In the first place, the program of the church should provide for conveyance of religious knowledge. Through preaching the gospel is brought to mixed groups of people of all ages and temperaments, but through the church schools and societies the gospel is presented to graded groups. The Bible school furnishes a weekly program; the vacation church school and summer camps utilize free time for extended work; and the week-day classes use school time by co-operating with the public school. Then there are young people's societies, such as the Christian Endeavor and organized Bible school classes, women's societies, men's groups, and others specializing with study courses in missions, Bible, leadership training, and the like.

All of these groups help convey religious knowledge, but there should be a co-ordinated program to avoid competing interests and overlapping of work. This can best be done by these groups co-operating through a central committee or council.

In the second place, the program of the church should provide for worship experiences. Usually we think of worship as belonging chiefly to the Sabbath service. Although that is the major worship service, our prayer meetings, vespers, and devotional periods in the church school and societies are other vital periods for worship. Throughout all of these there is an essential need for dignity and reverence. The church service may be formal with vested choirs and an elaborate order. On the other hand, the service may be informal with a freer type of worship. It is not a matter of formality or informality — for that should be determined by the needs, desires, and abilities of the local church. Rather it is a service that is well planned and filled with dignity worthy of God's presence, that will give a real worship experience. The use of our talents in the best of music and art, as ability and means allow, will enable churches to render vital worship experiences.

In the third place, the program of the church should render religious guidance. This, of course, is a special task of the pastor alone, for there is a very wide field for all church members, young people, children, and those who are not connected with the church in finding solutions for many problems of life. Such assistance may be the means of holding people in the church and bringing others into the fold.

In the fourth place, the program of the church should give opportunity for expression. Through church membership, which ought to be urged upon every regenerated Christian, one can participate in the church's program and be greatly benefited in such service, as well as helping the church. The stewardship of one's money and time, through systematic giving and service, renders splendid expression to one's religious experiences. Fellowship and recreation are other ways of expression. By meeting together in the regular services is Christian character strengthened as Christians mingle. This may also be an influence to non-Christians. Likewise is it true with social events. The failure of the church to provide wholesome recreation may have helped encour-

age Christians to participate in questionable recreation. The church should furnish whole-expression in this way.

When the program of the Christian church includes these things in a well balanced program of activities, it is on its way to the development of spirituality. This demands consecrated workers who are willing to prepare for sacrificial service for the Master. What are we going to do about it?

MY NEIGHBOR SAYS

"He laughs last who has to explain the party joke to his wife when they get home." —*Rochester Times-Union*.

"Hitch your wagon to a star but keep your wagon on the road." — *Trotty Veck Mess-ages*.

"Mussolini says it will be England's fault if a real war starts. In other words, it's the cop's fault if he interferes with a burglar." — *Rochester Times-Union*.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR RECORDER FRIEND:

I have read many letters on the "Children's Page," and enjoyed them. I am thirteen years of age. I have made many attempts to write, and now I have made the final start.

I belong to the "Bona Ventura" Baptist Church. I am going to school at Anna Regina, many miles from home, so I am only at home on holidays. There are no Baptist churches that way so I have to wait until I am at home to go to church. I love to go to Sabbath school.

I have a sister whose name is Beulah and mine is Beryl Menezes. We have for our pets a parrot whose name is Loretta; two cats, Guy and Amy; a monkey named Lucy; also a dog named Daisy.

Daddy has a small farm on which provisions and fruits are planted. We have chicks and other fowls and are delighted with them.

I am very glad to join this happy band. I must say good afternoon for my letter is getting rather long. I'll write when I'm at home again.

I close my rather long letter with delight and joy.

Yours,

BERYL MENEZES.

Grant Consolation,
Pomeroon River

DEAR BERYL:

I think this is the first letter we have ever received from British Guiana and I can assure you I am very much pleased that you have decided to become a SABBATH RECORDER girl. You surely have joined a happy band, and I am very proud of every one of you. Is your sister Beulah older or younger than you? I wonder if you can persuade her to write, too. I'd like that very much.

I am glad you enjoy going to Sabbath school, but sorry you cannot attend your church and Sabbath school more often. Do you enjoy your school work at Anna Regina? It is nice that you have the privilege of getting a good education, isn't it?

You have a fine family of pets. Do they get along well together? I have always heard that parrots and monkeys like to tease other animals; do Loretta and Lucy?

My daughter Eleanor has a cute kitten named Toodles, and a toy dog as large as the kitten. Just as fast as anyone stands the dog on its feet, Toodles will rush over and knock it down; he cannot bear to see it on its feet for one second.

I'm expecting to hear from you often.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

All the children in our Sabbath school had a big Halloween party given to us by our mothers. Each one invited a friend. It was fun guessing who the others were. After supper we had movies.

For our party in school mother dressed me as "The White Rabbit," acting as the herald in "Alice in Wonderland." I won a chocolate pumpkin as a prize for being the last girl the teacher guessed.

I am nine years old and am the youngest member of our church. I was the last child to be baptized by Pastor Bond, on July 5, 1935. Mother was baptized with me.

Your little friend,

PATRICIA ANNE CROFOOT.

1052 West 8th St.,
Plainfield, N. J.

DEAR PATRICIA ANNE:

Halloween certainly is great fun, and I'm thinking you had your share of the fun, with the privilege of attending two parties. I didn't

go to even one, although the Grange, to which Pastor Greene and I belong, gave a Halloween surprise for two of the members on their thirty-fifth wedding anniversary, which I very much wanted to attend, but had to give it up as we had a more important meeting to attend the very same night. We did have all sorts of queer looking callers that night, with terrible looking faces, and our doorbell rang loud and often, while our porch chairs were found hanging from nearby trees. The boys and girls had great fun but were very nice about it and not one bit of property was destroyed. Fun is not fun unless all can enjoy it, is it?

I wish I could have seen you in your rabbit costume. I think mother was very clever to dress you that way. Miss White Rabbit, you should have had your picture taken.

I think it was lovely that you and mother were baptized at the same time. I know you are very happy to serve the dear Jesus who especially loves girls and boys.

I enjoyed your letter and hope to receive many more of them.

Yours sincerely,

MIZPAH S. GREENE.

DEACON ELVIN G. BURDICK

Elvin G. Burdick was born in Hebron, Potter County, Pa., August 9, 1858. He was the oldest son of LaRoy and Esther Randolph Burdick. He had endured many years of uncomplaining helplessness, and peacefully fell asleep on September 6, 1935.

With the exception of one year in Nortonville, Kan., and his years in college at Alfred, his entire life was spent on the farm where he was born. Early in life he professed Christianity and united with the First Hebron Seventh Day Baptist Church, of which he remained a respected and useful member to the time of his death, serving untiringly and faithfully for many years as deacon. In July, 1890, he married Susie Staysa, and three sons blessed this union: Elno, Randolph, and Deo, all of Hebron. He served his township in various offices, and it can truly be said that no man was ever more loved and honored for his uprightness. He was indeed a Christian gentleman.

Besides the three sons, he leaves four grandchildren, also three sisters: Mrs. Minnie Miller of Coudersport, Mrs. Mary Kenyon of Shin-

glehouse, and Mrs. Ella Stearns of Hebron; as well as one brother, Rev. W. L. Burdick of Ashaway, R. I. A brother, Lincoln E., died a year ago.

The funeral was held at the First Hebron Seventh Day Baptist church, in charge of Rev. R. W. Wing, assisted by Rev. C. A. Beebe. Interment was in the Hebron cemetery. The commitment service was in charge of the Roulette, Pa., Odd Fellows Lodge, of which he was a member.

C. L. B.

CONRAD'S NEW BOOK

The following are extracts from British press reviews:

The author is German. . . . He has had a most varied career as a preacher, travelling in Russia, Europe, the Far East, Africa, and South America. He has read widely. . . . Students of every school of prophetic interpretation will find much of real value in these pages.—*The Christian*.

Mr. L. R. Conradi, the venerable German author, has lectured and evangelized over many continents. His studies in Church History are prodigious, and he asserts his facts in seven groups, matching the Seven Churches of Asia.—*The Baptist Times*.

The author prefaces his work with a short biography. We learn that he was originally a Roman Catholic from Karlsruhe Baden.

After a short period of infidelity he was led to a personal knowledge of Christ, afterward joining the Seventh Day Baptist Church in U.S.A. . . . The work which he has given to the world in the evening of his days, represents an amazing amount of research. He defines with remarkable erudition the historic Pre-Millennial Theory.—*The Catholic*.

This book, *The Impelling Force of Prophetic Truth*, ought to be in every Seventh Day Baptist home. Order it of L. H. North, Manager, Seventh Day Baptist Building, 510 Watchung Ave., Plainfield, N. J. C. F. R.

THE RECORDER FUND

We wish to thank "A Friend" in Westerly, R. I., for gifts from time to time for the RECORDER Fund. Other friends of the SABBATH RECORDER also remember this fund when they send in their own subscription and make possible the sending of the RECORDER to quite a number of Seventh Day Baptists who would not otherwise receive it.

L. H. NORTH,
Manager.

THE BIBLE AND THE COLLEGE STUDENT

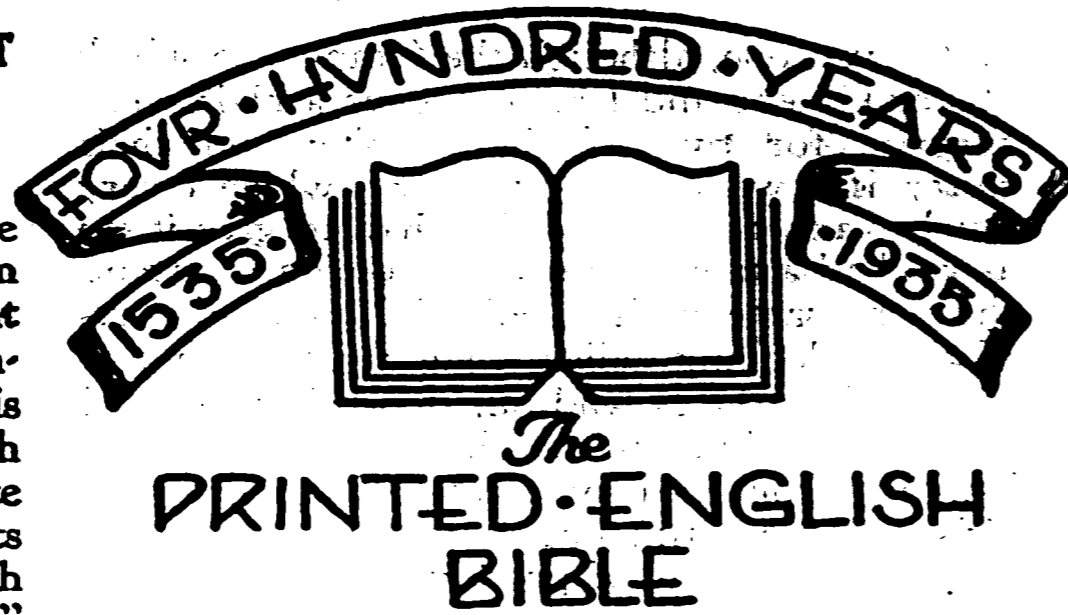
BY WALTER LEE LINGLE, D.D., LL.D.
President of Davidson College

College students cannot afford to leave the Bible out of their reading and thinking. From a literary, historical, ethical, and spiritual point of view no man's education is complete without a knowledge of the Bible. The Bible is not a single book. It is a divine library, which is noted for its comprehensiveness and infinite variety. John Richard Green illustrates its charm and variety in an eloquent paragraph in his "Short History of the English People." He says:

When Bishop Bonner set up the first six Bibles in St. Paul's, many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them . . . Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legend and annal, war song and psalm, state roll and biography, the mighty voices of prophets, the parables of evangelists, stories of mission journeys, of perils by sea and among the heathen, philosophic argument, apocalyptic visions—all were flung broadcast over minds unoccupied, for the most part, by rival learning.

Sir Walter Scott was one of the greatest of all the novelists who have ever written in the English language. He wrote many books and knew books as few men have ever known them. His great library is still intact in his beautiful old home known as Abbotsford. As I went through his library this past summer, I was struck by the large number and scholarly character of the books which it contained. One of the most conspicuous books in that library is a handsome copy of the Bible, which bears this inscription in the handwriting of his mother: "To my son, Walter Scott, from his affectionate mother, Ann Rutherford"; and this additional inscription in his own handwriting: "This Bible was the gift of my grandfather to my mother and presented by her to me."

He prized that Bible not only as an heirloom, but as a book of literature and a book of life. His son-in-law and biographer, Lockhart, who is buried at his feet in Dryburgh Abbey, tells of a striking incident that occurred while Sir Walter was on his last bed of illness and only a few days before his death: "He expressed a wish that I should read to



him, and when I asked from what book, he said: 'Need you ask? There is but one.' " As that great man surveyed his whole library and the whole field of literature, there was one Book that towered above all others, and that was his Bible. I wonder if it was his mother's Bible that he was calling for. At any rate, there is the estimate of a great man whose library was crowded with all manner of great books. Is it too much to say that no man's education is complete without a knowledge of this Book of books?

What has been the attitude of college students toward this Book? One day Martin Luther, a student at the University of Erfurt, ran across a copy of the Bible in the university library. It was the first complete copy of the Bible that he had ever seen. It laid hold of his heart and mind and transformed his whole life. That copy of the Bible had more to do in making Martin Luther a great Christian leader and a great world figure, than any other influence that ever entered into his life.

William Tyndale was an unusually brilliant student in the University of Oxford. His biographer tells us that he became so skilled in Latin, Greek, Hebrew, French, Spanish, Italian, and English, that whichever he spoke in you would suppose was his native tongue. The Bible came into his life with all its transforming power. It completely captured his heart and mind, and he yielded himself to it without reservation, and finally gave his life for it. Today we think of him as the father of the English Bible. As we celebrate the four hundredth anniversary of the printing of the first complete Bible in English, let us remember that of it the New Testament and the Pentateuch were practically Tyndale's translation with a few revisions.

John and Charles Wesley, and George Whitefield, students at Oxford University,

became interested in the methodical study of the Bible. It became a transforming power in their lives, and they went out to turn the world upside down. Through the power of the Word of God, John Wesley became the greatest force of the eighteenth century in England.

Thus we might come on down through the centuries and call the roll of a multitude of college and university students whose lives have been transformed and made great by the Word of God. But what about present-day college students? Of course, it is not possible to put all college students together in one group under one label. There are just as many different kinds of college students as there are of older people, and there are at least fifty-seven varieties of the older ones.

Some college students shrug their shoulders at the Bible. Others are indifferent toward it. There are still others who are woefully ignorant of it. But, after all this has been said, there are many college students who approach it with reverence and find rich treasures in it.

No one person knows the hundreds of thousands of college students in America well enough to speak with certainty about their attitude toward the Bible. Let me speak definitely out of my own observation and experience. I have the privilege of being connected with a college which has a student group of six hundred fifty young men representing more than twenty-five different states. For nearly fifty years courses in the English Bible have been a required part of the curriculum. Freshmen and sophomores are required to take three hours a week. Elective courses are provided for juniors and seniors. The English Bible itself is studied, and not simply books about the Bible. After fifty years we ought to be in a position to form some estimate of the attitude of our college students toward the Bible.

First of all, it is our observation that the great majority of college students who study the Bible find it an interesting book. The late United States Senator Albert J. Beveridge wrote a book entitled "The Bible as Good Reading." The majority of students studying the Bible will concur in the idea expressed in that title. By the way, in that book Senator Beveridge says: "Surely this Book has not held sway over the human mind for two thousand years without having engaging qualities—something that appeals to our interest."

The majority of those students who study

the Bible find it a profitable Book. Its teachings enter into their moral, ethical, and spiritual ideals and thus help to mold their characters. Not only so, but its simplicity and beauty help to mold their English style. We wonder sometimes where Abraham Lincoln ever learned the use of the pure and beautiful English of his Gettysburg address and his second inaugural. He probably lets us into the secret when he tells us that the two greatest events in his life were when he borrowed a life of George Washington and when he opened the Bible and read the life of Christ.

When I question alumni who have been out for years, practically all of them tell me that they are glad they were required to take the courses in the English Bible, and that they have found these courses among the most profitable of all the courses they took during their college and university days.

The present-day college student probably does not look upon the Bible as an authoritative Book in the same sense in which our fathers did, and yet, after they have studied it, the majority of them would agree with Coleridge when he said: "In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of having proceeded from the Holy Spirit."

—National Commemoration
Committee.

OUR PULPIT

THANKSGIVING — 1935 STYLE

BY ALBERT N. ROGERS
Pastor of the church at Waterford, Conn.

Suggested Scripture: Deuteronomy 6: 4-12,
Luke 4: 16-21.

To the Puritan settlers of New England it seemed the most natural thing to render thanks to Almighty God at the harvest season. Now that we have harvest twelve months in the year, we find it difficult to experience any deep gratitude, and God seems so far away as to be little interested in our emotions. It is a common observation that God is not so easily seen in the grocery store as in the garden, but there are more serious aspects of the machine age which stand in the way of a modern Thanksgiving.

I

As this sermon is written there are between four and five million families totally dependent upon local, state, and federal relief. These families cannot know the gratitude of the early settler who planted and tended his crops in faith through that first American summer. I have eaten in one of New York City's "flop houses" and have seen the utter hopelessness there as contrasted with the beaten but unbroken courage in McFadden's Penny Restaurant where, God be thanked, the patrons still had three cents with which to buy a meal. Three cents made all the difference between despair and self-respect. It is not easy to thank God for relief meals.

Again, twenty-five millions in our country, though still independent, are living near or below the line of destitution. Even in 1929, nearly twelve million families had an income of less than \$1,500. These may thank God for keeping them off the dole, but not for giving them plenty. Perhaps it was for these that Kathleen Millay wrote the following lines, ironically entitled "Now I Lay Me":

Tell me, God, if you were I,
Lying sick upon your bed,
Crying while the night ticks round,
Quivering cold at every sound,
Burning hot and fever bound—
Longing to be dead
Upon your tortured bed!
Wondering why you cannot die,
Beat the night and wonder why!—
God in Heaven, let me die!
Weeping to be dead—

Would you think that God will care
For every ill and every woe,
And bend your stricken knees in prayer?
Or would you scream your bitter "No!"
Beat the night and answer—"No!"
He is not anywhere—
He is not so!"

We send missionaries to teach the Chinese to love God in the midst of famine; these are starving in the midst of plenty!

And what of the rest of us—we who are able to buy what we need? We are aware that the very food and clothing we buy and the money in our pay envelopes are stained with blood and tears. We must consume the products of unjust labor conditions; the clothes we wear probably passed through at least one textile mill where a heartless "stretch-out" exhausted the worker; the sugar in our coffee undoubtedly came from a tropical plantation where the ignorant natives are treated little

better than slaves. The products we consume very likely yielded dividends a thousand miles from the place of manufacture, to owners who did little more than clip their coupons. A few hundred of these owners, through a labyrinth of holding companies and interlocking directorates, control the industry of our country. And worst of all, those of us who work in industries which involve a world market are helping Italy to wage her war against Ethiopia. The weakness of our neutrality embargo is evident in that Italian imports of American cotton, oil, grain, and machinery have more than doubled in the past year. Moreover, under our present system of competitive tariffs and colonial policies, most commodities on the world market are potential causes for war. With such a state of affairs it is little wonder that thanksgiving is difficult and God himself seems far away.

II

But Thanksgiving is more than a traditional holiday; it is a moral necessity. God must be thanked! Without gratitude we are but savages, and if we thank mankind we are hopeless egotists. Thanksgiving is necessary to perspective and progress. The following suggestions may help us to achieve the capacity for Thanksgiving in a day when it is manifestly and perhaps wholesomely lacking.

A true Thanksgiving requires the faith that God is not dead. The writer of "Now I Lay Me" at least called upon God to witness her denial of him. Sometimes he is the only One to whom a person may call. There are certain abiding values—food is good, warmth is satisfying, beauty purifies the spirit—even though to us they are unattainable. There is a right and a righteousness, a beauty and a love each quite unsoiled by the squalor and selfishness of the world; there is a God! If one cannot pray to "the God of things as they are," he may pray to the God of things as they might be.

Now for some individuals this first suggestion will seem unreal and impossible; we come to a second. If the gospel for Thanksgiving is a faith, it is also a "way of life." The faith may seem more real if the way is followed—"he that doeth the truth cometh to the light." The demand of the "way" is that God must be allowed to provide for his people. This is the message of the prophets and supremely of Jesus, upon whom the Spirit of the Lord came as he preached good tidings to the poor and

release to the captives. Break down the barriers which still the songs of thanksgiving. It is the providence of man, rather than God, which brings privation in the midst of plenty!

The first step toward this new providence, under our present conditions, has recently been taken in the recognition by the federal government of its responsibility to the citizens who are unable to protect themselves from the incidence of illness, accident, old age, and unemployment. (Note—I said, "those who are unable"—not those who are willing to accept graft.) This achievement should not be allowed to be sentimentalized as charity or relegated to the position of a partisan issue. It is the demand of justice. A civilization rises or falls according as it treats its dependents.

The second step, for which the Church must issue a clear call, is the inalienable right of every breadwinner to a dependable job at a minimum wage sufficient to support a decent and normal life for himself and his family. Child labor must be eliminated, and unemployment must be made optional rather than enforced.

The third step will follow on the heel of the second: the social rather than individual control of the basic necessities of life. An ancient Jewish law provided that the well of water should not be owned by an individual, but by the community. The essentials of food, clothing, human happiness, and social life must be freed from the exploitation of private profit before they will become available to all. To this some will cry, "Revolutionary!" He who would be truly thankful will be stayed by the knowledge that so persecuted they the prophets who called for public schools, the abolition of slavery, and even for parcel post. Only by some such steps as these may we hope to restore to humanity that for which it has a right to be thankful.

Here I may add that Christian leaders are widely endorsing the consumers' co-operative movement as a temporary aid in achieving a more God-like providence. Credit unions, mail order houses, and local stores, on a co-operative rather than a competitive basis, can give to the individual buyer the collective bargaining power the chain store has long enjoyed. The Federal Council of the Churches of Christ in America and the New York East Conference of the Methodist Episcopal Church are among the bodies which have endorsed the

movement, and such world Christians as E. Stanley Jones and Toyohiko Kagawa are enthusiastic in their hopes for co-operatives becoming a step toward the kingdom of God among men.

The Church has of late been doing more than ever before to make the gospel concrete as a "way of life," and this is an absolutely essential part of making Thanksgiving possible today. Christians who are sensitive are forced to do their bit for the new order if they would spiritually survive—as a woman who had joined a public safety campaign said of the wretchedness of her neighborhood, "Now I can stand it!" We may well thank God for the responsibility of being co-creators with him, and the way in which men have and are responding to that responsibility.

This sermon would be incomplete without one other suggestion. The mills of God grind slowly, and frequently Divine Providence itself appears to miscarry. The better social order is not set up in a day and may not be in a generation. Happy is he who is enabled "having done all to stand" in the serene conviction that his suffering, and that of his fellows, is not in vain. Will not he who marks the sparrow's fall, and to whom we are much more than sparrows, will not he use our suffering to purge the world? Can we not be upheld by the assurance that God makes even the wrath of men to praise him? Polycarp, the aged Father of the early church, uttered this prayer before he met his martyr's death: "I thank thee, O Father, that thou hast found me worthy of this day, and of this hour." Even so, those of us who may have little for which to be thankful, may thank God for the social significance of our poverty. Christianity has forged ahead by the light of its burning martyrs.

"Serve the Lord with gladness; come before his presence with singing. Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting, and his truth endureth to all generations."

"What the church needs is not more members, but better members; not more preachers, but better preachers; not more prestige, but better prestige."

DENOMINATIONAL "HOOK-UP"

FARINA, ILL.

We have recently enjoyed two social events at Farina, the first a masquerade social which was held Halloween night at the parish house, an event that brought out some sixty people, most of whom wore a costume of ingenious make up. Following the unmasking and a luncheon and program, games for old and young were played.

Another enjoyable occasion was the celebration of the golden wedding of Mr. and Mrs. Otis Hewitt, this also taking place at the parish house, where about one hundred persons sat down to the three tables spread for the occasion. Although no thought of an offering had been entertained, at the request of friends opportunity was given and about \$23 was donated toward some wedding gift which the couple were to select. Aside from the splendid dinner a program of music and readings appropriate for the occasion was enjoyed.

Another event which brought pleasure to the pastor of the church was a trip to Stonefort late in September, where a preaching service was held on the bank of a little creek, and where following the sermon, Christian Young, a man of sixty-seven years old and a convert to the Sabbath, was baptized. At the close of this service a group of fifty enjoyed a picnic dinner which was spread beneath the trees that lined the banks of the creek.

We have recently organized a Junior and an Intermediate Society of Christian Endeavor which give promise of a splendid future. They meet each Sabbath afternoon. REPORTER.

ALFRED, N. Y.

A meeting was held at the Gothic on Monday to which clergymen in the Western Association were invited as well as interested laymen. Rev. E. E. Sutton of Milton Junction, Wis., director of Religious Education of the Seventh Day Baptist Sabbath School Board, who has been spending some time working with the churches of this association, was present. The purpose of the meeting, which was called by the seminary, was to discuss the work of the churches of this association with Mr. Sutton.

The meeting was held in the dean's room and Dean A. J. C. Bond presided.

Rev. E. D. Van Horn of the Second Alfred Church outlined the purpose of the meeting,

and this was followed by a general discussion on the part of all present. The meeting commenced in the morning, and was continued during the afternoon. At both sessions a worship service was held in the Gothic Chapel. During luncheon a social hour was enjoyed at the home of Dean A. J. C. Bond.

Among those present for the meeting from out of town were: Reverends Walter L. Greene of Andover and Independence, Harley Sutton of Little Genesee, Robert W. Wing of Hebron, Pa., and a number of interested laymen.

Allegany County Youth Conference

The Allegany County Youth Conference arranged an Armistice Peace Service which was held at the First Alfred church on Monday evening, November 11. The services were well attended, the church being almost filled.

John Norwood, president of the Allegany County organization, gave a brief summary of the aims of the Youth Council. The Bond quartet sang "Hark the Herald Angels Sing" and another selection written especially for the occasion, called "The Flag." The words were composed by Dean A. J. C. Bond and the music written by his daughter, Miss Ahvogene Bond. Miss Edith Dudley gave a reading entitled, "Waste." The audience read in unison "International Relations" two excerpts putting forth some of the aims and beliefs of those interested in the anti-war movement.

Miss Betty M. Jacox, secretary of the Allegany County organization, chairman of arrangements for the meeting, introduced the guest speaker, Rev. Richard E. Lentz of the Christian Temple in Wellsville, who gave a splendid address the title of which was "Pacifist by Conviction." —*Alfred Sun.*

ADAMS CENTER, N. Y.

Central Association Meeting

Delegates from the churches of the Central Association met with the church at Adams Center October 19, for a one day session. Continuing the theme of the association in June, Rev. Paul S. Burdick chose the theme for his sermon, "The Church of Tomorrow: Considers Evangelism."

During the social hour a basket lunch was enjoyed. In the afternoon, following a devotional service, the following group meetings were held:

(a) The women's group under the leadership of Mrs. S. F. Bates, considered "Evan-

gelism of Children," emphasizing the principle of right formation of habits rather than reformation later; and that home influence is the greatest factor.

(b) The men's group under the leadership of Rev. T. J. Van Horn discussed "Personal Evangelism," considering opportunities of the "teacher," "farmer," "insurance man," "merchant," and "in foreign fields."

(c) The young people's group led by Mrs. John Williams considered the questions: "What is right and what is wrong?" "What does the Christian home and church contribute to right?" "Of what value is Christianity?" "How can we be up-to-date evangelists?"

(d) Children's group led by Mrs. Gerald Greene, no report.

At 2.45, all re-assembled for a closing worship service in charge of the Adams Center Church, consisting of prayer, orchestra selections, responsive reading, hymns, poem, violin solo, story, organ solo, and benedictory prayer.

In the evening, the young people of Adams Center entertained the visiting young people at a most enjoyable social held in the church parlors.

—*Brookfield Courier.*

MARLBORO, N. J.

Silver Wedding at Parsonage

The twenty-fifth anniversary of the marriage of Rev. H. L. Cottrell to Miss Margaret Stone of Wellsville, N. Y., was observed last Sabbath night, September 28. When the pastor and wife arrived home in the evening from a planned automobile trip, they found the parsonage filled with parishioners and friends who came to wish them many happy returns.

Lively games, conducted by Miss Harriet Cottrell; music in which both young and old joined, with Mrs. Robert Gibe at the piano; and recitations by Mrs. John Geisinger and Mrs. Joseph Bivins, were enjoyed. Perhaps the climax came when the pastor and wife were "joined again" by Rev. Leon Maltby. The wedding procession included besides the bride and groom, Miss Mabel Davis, bridesmaid; Joseph Bivins, best man; Virginia Bivins, who carried the bride's veil; Edward Cook, Jr., ring bearer. The "bride and groom" were visibly nervous and when the officiating clergyman announced his fee, the groom was so overcome that it was decided to relieve his financial dilemma and present him at this juncture with a very attractive box containing

a gift in silver from his congregation and friends.

At the conclusion of the "ceremony" a wedding cake, presented by Mrs. Elsie Buckley, was cut by Mrs. Cottrell, fruit punch was served by Mrs. Melvin Cobb and Miss Emma Tomlinson, and a variety of tasty cakes passed. About seventy-five were present. — *Taken from Bridgeton Evening News.*

Harvest Home Day

Following an established custom, a very enjoyable "Harvest Home Day" was observed at the Marlboro Church on Sabbath day, October 19. In the morning service, the sermon relating to a Harvest of Character was preached by Pastor Howard Shoemaker of Newfield, N. J. Special music, "Lord of the Harvest Time," was sung by the choir, and the sermonette by the pastor was "The Joy of the Harvest."

After the morning service a covered dish dinner in the church basement was enjoyed by over a hundred people.

In the afternoon service after letters were read from nonresident members and a musical selection was given by the junior choir, a one-act play, entitled, "The Amateur Collectors," was presented by the young people's society. The choir rendered an appropriate anthem, "Reapers Are Needed," and the closing address of the afternoon was given by Mr. J. Hartley Bowen of Haddon Heights, N. J. Mr. Bowen is a grandson of Rev. Joseph C. Bowen who was the pastor of the Marlboro Church from 1887-1895. The singing of that old song, "Blest Be the Tie That Binds," and the benediction by Pastor Shoemaker fittingly closed our Harvest Home Day services. The beautiful arrangement of flowers, fruits, grains and vegetables with which the church was decorated added much to the suggestiveness and impressiveness of the services. A generous thank offering was given.

CORRESPONDENT.

PLAINFIELD, N. J.

On Sabbath day, October 26, in the afternoon, the Irvington Church people had a baptismal service in our church, in which two candidates were baptized by their pastor, Rev. F. F. Stoll.

Rev. Neal D. Mills of the Piscataway Church led our covenant meeting Friday evening, November 1, preached for us the fol-

lowing day, and conducted the communion service.

Following the business meeting of the Women's Society on Wednesday afternoon, November 6, the Tract Committee of the society presented a little play setting forth the aims and objects of "Our Denominational Paper," and the reasons why it should be in every family. Each department of the RECORDER was represented by a different person, who gave interesting extracts from her department, and the "Hook-up" was broadcast by a "radio announcer from station SDBR."

A supper for members of the Women's Society who cannot attend the regular meetings was held in the church November 12, with Miss Courser from the Visiting Nurses' Association as guest speaker. After supper the women sewed on garments for the Nurses' Association, while their husbands enjoyed games and a talk by Wm. M. Stillman.

The yearly meeting of the New Jersey and eastern New York churches will be held with the Plainfield Church November 29 and 30, beginning Friday evening and closing with a meeting the evening after the Sabbath

CORRESPONDENT.

OBITUARY

BURDICK.—Elvin G. Burdick, born August 9, 1858, died at Hebron, Pa., September 6, 1935. (A more complete obituary elsewhere in this paper.)

CLARKE.—P. L. Clarke, born near Topeka, Kan., in 1862, died October 30, 1935, at his home, 5059 Osceola St., Denver, Colo.

Mr. Clarke was educated in Wisconsin schools, including Milton College. He taught in various Wisconsin schools before coming to Denver in 1897, where he followed the teaching profession. For twelve years he was principal of Berkeley School, retiring in 1930. His hobby was horticulture, and he was well known in many states by his culture of Clarke's "blue morning glory."

He was a great church worker and devoted his life to uplift work of many kinds. He is survived by his wife and a number of nephews and nieces. Funeral services were held November 2, at Olinger Mortuary.—Taken from Denver News.

JEFFREY.—Benoni I. Jeffrey, second son of Wm. and Mary Ann Jeffrey, was born in Salem, W. Va., March 27, 1852, and died in Riverside, Calif., October 13, 1935.

He was converted and joined the Seventh Day Baptist Church at Salem. He attended Alfred University and was graduated in 1879. Then he went to Albion, Wis., where he married Lida B. Burdick, July 29, 1879. To this union were

born a daughter and two sons. The daughter, Mrs. Ethel Davis, and the son, Eslie O. Jeffrey, survive with the wife. There are four grandchildren and three great-grandchildren.

He was obliged to discontinue farming because of an injury received, and moved to Milton, where he lived for seventeen years. Advised to go to a warm climate, he moved to Riverside in 1921. He has been a faithful and earnest worker in all the churches with which he has been connected.

ROSE.—Kenneth M. Rose, oldest child of Marion A. and Addie Lawrence Rose, was born December 4, 1910, on a farm in Milton township, Rock County, Wis., in what is known as the Rock River neighborhood, and departed this life on Monday afternoon, October 21, 1935, at the home of his father in Edgerton, Wis.

His mother passed away May 1, 1932, and a baby sister, Janette Irene, April 29, 1926. He is survived by his father; a sister Ruth, Mrs. Leonard Hamele of Portage, Wis.; a younger brother Lawrence, at home; and an aunt, Miss Maude Rose of Milton Junction, Wis.

Farewell services were held at the undertaker's parlors in Edgerton October 24, in charge of Rev. Edwin Shaw, and burial was made in the Rock River Cemetery. E. S.

SPINDLE.—Anna Randolph Spindle, the daughter of Chapin F. and Margaret Kennedy Randolph, was born April 25, 1873, and died October 13, 1935, at the home of her sister, Mrs. W. B. Lynch, near Salem, W. Va.

In 1900, she married Asa Spindle, and the home has always been at Bristol, near Salem. She is survived by her husband and son Earl, and by a daughter, Mrs. Getherel Ritter. She also leaves a brother, Rufus H. Randolph of Terre Haute, Ind.; and two sisters, Mrs. D. G. Davis and Mrs. W. B. Lynch. There are six grandchildren.

Early in life Anna Randolph became a Christian and has since been a loyal member of the Salem Seventh Day Baptist Church.

The funeral was largely attended and was conducted by her pastor, assisted by Pastor Hyden, of the Bristol M. E. Church. G. B. S.

TASSELL.—William Henry Tassell, son of Benjamin and Mary Tassell, born at Williamson, N. Y., September 10, 1855, died at Coudersport, Pa., September 5, 1935.

Doctor Tassell was a graduate of Baltimore College of Physicians and Surgeons. In 1901, he specialized in eye, ear, nose, and throat diseases, at Philadelphia. In 1886, he married Lydia Stearns. To them were born five children: Carl S., Grace L., Edwin, Fred, and Harold. Besides his widow and children he leaves one grandchild, Esther, daughter of Carl and Lillian Tassell; one sister, Mary E. Harriman of Denver, Colo.; and one brother, Charles, of Williamson, N. Y.

Funeral services were held at the Hebron Seventh Day Baptist church, September 7, in charge of Elder Luther W. Belote, of the Adventist Church, assisted by Pastor R. W. Wing, of the Hebron Church, and burial was in the Hebron cemetery. C. E. B.

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THE GOD OF SMALL THINGS

By EDNA JAQUES

Not the vast God of continents and seas.

The Lord of thunder—awful in his might.

Who rides upon the lightning and the wind

Smiting the first-born in the shuddering night.

But he who fashions in his tender hands

The small white wings that bear a thistle seed.

Who tunes the mourning pigeon's wistful note.

Colors the flaming petals of a weed.

The God who heals the broken bark of trees.

Who tints the scarlet of the robin's breast.

Curls the wee tendrils of a climbing rose.

Fashions the swaying cradle of a nest.

This is the God we need, who understands

The small importance of a loaf of bread.

Who hears the stumbling prayer of homeless men

And sends them from his Presence, comforted.

O God of common folk, help us to know

The heart that fashions all these tender things

Is mindful of his own, and brings us safe

Into the harbor of his sheltering!

Kansas City, Mo.

—From Christian Advocate.

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