

funds" to replenish the Lord's treasury—while from heaven our blessed Savior looks sadly on—he who gave not only his earthly possessions, but also his life, for those, who, refusing to turn loose their earthly goods, resort to parties, suppers, drives, and rummage sales to "give" him. Oh, to what a low level our "stewardship" has fallen. God, pity us! Oh, God, have mercy on our poor benighted spirits, and give us to know thy blessed will. Teach us the meaning of "Thy will be done." Teach us what our Savior meant by "take up thy cross, daily, and follow me," and the full meaning of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

MARRIAGES

DAVIS-WEBB.—At the First Baptist church of Mt. Rose, Colo., Sabbath evening, August 3, 1935, at 8 o'clock, Mr. Will L. Davis of Denver, Colo., and Miss Gertie Belle Webb of Mt. Rose, Colo., Rev. Ralph Ray officiating.

ELLIS-DEXHEIMER.—In the Seventh Day Baptist church at Milton, Wis., on Monday, August 12, 1935, at four o'clock in the afternoon, by Rev. Edwin Shaw, Mr. Herman D. Ellis of Battle Creek, Mich., and Miss Miriam M. Dexheimer of Fort Atkinson, Wis.

FOX-HUTCHINS.—At the home of the bride's parents, North Loup, Neb., August 3, 1935, by Rev. Hurley S. Warren, Inez Grace Hutchins of North Loup and Howard Victor Fox of Gary, Ind., the new home to be in Gary.

GREENE-CLEMENS.—At the Andover parsonage, June 30, 1935, Miss Eleanor M. Greene, daughter of Rev. and Mrs. Walter L. Greene, of Andover, and Mr. Frank C. Clemens, son of Mr. and Mrs. William Clemens, of Wells-ville, N. Y., were united in marriage. The father of the bride officiated.

HORNER-DAVIS.—At the Seventh Day Baptist church, Salem, W. Va., June 26, 1935, by the bride's pastor, Rev. Geo. B. Shaw, Eleanor W. Davis, daughter of Mr. and Mrs. Earl W. Davis of Salem, and Kenneth V. Horner of Shiloh, N. J.

OBITUARY

CROSLY.—Jennie Burdick, daughter of Russell and Amelia Vincent Burdick, was born at Alfred, N. Y., July 9, 1863, and passed away at her home in Milton, August 6, 1935. One brother, A. Elisha Burdick, of Live Oaks, Fla., survives her.

When she was about two years old her family moved to Farina, Ill. During her girlhood she was baptized and united with the Farina Seventh

Day Baptist Church. She was married January 19, 1884, to Nathan Wardner Crosley who died several years ago. Two children, Fern Amelia of Milton and Raymond Wardner of Chicago survive her. For some time Mrs. Crosley had not been well. The past months have been filled with pain, but she has had most excellent care by devoted people.

Funeral services were held at the Crandall undertaking parlors in Milton August 7, 1935, conducted by Pastor Carroll L. Hill. Interment was in Farina, Ill. C. L. H.

GREEN.—Almira H. Burdick was born in Albion, Wis., February 10, 1846, and died August 2, 1935, at Otis Orchards, Wash. She was a daughter of Daniel R. and Sarah Burdick.

She received instruction in both vocal and instrumental music under the best teachers connected with Milton College, J. M. Stillman, George Root, and other noted instructors, and finally attended the Ziegfeldt Conservatory of Music, Chicago. She was a teacher of vocal and piano music for a number of years.

At an early age she united with the Seventh Day Baptist Church of Albion, Wis. She freely gave of her talent not only for the church but for the community as well. She was united in marriage to Jesse S. Green, a Civil War veteran, December 5, 1865. Mrs. Green was a member of the Relief Corps of the G.A.R. and loyal to the order as long as active.

Besides Mrs. W. C. Allen, of Otis Orchards, Wash., she is survived by one son, H. R. Green, Minneapolis; eight grandchildren and six great-grandchildren; one sister, Mrs. B. I. Jeffrey of Riverside, Calif., and one foster brother, Rev. M. G. Stillman, of Milton, Wis.

Burial at Albion, Wis.

W. C. A.

WEESE.—Flora Mabel, daughter of Lester and Laura McAvooy Bee, and wife of George M. Weese, was born near Delphi, W. Va., October 3, 1907, and died at Akron, Ohio, June 9, 1935.

Besides her husband and parents she leaves to mourn, one sister and three brothers; two aunts and an uncle, Maggie, Ozina and Elzie Bee with whom she spent much of her school life. Since her conversion, eight years ago, she has been interested in Christian work and has been active in various organizations. Many friends attended her funeral conducted by Rev. L. C. Harris of Beverly, W. Va., and burial was made near Cowan.

M. A. B.

RECORDER WANT ADVERTISEMENTS

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

NEW TESTAMENT AND PSALMS.—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$2.00. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS.—four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

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SEPTEMBER 16, 1935

No. 6

HUNGARIAN SABBATH HYMN

(A hymn of the early decades of the Seventeenth Century—translation published in "History of the Sabbath.")

**"The Sabbath you must holy keep
As did the ancients now asleep.
And as in far remotest time,
We still observe the Sabbath as divine;
But not the Sunday in its place,
Which cannot sanctify, nor give the grace—
Alone the honorable Sabbath day
Remember, keep holy, and God obey."**

—Andrews and Conradi.

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The Sabbath Recorder

(Established in 1844)

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The Church and Social Justice Much can be said about the Church's relation to the present age and its message for the times in which we live. But too often words, popularly bandied about, are used to confuse and obscure the real gospel. The good news of Jesus Christ is both personal and social. Rich and poor have interrelationships which they cannot hope to escape and mutual responsibility which must be carried. The gospel is for both classes, and breaches existing between them, however great, can be bridged with real Christian love. The *Watchman-Examiner* brings us good help in a Labor Day message in the following words:

Let our ministers beware of making the chasm between the rich and the poor broader than it is now, but let them speak as their Savior would speak against all injustice and exploitation on the one hand and against all mass tyranny and hatred on the other hand! Let the capitalist and employer learn that he is a sinner saved by grace and that he will be treated by the judge of all the earth as he treats others! Let the laboring man learn that he is as good as any other man on earth, but that being a laboring man does not make him better than other men nor give him the right, in connec-

tion with his fellow laborers, to do injustice to any man! Let the poor and the unfortunate learn that they have the unstinted good will and sympathy of the churches and that the churches can be counted on to the extent of their resources to stand by them and to help them in all possible ways! So we shall manifest forth the spirit of our Master.

[Amen.]

Passing of Will Rogers There was something wholesome about Will Rogers that appealed to high and low, old and young. News of his sudden death brought sorrow to untold multitudes. A brief editorial in the *Christian Advocate* expresses so much in a few appreciative words that it is here passed on to RECORDER readers:

THE UNIVERSAL GRIEF over the death of Will Rogers—who was not joking when he invariably classed himself as a Methodist—is welcome evidence of the fact that the American people are sound at heart. His plain and witty common sense was as essentially American as "Hosea Biglow's." Even the human targets of his blunt arrows laughed while they winced as the shafts went home. As he said, he "liked everybody." Nobody was clever enough to predict what he would say about a given event, but everyone knew that he would be on the side of the angels. His clean mind dwelt on the things that were pure and lovely and of good report, and he was proof against the infection of Hollywood. Some of the radio humorists risk offending decency in order to get the laugh which pays. But not Will Rogers. And a generation which is supposed to gloat on indecency, in literature, on the screen, and on the air, liked him better than anyone else. We say it to the credit of the generation, and commend the fact to those who write and publish with a view to making money. Genius plus decency pays. Few persons who have been before the public as long as Will Rogers have received such universal and genuine tributes of esteem. And few have deserved it so much.

Beginning Again Today multitudes of children are starting to school, some for their very first day and others to begin again where they laid down their books and pencils last spring. For the most of them it is a joyful experience after a pleasant summer's vacation. There is something inspiring in watching them go by. Their happy, eager faces; their animated voices; their superabundant, effervescent spirits tell of ambition and hope and colorful expectation. Back of them we can visualize the anxieties and pride of fond parents. We trust that these boys and girls are going forth in quest of knowledge and training with the earnest prayers of sincere Christian fathers and mothers. How greatly, too, are needed

earnest Christian teachers who shall be ready rightly to interpret truth as it is presented to budding minds.

Not only to our public schools but to college and university are returning increasing numbers of students to carry on their preparations for life. They, too, need the sympathy and earnest prayers of all Christian people.

Attention is called to the verses of prayer in "The Upper Room," found in this issue. These lines are the cry of an eager heart sensitive to the impress of the Spirit as well as to human needs.

To those of our young folks who read these words, and particularly those who are going back to their college tasks, we especially recommend the careful reading of the sermon found on Our Pulpit page. There are values and fields that are not estimated by the physical eye or entered by the material man—but values just as important and just as real as those measured by balances or explored by any pioneer. "Our unrealized wealth" has a challenging, hopeful message for us all.

Conference Sabbath The Sabbath is always a high day at Conference. Many people of the local churches, not fortunate enough to enjoy a regular vacation, have the privilege on this day to worship and enjoy the other blessings of Conference Sabbath. Today they with others especially re-experience emotions with the writer of old who sang, "I was glad when they said unto me, let us go unto the house of the Lord." The great throngs who overflowed the auditoriums of the Alfred churches could truly continue to express the feelings of the Psalmist in the words, "Our feet are standing within thy gates, O Jerusalem." The morning worship services have been in part already reported. But the editor, who attended the services at Alfred Station, has since secured from the speaker a résumé of the sermon preached at the First Alfred church by Dean Ahva J. C. Bond. It follows:

Text: They came therefore and saw where he abode; and they abode with him. John 1: 39.

The disciples accepted the invitation to come and be where he lived, and they spent the day with him. From that simple incident have flowed unmeasured blessings. It was the beginning of a personal fellowship with Jesus Christ. It was this intimate contact with Jesus that sustained them in the hour of apparent defeat. When, after the resurrection, it was demonstrated to them that this fellowship was to continue unbroken, their joy was complete. In this fact lies the only answer to our own deepest needs.

Christ came to the world not to tell us about a distant God; God was in Christ, speaking and acting through him. We must come to know him as the One who came to reveal the Father—to be one Brother, to share our nature and bear our sins, to be one Friend in sickness and sorrow and death, who points us through death to life eternal. This is the one great discovery beside which all else is partial and incomplete, and by which all else is glorified.

The latitude and longitude of the spiritual kingdom we may not know, hindered by this veil of flesh, but our hearts will tell us unerringly when we are with Jesus, and when we are there our souls are rightly oriented and life is peace.

Conference Delegates Large groups came from all over the United States to attend Conference. Four arrived by car from California for the Commission and Conference. Seven came in one car with a trailer from Denver, Colo. Three young men drove from Gentry, Ark. Four young people were present from Lost Creek, W. Va.; thirty-two from Salem, North Loup, Neb., was represented by two; Milton, Wis., by eighteen. From this delegation was chosen the Conference president for 1936, Professor D. Nelson Inglis. Two attended from Orlando, Fla.; two from Stuart, Fla.; and two from Shanghai, China—Miss Miriam Shaw and Miss Carol Davis—were present.

Naturally the churches of nearby associations furnished the larger delegations, practically all the churches being represented. Among them were Verona, DeRuyter, and Adams Center, N. Y.; Westerly, R. I.; Shiloh, N. J. Plainfield, N. J., was conceded to have brought the largest delegation, numbering forty-six. Counting Rev. A. J. C. Bond's family, who still hold membership at Plainfield, the number of this delegation is swelled to fifty-seven. Salem followed with thirty-one, and Adams Center with twenty-seven.

A great many young people marked the delegation. Their interest and attendance upon all the sessions were remarkable and easily led to the appellation—a young people's Conference.

Conference Entertainment The sincerity of the welcome officially extended at the opening session was demonstrated without question throughout the days of Conference. Homes were thrown open most cordially, and the days seemed too short and the hours too few to exhaust the famous Alfred hospitality.

Many were entertained at "The Brick," the ladies' dormitory, whose facilities were all laid open to Conference guests. Many had previously reserved rooms, and others were placed here by local people as their guests. The spacious parlors and tete-a-tete corners afforded opportunity for fellowship and other friendly visitation so marked in Conferences.

All meals were served in the dining rooms of "The Brick" and the food was wholesome, of a splendid variety, and the price was moderate. The commissary committee with W. H. Bassett as chairman left little to be desired by the guests. With two doors of entrance, two lanes of traffic, and cafeteria service, the victualing was quickly expedited. Meal time was happy time for all. The adding machine girls, the faithful and jolly waiters, all conspired to make folks feel comfortable, and the friendly Mr. Bassett at the cash register sent folks away wanting to return as soon as hungry.

Various groups enjoyed reunions, and for some of them tables were reserved, or a special dining room provided. Outstanding, perhaps, were the Florida picnic at the home grounds of the Ellis sisters, and the reception of Plainfielders on the spacious lawns of Crandall Hall by Dean and Mrs. Ahva J. C. Bond. The weather throughout the week was ideal for all purposes. The social atmosphere was in perfect harmony with the spiritual atmosphere of the meetings—if you can rightly differentiate in such matters.

The opportunity for friends to meet friends of other days and other places constitutes a privilege by no means insignificant to Christian people. We would be poorer without it.

THE UPPER ROOM

That our schools and colleges may be truly Christian—let us pray.

They left for school today—O God, defend them
From error of the heart or hand or mind.
May they have teachers true who will befriend them

And lead them in a way both true and kind.

You gave them to us, God, and as our Father,
We pray that truest wisdom may be given
To all who map for them a living pathway,
That leads from here to higher life in heaven.

Let not the winds of doubt scorch all true wisdom,
And make life barren as the desert sand;
Oh, guide them, lead them, keep them ever,
Father,
Safe in the hollow of thy mighty hand.

E. P. H.

THE COMMISSION'S REPORT

SEVENTEENTH ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE, ALFRED, N. Y., AUGUST 21, 1935

[We do not have the copy of the recommendations of the Commission as amended and adopted by Conference. We are publishing here only the introduction and conclusion of the report, which are informative and important. The recommendations will be published as soon as available.]

To the Seventh Day Baptist
General Conference:

Your Commission would respectfully submit the following as its annual report for the year ending with this session of the General Conference.

Members of the Commission for this year were as follows: Claude L. Hill, Farina, Ill.; Jay W. Crofoot, Milton, Wis.; Loyal F. Hurley, Riverside, Calif.; Harold O. Burdick, Alfred, N. Y.; Orville B. Bond, Lost Creek, W. Va.; James L. Skaggs, Teaneck, N. J., president of Conference; William L. Burdick, Ashaway, R. I., representing the Missionary Society; Corliss F. Randolph, Maplewood, N. J., representing the Tract Society; and John F. Randolph, Milton Junction, Wis., representing the Sabbath School Board. Courtland V. Davis, corresponding secretary of the Conference, is secretary of the Commission.

The Commission met at Salem, W. Va., on Sunday, August 26, 1934, electing James L. Skaggs as its chairman and appointing its standing committees for the year.

The next meeting of the Commission was held on Wednesday, August 14, 1935, and continued through Friday, August 16, in the office of President J. Nelson Norwood, of Alfred University. Another meeting was held on Tuesday morning before the opening of Conference.

William L. Burdick was unable to be present at the Alfred meetings of the Commission because of injuries due to an automobile accident. All other members were present at those meetings.

The Commission has interpreted its previous action concerning the auditing of the reports of the treasurer of the General Conference and the Denominational Budget to mean that these reports be audited by a duly qualified

accountant who is not a member of any Seventh Day Baptist Church.

The Auditing Committee of the Commission has directed the auditing of the reports of James H. Coon, treasurer of the General Conference, and Harold R. Crandall, treasurer of the Denominational Budget, in accordance with this interpretation and has certified them to be correct.

The Commission has revised the list of recognized ministers for the forthcoming issue of the Year Book and has placed the list in the hands of its secretary for examination by any who may be interested.

The Commission hopes, since it feels that the situation is a very acute one, that the plan of the Missionary Board to place a man in the Iowa field may soon be consummated.

The thanks of the Commission are extended to President J. Nelson Norwood and other officers of Alfred University for the many courtesies extended during its pre-Conference meetings, and especially for the use of the president's office in which the meetings were held.

CONCLUSION

A year ago the Commission called attention to the new spirit of devotion among our people and the growth of a deeper and more abundant spiritual life. It is happy to report this year a continuance of that spirit and growth and would now call attention to these statements formulated in a series of pastors' conferences held during the year by the Conference president:

a. Individuals in the churches must feel the responsibility of carrying a message and giving it to others. Seventh Day Baptists have the same message that the apostles had.

b. There seems to be a turning back to the Bible as a basis of spiritual authority. We welcome this trend as an increased opportunity for the presentation of our special message.

c. The place and importance of the Church must be exalted and its claims impressed upon the hearts of men. The Church is superior to man-made government, and must stand and suffer, if need be, for the application of the principles of Christ to all human relationships.

d. Our depressed economic conditions challenge the Church to deeper consecration and larger service in putting on a spiritual and practical program.

e. We are concerned for a more comprehensive and active program of Sabbath pro-

motion and evangelism in our own respective communities. We believe the spirit of censoriousness toward those who do not meet individual ideas of proper observance of the Sabbath should give place to a spirit of brotherly love that seeks to understand the problems and aid in making the necessary adjustments to meet the demands of truth. Much can be done by personal contacts and a judicious use of literature in reclaiming indifferent Christians with a Seventh Day Baptist background, and in winning others who need the comforting and blessed assurance of the reality of God the Creator, which the Sabbath furnishes.

With a renewed expression of conscious thankfulness to our gracious heavenly Father for his continued presence with us, and for his blessings which have attended our efforts in the past to promote the interests of his kingdom; and with the fervent prayer that his presence and guiding spirit may ever abide with us in our every endeavor in his service, this report is respectfully submitted.

COMMISSION OF THE GENERAL CONFERENCE,
JAMES L. SKAGGS,

Chairman,
COURTLAND V. DAVIS,
Secretary.

A TRIBUTE TO MRS. E. A. WITTER

In the death of Mrs. Mary Crosby Witter, the Ladies' Aid society of the Adams Center Seventh Day Baptist Church has met with a great loss. Her entire life was lived among us with the exception of fourteen years spent in Berlin, N. Y., and Walworth, Wis. She was always interested in helping along the work of the church. She acted as chorister, and led in the singing for many years. Even when absent she did not forget us, and many a dainty and tasteful gift she sent us for our sales. We were so glad to have her return, and looked forward to having her again to help with her wise counsel and her busy fingers. She was elected secretary of the Ladies' Aid this year, an office she had held before going away. A real friend to her friends, an earnest helper in the church, and a faithful co-worker with her companion has heard the sudden summons, "Come home."

MRS. GEORGE WHITFORD,
MISS ANNA MALTY,
MRS. C. C. WILLIAMS,
MRS. DECHOIS GREENE,
Committee.

MISSIONS

IDEALS IN MISSION WORK

Dean Alfred E. Vivian, for many years connected with the Ohio State College of Agriculture, set forth in the January issue of the *Agricultural Mission Notes* the ideal attributes of an extension worker. The most of them apply with equal force to missionaries, mission boards and officers, as well as to extension workers. It is difficult to attain to ideals, as we see when we try to apply the Sermon on the Mount in our lives, but it is very helpful, even necessary to keep these high standards before us. Those given by Dean Vivian applicable to missions, while not the only ones, are as follows:

Abounding Faith in the importance of the work.

Infinite Tact in meeting trying situations.

Unlimited Patience in overcoming community inertia.

Endless Good Nature in the face of all trials.

A Saving Sense of Humor when nothing else will meet the situation.

A Large Vision of the work to be done.

Ability to Lose Gracefully and to rebound after each defeat.

Indomitable Courage in standing for the right.

A Grim Determination to see the work put through to its completion.

A Contagious Enthusiasm that inspires local leadership.

Unquenchable Optimism in spite of all discouragements.

THE AUTHORITY FOR MISSIONS

BY REV. EVERETT T. HARRIS

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

In our cities when neighboring buildings turn into skyscrapers, it often becomes necessary to tear down a fine building in order to build higher. This is made necessary by the need of a stronger foundation. To build higher we must go deeper. A live oak more nearly exemplifies the situation in missions. When the oak in the course of its growth comes to a dry season or a difficult time, it does not die; rather it sends its roots deeper into its present foundation—the good earth. In like manner missions is a living, growing enterprise. It has for its foundation the very

Spirit of God. In such difficult times as ours it is well for missions to sink its roots deeper into its foundation—the very heart of God.

When the subject is first considered, one naturally thinks of the words of Jesus as the authority for missions, "Go ye therefore and make disciples of all the nations." However, long before Jesus spoke these words, God was working in the hearts of the Hebrews, making them his peculiar people with a message for the world. This leads us to think that the authority for missions is in the nature of God himself. Jesus merely gave expression in the Great Commission to that which was inherent in his whole life and teachings. He was revealing God to men and this was a central part of that revelation.

It is not so much a command as it enters into our hearts and takes hold of us as it is an impulsion. Missionaries "go" not because they are commanded but because the love of God is in their hearts and will not let them stay.

A study of the book, "Rethinking Missions," to find what they might have to say regarding the authority for missions, failed to produce results. The authority for missions is not questioned in that study. It was taken for granted. Even so, it is the same today as it was yesterday and it will be the same tomorrow and forever—it is Jesus Christ.

Shall we whose souls are lighted

With wisdom from on high,

Shall we to men benighted

The lamp of light deny?

No! We shall not if we truly have the Spirit of Jesus. Jesus has a "must" program—a program which has expressed to us the very heart of God—God who through the ages has been reconciling all men unto himself.

HOME FIELD

(Taken from the Annual Report.)

Owing to the retrenchment, the work on the home field continues to be seriously handicapped. A number of churches which heretofore have had pastors have not been able to employ pastors for some time, and some of them are sadly losing ground on this account. Furthermore, though the board has helped about one-fourth of the churches in supporting their pastors, the aid the board has been able to give these missionary pastors, together with what they received from the churches, is so

inadequate that it endangers the work. Nevertheless, by virtue of the faithful, self-sacrificing work of the missionary churches and their pastors and the blessing of God, the work on the home field has been maintained better than it seemed possible when retrenchment was made and only heaven can estimate the good accomplished.

It may be noted here that two new churches, one in St. Louis, Mo., and the other in Ukiah, Calif., have been added to the home field during the year. Other new fields are opening up, and under the blessing of God we may confidently look for an enlargement of the work. "Lift up your eyes, and look on the fields; for they are white already to harvest."

REPORT OF GRACE HOSPITAL

BY DR. GRACE I. CRANDALL

(Taken from the Annual Report.)

Since the depression has now reached Shanghai, our report this year will not show the same prosperity as in the last few years. People who have come to us this year have fewer of them been willing to take private rooms and those who have done so have mostly asked for the cheaper rooms. There have also been fewer patients in all.

Whereas our daily average of patients last year was fifty-nine, this year it is only forty-three. However, taking the whole year into account we have been able to balance our budget and a little to spare. We ran under badly during the winter months, May being the first month this year to show a favorable balance. We are duly thankful for that, as the closure of the American Oriental Banking Corporation in May made our bank surplus unavailable. We are keeping on, however, with the few hundred dollars left in our safe, trusting that if God wants this work done, he will show the way and provide the means.

You will notice that our balance is much less than last year. In January, as we anticipated that the year would be a more difficult one than usual, we took out our fixed deposit and put it in the checking account. Then we proceeded to spend some of our surplus, which we are thankful now that we did. The old car was requiring so much in repair that we decided to trade it in for a good used car. Formerly we had personally owned part of the car, but we used it so little for personal affairs that we decided that the hospital would

better own it entirely and we pay fares to the hospital, which we are now doing.

Also we had an opportunity to buy an adjoining piece of land which we have long coveted. We bought it. A third extra expense was the building of the new cement porch for the third floor of the women's building. The large ward there was so hot last summer that we felt we could never keep tuberculosis patients in such a room another summer. We took out a partition that enlarged the room and gave it air from three sides and built this large porch. The old dispensary building, a two-story building, stands next to the women's building, so that by building a cement porch on it and connecting the porch with the third floor of the women's building, we have a 24 x 36 foot porch where the beds from the big ward can be wheeled directly out upon it. We feel that this provision will save lives as well as add greatly to the comfort of all of the third floor patients.

We have had only 377 in-patients this year and as usual a very large proportion of them have been tuberculosis cases. The statistical table follows:

In-patients—Men 203, women 158, children 16, total 377. Average number patients per day: men 25, women 18. Hospital days: men 8,901, women 6,865. Average number days in hospital: men 43, women 39.

Out-patients—Total different cases 3,270. Treatments, men 3,293, women 1,563, children 3,205, total treatment 8,060. Free treatments 500. Free cholera and typhoid inoculations 752. Smallpox vaccinations, small fee 540.

The work has been quite satisfactory on the whole. Doctor Pan is increasingly efficient. In the spring he spent six weeks in Peking attending lectures and visiting wards.

Miss Shaw has also done very good work with the nursing department. There have been sixteen students during the year. Four of the senior class were sent to the Baptist hospital in Ningpo for six months' special training in major surgery. One of them was unable to finish the course on account of ill health, but the others did creditable work. Our first class of five was graduated June 2. Mrs. W. S. New, wife of the famous orthopedic surgeon, Chinese, Dr. W. S. New, gave the graduation address. It was a fine address, remarkable for the clear, forceful Christian teaching it contained. It is a very hopeful sign when strong leaders are so fearlessly Christian. Four of the graduates are still with us. We are hoping to send two of them into the country to

open a medical and evangelistic out-station, where we can go to hold clinics and evangelistic services. The other two will stay with us for the present and try partly to fill Miss Shaw's very vacant place during her absence. We are glad that all of our girls are Christians, nine of them having become so since being with us.

There have been 169 outcalls, of which Doctor Pan has made the majority. There have been thirteen outside obstetrical cases and thirty-three in the hospital. That is the most we have ever had. Our better nursing no doubt contributes very materially to the growth of this department.

While we have no active evangelist in charge of the church in Liuho, there seems to be real activity along that line. The celebration of the Lord's Supper is always attended by a testimony meeting in which no time is lost. The last meeting of this kind was a wonderful one with many sincere testimonies. There were also four baptisms and one new name signed. Last summer Mr. Pan, my Esther's brother, who is in Nanking Theological Seminary, spent his vacation with us, conducting a vacation school which resulted in a good deal of evangelistic interest. He is to be with us again this summer, working especially among the young people. He has finished the second year in the seminary.

We hope that we have your prayers that we may be guided by the Holy Spirit in all that we do.

[The financial statement of the hospital for the past year shows receipts and expenditures amounting to \$29,051.60, and a detailed account is found in the Annual Report.—SEC. W. L. B.]

TREASURER'S MONTHLY STATEMENT

JULY 1, 1935, TO AUGUST 1, 1935

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

GENERAL FUND

Dr.	
Balance on hand July 1, 1935	\$ 583.64
Verona Ladies' Benevolent Society from Woman's Executive Board	20.00
New Auburn, Wis.	1.25
Debt Fund savings account	250.00
Ashaway National Bank, refund unearned interest account of payment of loan	4.30
Julie E. H. Flansburgh (foreign missions)	2.00
Memorial Board income (additional for quarter ending 5-31-35)	90.30
Permanent Fund income	341.41
Denominational Budget for July	408.96
Stonefort (Jamaica)	2.50
Stonefort (towards Conradi salary)	2.50
Welton (Interest Deacon J. O. Babcock bequest)	6.45

Boulder Women's Aid society (Jamaica)	3.00
Second Brookfield	10.00
Seventh Day Baptist C. E. Union of New England for native Jamaica workers	8.00
Adams Center Ladies' Aid society (past due missionaries salaries)	100.00
First Hebron Sabbath school	3.14
George and Helen Thorngate and family	20.00
Pawcatuck Church (home missions)	65.00
Overdraft July 1, 1935	14.78
	<hr/>
	\$1,937.23

Cr.

Ashaway National Bank, payment account loan .. \$	250.00
Interest	143.48
Transfer to Debt Fund savings account to be applied on reduction of debt as follows:	
1/2% interest on \$6,500 note to 10-9-35	\$ 8.31
1/2% interest on \$3,750 note to 11-14-35	4.79
Share Budget receipts for July	28.71
	<hr/>
G. Velthuysen	41.81
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England, for native workers ..	125.00
G. D. Hargis, July salary, rent, children's allow- ance, traveling expenses, and native workers ..	8.00
William L. Burdick, July salary	178.90
William L. Burdick, house and office rent, clerk, office supplies, and travel expenses	112.50
Salaries:	
E. R. Lewis	83.84
V. A. Wilson	22.92
R. W. Wing	22.92
A. T. Bottoms	41.67
S. S. Powell	33.34
R. H. Coon	22.92
A. L. Davis	16.67
C. L. Hill	10.00
L. R. Conradi	30.00
W. L. Davis	41.67
James L. Skaggs, travel expenses	22.92
Martin Stueckrath	27.00
G. D. Hargis, travel expenses Mrs. Hargis and children	10.00
China payments as follows:	
H. E. Davis, salary and children	350.00
Principal Boys' School	\$125.00
Boys' School	33.33
Incidentals	8.33
Susie M. Burdick	25.00
Anna M. West	30.00
Rosa W. Palmberg	41.67
Girls' School	41.67
	<hr/>
	321.67
Treasurer's expense	20.00
	<hr/>
	\$1,937.23

REPORT OF COMMITTEE ON RELIGIOUS LIFE

To the Seventh Day Baptist General Conference:

This report is made in two sections. Section One seeks to review the year's work, and as such, is largely statistical. Section Two deals with the program for the coming Conference year, and as such is recommended for your approval.

I. STATISTICAL

While the accomplishments of the past year are far from what we wish they were, yet judged by the reports coming from the churches, we have some reasons for encouragement.

Thirty-six reports have been received. From these we learn, 12 churches have had revival meetings, either conducted in their own churches, or have supported such in other churches. Among these: Ashaway, Hopkinton, Rockville, Shiloh, Marlboro, Little Genesee, Nile, Richburg, Berea.

Nine churches have conducted personal visitation campaigns; 8 pastor's training classes—or Bible study groups—have been held.

One hundred fifty-three members have been added to these churches, 32 of whom were Sabbath converts. Of this number, 85 members, and 26 Sabbath converts, are from the Eastern Association. Several things should be noticed concerning the work in the Eastern Association:

1. Two revivals were held—one at Ashaway, the other at Shiloh, which directly touched at least 5 churches.
2. Eighty-one of the 85 accessions in the Eastern Association were from these 5 churches.
3. Over one-half the accessions reported from the 32 churches came from these 5 churches.

Five other churches write of their plans for revival in the near future. Several churches are planning for personal visitation campaigns, and for training group classes for church membership.

The "Bible and Christian Life Conference" conducted by the pastor of the Nortonville Church, assisted by Rev. Ralph H. Coon, is of outstanding merit. For a week classes in Bible study, the Sabbath, and a discussion group of young people's problems were conducted daily. In the evening, a series of messages on the victorious life were given by Brother Coon. Many young people pledged themselves to full surrender. This is high type evangelism.

North Loup has a newly developed plan of committee work which is doing most satisfactory work. These committees are: church attendance, church membership, evangelism, public morals, social fellowship, relief, co-operation, education and vocation.

Little Genesee has organized a Tithers' League.

The pastor of the New York City Church sends 80 letters monthly to members who are widely separated.

The Religious Life Committee is seeking to have a sub-committee on Religious Life in

each association. These have been secured in three associations.

The committee has held five meetings during the year. The committee submits the following itemized expenditures:

T. J. Van Horn, for gas	\$1.00
H. L. Polan, for gas	3.00
O. W. Babcock, for gas	2.10
A. L. Davis—	
Gas	\$2.00
Postage	4.61
Paper and Carbon	1.95
	<hr/>
	8.56
	<hr/>
	\$14.66

II. SUGGESTED PROGRAM

Religious Life Committee

For two years the Committee on Religious Life has endeavored to keep before the people a program with certain definite ideals and objectives. The committee is not unmindful of other problems facing Christian people—problems of national and international concern, problems in social and economic life. Other agencies must deal with these. We have intentionally limited the field of our activities to the immediate tasks of our churches—our work, worship, fellowship. "The nourishment of the spiritual forces" of our people must stand supreme.

1. Dependence Upon God

Our first concern, then, touching our work, is for a greater spirituality among us, a fuller dependence upon God. If God is not in the machinery of our denomination there will be no power there. If the Holy Spirit is not the dominating Personality in our churches all our activities will be fruitless. If Christ does not "dwell richly in our hearts" and empower us for service as individual Christians we will be as empty cisterns. To deepen this sense of dependence upon God we recommend the cultivation of:

(1) Prayer. Praying men believe in prayer. The power of prayer grows out of spiritual insight. Are we becoming careless in our prayer life? Is prayer a mere matter of form? Of generalized strength? We recommend a larger use of prayer, both in private and groups, and that special efforts be made to study the ways and purposes of prayer toward its wiser and more spiritual use.

(2) The Holy Spirit. The reception of the Holy Spirit is the supreme need among us. Few sentences of the Scripture are pronounced with greater assurance than this, "Ye shall receive power when the Holy Spirit is come upon you." Yet, somehow, our experience of power is laggard. Believing that the Holy Spirit and prayer are the gracious instrumentalities by which the power of God unto salvation is to be dispensed, we recommend that there be united prayer that we may have the baptism of the Holy Spirit, enduing us with the divine power of love, wisdom, and consecration.

(3) Family Religion. From the family came the old devotion and moral hardihood of our fathers. They began the day with God, and they ended it with God. We recommend that conscious effort be made toward a revival of family religion and Sabbath devotion; that continued emphasis be placed upon training the children in the home; and that by careful and prayerful living and teaching, Christ, the Sabbath, and sacred family relationships may be exalted.

2. Doctrinal Preaching and Teaching

"Without Church loyalty, the Church herself would not increase and could not survive," says a great leader of youth. So thoroughly do we believe this, the committee recommends:

(a) That in pulpit and class room, we magnify our teaching ministry; that we exalt the ministry of the Word of God; and that the great doctrines of our Christian faith have a large place in our ministry;

(b) That in our Conference and associations, continued prominence be given to the teaching of these doctrines, to evangelism, and to study group conferences, with special reference to Seventh Day Baptist doctrine, history, and polity.

3. Stewardship

All that we are and all that we have is God's. Ourselves and all we possess are first of all God's, then ours only to use. Let us give full proof of our stewardship by using for God our bodies, our minds, our emotions, our activities, our possessions, our personalities, our all.

We recommend prayerful attention to God's Word in Malachi 3: 10, and 2. Corinthians 9: 6-10, thus observing the means of promoting the abundant life.

4. Evangelism

Evangelism, the presenting of the "good news of the kingdom of God," is the permanent business of the church. Any comprehensive program of evangelism must include presenting the "good news" to Christians, non-Christians, ex-Christians, and anti-Christians. And in our judgment the presenting of the "good news" should include the Sabbath. The pastors of the churches should lead in this work. Intensive preaching of the gospel of Jesus Christ will make any pastor an evangelist. The committee recommends that:

Each church in the denomination adopt and carry out some definite form of evangelistic work during the Conference year. The important thing is not the type of evangelism employed, but that each church have a definite, well-planned evangelistic program, using the type best suited to the individual needs of the church and community. During this Conference year, God has richly blessed at least three methods employed among us:

(a) Revival meetings, commonly spoken of as "mass evangelism";

(b) Personal visitation campaigns;

(c) Training classes, looking forward to, or preparatory for, church membership.

Prayer, home training, doctrinal preaching and teaching, revival meetings, personal visitation, and the practice of stewardship, under the guidance of the Holy Spirit, may all be blended into a blessed undertaking of building anew the kingdom of God.

5. Preparation Month

That all our people may be informed concerning the program as herein set forth, and that the work may be placed before the people at an early date, we recommend:

(1) That the month of September be used in the regular church service and group meetings to study the program.

(2) That in so far as possible, the different phases of the work be presented as follows:

(a) Sabbath, Sept. 7—Prayer, the Holy Spirit, or Family Religion.

(b) Sabbath, September 14—Doctrinal beliefs, such as the Sabbath, Baptism, History, Polity.

(c) Sabbath, Sept. 21—Evangelism.

(d) Sabbath, Sept. 28—Stewardship, especially stressing that of finances.

WOMAN'S WORK

"In the presence of thy great love, O God, and standing in the shadow of the cross, we pray that our hearts may be purged of all bitterness and hatred." Amen.

WITHOUT HATE

Father, forgive them. Read Luke 23: 33-38.

Said a ripe Christian who is a student of world affairs: "I find it hardest to follow the example and teaching of our Lord in refraining from hating. My natural impulse is to hate the callous rich who are exploiting the poor; to hate Hitler; to hate Japan for treatment of China; and Italy for her offense against Abyssinia; and Russia's leaders for their cruelties against their people's bodies and spirits. Surges of hatred sweep over me against the professional criminals of our time, and their political and legal allies.

"But I know this is wrong. If I am to amount to anything in bringing in a new and better order, to our country and to the world, I must do it without hate in my heart."

—Christian Herald.

REPORT OF WOMAN'S BOARD

The Woman's Board met Sunday, September 8, at the home of Mrs. George B. Shaw, the president in the chair. The following members were present: Mrs. Eli F. Loofboro, Mrs. George B. Shaw, Mrs. Okey W. Davis, Miss Lotta Bond, Mrs. Oris O. Stutler, Mrs. Kenneth Hulin, Mrs. C. H. Siedhoff, Mrs. Earl W. Davis, Mrs. Edward Davis, Mrs. Orville B. Bond. The First Psalm was read in unison, and followed by prayers by members.

The minutes of the August meeting were read.

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 August 11, 1935	\$147.35
H. R. Crandall, Denominational Budget..	6.76
Refund, Mrs. Shaw	15.00

\$169.11

Note: In case September cannot be used as Study Month, we suggest that October be so used.

6. Conclusion

Finally, "Hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." "But tarry ye . . . until ye be endued with power from on high."

"Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

A. L. DAVIS, Chairman,
T. J. VAN HORN,
H. L. POLAN,
PAUL S. BURDICK,
O. W. BABCOCK.

[This report was adopted in full with the appreciation of Conference. It was ordered printed in full and that copies be sent to the pastors and churches in sufficient quantities for the needs of all.]

THEY SHALL NOT PASS

BY C. F. NEAGLE

How often thoughts we may receive
Pass on—which we do not recall:
Perchance, a prayer that we might breathe
Would aid a soul about to fall.
For there are times in every day,
If we but thought of it,
When some kind word that we might say
Would help a little bit.

Have you not had the grandest dreams,
Your heart just seemed to burst;
You wished so much to serve, it seems,
But stopped a moment, first?
Right there, we make our big mistake,
We let that chance go by;
Why could not we, just for His sake,
Have welded then a "tie"?

We need not wait for larger things,
As just a word or two
May have such meaning that it brings
Redemption with it, too.
Our lives can be, if we but will,
So filled with God's own love,
That men will know that there is still
A heaven and Lord above.
Plainfield, N. J.

SEMI-ANNUAL MEETING

The semi-annual meeting of the Minnesota and northern Wisconsin Seventh Day Baptist churches will be held at Dodge Center, Minn., October 11, 12, and 13. We hope to see a large delegation.

MRS. PAUL S. GEISLER,
Secretary.

<i>Disbursements</i>	
Mrs. Anna Austin	\$ 4.00
Mrs. Hannah L. Crofoot95
Mrs. Harriet Van Horn69
Battle Creek Ladies' Aid, contest prize...	5.00
Mrs. Shaw, Conference expense	25.00
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Total	\$ 35.64
Balance	133.47
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	\$169.11

Salem, W. Va.,
September 8, 1935.

Voted that a bill to the Fox Printing Company be allowed and ordered paid.

Voted that a bill for ninety-six cents for postage for Mrs. Shaw be allowed and ordered paid.

Voted that Mrs. Orville B. Bond be contributing editor for the Woman's Page, for SABBATH RECORDER for the ensuing year.

Voted that the recording secretary send a letter of appreciation to Miss Evalois St. John, for her very efficient leadership in the two sectional meetings of the Woman's Board, for the Seventh Day Baptist General Conference.

Voted that a vote of thanks be sent to each of those taking part on the program of the Woman's Hour of the General Conference.

Voted that the chair appoint some one or more to prepare the worship programs, for the coming year, for our women's organizations.

Voted that the essay contest be continued, that the chair appoint a committee to formulate plans, and suggest a subject for same.

Voted that \$5 be advanced to each associational secretary, for expense in her field, and ask that each write the board in regard to their need to promote the work.

Voted that the recording secretary secure stationery for the use of the Woman's Board.

Voted that \$5 to the president, \$3 each to the corresponding secretary, and contributing editor, be advanced for expenses for ensuing year.

The minutes were read and approved.

Adjourned to meet with Mrs. Edward Davis, the second Sunday in October.

MRS. E. F. LOOFBORO,
President,

MRS. ORIS O. STUTLER,
Secretary.

MISSION WORK IN JAPAN AND WOMAN'S RELATION TO IT

BY MRS. BESSIE AURAND

"What hath God wrought!" That historic message which flashed over the wires between Washington and Baltimore in the first telegram may be aptly applied to Japan. Since the doors were thrown open, about eighty years ago, that nation has made greater strides forward economically, socially, politically and, last but not least, religiously, than probably any other nation on the face of the earth, in a like period of time.

HOME LIFE

"From the very beginning of Christian missions the transformation of the home life has been one of the most striking effects of missionary endeavor," according to a thoughtful student of missions. This has been chiefly accomplished by the example of the missionary's home life, first of all, then the Christian school and Christian hospital. The worldwide experience of wifedom and motherhood has opened wide the doors of foreign homes for the Christian women when all other means were of no avail. There the first seeds are planted to be nourished and cultivated later in the Christian schools and churches. There in the homes are planted new ideals of family and community life, overthrowing superstitions, teaching respect for human life and womanhood, shaping character, and releasing all from the bondage of idolatry and giving them Jesus.

INDUSTRIAL LIFE

The industrial life of Japan has increasingly felt the power of Christian efforts and great progress has been made in raising the standards. We here cannot visualize the life and working conditions as they were, the progress made, and the need of still greater efforts in the future.

Homes for working girls are established by Christians wherever possible and "some of these have rendered such valuable service that not only have they become widely known, but have received annual grants of money from the Japanese government. One of the best known and successful of these Christian homes is that carried on in Matsuyama." These homes, however, at best, fall far short of accomplishing the goals aimed at by Christian workers; for it is not enough to carry the

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

No. VI.

AMERICAN SABBATH TRACT SOCIETY September 16, 1935

WHAT IS YOUR DECISION?

What is your decision, friend? You must make one, and you do make one—whether you realize it or not. For if you do not answer this question one way, by your very failure to do so you answer it the other.

Take time to think over the matter discussed herein, if you are a Christian, for as such you want to conform your life to the will of God, which is also the will of Christ (John 17: 22).

As Christians, what day should we keep and observe as the Sabbath? God set apart, sanctified, and blessed the seventh day, for on that day God rested (Genesis 2: 3). The seventh day of the week was God's Sabbath day even before the commandments were given to the Children of Israel (Ex. 16: 23), and for forty years in the wilderness God made it very plain to the Children of Israel what day was the Sabbath, in sending manna, so that there could be no possibility of their losing track of the day of the week which was to be observed as his rest day. This same Sabbath was carried on in the Jewish laws down to the time of Christ, and Christ himself observed it (Luke 4: 16), and after Christ's resurrection the disciples observed it (Acts 13: 14, 27, 42, 44), and Paul leaves no doubt of the fact that he kept God's holy Sabbath day, when he says in Acts 25: 8—"neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." If the disciples had observed the first day of the week (Sunday), after Christ's resurrection, they would certainly have written of such a momentous change in the observance of the law of God, wouldn't they? And they would have been persecuted unmercifully by the Pharisees because of it, wouldn't they? Besides, did it ever occur to you that Christ would not have permitted a day to be set apart for his worship which was different from the day that God set apart, sanctified, and blessed, would he, especially if it were intended to supplant God's holy Sabbath day?

These facts alone should cause you to look further into the matter of what day is the Sabbath; don't you think so?

Christ also said that the new commandment which he gives to us is to love God "with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37). Can a believer in Christ do this and refuse to keep and observe the day of rest that God set apart, sanctified, and blessed? Is it possible? Will you say to your God that he must accept whatever day you see fit to observe as Sabbath, or else get nothing? Will you say to God, "Well, Sunday is the day that the world has settled on, therefore you must accept that day and change your Sabbath"? If you should say that, God has already replied in his holy word, "I am the Lord, I change not—" (Mal. 3: 6). No, my friend, there is no compromising with God; you are either a Sabbath keeper or a Sabbath breaker. Nowhere in the Bible will you find Sunday or the first day of the week spoken of as a Sabbath, or even spoken of as a holy day (much less, set apart, sanctified, and blessed). Can you continue to go on in life as a professed follower of Christ and wilfully refuse to keep the day holy that God specifically set apart, blessed, and commanded you to keep holy, because he rested on the seventh day from all his work of Creation? (Gen. 2: 3, 4.)

The seventh day of the week (which we call Saturday) is Creation's birthday! You can no more change that than you can change your own birthday, or the Fourth of July!

If you are a Christian and read the Bible, you must certainly know that this same Bible, which you read and study and revere as the Word of God, was written by God-inspired men, who observed the Sabbath of Jehovah, the seventh day of the week. Not a single one of them observed the first day of the week (Sunday) as God's Sabbath, nor attached any significance whatever to the first day of the week, and most certainly did not substitute it for God's Sabbath day. They knew what day the Sabbath was, and every one of them

observed the Sabbath. Then where does any person get Biblical authority for keeping Sunday as a day of rest and sacred to God? It is an insult to God to disregard his holy day and substitute, without his consent, or sanction, another day as the day of rest and worship for God's children!

If we are God's children, God is our Father. Do we "Honor thy Father," as set out in the fifth commandment if we disregard the day that he has set apart and blessed and hallowed? Are we not stealing his holy day for our own use and substituting another, thus violating the commandment, "Thou shalt not steal"?

Christ said, "If ye love me, keep my commandments" (Jno. 14: 15). This contemplates keeping his commandments because we do love him, and not because we expect salvation from having kept them—just as thousands of fond young mothers in this country today take care of their little ones, because they love them, and not because there is a law that requires them to take care of them. They take care of their little ones because they love them, and not because it is the law. So should we keep the commandments of God because we love God, who first loved us, and gave his only begotten Son that whosoever believed on him should not perish but have everlasting life (Jno. 3: 16).

Again, quoting from Christ's own words in John 14: 21, "He that hath my commandments and keepeth them, he it is that loveth me—," and in another place, we quote from John 14: 23, "Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Then again Jesus says in John 15: 10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Farther on in the same chapter, Christ says (Jno. 15: 14), "Ye are my friends, if ye do whatsoever I command you." With such evidence, reader, are you still of a doubting mind as to whether or not it is Christ's will that you observe God's Sabbath (the seventh day of the week) as well as obey all the other of the Ten Commandments written with the finger of God (Christ) upon tablets of enduring stone?

If you are still doubtful, suppose we quote further from Christ's words to the young man who asked him what he might do to have eternal life (Jno. 19: 17) "—but if thou wilt en-

ter into life, keep the commandments"; and upon being informed that he had kept them, Jesus told him to sell all he had and give to the poor. "and come and follow me." But in identifying the commandments Christ referred to six of the Ten Commandments, certainly not meaning that they were the only ones to be kept (for he did not mention the first four, dealing with our relation to God), but the first four were covered when Christ said, "and follow me," for Christ kept all of them.

Going farther into the New Testament we find (1 Jno. 2: 3), "And hereby we do know that we know him, if we keep his commandments." Then we find in (1 Jno. 2: 4), "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Farther on in the same book (1 Jno. 3: 22), "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." And then as though the apostle were summing up we find (1 Jno. 5: 3), "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Now all Christians, presumably, keep nine of the commandments, but they do not all keep the fourth, which is the only one of the commandments containing any subject matter whatever which would differentiate it in any manner from a set of rules of conduct of any other religious sect on earth. Take away the fourth commandment and the rest of the nine could just as easily be the set of laws of Mohammed, Confucius, or Buddha. But the fourth commandment puts the mark of God, the almighty Creator God, into this set of moral laws, and at the same time stamps the seventh day of the week as Creation's birthday, so to speak, for on that day God rested from his great creative work, and it says therefore the Lord blessed the Sabbath day and hallowed it. All the world might agree on another day of rest, but they could not bless and hallow it. But God has blessed and hallowed the seventh day of the week (Gen. 2: 2-3). He reminded the Children of Israel that day was blessed and hallowed by him even before he gave them the Ten Commandments (Ex. 16: 23-30). Then God kept this in their minds for forty years, each week, in the withholding of manna on that day. Then God put it before them in writing on stone (Ex. 20: 8-11). Now the Jews kept this day until Jesus Christ came, and Christ

observed it and clearly expected others, in the future, to observe it as shown when he said (Matt. 24: 20)—"but pray ye that your flight be not in the winter, neither on the sabbath day." This short quotation alone should be convincing to the reader that Christ did not contemplate any change in God's holy Sabbath day. In the first place, Christ knew that God does not change (for Christ is God), and in the second place, Christ would not sanction the setting apart of a day for his worship in opposition to, or in contrast to, or in competition with, the day that God had set apart at the creation of the world.

Now in Matthew 5: 17-19 Christ says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Now we all realize that Christ will not come again in glory until the end of the world, and when the kingdom of God is established on the earth, according to Isaiah 66: 22, 23, all flesh shall worship on the Sabbath — again showing that God does not change.

Another circumstance, quite convincing to many on the question of which day is the Sabbath, is that of time. In order to keep Sunday properly, one must have a clock or time-piece in order to tell when midnight comes on Saturday night and Sunday night, whereas God's holy Sabbath begins at sunset and runs until the next sunset, as recounted in Genesis 1: 5, 8, 13, 19, about the evening and the morning making the first day, etc.; again in Leviticus God tells the Children of Israel when to celebrate the Sabbath (Lev. 23: 32) "—from even unto even, shall ye celebrate your sabbath."

If you pray the Lord's Prayer, reader, you say, "Thy will be done on earth as it is in heaven"; do you really mean this? Or could it be possible that you are making light of God's will, by pretending to want his will done on earth and yourself unwilling to do his will in the keeping of the seventh day of the week as God's holy Sabbath, as God commanded you and me to do?

If any religious doctrine is not in the Bible, do not accept it! Live or die, sink or swim

by that grand old Book, the Word of God. It has never led anyone astray. Insist upon Bible authority for not keeping the seventh day as God's day of rest and see how quickly confused the Sunday advocate becomes. He cannot show Bible authority for Sunday as Sabbath. It is not there. It seems to be a matter of expediency with people, because it has been handed down through tradition and practice. However the pope of Rome is credited with making the change from the Sabbath (seventh day) to Sunday, and history will partly support this claim of his church. His edict, adhered to by many Protestants and others not of his church, over many hundreds of years, has resulted in the almost universal sacrilege of substituting Sunday (the venerable day of the Sun, a relic of sun-worshippers) for the Sabbath of God, the omnipotent, creative, and merciful God whom you look to for the salvation of your soul through the blood of Christ, our Savior and Lord.

Would to God that every group of believers would determine this matter on Bible authority, and that there would soon be groups of Sabbath keepers of every denomination, until they all could get together and establish this great truth again which has been shamefully and shamelessly disregarded. Today there are thousands of Seventh Day Baptists and Seventh Day Adventists, and Sabbath keepers who do not belong to either of these denominations.

May God grant that you, dear reader, will settle this question as you believe God would have you do, after you have informed yourself on the subject by searching your Bible and laying the matter before God in prayer, regardless of what criticism or change in your economic life your decision may entail. Do not let some critic tell you that Sabbath keepers believe that Sabbath keeping is essential to salvation, for they do not so believe, but they believe that as Christians we should keep the day of rest that God blessed and hallowed and commanded that we should remember, because we love God, and are willing to follow and do his will.

There are ample references in the Bible about keeping God's commandments; some others are as follows:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of

God, and have the testimony of Jesus Christ." (Rev. 12: 17.)

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14: 12.)

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22: 12.)

"Blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in through the gates into the city." (Rev. 22: 14.) J. B. C.

THE SABBATH IN THE SEVENTEENTH CENTURY

(A report of an address by Rev. James McGeachy in the "Sabbath Observer.")

After giving the historical background of the leading events during this century in the reigns of James I and Charles I, the Commonwealth under Cromwell, the Restoration when Charles II took the throne, and the coming of William and Mary which secured the ascendancy of Protestantism in our land, the speaker showed how the controversy between the Episcopalians and the Puritans over the strict observance of Sunday drew attention to the claims of the seventh day. Hamlet Jackson, a follower of John Trask, was the first to begin to observe the Bible Sabbath, and convinced his leader of the truth. As a result of their propaganda Trask was imprisoned and some time later recanted, but his wife maintained her faith, suffering fifteen years imprisonment for it. The next champion was Rev. Theophilus Brabourne, a Church of England clergyman, who emphasized the claims of the seventh day in a work dedicated to the king himself. He was also imprisoned, and in spite of a recantation in 1635 he seems to have maintained his sympathies with the Sabbath, and defended it to the end of his life, when he left £10 to a Seventh Day Baptist Church in Norwich. His work prepared the way for Rev. Thos. Tillam, a Strict Baptist, who learned about the Sabbath in Colchester. Tillam and his friends were also connected with the Fifth Monarchy Movement which desired to set up the kingdom of Christ in our land in fulfilment of Daniel's prophecies. Tillam created a great stir in Colchester where he had a large Seventh Day Baptist congregation. Later he came to London where we find him debating the Sabbath question in the Stone Chapel, which was part of Old St. Paul's

Cathedral. He was helped by Dr. Peter Chamberlen who belonged to the congregation which is now known as "Mill Yard" Church. According to the researches of Doctor Whitley of the Baptist Historical Society, this congregation was originally an ordinary Baptist Church, the majority of whose members about 1656 accepted the Sabbath. This church was also a strong supporter of the Fifth Monarchy Movement, and it was an interesting revelation to see how the Seventh Day Baptists evolved out of this advent movement, which reached its greatest height in the middle of the seventeenth century.

The restoration of the Stuarts in 1660 was a great blow to all dissenters, and particularly to Sabbatarians, for the persecution which then began brought John James to a martyr's death, and caused Tillam and the greatest portion of his followers to migrate to the continent, otherwise the history of Seventh Day Baptists in England might have been very different.

A SUNDAY LAW REFERENDUM

The city council of Charlotte, N. C., has decided to give the people of that city the right of a referendum to decide what kind of Sunday the majority wants. In an editorial in the *Charlotte Observer*, under date of April 23, the writer says that the human mind splits a thousand ways on this matter. The following excerpts are quite illuminating upon this subject:

It is impossible to divide the thought of any community on Sunday laws into two classes, the one specifically wanting one kind of observance and the other another kind.

There are majorities within minorities and minorities within majorities, and such a general jumble of opinion that a satisfactory regimentation is beyond reach.

The reason for this is inherent. There is an element in the population to which Sunday means nothing at all in the way of a moral institution. Such people never look at it through any other than secular eyes. They put no spiritual sanction upon the Lord's day. It is no more than one of the seven.

The enigma, however, is not presented so much by such a group—the unmoral element in a community. It is the people who believe in the Sabbath, regard it as essential, and accept it as an inherited divine institution, who present the greater problem, the morally minded, those who at least give some answer to their spiritual aspirations.

They are unable to satisfy themselves as to what constitutes a proper observance, as to how they can square themselves in their conduct with

their convictions as to the nature and purpose of the day.

Righteous people, these are, who are bothered in formulating for themselves a rule of conduct for the Sabbath, and who, therefore, are not helpful in framing and formulating governmental prohibitions for the whole of a population or to meet the ends of moral acceptability.

When they go back to ascertain for their guidance what the Founder of their Christian faith has to say about the issue, they are appalled at his silence.

Jesus came notably near never having a single word to say in reference to the manner of the observance of the Sabbath.

He laid down the broad principle that "the Sabbath was made for man, and not man for the Sabbath," and let it go at that, as if he was willing to leave to the enlightened conscience of man to dig out for himself the grooves in which he would run in obedience to that general philosophy.

When his blistering critics hopped on him for what they thought was a gross violation of their Sabbath observance, he turned upon them with a withering scorn to inform them that this is a matter to be determined not so much by conformity to a given set of rules, as by conscience.

If one is looking to that source for information on this question, one must be content to come back only with the general enlightenment that so far as Jesus was concerned, as to this question or any other, he was on the side of whatever is *humanly helpful* and that will minister to human improvement.

And he is against everything that will not correlate itself to these great, magnificent ends.

If a man's Sabbath does not conspire to this objective, then it is being kept contrarily to the Christ way.

The source of final authority is not in books nor statutes nor prohibitions nor conventions, but the inner monitors that have been implanted in men.

The controls are internal, and not in the hands of policemen and constables.

The sanctions are to be provided from the spiritual perceptions and apprehensions, and not from the conference of man's intellectuality.

Organized religion has never been able to unify the mind of man on its cardinal verities.

It has broken itself up into more than two hundred different faiths when touching even the great, vital pillars of testimony and of belief.

Christ did not need to lay down rules concerning the observance of the Sabbath day, for they were already set forth in God's law. But the observance of Sunday, the first day of the week, never had any divine sanction in either the Old or the New Testament. Christ never once in all his teachings mentioned the first day of the week, much less commanded it to be observed. He did say, however, that "not one jot or tittle" of God's eternal and immutable law should ever "pass away" or be changed. Why should men, then, be com-

pelled to observe it under duress of the police power? God never intended that any of his own divine institutions, which he himself instituted and commanded to be observed, should ever be enforced by the civil magistrate. God accepts only freewill service, which emanates from the heart instead of from the head. The people, therefore, have a right to repeal these religious laws, which should never have been placed upon the civil statute books.

The reason why Sunday laws are so obnoxious is because they are un-American, unjust, unfair, partial, intolerant, antiquated, and unchristian. The nonreligious citizens number more than the religious, and the state should not compel these nonprofessors of religion to act on Sunday as if they were religious when they are not. It makes either hypocrites or martyrs of them, but never Christians. Since the religious sects cannot agree among themselves as to which day should be observed as holy time, nor as to the manner of its observance, the State should not attempt to settle such a controversy by law. It ought to repeal every religious law now upon the civil statute books, and thereafter remain forever neutral upon all religious questions. Religious liberty and equality of privileges can exist only where the Church and the State are completely separated and legally divorced.

C. S. L.

—Liberty, 1935.

LETTERS TO THE EDITOR

SUNDAY FISHING

(Printed in *Observer*, April 8, 1935.)

Editor *Fayetteville Observer*

DEAR SIR:

On New Year's morning I made some resolutions that I have tried to live up to and so far I have succeeded, and one of these resolutions was to be a better man in Christianity. Although I am a great lover of surf fishing I have to work all the time, and am able to go fishing only on Sunday. I personally do not think that there is any harm in surf fishing with a group of folks working as I have to work. However, my people are opposed to it and seem to think that I am scandalizing our name by fishing on Sunday.

Can you show me where there is any harm in so doing, and use the holy Bible to support your contentions? I have looked up and read several passages in the Bible that people would tell me about, and so far I have never seen

GOD'S GRACIOUS GIFT

BY REV. AHVA J. C. BOND

The Christian believes that a good and benevolent God created this world in which we live. He believes, therefore, that back of it all is a holy purpose in which the destiny of man is intimately involved, and which can be worked out only as man co-operates with God in carrying out his will and purpose in the world.

The Christian believes also that the ways of God are pleasantness and all his paths are peace, and that in the way of obedience is to be found true happiness both in this life and in the life to come.

In the mind of the Christian, therefore, there is nothing so important in life, and nothing so necessary to human welfare as to be in harmony with the Creator of the heavens and the earth.

If man is to do the will of God there must be some way by which he can learn what that will is. Again the Christian believes that in the Bible is to be found this revelation of God which is necessary in order that we may do his will and walk in his ways.

Throughout the Bible there is no truth that is set forth with greater clearness than the fact that God established the Sabbath by designating a particular day which should be regarded as holy and which should be observed as a symbol of his own presence in the world. This fact holds true with respect to the Sabbath, no matter what may be one's method of interpretation, if he but holds that in the Bible is to be found the revealed will of God. According to the first creation story of Genesis the blessing of the seventh day was a climax by which the institution of a spiritual ordinance crowned the creative work of God. At the beginning of the history of the Hebrew race, which had a genius for religion above all other primitive races of the earth, Sabbath keeping took an exalted position which is strictly maintained throughout these early and formative years. At every time of spiritual awakening during Israel's checkered career, when the prophets sought to bring the nation back to God and righteousness, the Sabbath was given a place of renewed prominence in the preaching of the prophets and in the practices of the people. When Jesus came, the supreme revelation of God to man; he came not to destroy the law but to fulfill, and declared himself

anything that convinced me that I was wrong.

I will appreciate any information or good advice from real true Christians along this line, as I am anxious to live up to my resolutions.

Thanking you in advance for the same, I am

Very respectfully yours,

A FISHERMAN.

THE BIBLE AND SUNDAY FISHING

(This was written April 9, but was not printed until April 18, 1935.)

DEAR MR. FISHERMAN:

Through the courtesy of the *Observer*, it is a pleasure to me to submit a few words in reply to your inquiry in the *Observer* of 8th inst., if by so doing the Father of us all may be glorified.

As one who has read the whole Bible through more than a dozen times, I would say meekly but honestly: No, Mr. Fisherman, there is not a single word or phrase in the holy Bible that forbids fishing or any other secular work on the day commonly called Sunday (the first day of the week) and in the Bible is always included with the six working days. Some years ago Chief Justice Clark of the Supreme Court of North Carolina had this to say in regard to Sunday: "In the New Testament we shall look in vain for any requirement to keep Sunday."

But God, the Creator of all things, did make one day to be kept holy, which he has never changed nor abolished by his word. (See Genesis 2: 2; Exodus 20: 8-11; Deuteronomy 5: 12, 13, 14, and other Scriptures, Isaiah 56: 2, 6, 7; 58: 13, 14.) When God makes anything holy, who can change it?

Jesus said, "The sabbath was made for man"—for his spiritual good to the end of time. I sincerely hope that you will continue to search the holy Bible. It has treasures untold.

Respectfully,

MISS EMMA P. NEWTON.

Confederate Women's Home,
Fayetteville, N. C.

(This was the only answer that was printed in the *Fayetteville Observer*.)

The Sabbath bears witness to the gracious and loving providence of God. Week by week as the Sabbath draws on with the setting of the sixth day's sun we are made conscious of the ever present God, and of our abiding relationship in him. —Bond.

Lord of the Sabbath. The Apostolic Church, which was established upon the foundations that were laid by the Christ, followed its Lord in the observance of the Sabbath day.

The Sunday is an interloper. Today no one claims for it Scriptural authority, and few believe that the Sunday was substituted for the Sabbath of the Christ earlier than the end of the third century.

If then there is one institution or ordinance of the Church today that has divine authority for its origin and divine sanction for its observance by believing Christians, the Sabbath carries this authority and this sanction by unquestioned right and in fullest measure.

The Sabbath, therefore, the holy seventh day divinely blessed and sanctified, is the gift of God, graciously bestowed upon man in order that it may be to him a spiritual blessing. Things are too much with us. The material forces of life, although created for our good, crowd in upon us and strangle our higher aspirations and smother our holier impulses. God who created the earth in which he has placed us would have us care for our bodies and develop our minds. For these purposes we have a right to appropriate in every proper and legitimate way the things he has placed about us. But the infinite God must be infinitely more concerned for the proper development of the souls of men which constitute our likeness to him, and therefore are immortal. The physical things of the universe may minister to our spiritual growth, but not unless we rightly know how to relate them to the needs of the spirit. This we cannot know if the physical bulks large in our thoughts and takes a place in our lives out of all proportion to its importance.

The primary significance of the Sabbath lies in its representative and symbolic nature. In every age man needs repeated reminders of God's creatorship and of the relation of the human spirit to the divine. If material things are not to press in upon us and overwhelm us, by some means we must be made to feel the supremacy of the spiritual. This cannot be done without effort, and in that effort, if it is to be successful, we shall be obliged to make use of every divinely appointed means by which we may become conscious of the presence of God. The Sabbath is an appointed means for that high and holy service.

There are certain seemingly incidental elements in the Sabbath that make it a most fit-

ting symbol of the divine presence in the world. By its very place in the creation story of Genesis it is a reminder that God is the creator of the heavens and the earth, and that all nature expresses his love and care. The fact that the Sabbath is measured by sunsets and not by clocks has its value in bringing to mind the God of the universe who would speak to us in the sunset and at the holy twilight hour. The regular recurrence of the Sabbath enhances its practical worth in the development of the spirit. Coming as it does frequently and regularly, it will serve to keep us from going astray if we preserve it for the higher things of the soul.

Twenty-five years ago I received into membership in the church of which I was then pastor a man who could not read. His wife used to read to him the Scriptures, and he was a faithful listener in the Sabbath school class. He was a man of fine spirit and one who possessed good common sense, and hence he grew in Christian grace. He also attended prayer meeting regularly, and it was there that he gave a testimony one night that has remained with me through a quarter of a century. As a man of the world he had formed habits which he considered inconsistent with his Christian profession, and which he labored hard to break. This is what he said that I remember so well: "When during the week I am tempted to do something that I know is not right I think, 'Now, how will that seem to me next Friday night in prayer meeting?'" He was testing his life during the week by ideals developed in a prayer meeting spirit and a Sabbath atmosphere. Everyone of us may profit by the method of this wise though unlettered saint, and may tone up our week-day living by giving it the weekly test of the Sabbath standard.

Often college presidents are as wise as men who cannot read. Not long since a successful college president, a man of sound learning and ripe scholarship, said to me: "I used to chafe a bit when my mother did not want me to go to the village post office and get the mail on Sabbath day. That seemed to me an unnecessary restriction and altogether foolish. Now I am very glad to wait till the Sabbath is past to open my mail, in order to avoid for the day all the problems that may be sealed up in those letters. It isn't likely that anything in them is too urgent to wait until the Sabbath is over, and yet if I should read them I might

find some matter of business that I would be unable to dismiss from my mind."

Here again is revealed the practical value of the Sabbath if one chooses to make the use of it which God evidently intended.

When men walk not in their own ways and think not their own thoughts on God's holy day, but reserve the Sabbath for thoughts of God and devote its sacred hours to social worship, to holy meditation, and to a spiritual ministry to others, there will be present in fullest measure the unfailing joy and holy peace which nothing can bring save the con-

scious experience of the presence of the Father in heaven.

If the need of the race is a consciousness of the presence of God and if the Bible, whose center and heart is Jesus Christ, reveals to man the abiding God, then have observers of the Sabbath every right in the world and all the authority of heaven to teach this truth to all men, and to bring to the conscious thought of Christians everywhere this symbol of the divine presence.

—From *Conference on Religion in Our Colleges.*

LAW AND GRACE IN A NUT-SHELL

By LESTER G. OSBORN

Law and Grace have to do with Redemption

SIN

Is and always has been the following of one's own desires instead of the will of God

SALVATION

Is and always has been by Grace through Faith in Shed Blood

Law and Grace are not opposing systems but component parts of the same system, to wit:

GOD'S PLAN OF REDEMPTION

"UNDER LAW"	DEFINITION	"UNDER GRACE"
God's method of dealing with sin and the sinner from Sinai to Calvary		God's method of dealing with sin and the sinner since the death of Christ
The violation of the will of God as set forth in the Ten Commandments and as interpreted by other parts of the Mosaic Code	SIN	The violation of the will of God as set forth in the Ten Commandments and as interpreted by our Lord Jesus Christ
Faith in the shed blood of a lamb or other animal The shadow or type	THE REMEDY	Faith in the shed blood of Jesus Christ, the Lamb of God The body or anti-type
Deliverance from the guilt of sin only.		Deliverance from the guilt of sin plus
Nothing to make one want to do right, or to help him to do so.	THE RESULT	The desire to do God's will, and a new nature to enable one to do it.

THE SUPERIORITY OF GRACE

"Sin shall not have dominion over you for ye are not under law, but under grace"
[Romans 6: 14]

PRAISE GOD FOR DELIVERANCE FROM THE POWER OF SIN AS WELL AS FROM THE GUILT OF SIN!

Which Law could not do, but Grace does!
[Romans 8: 3, 4]

gospel to tired, exhausted factory girls who have been working on their feet for twelve hours or more under the most depressing environment. Therefore the Christian worker has been the most insistent and persistent worker toward factory legislation in governing wages, hours, working conditions, and safety devices. These have been strongly opposed by the factory owners.

SOCIAL LIFE

It takes times to permeate the nation with Christian ideals and until that is done the vocation of the "geisha" will remain. The "geisha" means "accomplished person." Little girls destined as geisha begin an intensive training for dancing, singing, and playing an instrument similar to a guitar, and in repute. At the age of fifteen or sixteen they are beautifully clothed and then it is their work and life to entertain the wealthy and educated men. At the age of eighteen they are open for private engagement. At the time of the World War no regular Christian or philanthropic work had been done for this class. One writer says, "Not until the Japanese ladies can hold their own in social life, will the vocation of the geisha be ended."

CHRISTIAN ORGANIZATIONS

Christians everywhere can be proud of the wonderful record of women's organizations that are bringing Christian ideals, aims, and results throughout the land.

1. The name of the Red Cross Ladies' Nursing Association tells its own story.
2. The Women's Patriotic League was established to give aid especially to disabled soldiers and their families.
3. The Women's Educational Society conducts an industrial school for girls.
4. The Women's Hygienic Association is doing a very useful work through lectures and meetings.
5. The Tokyo Charity Hospital Association established and supports the Tokyo Charity Hospital.
6. Poor, sick, and orphaned children are cared for by the Ikuji Society, which had a membership of over two thousand women in 1918.
7. Japan has a larger percentage of insanity than any other nation, and these unfortunates are the special care of one organization of women known as the Ladies' Aid Association for Lunatics.

8. The W.G.T.U. is doing a wonderful work, having been established in 1886. The members pledge themselves "to improve public morality and eradicate social evils, especially wine drinking and smoking, to work for social purity, and to change customs and manners for the better." It conducts a Rescue Home and also carries on a night school for girls. It does a great amount of educational work among women and employs a secretary who gives her entire time to children.

9. The Y.W.C.A. opened in 1905, at the request of the missionary body, and is carried on by Japanese boards and secretaries.

10. The American Bible Society is probably the oldest organization, beginning its work there in 1837, but an agency was not established until 1876. In these years of service more than 13,000,000 volumes of the Scriptures have been distributed, and three times within the past decade the yearly distribution has been more than 900,000 copies.

Thus we see that as Jesus healed the sick he fed them the Bread of Life, so his disciples in Japan have healed the sick, cared for the unfortunates, and defended the oppressed while bringing them the gospel. Just as Christ's life's work cannot be measured by stating that he had only twelve disciples, so today the work cannot be measured in converts. As we look back and see Japan, a great feudal state when she opened her doors to the world, and then observe the great strides forward — we bow our heads in reverence and give thanks for the spirit of whole-hearted service given by the women missionaries, physicians, nurses, teachers, writers, and business women who have given their all to conquer materialism, greed, human injustice, and lay the foundations for a brotherhood of man in Japan.

Battle Creek, Mich.

TREASURER'S REPORT AT CONFERENCE

REPORT OF TREASURER OF THE AMERICAN SABBATH TRACT SOCIETY, ETHEL T. STILLMAN

"It is better to put ten men to work than to do the work of ten men." A glance at the many interests for which special contributions have been received indicates that many times ten men have been at work. We have received money for printing tracts, for printing the Conradi tract, for special RECORDER Sabbath Promotion Work, for the debt, for president's expenses, for traveling expenses of rep-

representatives to the Commission, for corresponding secretary's expenses, and for Lewis Camp; these in addition to our proportionate share of the Denominational Budget which, with our other sources of income, take care of our usual items of expense.

I read the other day that "You keep in the pink of condition and have a rosy outlook just so long as you keep out of the red." Attempts to climb out of the red have been made in these two years and our debt is now only \$5,500. We hope to retire this balance within three years. Certainly there is no better way to save money for current expenses than to retire, as fast as practicable, our loans. Because every two thousand dollars of debt, at six per cent, paid off means one hundred twenty dollars saved for the work of the society, and "a dollar saved is a dollar earned." Or, as someone has it, up-to-date, "A dollar saved is fifty-nine cents earned!" With this desire to decrease the debt is our desire to re-emphasize the policy adopted two years ago, that we should live strictly within our income. This year we did do that, for we are finishing with a balance a little larger than that of a year ago and with all expenses paid. "Spending a little less than you receive or spending a little more than you receive makes all the difference between contentment and despair." We did spend less than we received, but we feel that we should have spent more than we did for printing and distribution of literature. Next year we expect to use all of our budget appropriation for this department, and that is one thousand dollars. The use of this appropriation through your gifts to the Denominational Budget will mean greater and enlarged opportunity over that of the year just closed. Many important and valuable tracts should be reprinted and many presented for the first time.

We are greatly interested in all of our denominational printing, and the board still considers the biweekly plan under which the RECORDER is now being issued to be an emergency, temporary, economy measure and assures its readers, yet and again, that if and when funds are in hand the board will put the RECORDER back on a weekly basis. This is the goal toward which we are all working. Encouraging progress has been made toward this end by new subscriptions and by contributions for Special SABBATH RECORDER Promotion Work. Through this co-operation we have been able to arrange several special

supplements and there is now in our balance an ear-marked fund (\$956) for an increased supplement to our present biweekly issue. You will note that the budget as presented (page 33 in the printed annual report) gives the gross receipts and expenses of the SABBATH RECORDER and the *Helping Hand*. The difference between these gross receipts and expenses of the SABBATH RECORDER indicates, of course, the net cost of production. In the case of the *Helping Hand* the receipts from subscriptions and the cost of production are estimated to offset each other.

We know that this budget is a minimum budget. It is far below the ideals of us all for this work of ours. There are many important and essential items which we would like to emphasize again this year as desirable for present and future planning. Some of these are:

1. A continuation of our policy to pay our indebtedness.
2. Restoration of the RECORDER to its former weekly basis.
3. Restoration of Special Sabbath Promotion Work.
4. Continuation and enlargement of the field work of the corresponding secretary.
5. Reprinting of needed tracts, the editions of which have been or are about exhausted.
6. Continuation and further support of our work in Europe.

If we seem to be stressing too much the mere dollar, it is not because the dollar itself is important, but because it is the means of making all these dreams come true. You all know the story of the dear missionary, William Carey, who, when asked what his business was, replied, "My business is serving the Lord but I cobble shoes to pay expenses." All our commercial work in connection with the publishing house is only in order to make possible our Denominational Work.

One of the sources of income for our general work is our Permanent Fund, the greatest proportion, 81 per cent, of which is invested in six per cent mortgages. The rest is invested as follows:

	Per cent.
Participating interest in mortgage loan	3
Loan to General Fund	2
Loan to Denominational Building Fund	2
Bonds and stocks, by gift or bequest	11
Cash in savings bank	1

This Permanent Fund now totals \$106,375.25 and has been increased during the year by \$3,215.25. This has been effected through the addition of \$3,195.71 from the Amelia Potter estate, being a half share in the fractional interest in a second mortgage covering property in the town of Westerly, R. I.; of \$100 proceeds from a called bond over the executor's inventory price in the same estate; and of \$419.54 by bequest of May B. Fisk, late of Scott, N. Y.; and through the subtraction by transfer of \$500 from the Annuity Gifts to the Denominational Building by reason of the death of an annuitant. This transfer was so directed by the donor at the time the gift was made.

The Denominational Building Endowment Fund, which is a part of this total of Permanent Funds, is the same as last year—\$2,872.80. The income, \$112.36, has been forwarded as usual to the treasurer of the General Conference, toward the maintenance of the Seventh Day Baptist Building.

Little by little contributions are being received on account of the pledges toward the erection, several years ago, of this building. These, and the Annuity Gift mentioned above, have enabled us to pay \$800 on account of our remaining indebtedness of \$1,900, and all this without recent solicitation on our part. The total of these outstanding pledges is \$4,830.02, ample to cover the \$1,900.

And so with our "retrospection into the days that are past, our contemplation of the days that are here, and our anticipation of the days that are to come," we go on with renewed courage to make this next year the best one of all.

Work for ten men! Work for one hundred men! Work for one thousand men! Work for ten thousand men! "And yet shew I unto you a more excellent way."

OF UNUSUAL SIGNIFICANCE

BY REV. S. S. POWELL

The following resolution, presented by Rev. Clifford Beebe, of Coudersport, Pa., at our recent sessions of the Southwestern Association at Gentry, Ark., is well worthy of notice:

Resolved, That as Elder J. L. Hull, who is now in feeble health, is the only remaining member of the group who organized this association at Texarkana, Ark., forty-eight years ago to-

day, i. e., on August the eleventh, 1887, we send to him a message of respect and greeting.

That this resolution was submitted on the very day of the forty-eighth anniversary of the association is most interesting, and had we who were in attendance more generally known of this fact, we might have brought it out more clearly on our program, in thankfulness for God's blessings resulting therefrom. Well nigh half a century of associational life! Who can tell the good that has been accomplished therefrom or the pouring out of God's blessings, for which we pray, for the future?

[On the last day of Conference, August 25, a notice of Elder Hull's death was read. We are glad the association passed this resolution, and hope it was received in time.—Editor.]

YOUNG PEOPLE'S WORK

IT IS TO THINK

Sunrise and morning star,
And one clear call to give,
And may there be no clouding of the
skies
When I set forth to live.
But such a glow, as shining seems ablaze,
Too full for shade or night,
When that which drew from out the
sun's vast rays
Burst forth in light.

Daylight and morning bell
And after that to work,
And may there be no soft and subtle
spell
To make me shirk.
For though into the maze of toil and
strife
My tasks may set my way,
I hope to meet my Master life to life,
As I shall live this day.

—William Hiram Foulkes.

DEAR FRIENDS:

One year ago when my work as president-secretary of the Young People's Board was discontinued at the Salem Conference, my name was left on the board as editor of the young people's department of the SABBATH RECORDER. I did not know this action was taken until Conference had adjourned. After Conference I wrote to the new board asking them, if possible, to get someone else to take my place. My reason for doing this I had stated to the former board more than once. I believe the editor of this page should be a person who can attend the meetings of

the board and be well acquainted with the work of the board. Later I consented to continue as editor for the year, because I realized the great handicap under which the new board was to work. A year passed and my belief was confirmed; if the page is to represent the young people's work as planned by the board, the editor must be a resident member. In August, I wrote to the president of the board to state again my convictions. I am glad that my desire was heard.

Friends, I am happy, indeed, that the choice of the denomination for the editor of the young people's department of the SABBATH RECORDER for the next year is Mr. Luther Crichlow of Washington, D. C., who is to enter the seminary at Alfred this fall. I commend him to you; I know he will bring many fine things to your attention. Pray for him and encourage him by your words, as you have done for me.

To the many friends who inquired about me and told my parents they missed me at Conference, I wish to express my appreciation. My thoughts and prayers were with you, especially the young people. May this be a fruitful year, in which our churches show great growth in their local work and an increased interest in the progress of the denominational program through co-operation with the various boards and societies.

Sincerely,
MARJORIE BURDICK.
(Rockville, R. I.)

Milton, Wis.,
September 5, 1935.

IMPRESSIONS OF CONFERENCE

BY LUTHER CRICHLLOW

Kaleidoscopic—the long journey by bus up the mistily beautiful valleys of western New York State on a cloudy night—hours of tense expectation and then at last, Alfred—a tired young fellow anxious only for bed—the awakening to the quiet splendor of the Alfred hills—the constantly recurring "I will lift up mine eyes"—the pleasant memory of the long, tree-shaded main street in the sun—"The School on the Side of the Hill" and its snug little campus redolent of woody smells—the wonder of the First Alfred church, white spire on the outside—and quietly dignified within—the bank of organ pipes sending forth fine melody—the first session, and suc-

ceeding ones, splendidly conducted and pleasant to the memory—the spirit of co-operation, eager and good—the unmistakably omnipresent Man who shares sorrows and joys—evident enjoyment of the messages of Miss Miriam Shaw, everywhere manifest—the fine music of the vespers so conducive to quiet meditation—the young people's breakfast on Friday—the surprising, but hardly unexpected, number of oldsters (perennial youngsters) present—speculation as to when one becomes an oldster—the organ recital on Friday night enhanced by the absence of light—the Sabbath services fine—excellent piece of work, "The Boy Who Discovered Easter"—the shock of suddenly finding oneself an editor—admiration for the way in which the retiring president shouldered responsibility onto his successor—the heart-catching strains of "God Be With You"—Conference is over now, but the memory lives on—the pleasantly fragrant Alfred woods.

[Mr. Crichlow's "Impressions of Conference" were written at the editor's special request. We are pleased to include his article with Miss Burdick's farewell contribution. While we regret losing Miss Burdick's valuable assistance in the RECORDER, we believe her position with regard to it is well taken. What she has done, her fine spirit and helpful co-operation have all been greatly appreciated, and we would thus publicly thank her.—EDITOR.]

BOYS' QUARTET IN RIVERSIDE

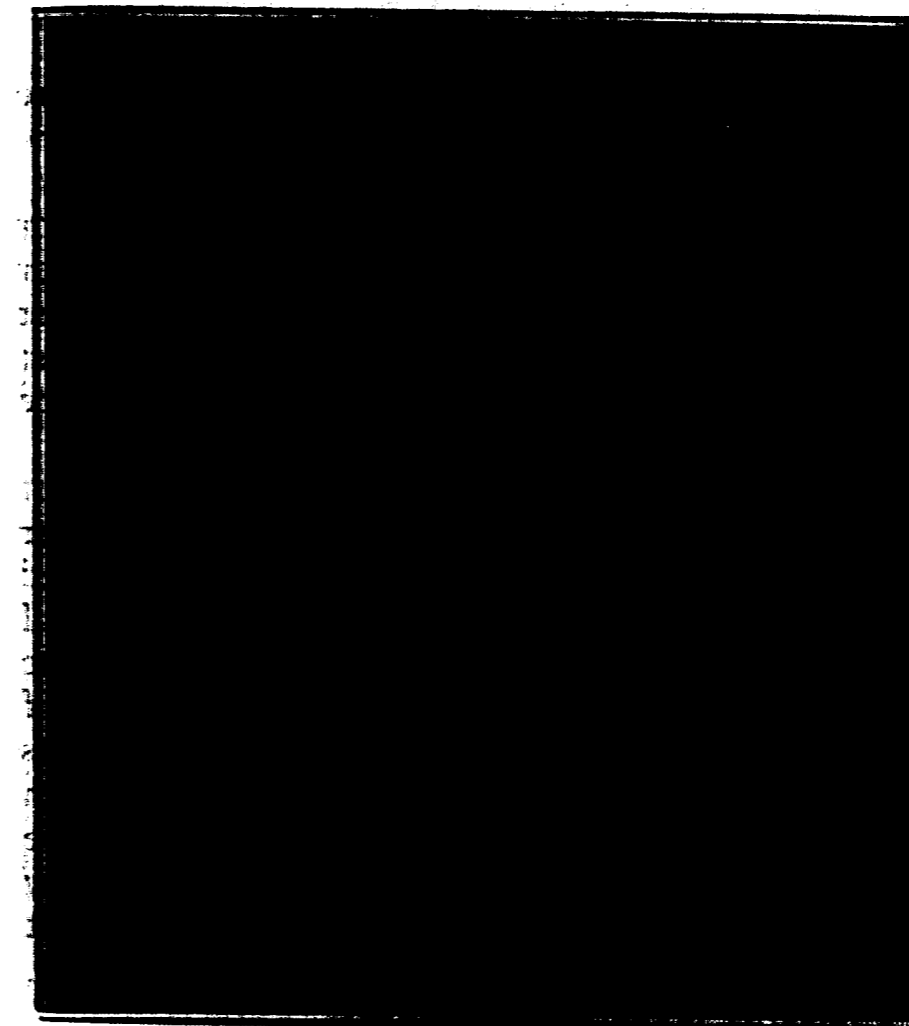
BY BERNICE A. BREWER

For several years the Riverside Church has had a group of boys of whom it is very proud. It is known as the "Boys' Quartet" and was so called, jokingly, even before the time, when the boys could do more than sing two part music as a double duet.

These boys have interested us particularly because they have been the only boys of their exact age in the church as they have grown up, and they were all born the same year, 1915, all within six months. Their heights do not vary greatly, and we think it is a real coincidence that they should be able to take the four parts in a quartet, naturally.

Professor W. Ray Rood and Mrs. Rood have been responsible for their training, Mr. Rood directing and Mrs. Rood accompanying them when they wished to sing with the piano.

The California Christian Endeavor Union sponsors a quartet contest each year, featuring young people between the ages of eighteen and thirty-five. Our boys waited patiently until they were old enough, and then entered the race. The first year they tried, they won the Riverside County contest, and because there was no district contest held, were asked to represent the district at the state convention. The fact that the convention city was so far away made this seem impractical, so



the boys waited until this year and entered again. This time they won the county contest again, and at the district contest, in which five counties competed, they took first place. This qualified them to enter the contest at Fullerton, Calif., where the state convention was held this year. They did not win there, but we all felt that they had done well to go that far. It was excellent experience for them, and they profited in another way, for all contestants were given a day at the San Diego Exposition after the convention.

The service the boys have rendered has not been limited to our own church. The quartet has sung again and again in the churches of the city. They have repeatedly gone to towns some distance away to furnish music, and often to take a leading part aside from singing in the meeting.

We have reason to be proud, not only of the boys' singing, but also of the boys themselves. They are all fine Christian young men, and have made themselves felt in all the departments of the church. We have appreciated the very fine spirit with which the quartet has ever placed its talent at the disposal of the church.

The quartet will doubtless be broken up this fall. Before this happened, we wished to have their picture. It was taken this summer, and it appears here.

The boys stand in their singing positions, and are, reading from left to right, Duane Hurley, Lloyd Pierce, Rex Brewer, and Wayne Rood.

Riverside, Calif.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

The prize poems are in the hands of the judges so I cannot tell the result until next time.

Sincerely,
M. S. G.

DEAR FRIEND:

I am very glad for having the privilege of writing you about the Island of Jamaica on which I live.

We have very tall palm trees, over forty feet in height; when the nuts are ripe we have to climb far up to get them, which is very tiresome to do.

Then we have bread fruit; some trees are short and others are tall—about thirty feet in height, so we have to climb for them.

We also have bananas which are of the greatest importance in the island. Without bananas, the people of the island would perish for want of money, food, and clothing. The people do not have to climb for bananas because the trees are not very tall; the tallest tree is about twelve feet in height. So the bananas are cut and sent to the market.

Cocoa and coffee trees are not tall; the tallest cocoa tree is about nine feet in height. The coffee tree can be as tall but it is kept down by topping the trees, which enables them to spread. The coffee berries have to be fomented, to get off the outer covering, and to be dried and thrashed out of the inner covering and sent to the market.

The pimento tree is about twenty feet in height and we have to climb to the top with a hook to get the berries. We have hard work to pick them from the branches and to dry them and send them to the market.

I hope you may enjoy this letter and send a reply soon.

I remain your dear friend,
ESTHER NELSON.

Bagnald Road,
Gayle P. O.,
Jamaica,
July 29, 1935.

DEAR ESTHER:

I have enjoyed your letter very much and I am sure all our RECORDER children will also. It is very interesting to hear about those different tropical fruit trees which we do not find in our part of the country, though we can get their fruit in our markets. Your sketches of the trees are excellent and I wish they could appear in the RECORDER so that the children as well as grown-ups like myself could see them. I'll save them and perhaps I may have chances to show them to others.

You will notice that I have two letters from Jamaica this week. I am delighted to welcome two more little girls of that country to our RECORDER band. Jamaica must be a very interesting country; I do wish I could take a trip there sometime. Since that seems impossible, I am very glad I have nice boys and girls there to tell me about it.

Your true friend,
MIZPAH S. GREENE.

TO MRS. GREENE:

Good morning, SABBATH RECORDER children! We come to join your happy band. My name is France Marie Connolly. I have three little brothers: Naldy, eight years old; Michel, two and a half; and Gabriel, ten months. I am six years old.

Our dear Sabbath school teacher and loving friend, Mrs. Hargis, is leaving us tomorrow for California. We shall miss her so much that we want to join your friendship group.

We live in the church yard; for although our little house is on the church premises, we live more outdoors than inside. Over our house is a big mango tree which is laden twice a year with luscious mangoes. They drop on the roof day and night, and the sound on the

roof is the signal for a scamper outside to find the fruit that dropped.

We enjoy reading about the pets the children have, and the animals on the farms seem so real as we read of them in the RECORDER. Papa has promised to give us a little guinea pig. When we get it you will hear from us about it. Good-by, children, for this time.

FRANCE MARIE.

Kingston, Jamaica,
21, 8, 35.

DEAR FRANCE MARIE:

We surely are a happy band and we are very glad to welcome you into it, and hope you will write very, very often.

Of course you are missing Mrs. Hargis, for she is a very lovely person. We miss her here in America and hope she will come East as well as to California, yes, and all the rest of the Hargis family. I know you will be very happy when she returns to Jamaica.

Of course it is nice to get the mangoes, but I think I had rather have them do all their dropping in the daytime, for I'm a sleepy head at night. One time, when a friend and I were camping in a cottage in the woods, the squirrels would scamper about on the roof and keep us awake. They would knock nuts down on our roof too. They would even come chattering into our cottage and if we had left a glass of any food on the table they would knock off the cover; if it was peanut butter, they would eat it up; if it was jelly, they would leave it in disgust.

We shall be pleased to hear all about your little guinea pig.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am staying at grandma's house this week. Yesterday Gloria and Donald came over to spend the day with Dorothy and me. Gloria and I read the Children's Page in the SABBATH RECORDER. We both read some interesting letters. Since the last letter I wrote I have a baby sister, Ruth. She was two years old last Sabbath day. She has started to run sentences together now and she says some funny things. We have two half grown kittens and she says one is hers and one is daddy's. We have another one that we have had about three years. When my sister Dorothy was small and Nig was small, Dorothy rolled

on top of him. She could purr like a cat but she has forgotten how now.

My letter is getting long so I will stop now.

Yours truly,

MARGUERITE KENYON.

Hopkinton, R. I.,
July 19, 1935.

DEAR MARGUERITE:

I am sorry your nice letter did not get into the RECORDER with Gloria's. You see instead of sending your letter, your grandma by mistake sent two of Gloria's just alike and did not know it until I told her about it at Conference. When she got home she found your letter just as you had written it at first. So here it is at last. I'm glad it wasn't lost altogether.

Little Ruth must be very cunning. I wish I could see her. Don't be discouraged because your letter was delayed, but write again.

Your true friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am sorry I have not written before but I have been busy getting ready for school. I am in the sixth grade this year and if I pass I will be going on the bus to the Wellsville High School next year. Otto is in the fifth grade except for arithmetic. He has to take fourth grade arithmetic this year for he did not pass it last year. Kyra is in the fourth grade and Durward is in the second grade again this year because he could not read very well. Hilda is in the first grade again this year because of her absence last year. Evelyn, my cousin who lives up on the hill and goes to school with us, is in the same grade as Hilda on the same account.

Hilda had her tonsils out about four weeks ago. Hilda, Kyra, Ellen, Durward and I have been having sore throats and are not over them yet.

I hope you and the rest of the family are all fine and hope your daughter and her husband are getting along well.

Dada has some work now. He has had it for about two weeks.

I must close now and eat my breakfast. Hilda says she is going to write soon.

Your true friend,
JUANITA ROSE GREEN.

Wellsville, N. Y.,
August 24, 1935.

DEAR JUANITA:

I have only room to write a few words in answer to your good letter this week, but I'll try to write you a longer letter next time.

Your sincere friend,
MIZPAH S. GREENE.

DENOMINATIONAL BUDGET

Statement of Treasurer August, 1935

	Receipts	August	Total
Adams Center	\$		\$ 100.00
Albion			15.00
Alfred, First		118.55	172.81
Boulder			10.00
Brookfield, First			15.00
Brookfield, Second, special		8.00	58.25
Denver			11.00
De Ruyter			17.00
Dodge Center, friend		2.40	2.40
Edinburg		3.75	9.00
Farina			75.00
Genesee, First		33.18	101.84
Hartsville, special		70.00	70.00
Hebron, First			8.64
Hebron, Second			5.50
Hopkinton, First, C. E. society, special	\$	3.00	
Intermediate C. E. society, special		1.00	
	\$	4.00	8.00
Hopkinton, Second			19.23
Irvington		50.00	50.00
Los Angeles, special		5.00	5.00
Lost Creek		42.66	42.66
Milton		124.20	226.20
Milton Junction		25.00	33.00
New Auburn			3.50
New York City			46.07
North Loup			5.00
Nortonville			15.00
Pawcatuck	\$	150.00	
C. E. society, special		3.00	
	\$	153.00	406.00
Plainfield		31.50	79.50
Riverside			30.00
Rockville		11.00	17.20
Salem		529.60	529.60
Stonefort			5.00
Verona		15.00	15.00
Waterford	\$	9.00	
Sabbath school, special		.83	
	\$	9.83	10.66
Welton			12.90
Individuals			
Reta I. Crouch		5.00	5.00
Central Association			75.74
Northwestern Association		46.48	46.48
Southeastern Association			27.20
Southwestern Association		7.75	7.75

Conference offering, First Alfred	\$ 136.65	
Special	225.00	
	\$ 361.65	361.65

Seventh Day Baptist C. E. Union of New England, special	.17	.34
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\$2,755.12

Disbursements

Missionary Society	\$ 678.47	
Special	116.00	
	\$ 794.47	
Tract Society	\$ 166.66	
Special	200.00	
	366.66	

Sabbath School Board	112.19	
Young People's Board	22.49	
Woman's Board	6.76	
Ministerial Relief	40.43	
Education Society	95.94	
Historical Society	11.18	
General Conference	165.88	

\$1,616.00

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

OUR BUDGET - 1935-1936

The amount of the Denominational Budget for the Conference year 1935-36, as adopted by Conference, is \$28,991. The monthly income should be \$2,415.92. Will not each church treasurer co-operate by sending whatever amount is on hand each month? Keep posted as to the standing of your church by reading the monthly statement of the treasurer in the SABBATH RECORDER.

Your dollar is divided according to the following figures.

DENOMINATIONAL BUDGET 1935-1936

Missionary Society	\$15,132.00	.5219
Tract Society	3,719.00	.1282
Sabbath School Board	2,500.00	.0863
Young People's Board	500.00	.0173
Woman's Board	150.00	.0052
Ministerial Relief	900.00	.0311
Education Society	2,140.00	.0738
Historical Society	250.00	.0086
General Conference	3,700.00	.1276
	\$28,991.00	1.0000

[Why not preserve this RECORDER for future reference?]

HAROLD R. CRANDALL

Westerly, R. I.

OUR PULPIT

"OUR UNREALIZED WEALTH"

BY REV. T. J. VAN HORN

(Pastor De Ruyter, N. Y., Seventh Day Baptist Church)

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—1 Corinthians 2: 9.

I have in my scrapbook the story of a man whose mother bequeathed to him the old family Bible. He was not interested in the Bible, and so indifferently laid it aside. Old age followed on misfortune and he came to absolute want, until finally there seemed no way but to go to the "Poor Farm." Just before that melancholy journey was begun, he took up the old Bible, remembering it as the gift of his mother.

Indifferently turning the pages, he came to a strange looking piece of paper between the leaves. Examining it, he found it to be a bank note. With kindling interest he turned other leaves. More bank notes were found, and when he had finished the search he had a fortune in hand that saved him from the tragedy of the "Poor House."

You may doubt the truth of this story, but let us accept the fact that it well illustrates. The fact is this: it is not merely that there are unsuspected mines of wealth that we shall find by studying the Bible, but that there are other untold advantages by which our material as well as our spiritual poverty may be relieved.

This chapter of Paul's first letter to the Corinthian people reveals God's anxiety that we know about the riches that belong to us. And there is something tragic in the danger that we will go on to the end of life without finding our heritage of riches. And the danger lies in the fact that we depend quite entirely upon our bodily and intellectual senses as the means through which we gain the knowledge of our possessions.

Now it is the clear teaching of this passage that there are two sets of faculties that contribute to the full development of our existence here.

The material senses—sight, hearing, taste, touch, smell—are the senses by which we humans have reached a stage of scientific development that is marvelous. A more important revelation God has made to us, not indepen-

dent of, but in addition to, what has come to us through these material senses. It is the revelation of himself as a spiritual being. This is brought to our consciousness, with other realities of the spiritual realm, by means of spiritual perceptions. And Paul makes a very clear distinction here between these two sets of faculties. He makes a striking contrast between men whose scientific knowledge can convey to them only facts of the world of matter, and those to whom God has revealed by his Spirit, the more substantial realities of an unseen realm.

This comes out very clearly in the eleventh verse of this chapter: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

And he gives us clearly to understand that man, without the exercise of these higher faculties brought into action by the quickening Spirit of God, is incapable of seeing these great facts of the spiritual realm.

I sat one evening in one of the great lecture halls of the University of Chicago. One of the professors was discoursing with enthusiasm on some of the great and mysterious facts of the material world that scientific study had revealed. At the close of the lecture someone improved the opportunity given by asking if the lecturer believed in a future life. And the man of science said that he did not know about the future life. That was a matter outside his realm of knowledge. His answer was perfectly consistent. Speaking as a man of science, he absolutely could not know. But I have always felt that if he had been asked that question on an occasion when he was not delivering a scientific lecture, the answer would have been quite different. "As a man of science I do not know. But as a Christian I know there is a future life, for God has revealed that truth to me by his Spirit."

Paul in this chapter refers to the greatest tragedy in history. It was a result of ignorance regarding the great truths of the spiritual world. "Which none of the princes of this world knew," he says, "for had they known it, they would not have crucified the Lord of glory."

Let us soberly heed the warning of these words. Let the Bible help us to a clear distinction between worldly wisdom—the reason and intellectual understanding—and that wisdom and insight that are the product of the

Spirit of God entering into the life to give a vision of God and spiritual facts and realities. "Except a man be born again, he cannot see the kingdom of God," Jesus told Nicodemus.

I am putting the emphasis here, today, because, as it seems to me, the tendency of these times is dangerously near to the exaltation of the intellect at the sacrifice of that faculty that Paul referred to in another place—"His Spirit bears witness to our spirit, that we are the children of God." The best things we are in danger of missing because of the atrophy of our spiritual natures from disuse, in this age of scientific intellectualism.

"Therefore, we ought to give the more earnest heed to the things which we have heard." "How shall we escape if we neglect so great salvation?" Hebrews 2: 1, 3.

We are at a dangerous crisis in our history as a people. We are desperately in need of money. Almost frantically we have been appealing for the financial support of our institutions. Is this our greatest need? It would almost seem that we regard our colleges as the major interest. Are they of major importance? Money and education are important. Let us subordinate them to the enterprise that Jesus said was of paramount value when he said, "Seek first the kingdom of heaven."

It can hardly be doubted that God has graciously bestowed the gift of the Holy Spirit upon us his children. But if there is a lingering doubt, hear what Jesus has to say about it. "If ye then, being evil know how to give good gifts unto your children: how much more will your Father in heaven give the Holy Spirit to them that ask him." Now it is through the Holy Spirit, according to the verse that follows our text, that we shall have revealed to us the things that God hath prepared for us. Oh, how bountiful are his provisions! How rich and satisfying are the results growing out of the life where the Holy Spirit has been acknowledged and received! Paul sets them forth as a luscious cluster of graces. Now the fruits of the Spirit are these—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self control." Galatians 5: 22, 23.

Not long ago an intimate and valued friend criticized my definition of the Christian life—"A life lived according to the example and teaching of Jesus Christ." I suppose he was thinking of the failure to recognize that back of outward conduct is the inner life of the Spirit that is the source and spring of Chris-

tian behavior. We can heartily agree that there will be little occasion for attention to the details of living when the Holy Spirit has control. The dominant passion of love will then be the motive power, and according to the promise of Jesus there shall go out from the believer, "rivers of living water."

At this critical stage in denominational history, it is time to turn with all our hearts to the ultimate source of help. It would seem that education has not been sufficient; careful organization has not been effective; all human devices have come short. Have we come, then, to the end of our resources? It may be that God has allowed us to come to this crisis that we may see our human helplessness. Let us not say it is useless to go farther. Back of our thought, and beyond our well devised plans, God has yet unmeasured resources of wealth and power. Shall we not cast our selves upon him, and tap these infinite stores of the riches of his grace?

The story is told of Mark Twain that he became discouraged in his mining enterprise and declared, after a hard day's work with no result, that he would not carry another pail of water to wash the worthless dirt. His partner urged him to bring another pail of water, but to no avail. He said he was done. The place was abandoned. The first shovel full of dirt removed by their successor on the claim revealed a mine of wonderful wealth. The gold of that claim had been stored away there by God who is the Author of all good things. Likewise the "things that God hath prepared for those that love him" are there in the mountain fastnesses of his grace in unmeasured abundance for those who ask and seek.

"Let us not be weary in well doing: for in due season we shall reap if we faint not." Galatians 6: 9.

DENOMINATIONAL "HOOK-UP"

"MILL YARD" CHURCH, LONDON, ENG.

During the last quarter the services have been conducted on Sabbaths by Pastor McGeachy at Argyle Hall as usual. The studies in the life of David were continued, attention being given to the closing years of his reign and the preparations for the temple. The epistle to the Hebrews provided other subjects with expositions of the six principles of Hebrews 6.

There have been special occasions such as the Lord's Supper, Easter, and the King's Silver Jubilee when the subjects were appropriate to the events celebrated. The jubilee sermon forms the leading article in this number of our magazine.

The meetings for prayer and Bible study at King's Cross are now held on Saturday evenings, and will continue thus during the summer.

The superintendent of the E.S.M. took the Easter Sunday afternoon meeting of the Brotherhood at Relver Hall, Willesden, and the same evening preached at the mission conducted by Mr. Edgington of the London City Mission near Mornington Crescent. He also conducted the jubilee service at the Methodist church in West Green Road on Sunday morning, May 12, and on June 2 conducted the Sunday-School anniversary service at the Westerfield Baptist Mission, speaking on the subject of "Jesus and Childhood."

The E.S.M. has also given financial assistance in connection with a camp to which poor boys are sent for holidays during the summer months in connection with the Elthorne Road Strict Baptist Church.

We have had several interesting letters from Pastor W. Moses of Pretoria, and Pastor Kanyinji of Nyasaland. The latter writes acknowledging receipt of Scripture lessons and books which we sent from London.—*The Sabbath Observer*.

DE RUYTER, N. Y.

A large and interested congregation listened to a strong sermon from Rev. Erlo E. Sutton, director of religious education, Seventh Day Baptist Sabbath School Board, last Sabbath. A profitable "Workers Conference" followed in the afternoon. A larger number ought to have heard the powerful sermon by Rev. Mr. Sutton on Sunday night.—*De Ruyter Gleaner*.

VERONA, N. Y.

Rev. and Mrs. E. E. Sutton and son Trevah, of Milton, Wis., were week-end guests at the parsonage September 7. Rev. E. E. Sutton delivered the Sabbath morning sermon.

The church night program in the evening was in charge of the young people. Miss Jean Woodcock was toastmaster. "Pep" song leader—Alfred Davis. Toasts—"What I Hope High School Will Do for Me," "What Four Years of High School Has Done

for Me," "A Freshman's View of College Life," and "Education From a Teacher's Point of View," were responded to by local church young people. Mr. Sutton and his son were called on for short talks, to which they responded in a pleasing manner. After the supper and program a social hour was enjoyed.

The annual banquet of the town of Verona Youth Council of Religious Education was held in the Lutheran church, Churchville, September 3. The guest speaker was Rev. Robert Jones of New Haven, N. Y. The Seventh Day Baptist young people received the banner for having the most members present at the roll call.

Rev. and Mrs. A. L. Davis will start on their three weeks' vacation voted them by the church, September 11. They will spend most of their time in West Virginia among relatives. Church services during their absence will be in charge of the ministerial committee.

Pastor Davis and Rev. Mr. Sutton conducted the Sabbath service in Syracuse September 7.

CORRESPONDENT.

HEBRON, PA.

On August 3, our church together with the church at Hebron Center united in a joint service with the young people at the teen-age camp at Shinglehouse. About thirty from the Hebron Church attended. Pastor Wing assisted in conducting the service, at which Rev. A. J. C. Bond was guest speaker.

On Sunday, September 1, the Hebron and Hebron Center churches held their annual picnic at the park at Port Allegany. Over thirty partook of the excellent tureen dinner, after which a short program was given.

C. L. B.

NORTH LOUP, NEB.

A recent week-end meeting reported in the local paper seems to be of rather unusual interest. On Sabbath evening a stirring address, "Children of the Shadows," was given by Rev. Lawrence Nye of Arcadia. On Sabbath morning Pastor Warren's sermon theme was "We Choose Christ." He closed this helpful message urging that Christ is the way to complete understanding, to complete good will, and to complete co-operation. Christ is the way to complete consecration. He calls upon us to give our best.

At a later meeting, with the theme, "Life at Its Best," brief reports were given of the

junior camp, and three short addresses were made—"A New Person," by Beth Barber; "A New Home," by Roderick Moulton; "A New Church," by Merle Fuller.

Sunday afternoon, under the direction of the social committee, the young people went to the river for a swim and picnic supper. Later they gathered at the Seventh Day Baptist Marker, near the river, where a campfire was built, and uniting in a circle about the Marker and campfire, they were led by Virginia Moulton in a devotional service of prayer and singing. The meeting closed with the consecration service and singing, "Follow the Gleam." There were twenty-five of the young people, nearly all descendants of those pioneer Seventh Day Baptists who held the first religious service in this beautiful valley, at the same spot near the river, more than sixty-three years ago. We cannot help but wonder, what of the next sixty-three years.—*Condensed from the "Loyalist."*

TO BUILD A BETTER WORLD

I WILL BE CHRISTIAN

BY REV. EDWARD M. HOLSTON

The Master-BUILDER, Christ, has set my task for me;

The stakes are firmly fixed, the lines precisely true,

The corner-stone was laid by him in Galilee;
And now he asks that I shall be a builder too.

Must always mountains, seas, mark bounds of human hate?

Must frowning forts and guns and war lords menace still?

O Spirit of the Christ, thy love compassionate
Possess man's very soul, direct his stubborn will.

"Thy Kingdom come" I pray, "Thy will be done in earth."

This prayer my lips repeat as idle words each day.

O may my service be of higher, better worth,
My gracious Lord, and may I build as I would pray.

Chorus

To build a better world, I will be Christian true;
To build a better life, I pledge myself anew—
A better, nobler race, a broader brotherhood,
A sweeter, richer grace, a deeper gratitude,
A Christ-built world of all that's true and good.

(Title—Theme of Michigan State C. E. Convention, 1935. Words and music written for Young Ladies' Quartet of Battle Creek Seventh Day Baptist Church by their pastor, Edward M. Holston, and sung by them in young people's program of Conference at Alfred, 1935.)

MARRIAGES

BABCOCK-SMITH.—At the home of the bride's parents, Mr. and Mrs. T. Stuart Smith of Verona, N. Y., August 14, 1935, Mr. Kenneth A. Babcock of Milton, Wis., and Miss Flora E. Smith, of Verona, Pastor Alva L. Davis officiating.

BISHOP-ELLIS. — At the Seventh Day Baptist church in Milton, Wis., September 3, 1935, Miss Frances Althea Ellis, daughter of Mr. and Mrs. George M. Ellis of Madison, Wis., was united in marriage to Clarence Arthur Bishop, Rev. Henry N. Jordan assisted by Rev. Carroll L. Hill officiating.

DAWES-JORDAN.—Miss Helen M. Jordan, daughter of Rev. and Mrs. Henry N. Jordan, of Battle Creek, Mich., and Roger Clark Dawes of East Lansing, Mich., were united in marriage August 20, 1935, at the Seventh Day Baptist church in Battle Creek. The father of the bride officiated.

OBITUARY

CHACE.—At the home of her son in Saylesville, R. I., July 14, 1935, Lydia Frances Saunders Chace, wife of the late James Andrew Chace.

Mrs. Chace was born at Woody Hill, Westerly, May 24, 1851, the daughter of Robert Gilbert and Sally Maria Stanton Saunders. She is survived by her son, Nathan Morton Chace, two granddaughters, and one great-grandchild. She also leaves a brother, James A. Saunders of Westerly; and two sisters, Mrs. Asahel Larkin of Westerly, and Mrs. Lucy Tucker of Scotland, Conn.

Early in life she was baptized and united with the First Westerly Seventh Day Baptist Church. For many years she has been a member of the Pawcatuck Church, a loyal, devoted Christian.

In the absence of the pastor, Rev. Everett L. Washburn of Calvary Baptist Church officiated at services held at the Pawcatuck Seventh Day Baptist church. Interment was in River Bend Cemetery. H. R. C.

HISCOX.—In Westerly, R. I., June 25, 1935, Gurdon Byron Hiscox.

Mr. Hiscox was born in Westerly on May 15, 1857, being the son of Gurdon and Lydia Anne Fenner Hiscox. He was a descendant of Elder Thomas Hiscox, who was born in 1686 and was the fourth pastor of the Westerly Seventh Day Baptist Church. On November 23, 1880, he was united in marriage with Susan Emily Clark, who died April 5, this year.

Surviving are five children: Walter Clark, Robert Maurice, Mrs. Julia Louise Stillman, Raymond Howard, and Mrs. Marion Moore. There are also five grandchildren and a sister, Mrs. Jessie Louise Woodmansee.

Farewell services were held at the Gavitt Funeral Home and interment was in River Bend Cemetery. Rev. Harold R. Crandall officiated. H. R. C.

PALMER.—August 10, 1935, Charles Perry Palmer, Westerly, R. I.

Mr. Palmer, one of four children of Perry G. and Elizabeth Crouch Palmer, was born in Stonington, Conn., January 20, 1865. On October 21, 1901, he was united in marriage with Mabel G. Burdick. For fifty-one years he was a faithful and efficient employee of the C. B. Cottrell and Sons Company. He was baptized and united with the Second Westerly Seventh Day Baptist Church at Niantic, now Bradford. Upon coming to Westerly he transferred his membership to the Pawcatuck Church, remaining a faithful member to the time of his death.

Surviving are his wife; a daughter, Mrs. Clifford A. Langworthy; a sister, Mrs. Edwin Crandall of Westerly; and a brother, Robert Palmer of Potter Hill.

Farewell services were held at the Gavitt Funeral Home and interment was in River Bend Cemetery. Pastor Harold R. Crandall officiated. H. R. C.

STANTON.—At her home, Westerly, R. I., August 22, 1935, Clara Elizabeth Crandall Stanton, wife of the late Charles H. Stanton.

Mrs. Stanton was born in DeRuyter, N. Y., on June 7, 1859, the youngest of three children of J. Clarke and Samantha Newton Crandall. On April 12, 1881, she was united in marriage with Charles H. Stanton. The young couple came to Westerly, where they made their home for fifty-four years. Mr. Stanton preceded her in death by only twelve weeks.

In early girlhood she was baptized and united with the DeRuyter Seventh Day Baptist Church. Upon coming to Westerly she transferred her membership to the Pawcatuck Seventh Day Baptist Church. Mrs. Stanton was loyal and devoted to her church and denomination, and active in them and their auxiliary organizations.

Surviving her are a nephew, Harry Crandall of Westerly; and a niece, Mrs. Mary B. Phelan of Canandaigua, N. Y.; several cousins, and a host of friends.

Farewell services were held at her late home on Sabbath afternoon and interment was in River Bend Cemetery, her pastor, Harold R. Crandall, officiating. H. R. C.

VAN HORN.—James, son of John N. and Carolina Hickman Van Horn, was born at Fall Run, W. Va., March 26, 1863, and died at his home near Lost Creek, August 5, 1935.

September 30, 1884, he married Miss Emma Paugh. Besides his widow there survive him two children, Leale E. and Mrs. Date A. Rogers; and three sisters and three grandchildren.

For more than a half century Mr. Van Horn was a member of the Lost Creek Seventh Day Baptist Church. For three years he was in failing health, but when possible he joined with others in Sabbath worship. His presence with its good cheer will be greatly missed. His pastor, E. F. Loofboro, conducted the farewell service, assisted by Rev. Mr. Payne. E. F. L.

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No. 7

**MOBILIZATION of SPIRITUAL FORCES
EVERY CITIZEN is CORDIALLY INVITED**

and

EVERY MEMBER is CONFIDENTLY EXPECTED

to be in his

CHURCH — LOYALTY DAY

SABBATH, OCTOBER 5, 1935.

"Every Member Present or Accounted For."

In perfect harmony with above we suggest emphasis on the program of the Religious Life Committee.

1. That October be used in Church service and group meetings to study the program (See Recorder September 16, pages 144-147).

2. That so far as possible, the different phases of the work be presented as follows:

- (1) Sabbath, October 5—Prayer, the Holy Spirit, or Family Religion.
- (2) Sabbath, October 12—Doctrinal beliefs, such as the Sabbath, Baptism, History, Polity.
- (3) Sabbath, October 19—Evangelism.
- (4) Sabbath, October 26 — Stewardship, especially stressing that of finances.

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