

The Sabbath Recorder

VOL. 120

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No. 1

THIS NEW YEAR

Like a ship with orders sealed;
Whence or whither, unrevealed,
Cargo of a worth untold,
Joy and sorrow in its hold
The New Year comes.

He who made the stars will guide;
Knows the sea, the wind, the tide:
Knows the channel deep and still
To the haven of God's will
For this New Year.

With his hand upon the helm
Storms that rage cannot o'erwhelm:
With the ship in his control
New horizons wait the soul
In this New Year.

—Martha S. Clingan, in
Presbyterian Tribune.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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A Glance Back and A Look Ahead At this season of the year we have mingled feelings of joy, sorrow, and anxiety. Our hearts have been joyous with the Christmas spirit and that joy carries over into the New Year's celebrations. But it is also a time when we do a little reviewing of the past year, and have some wonder about the year ahead.

For our moral and spiritual good we need to stop at least once a year calmly to look back over our lives and take a fresh start for a higher plane. None of us has lived so well that he may not live much better. None of us is without faults and evil habits which it would be well to cast off.

As we take a retrospective view we can see in how many ways we have been greatly blessed. We can also see many ways in which we have not measured up to our Christian privilege, and this brings us sorrow. And we wonder what our record will be for the year ahead. That question we shall answer ourselves. But it need not make us fearful if Christ is our Master and Guide and we let him reign in our hearts. In thought and word and deed let us be more fully what God expects of us.

As individuals need to take a look back, then get a fresh start, so does the denomination. As a denomination we have been greatly blessed during the past year. Many revivals have been conducted, churches revived, and new members added. Whole new churches have been received into our midst. Gifts have been received and obligations met, that we did not think possible at one time in the year. We have been enabled to "carry on" much better than we dared to hope.

But since the beginning of this Conference year there has been a letting down in the financial quarter that we need to take seriously. Read again the "Urgent Message" from the Financial Program Committee and the statement by the treasurer of the Denominational Budget following it, given on pages 333 to 335 in the RECORDER of December 23. You see that we have not raised half the amount that should have been raised for these five months. There is surely something wrong here. Let us make it personal. Let us go down on our knees and ask our heavenly Father, "Lord, what wilt thou have me to do?"

Looking ahead, we see plenty of doors open, many ways in which we can expand our work. What our denomination will accomplish in this new year depends upon each and every one of us. What our individual Christian life is, will determine the Christian life and work of our denomination. In the Commission's report in the 1935 Year Book, on page 32, are found these statements, which were formulated in a series of pastors' conferences:

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 as 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.

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

Then let us enter upon the new year with a firm trust in God and a resolve to be unre-servedly his, knowing that whatever may come to us between this time and its close will, by the ordering of our loving Father, be made to work for our good. And may we say with Paul:

Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—*Philippians 3: 12-14.*

L. B. L.

"Forgetting" Perhaps fewer people than formerly take this time to make formal resolutions. At least many who have so often failed to keep for long the resolutions made in good faith are losing their confidence in the good of such action. Some one recently expressed a feeling that such practice should be discouraged, but the fact that one does not get all the hoped-for results of an action is no real argument against it. We are often enough disappointed in many things but we continue on in reaching after them just the same. The fact that one fails in keeping a worthy resolution made yesterday is no reason for not making an honest effort to keep it today. But this message is no attempt on the writer's part to justify or defend the making of New Year's resolutions. Let the custom with its successes or failures stand for itself.

But the season is one in which many find occasion to "take stock," and as such let us accept it. Paul the Apostle acted wisely. He wrote, "forgetting the things that are behind." In the category of those "things" were many experiences, successes and failures, perhaps, the memory of which might unfit him for his largest future service if remembered. Doubtless this forgetting is a word needing interpretation. The memory is a wonderful faculty. It clings to events and facts which one would gladly sometimes let pass from him. But it is there recalling those events and experiences in spite of one's resolution. Evidently what Paul meant was that he would not retain in his memory those things the memory of which would hinder him in his new determinations and services. There must have been many victories, many ways in which he had been of inestimable service in the work of the Lord. But he would forget them if in any way they might hinder him in fresh fields of love and service. Doubtless he would forget the things of which he might boast as to his natural advantages and blessing if they would in any way stand between him and the Lord.

If there is aught in our lives to be boasted of; if victories, or defeats; disappointments or successes, they are good things to forget that we may go forward in the year to come. There may be some bitterness, some hard feeling, some grudge, or enmity, however it may have come into existence — they must be among the things forgotten. A spiritual life, a helpful Christian attitude cannot be achieved or maintained while bitterness or unclean thought of any kind is indulged. "Forgetting the things which are past"—bad, or good if it hinders—is a good resolution to make, and better to keep.

"I Press On" If it is good to forget the unpleasant things—and who of us does not have such somewhere in memory's chamber—it is equally good to determine that we shall not permit anything, which we can help, to interfere with our future outlook and opportunity to serve the Lord faithfully. In this connection it is well to recall Jesus' statement, "inasmuch as ye have done it unto one of the least . . . ye have done it unto me." Also we should remember that our love for God will be best expressed by an exhibition of good will and love for our fellows. There were many hardships and difficult situations facing Paul when he wrote these well known words. But with intrepidity and loyalty he resolved to permit nothing to rob him of his largest possible fellowship with God or opportunity to serve him. And the rewards were rich.

Little we know what 1936 may have in store for us. Doubtless it will bring some grief and sorrow, some hardship and self denials hard to bear. Just as surely will it bring many rich blessings and be fraught with possibilities of victory and enrichment through worthwhile experiences.

May it be borne in mind that we go not alone who "press forward toward the prize of the high calling of God." By our side goes One who is the Son of God, who will help us to victory for he knows no defeat. This editor is committing himself to this course which he recommends for his readers—in "Forgetting" . . . and "I press on." He wishes to go on record also as aspiring to say with the Apostle:

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Light at Even "At evening tide there shall be light." In some such language the sacred writer brings courage and new hope to the discouraged and hopeless. Words fail the ordinary mortal to describe the light on the clouds as this is being written. Rather heavy clouds and gloom have marked most of the day. Some heart-touching experiences have been listened to. And now a setting sun has lighted the clouds on the horizon and a most wonderful glow and sky painting have resulted. Crimson and scarlets, golds and ambers, rose tints and purples have chased each other into picturesque confusions and into indescribable tints. One cannot take it in by any mental process; he can only absorb. At such a time one wishes he were a squeezable sponge—able to give off under pressure a little, even, of the inspiring emotion that fills the soul. The cares of life seem lifted for the moment; its burdens lightened a bit at the thought that back of the great, Eternal Artist is a heart of love and sympathy and understanding of all our burdens and griefs. In spite of our aches and disappointments we know there is a divine love, that "underneath are the everlasting arms."

"No," said one, this afternoon, "I have never blamed God." And yet that soul had suffered bitter disappointment in his plans and ambitions for his children. "Here is the hard part," he would interrupt himself, and always it was with reference to something outside of and beyond his power to help. May this fine old soul — nearing his four-score years, carrying a load of sorrowful memories and a body stiffened by exposure and burden of bearing hardships for his loved ones' sake—at eventide find the light shining upon the clouds, and life glorified at the end.

There is something here for us all. But if light for us comes at the close of day there must be exercised, as we go along, a faith in the great world's Light, and a walk in the path that he the Light illumines.

THE WEEK OF PRAYER

The annual Week of Prayer will be held throughout the country from January 6 to 12. It is suggested that during the seven days of that week the program should be arranged that prayer should be made "For Ourselves," "For Our Homes," "For Our Churches," "For the World Mission of Christianity," "For Our Nation," "For Every People," and "For Light on the Way Ahead."

THE MID-YEAR MEETING OF THE COMMISSION

Taxation of the Denominational Building presented the Commission with one of its most difficult problems. In fact it was this problem which led the chairman of the Commission to call the meeting in Plainfield rather than in Milton. A committee of the Tract Board consisting of Corliss F. Randolph, Asa F. Randolph, Otis B. Whitford, and L. Harrison North met with the Commission for its consideration. More than seven hours were consumed in a full, frank, and free discussion of every phase of this problem and proposed solutions including renting of space to outsiders and complete disposal of building, furniture, and printing plant.

An account of the efforts made by the Tract Board under the able direction of its legal adviser, Asa F. Randolph, to surmount the legal difficulties involved in retaining tax exemption is being mimeographed and will shortly be placed in the hands of the pastor of each of our churches where it can be readily available to any who may wish to examine it.

In disposing of the problem temporarily the Commission voted to recommend to Conference:

(1) That the removal of the offices of the Recorder Press from the Seventh Day Baptist Building to the Press Building be approved.

(2) That the Commission be directed to incorporate the General Conference in the state of New Jersey.

(3) That the Tract Society be directed to transfer title to the Seventh Day Baptist Building and grounds, exclusive of the Recorder Press Building and grounds, to the New Jersey corporation of the General Conference if practicable to do so.

(4) That further consideration of the status of the Seventh Day Baptist Building be an order of business for the meeting of the Conference in 1938, and that the Commission be directed to bring recommendations in the matter to that meeting.

It was further voted that the Commission authorize the Board of Trustees of the American Sabbath Tract Society to borrow on the security of the Seventh Day Baptist Building sufficient funds to care for taxes which it has already paid and which may become due and

payable prior to the next meeting of the General Conference; and that the Commission recommend the inclusion of an item in the Conference budget for 1936-37 to amortize this amount.

The Commission recommended that the Conference call to the attention of the churches the desirability of improving their contact with nonresident members. A mimeographed news-letter is suggested as one useful device for this purpose. Such a news-letter should include news notes concerning church activities, visitors to the church, improvements in church plant and equipment, activities of church auxiliaries, occasional denominational news items, etc. It should include notes about committee activities but not formal committee reports, notes about financial matters but not formal treasurer's reports. It should not include sermons or appeals for funds. Churches which do not own mimeograph machines will often find them available at little or no cost in local school and factory offices. With volunteer assistance mimeographed material may be prepared with little expense. Any church which for any reason finds these services unavailable is requested to get in touch with Professor H. O. Burdick, Alfred University, Alfred, N. Y.

The matter of the division of the Northwestern Association was presented and referred to that association.

The Commission recommended that Conference suggest that a close check be kept by the churches through their church clerks, special committees, or in other ways, upon the church affiliation of members to whom letters of dismission have been granted. It is the practice of Seventh Day Baptist Churches that such persons remain members of the church granting the letters of dismission until actually received into membership in another church of "like faith and character" and official notice duly received by the issuing church.

Our churches were urged by the Commission to join in the Nation-wide Preaching Mission now being promoted by the Federal Council.

Rev. Loyal F. Hurley was requested to arrange for a conference between some of our official leaders and some of the leaders who have come to us from other groups, with a view to increasing our service to unattached Sabbath keepers.

It was announced that our application for membership in the Baptist World Alliance had been approved by the executive committee of that body and the Conference treasurer was authorized to pay the membership fee as provided by the last Conference.

The Commission commended the proposed program of the Vocational Committee of Conference. It is expected that details of the Committee's plans will be published soon.

The sessions of the Commission began on the evening after Sabbath day, December 28, and concluded on Monday, December 30. Chairman D. Nelson Inglis presided. Other members present were Harold O. Burdick, Paul H. Hummel, William L. Burdick, Corliss F. Randolph, John F. Randolph, Courtland V. Davis was secretary. C. V. D.

THE FOUNTAIN OF ABUNDANT LIFE

THE HOLY SPIRIT IN THE APOSTOLIC CHURCH
BY REV. LOYAL F. HURLEY

"But ye shall be obtaining power at the coming of the Holy Spirit on you." Acts 1: 8a.

The apostolic Church was the church of the Spirit. No one can read the pages of the New Testament without realizing that fact. The minute one thinks of it that truth jumps at him out of the Gospels and the Acts and the Epistles. From Matthew to the Apocalypse we are face to face with the presence and power and activity of the Holy Spirit. Take your concordance and look it up. You will find that only four short books fail to refer to the Holy Spirit. They are Titus, Second Peter, and Second and Third John.

Jesus is the supreme example of the work of the Holy Spirit. "Now, being baptized, Jesus straightway stepped up from the water, and lo! the heavens were opened up to him, and he perceived God's Spirit descending as if it were a dove, and coming on him." Matthew 3: 16. "Then Jesus was led up by the spirit into the wilderness to be tried by the Slanderer." Matthew 4: 1. After His victory over temptation we read, "And Jesus returns, in the power of the spirit, into Galilee." Luke 4: 14. When he first began to preach he read from Isaiah, "The Spirit of the Lord is on me." Luke 4: 18. He said that his teachings were by the Spirit. "The Spirit is that which is vivifying. The flesh is benefiting nothing. The declarations which

I have spoken to you are spirit and are life." John 6: 63. His healings were by the same power. "Now if I am casting out demons by the Spirit of God, consequently you have a foretaste of the kingdom of God." Matthew 12: 28. His entire life and activity were by the power of the indwelling Spirit. "Are you not believing that I am in the Father and the Father is in me? The declarations which I am speaking to you, I am not speaking from myself. Now the Father remaining in me, he is doing his works." John 12: 10.

And Jesus taught his disciples that it was only by the Spirit that they could enter into the kingdom, or be fitted for service in it. "Except anyone should be begotten of water and Spirit, he cannot be entering into the kingdom of God." John 3: 5. Truth was to be learned from the Spirit. The Comforter or "Consoler" was "the Spirit of truth, which the world cannot get, seeing that it is not beholding it, neither is knowing it." John 14: 17. Jesus didn't want his disciples to attempt to work without the Spirit in his fullness. "And being foregathered, he charges them not to be departing from Jerusalem, but to be remaining about for the promise of the Father." Acts 1: 4. "But you shall be obtaining power at the coming of the Holy Spirit on you." Acts 1: 8. The Holy Spirit was the essential requirement for everything.

And when we turn from Jesus' teaching to the early church itself, there is no doubt about what we find. The power of that church was not in its orthodoxy. Its theological beliefs were not yet formulated. The later books of the New Testament show us when and how some of those beliefs came to be stated. But they had not yet been stated on the day of Pentecost. And the power of that church was not in its organization, either. It was not organized at Pentecost. We can trace some of the developing organization later on, beginning with the appointment of the deacons. But there was no organization at Pentecost. And the power of that church was not in its ritual. The Holy Spirit of God led them into whatever "form" their overflowing worship and joy should take. The Apostolic Church was solely the church of the Spirit. The explanation is all found in this, "And they were all filled with Holy Spirit."

And they needed all the "filling" they received. It was from Halford E. Luccock that I copied this statement: "God gives

power only to men who need it. He does not waste power. He gives it to those who have tackled something so big, so overwhelming, that their own resources are quite insufficient." And the disciples had tackled a big job. Part of the ideas which I wish to suggest in connection with their task I have gathered somewhere, it may be from Luccock, I don't know, but think of the following: They undertook

I. TO LIVE PURE LIVES IN A ROTTEN WORLD.

In an age of gluttony, drunkenness, and immorality, with theaters as lewd in many ways as our movies, with literature as vile as some of our printed slime, and with sex morality as lax as Walter Lippmann advises, Jesus' followers attempted to keep unspotted from the world. A typical Roman feast was often for men only. Each guest was expected to gorge with food until an emetic was needed—and each guest brought his own; emetic; he was expected to drink wine unto stupidity; and the host provided a dancing girl for each one of his guests. Only the Holy Spirit could keep folks clean in a world like that!

But think of our own times. Think of the philosophers who advise us to junk all the standards of the ages. Think of the movies that have just blared sex at our youth for the last twenty years. Think of the divorce record of our land. Think of the booze that has come back upon us like a flood, not merely in cabarets and night clubs, but to turn every grocery and drug store and restaurant into a place of debauchery and vice and shame! Does the Church of today accept the challenge as the early Church did? We shall need the Holy Spirit when we do!

And those first Christians undertook

II. TO MAINTAIN A BROTHERHOOD IN EVERY WAY.

1. Socially. The whole New Testament bears witness to that fact. In spite of a few sad exceptions, that book breathes a spirit of love and kindness and forbearance and forgiveness, such as can be found nowhere else in all the world. They must have remembered the words of Jesus, "Yet you all are brethren."

Is it the goal of the Church today that everybody shall love everybody? Is it true that people who pray to the same God in the same church can't fellowship with each other, or

work on the same committee, not to mention loving each other? Of course, with all our natural differences and our human nature, only the Holy Spirit is sufficient for that!

2. Financially. Their expectation of the immediate coming again of Jesus may have influenced them to some extent, or it may not, I don't know, but they started a communism. It didn't last, either because it was a wrong method, or because it was intended to be only temporary. No one knows. But they faced the task of providing for everybody! Did they remember the Lord's parable of the Laborers in the Market Place standing idle because, as they said, "No one hires us"? And did they remember that Jesus had said that the kingdom of heaven was like the householder who did something about it by giving every man a job whether he did much or little? Was that early Christian communism their attempt to establish the kingdom of heaven on earth, so far as physical blessing was concerned, by giving everybody a real living?

When the Church today faces that problem she will need to think deeper than the comparative surface values of capitalism, socialism, fascism, nazism, or communism. One of Jesus' basic concerns was the incalculable worth of the individual human soul, entirely apart from his social standing, or financial standing, or intellectual or physical fitness. Now what do the various political systems do to the individual? Do they respect him and give him his inherent rights as a human being, a child of God? All of these systems have valuable aspects, but they all have defects, too. Communism exalts a party at the expense of the individual; nazism and fascism exalt a state, or a dictator at the expense of the individual; socialism exalts a system at the expense of the individual; and capitalism exalts profit at the expense of most of the individuals. Some day the Church will face the whole matter of our economic and political life, but she will need the Holy Spirit then!

3. Racially. Pentecost's pilgrims were of every nation under heaven, both Jews and proselytes. The race question was in the Christian Church from the day of its birth. The deacons were appointed to accord justice to Gentile widows. And the first church conference or synod was to decide whether a Gentile must become a Jew in order to become a Christian. Some of the first preaching was done to the Samaritans. One of the

early converts was an Ethiopian. No race was excluded. All were fellowshipped.

In America today the problem is acute. Jews and Italians and Greeks in the East; Negroes in the South—in the North, also, with increasing rapidity; Japanese and Mexicans in the West; how complex it all is! And the world scene seems all set for a racial war! But the human spirit alone will never end race prejudice. Only God's Holy Spirit is sufficient for that.

And those first Christians undertook

III. TO MEET FORCE WITH SUFFERING LOVE.

When they were flogged they rejoiced that they could suffer shame for Christ. Stephen prayed for his murderers. Imprisonment brought singing and prayer. By the year 250, or 300, Christians were paganized enough to go to war. But not the Apostolic Church. They only suffered!

In our generation the outstanding example of suffering love is not a Christian at all. He is a Hindu. Why is that?

And war seems more imminent than at any time since the World War. The nations are sitting over a powder magazine, and the leaders playing with fire. Propaganda is likely to start in America at any time—some is in the press already. Oh, if all Christians would only refuse to fight! Suffer, if need be, but not kill. We would need the Holy Spirit for that!

They started out also

IV. TO EVANGELIZE THE WORLD.

The Early Church neither quarreled about, nor separated, the social gospel and the personal gospel. They lived and preached both. From Jerusalem as a center they carried it all over the known world. Every Christian was an evangelist. They started with only one hundred twenty people to win the world. Of course, human power is not sufficient for that. They must have the power of the Holy Spirit! Before the Spirit filled them they were afraid to speak of Christ; after he came they couldn't keep still!

Think what the Church today could do if only there were passion and power. The steamship, the train, the auto, the airplane; the printing press, the telegraph, the telephone, the radio. The stage is all set—but there is so little power. What do you think we need?

WOMAN'S WORK

"As we have therefore opportunity,
let us do good unto all men."

WORSHIP PROGRAM FOR JANUARY

Song — "What a Friend We Have in Jesus"

Scripture lesson—Luke 11: 1-13

Prayer

Song—"Open My Eyes That I May See"

As women of the Seventh Day Baptist denomination we need to begin this new year with prayer in our hearts and lives. We need, as the disciples did, to ask Jesus to teach us how to pray. Then when we have sought his help, let us follow his example and be found often seeking our heavenly Father. May we be so sincere, earnest, and persistent in our prayers that we may receive the blessing, and thus be an unconscious influence in touching the hearts of those about us. May our example in prayer life be an influence in causing others to accept Christ and consecrate their lives to him in service.

WOMAN'S BOARD REPORT

The Woman's Board met at the home of Mrs. C. H. Siedhoff, December 8, 1935, at 2 p.m., with the president, Mrs. Eli F. Loofboro in the chair. The following members were present: Mrs. Eli F. Loofboro, Mrs. Geo. B. Shaw, Mrs. Okey W. Davis, Mrs. George Trainer, Mrs. S. O. Bond, Mrs. Earl Davis, Miss Lotta Bond, and Mrs. Siedhoff.

The twelfth chapter of First Corinthians was read by the president, followed by prayers by members.

In the absence of the recording secretary, Mrs. O. O. Stutler, Mrs. C. H. Siedhoff was made secretary *pro tem*.

The minutes of the November 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 November 10, 1935	\$96.20
No receipts	
	<u>\$96.20</u>

Disbursements

No disbursements since November 10, 1935	
Total balance December 8, 1935	\$96.20
	<u>\$96.20</u>

Salem, W. Va.,
December 8, 1935.

Voted that information and rules of the contest be mimeographed and sent to the societies of our denomination. Mrs. Okey W. Davis was asked to see to the above matter.

A letter from the Foreign Missions Conference of North America was read asking for our registration fee of \$2 for our delegate to the conference.

Voted that Mrs. Frank J. Hubbard be asked to be our delegate to the Foreign Missions Conference in Asbury Park, in January.

Voted that we pay \$10 dues and \$2 registration fee to the above conference.

Correspondence was received from Mrs. Edgar Van Horn, Mrs. W. B. Lewis, Miss Evalois St. John, and Mrs. John Randolph.

A bill of \$6 for stationery from the Fox Printing Company, and one, \$5.15, for sixty copies of "Christian World Facts" were allowed and ordered paid.

The librarian reported ordering the following new books:

"That Other America," John R. Mackay, Friendship Press.

"Women Under the Southern Cross," Margaret Ross Miller. Printed by the Vermont Printing Co., Brattleboro, Vt.

"Looking Ahead with Latin America," Stanley High, Missionary Education Movement of U. S. and Canada.

"The Two Americas," Stephen Duggan, Charles Scribner's.

"The Invisible Christ," Ricardo Rojas.

"Don Segundo Sombra," Shadows on the Pampas, Ricardo Guiraldes. Translated from the Spanish by Harriet de Onis.

"The Worship of the Little Child," E. D. Baker. Farrar and Rinehart.

Mrs. Oris O. Stutler, Mrs. C. H. Siedhoff, and Mrs. Geo. Trainer were appointed to look over the costumes belonging to the Woman's Board and make a record of such.

Voted that the president, Mrs. Loofboro, Miss Lotta Bond, and Mrs. O. B. Bond be a committee to draft a protest concerning the display advertisements of tobacco and liquor that come into our homes in magazines.

Voted to adjourn to meet with Mrs. Earl W. Davis the second Sunday in January.

MRS. E. F. LOOFBORO,
President,
MRS. C. H. SIEDHOFF,
Secretary Pro Tem.

The executive committee met following this regular meeting and appointed Mrs. Geo. H. Trainer as our delegate to the Conference on Cause and Cure of War, which is to be held in Washington, D. C., in January.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF
THE TRACT SOCIETY

NEBRASKA

Nebraska makes no claims demanding the use of superlatives, yet it is a state of which no native or resident need to be ashamed. Fine herds of cattle are seen on its broad, rolling prairies. Good corn in some localities was raised this year, in spite of drought and dust storms. Twenty-seven stacks of alfalfa were counted in one field, stacks that would probably run from four to nine tons each of bright hay. Beautiful, sunny days gladdened the stay of the secretary while he worked here. A good rain and snow brightened the prospects for another year's crops. Dry weather conditions lowered yields of corn and other grains around North Loup, corn averaging about twelve bushels per acre, perhaps less than a third of a crop. Little complaint, however, was heard. Hope springs perennially in the brave hearts grown up in a western land.

Nebraska has good schools. The larger cities have fine systems second to none; every village has its splendid high and graded schools. These words are being written in a village of 483. Its high school has an enrollment of one hundred nine, with another hundred in the grades. There are four teachers in the high school besides the superintendent. Commercial and agricultural courses are given as well as the more usual ones. Not only are these advantages found in the small villages, but many of the country schools have their junior highs. One such was visited in the sand hills of Valley County, presided over by one of our own fine young women. It was a pleasure to speak before this group, as well as before the large high school group at North Loup, with two opportunities with the seventh and eighth grades there.

North Loup Church still carries on with strong heart and purpose. It cannot be denied the folks were shocked to have their pastor called to another church. But with characteristic unselfishness they carried their grief and disappointment cheerfully and accepted his resignation with the feeling that his opportunity for useful service might be greater elsewhere. It is not the first time this church has relinquished its pastor for a possible greater service in another field. The church hopefully awaits an answer to a call recently extended to Rev. Gerald D. Hargis of Jamaica.

North Loup has sent out many of its youth who have filled and are filling honorable positions of trust and service in the varied fields of religion, education, science, missions, civil and political life. It has a history of more than sixty years of which it may be proud. But it does not live in the past alone. It still is preparing men for unselfish and helpful service. At least one young man is in college preparing for the ministry, and another may be headed that way.

The writer was entertained in the home of one of the earliest pioneers—a keenly bright and alert woman still at the age of eighty-three. We have to have a cut, some day, of this good friend with three of her "girl" friends, who work assiduously at the quilting frames. This lady, Mary Clement, sister of the late Rev. James H. Hurley, came in for quite a little publicity, recently, through one of the state journals—Sunday edition—with full page story and pictures. So interesting is the story of her career, as early teacher, pioneer, farmer, etc., that someone has suggested her experiences, if written in a book, would rival Bess Streeter Aldrich's beautiful story, "With a Lantern in Her Hand." We wish it might be written. It was a blessing and a rare privilege to be in this home for two weeks with this lovely character and her splendid daughter. The last season's work by this writer before entering Milton College in 1893, was done as a "hired hand" on Mr. and Mrs. Clement's farm in Mira Valley.

In the Lincoln Journal's story, a three generation of teachers—mother, daughter, and granddaughter—was featured. The fourth generation pictured is as yet too young to teach publicly.

Some things learned at the beautiful state capital at Lincoln are worthy of brief notice. The state has no indebtedness. Money for improvements and needs has been and still is

being raised by taxation. The road system has been consistently promoted without debt. Some years ago the beautiful state building, covering a block four-hundred feet square, with a fourteen-story tower eighty feet square at the top of the main building, was erected. The cost was \$10,000,000, practically every cent raised by taxation before the building was erected.

The governor was visited—rather an unusual experience in the life of the writer—and a few pleasant minutes spent in conversation. Men seemed to be standing or lounging about in each other's way in one of the state highway department's rooms. People in other rooms and offices appeared busy, and but little sign of depression was in evidence. A wide view of surrounding city and country was had from the top balcony of the tower.

Early boyhood friends head up the state fire department. The fire marshal, an old high school classmate, was compelled to hurry away in the investigation of a recent fire. Lunch with some "writer" friends, calling on another in the hospital, helped to fill full the day in Lincoln.

Traveling on toward Kansas, through fine fields, orchards, and woodlands of southeastern Nebraska, and thinking over the places and people visited, we must say, "Yes, Nebraska is a fine state."

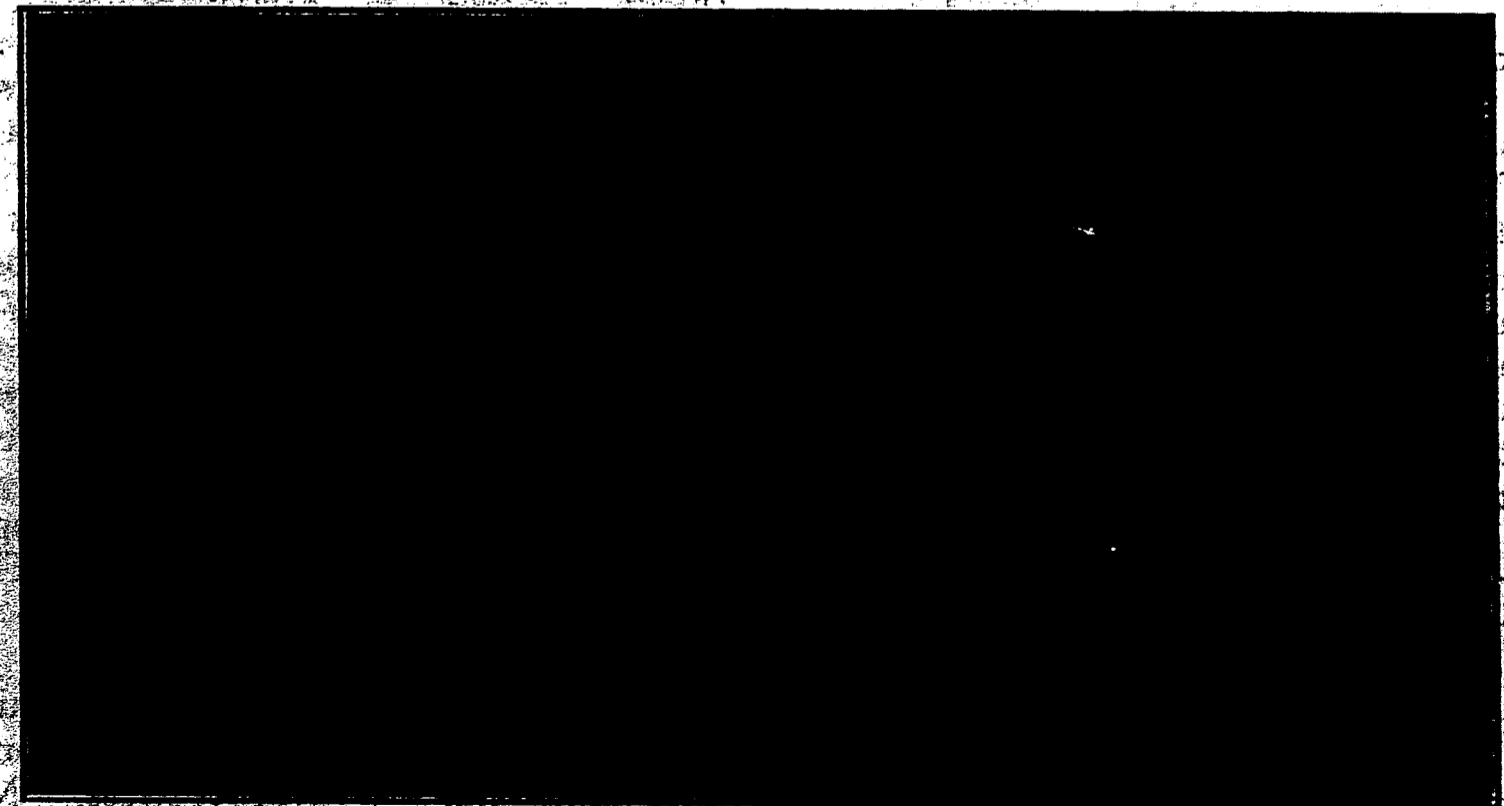
NORTONVILLE

Nortonville is a comfortable village of six hundred people in the rolling prairie country of northeastern Kansas, in the county of Jef-

erson. It is located on the federal highway No. 59, about twenty miles from Atchison and twice that far from St. Joseph, Mo. This section was settled about the middle of the nineteenth century by people from various eastern and central states. Seventh Day Baptists were among the first to come. "Seven Day Lane" designated the roadway along which these people lived. The only exception was Isaac Maris, a "Friend," but a Sabbath keeper. His descendants are still here, and among those who strive to live their religion sincerely seven days in the week as well as to observe the seventh.

From the very first a Sabbath school was maintained, and other religious exercises soon were established. When the Missionary Society sent Rev. A. A. F. Randolph to encourage the establishment of a church, the people—first day keepers and Sabbath keepers—were not so sure it would be a good thing. "The devil will be to pay if a preacher comes," some said when it was learned there was one on the way. But Elder Randolph quickly won his way and soon was greatly loved by all. A church was established in 1863, but a house of worship was not erected until 1882, one mile south of the "Lane." This building was moved to Nortonville in 1901, where as remodeled and beside a pleasant parsonage it now stands as seen in the accompanying cut.

Two constituent members are still living. Upon one of these, Mrs. Hannah Vandenberg, now eighty-three, the writer made one



Seventh Day Baptist Church at Nortonville, Kan.

of his last calls after closing his work of assisting Pastor Osborn. This bright-eyed lady of more than fourscore years was thirteen years old when she helped organize this church.

As early as 1882, work was organized among the young people, a missionary society encouraged by a visit of Rev. Arthur E. Main. In 1886, a Christian Endeavor society was started, and this movement is still going strong, with three divisions, Junior, Intermediate, and Senior departments. Young people's conferences for the past few years under the efficient leadership of Pastor Osborn are most promising for the future of the church.

In social betterment and civic righteousness the people of our church are strongly in evidence, as their co-operation and leadership in pool-hall clean-up testifies. The young people of our church, too, in music and school affairs, carry on true to history and form. Many public school teachers and college students are constantly being furnished. The church, as ever, stands high in the minds of the religious population of the town. The attendance of the people of the other churches upon the recent meetings is evidence of this.

With other western communities Nortonville has suffered from droughts, dust storms, and depression. Last year there was no crop whatever, the writer was told, and the present year is only a little better. The small grain harvested was light, and corn is yielding from five to twelve bushels per acre. However, the people are optimistic. "A good corn crop," say they, "is all we need to change our entire prospect."

A KANSAS REVIVAL

Meetings began at Nortonville on Wednesday night, December 4, and continued until Sunday night, the fifteenth. Services were not held the nights after the Sabbaths of this "Preaching Mission." From the very first the attendance was good, ranging from 43 to 175, with an average of 110 for all the night meetings. The music was good and special numbers excellent. One night a men's chorus of twenty-three voices rendered two pieces. A men's quartet from a neighboring town sang two numbers on another night when the people of that place were the honored guests. High school night, with a large school orchestra and girls' quartet, accounted for one of the best attendances. The largest audience came one Sunday night when an evangelistic

singer from Atchison conducted the song service. Seventy-eight men and boys occupied the central section as special guests at this meeting. The illustrated hymns made a splendid contribution to the worship, while the pictures thrown on the screen furnished a basis for inspiring brief messages from the pastor. Kent Osborn, second son of the pastor, handled the stereopticon like a professional. Many attended every service and many others missed but one or two. This splendid co-operation besides being an exhibition of loyalty meant much and brought encouragement to pastor and evangelist. It would hardly be seemly for the writer, being the evangelist, to say that the messages were especially helpful; but at least there was some expression of appreciation. Certainly the speaker had little left to be desired in the way of attention and apparent interest. No startling themes were announced or spectacular subjects discussed. A good gospel was preached, messages concerning the mercies of a loving heavenly Father for a needy world of sinners.

Many calls were made and helpful fellowship was much enjoyed. One of the most satisfying experiences was in discovering how much the people love and appreciate their pastor. This always gives an evangelist or a field worker, a real thrill of pleasure and genuine satisfaction.

Again there was some disappointment that there were no conversions, but again the "unsaved" were not present but once or twice. However, pastor and other leaders expressed themselves as being well pleased with results as they were. A real revival has been experienced, and Christians have found new experiences and inspirations, and with fresh determination face the future with hope and confidence. Many put themselves on record in a reconsecration of themselves to the service of God. The weather was fine and the Holy Spirit gave us a fine meeting.

The corresponding secretary had opportunity aside from the sermons to speak of the SABBATH RECORDER, the work of the American Sabbath Tract Society, interests on the Pacific Coast, Value of Bible Study, and on Building Walls, besides giving an address before more than one hundred high school scholars. He feels encouraged to believe that the work of the Tract Society will be better appreciated at Nortonville, and that a larger interest in the SABBATH RECORDER will be felt

at Nortonville because of the work done at this time. Maybe he is too optimistic. Time will tell.

These observations are being written in the home of a former parishioner now living in Minneapolis. In this metropolis of the Northwest are many Sabbath believers. Some contacts with them are being made. A minister, Brother F. H. Hall, ordained some years ago in a mission, is doing mission work in different parts of the city. He is a restored member, I understand, of the New Auburn Church. He is zealous and doing the best he can. He gains his own living and preaches and continues his religious work as opportunity affords. But I was writing of Nortonville and not of Minnesota at this time.

A REVIVAL AT NORTH LOUP

It is difficult to tell the far-reaching benefits of an evangelistic effort, particularly since that effort cannot be counted in concrete conversions. But this is no different from what has been true of the situation in North Loup for more than six years. Some people in the church are wearing their religion as a cloak and it would appear that they have carried out literally the Master's command in the parable. Many who manifest no active, visible interest in Christ and his Church did not attend the meetings. They do not seem to be interested in the gospel of Jesus Christ as it has been presented thus far. I cannot question the presence and power of the Holy Spirit in this community. And I believe that sometime, in God's own time, in this very midst there will be an awakening in Christ.

Someone may be thinking, "That does not sound much like a revival in the North Loup Church." It does not, but there was. And we believe the season's refreshing was of an enduring nature.

Among other worthy features of our series of meetings, four are: the character and consecration of the messenger, the preparation of the people, the reception of the message, and the results.

Rev. Herbert C. Van Horn came to us with Christlike character and consecration "in the power of the Spirit." I once heard of a minister who aspired to serve the church of his boyhood some time during his active life. In the providence of God this was not granted him. But after forty years, the North Loup Church called Brother Van Horn to evan-

gelistic service. He entered upon it with anticipation, courage, and faith and discharged every phase of his privilege with credit and honor to his Master. The lack of definite results can be placed at the door of the pastor and people.

Yet, they had been making preparation. By means of special prayer meetings, earnest private prayer, discussion groups, personal visitation, and pre-revival messages they had been getting ready.

The meetings began Friday evening, November 15, and continued through Sunday evening, November 24. From the very first an open-minded and open-hearted reception of the message was accorded the messenger. The great regret was that a larger number of folks did not come to receive the wonderful blessings in store for them.

As I mention some of the results I am convinced that measurement is impossible. Our lives were quickened in God's direction. We feel that way and there is evidence on every hand that it is so. At the decision service Sabbath morning, November 23, there were many who rededicated themselves to Christ and the Sabbath. Three boys and one girl accepted Christ, requested baptism and church membership. Friday evening, December 27, a service of baptism will be held. It is hoped that there may be others beside the four. The Scotia Methodist Episcopal Church has three candidates for immersion and their pastor expects to administer the ordinance in connection with our service. A certain amount of prejudice against revivals was overcome. If Secretary Van Horn did this and this alone, the work was well worth while. He came into an understanding of the situation, built upon the foundation of men and women of God who have labored before him, and wrought an achievement which points to a better day. It may require a generation to overcome certain misgivings and indifference, that more effective work can be accomplished. And it might happen tomorrow. Another of the outstanding benefits of Editor Van Horn's stay among us was the helpful contacts that he made. Along with his correspondence, some editorial writing, extra appointments other than those of the meetings, Mr. Van Horn was untiring in calling. These associations with folks in their homes and at their places of occupation and business meant much of lasting spiritual merit.

YOUNG PEOPLE'S WORK

A GOOD TEST FOR CHRISTIANITY

BY REV. EDGAR D. VAN HORN

We call this a scientific age—and it is. It is a fact finding age. Yet it is an age of confusion. People are worried, anxious, confused in their thinking even to a sense of futility. I fear this is especially so in matters of morals and religion. Truth does not seem to be so easily determined after all. "Things are not what they seem." This being an intellectual age, it is not surprising. With the over stressing of intellectual honesty, experience and the moral consciousness go for little. Old beliefs, doctrines, creeds, and traditions are being tried anew at the Court of Reason. Young people are saying, "Show us" and we will believe.

Every generation faces essentially the same problem—the problem of testing out in the laboratory of its own experience the traditions, the customs, and beliefs of the past. This is both natural and normal. Jesus faced the same questioning in his day and gave a simple rule for testing truth which is still valid—"By their fruits ye shall know them." "Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

A few years ago the agricultural department of our state told the farmers if they wanted their orchards to pay they would have to give them better care. They must prune, clean, spray to destroy the Codling moth, the San Jose scale, and other pests which were fast destroying their usefulness. As a demonstration of what should be done the state took over an old orchard, cleaned it up, pruned it, sprayed and gave it otherwise scientific and needed care. As a result the orchard produced the first year after its renovation three hundred bushels of A No. 1 fruit which sold on the market for \$1 a bushel.

Paul tells us that the fruits of the Christian religion are "love, peace, joy, longsuffering, gentleness, goodness, faith, meekness, temperance." But Christianity, like the old orchard, has been invaded by foreign and subversive elements until what we often observe is an inferior fruit, little resembling its normal fruit. Little wonder that people are confused and say, "If this is Christianity, I'll have nothing of it." Mahatma Gandhi is

We thank God for the presence, personality, and power of this consecrated servant of his and for all those who have made possible one of the most significant swings of his ministerial career!

HURLEY S. WARREN.

North Loup, Neb.,
December 20, 1935.

MRS. IRENE VAN HORN WHEELER

We always take pains to report the lives and service of our pastors and deacons when they have been called to be with the Lord, but I think it would do us common folks as much good sometimes to consider the life of prayer and service of one who has been a home body and served in an extraordinary way under trying circumstances.

Mrs. Irene Wheeler (the notice of whose death appears elsewhere in this issue) truly gave her life for others. For many years she was afflicted with arthritis, and although it was not generally known her feet have pained her every time she put her weight on them. In spite of her suffering she gave herself unsparingly in service to her family, her church, and her friends. She seemed to find special joy in the Friday evening prayer meetings at the church. She has confided in her pastor the sorrow that she felt that there should always be more people at the church socials than at the prayer meetings. Hers was a life of prayer. She prayed for the pastor, the young people, and all of the church work. For years she has prayed for a real revival in her church, always asking that it might begin in her own life. The members of the Boulder Church feel that she has been one of the main inspirations for the praying that led up to the splendid revival that is now in progress in this church. Her life was a concrete illustration of the value a life may be to the Lord, even though suffering prevents one from getting out and doing what he or she would like to do. We who knew her can see how the prayer life of a Christian can live beyond the physical life in its effectiveness. R. H. C.

QUARTERLY MEETING

The quarterly meeting of the churches of southern Wisconsin and Chicago will convene at Milton on January 17 and 18. It is expected that Rev. E. H. Bottoms and Mrs. Minnie Churchward will be present.

C. A. DAVIS,
Secretary.

reported to have said, "I accept Christ but not Christianity."

Now the true nature of the trees in the old orchard was not changed. The trees still remained Northern Spies, Kings, Baldwins, etc., but the foreign elements which had infected the fruit were eliminated and the trees were enabled to bear "thirty, sixty, and even a hundred fold" of true, beautiful fruit. Likewise Christianity when it is purged of its foreign accretions, pagan influences they are sometimes called—fear, jealousy, hatred, war, the profit motive, racial prejudices, provincial nationalism which denies the universal Fatherhood of God and the universal brotherhood of man, that says "My country right or wrong, my country, first and always"—when it is purged of these, the way will be cleared for a harvest of peace, good will, co-operation in the building of the kingdom.

Yes, give room and free rein here for reason—there is plenty to reason about—but in your search for truth and the way of the abundant life don't forget to apply the test, "By their fruits ye shall know them." Christianity is what Christ was, did, and taught—not the foreign elements which have crept in and got themselves called by its name.

Alfred Seminary,
December 6, 1935.

REMINISCENCES

(A paper read by Rev. E. P. Mathewson at the centennial services of the Second Hopkinton Church, Hopkinton, R. I., October 12, 1935.)

I was somewhat surprised when Brother Lewis F. Randolph asked me, a member of another denomination, to prepare a paper for today's exercises, but I certainly consider it a privilege and honor to have a part in the celebration of the one hundredth anniversary of this church. I am confident that we all are trying to hold up the standard of the cross of Jesus Christ, around which all churches must rally if we would win the world for him.

When I inquired if there was any special subject upon which it was desired that I should write, he suggested that I give some recollections of my acquaintance with the church and its people. The suggestion coincided with the thought that at once flashed into my mind.

In my earlier life I used to think it rather tedious when older people dwelt at length upon the past. In this period of centenary, tercentenary and even the quadricentenary of

the printed English Bible, it is permissible for us older people to reminisce to our heart's content and it is expected that we should do so. Many enjoy the opportunity to get it out of their systems.

As the two churches in this village were so closely contemporaneous in their birth, each growing out of the same religious awakening, perhaps there is no incongruity resulting from the fact that someone interested in their growth and development, who for more than a decade was pastor of the other church in this village, should bring out memories of other days. During a large part of the life of these two churches, your pastors have ministered to both, and their ministry has been blessed in spiritual upbuilding and strength.

In search of materials for observance of anniversaries of the founding of churches, states, and nations, histories, records, documents of all kinds, and also older people's memories, are being consulted to bring to those living at the present time a vision of the past with its profitable lessons. Looking over a book for children recently purchased for the Ashaway Free Library, I came across this statement, which is applicable to the present period of celebration. "Way back in the inside cupboards, where remembrances are kept, we have a great many stored up." Ever so many there were and among the choicest of them were those of my acquaintance and experiences in association with this church, while I was a resident of this village for more than a quarter of a century, which was the third quarter of your church history. Many of these memories are buried in the accumulation of other experiences and the dust of years. But I will try to find some of them and bring them out even as the book of the law was found and brought forth out of the temple in the days of Josiah the king.

My first glimpse of your meeting house was on a summer Sunday in 1880. I had preached in the morning at the Second North Stonington (Miner) Baptist Church and had an appointment at the First Hopkinton Baptist Church in the afternoon. By some misunderstanding, the party who was to meet and bring me over at the close of my morning service failed to appear. A good old lady, living in the east part of North Stonington, volunteered to bring me as far as the residence of Roland Coon at the foot of Pious Hill, if I could walk the rest of the way. Always determined to fill appointments at any

cost of effort on my part, I arrived hot and dusty, twenty minutes late but had time to note the neat and attractive appearance of this meeting house.

Soon after I settled here I became acquainted with Rev. S. S. Griswold, the pastor of your church, and enjoyed a pleasant friendship with him till the time of his decease. He made a strong and lasting impression upon me as a profound student of the Bible, a logical reasoner, and an able teacher and preacher. Handicapped as he was by physical infirmity, I often wondered at the work he carried on and of which he was the vital promoter. In his day flourished the Hopkinton Temperance Union, which held an annual open air meeting in the grove of Deacon Gardner Kenyon, at which the Whipple family from Mystic furnished much vocal and instrumental music, and able speakers were secured to set forth the principles of total abstinence from touching, tasting, and handling a deadly foe of mankind. How Brother Griswold would have rejoiced at the adoption of the Eighteenth Amendment and how sad he would have been at its repeal. As a result of the activities of the Union many pledge cards were signed and with the records of the Union were on file in the town hall when I was deputy town clerk. Not long after the decease of Elder Griswold, this organization ceased to function, as no one seemed to be found to take his place in carrying it on. He was also an active force in the work of the Washington County Bible School Association. This also ceased its activity soon after his decease. His indomitable will, undaunted courage, and unlimited self-sacrifice were among the strongest elements in keeping these organizations functioning. He had also served as minister to the First Hopkinton Baptist Church for a number of years and during his ministry a number of the most active members were added to that church.

At that time the union concerts of the three Bible schools in the place were interesting and profitable.

I well remember how at one of the union picnics at Noyes' Beach, as it was then called, when most of the people went in bathing, I, with a few others, sat on the shore and listened to a vigorous argument between Elder Griswold and one of the older members of my church upon the question of the moral responsibility of Peter in denying his Master and of Judas in betraying his Lord. One claimed

that these acts were foreordained and the actors could not do otherwise, the elder refuting ably the arguments of the affirmation. This was rather heavy intellectual food for a picnic, but the participants seemed to enjoy it.

After Brother Griswold passed away, my long and pleasant association with his successor, Rev. Lewis F. Randolph, soon began and continued till the end of his earthly life. In frequent interchange of pulpit service, in the union prayer meetings, sometimes held alternately Saturday and Sunday evenings in the two churches, and in co-operative Christian effort along other lines, I found inspiration and help in our relations and I sincerely joined with you in lamenting his demise. He was a faithful minister, not only of your church but also of service to churches of other denominations. Bereaved of one of his beloved sons and twice driven from his home by fire, he bravely and patiently endured the sorrow and hardship resulting from these trials. He and I co-operated in a series of special meetings which were profitable in spiritual inspiration both to us and others who attended and took part in the services. At no time was there any friction or dissatisfaction between us, known to me. One evening after I had performed a marriage ceremony and soon after the parties had gone away, there came a knock at the door of my residence and, on opening the door, I found the Elder standing there, his lantern in his hand, and he asked me if such a party had just been married at my home. I told him yes. He said that they had come to him before getting their license and engaged him to perform the ceremony and he did not think it fair. I agreed heartily with him and assured him that I had no knowledge of any previous arrangement or I should have insisted on their keeping faith with him.

At another time, after the union prayer meeting came to be held in this church every Saturday evening, I had not for various reasons attended them for several weeks. One day as I was returning home from the post office he stopped me as we met and inquired if he had said or done anything as a cause of my non-attendance. I honestly assured him that he had certainly not caused my absence. I remember with pleasure and appreciation how representatives of this church in company with those of the First Baptist and also the Second Baptist of North Stonington joined in a reception when I brought my bride

to Hopkinton in January, 1881. Both churches co-operated on the occasion of those annual visits to the ministers' homes sometimes called pound parties and sometimes donation visits. I am reminded of the story of a little girl, once asked what the name "donation" meant in this connection and she replied, "I guess 'do' means the cake and the 'nation' means the people." I have sometimes thought that the "nation" ate up, and scattered on the carpets most of the "dough." As I left the village before the demise of Elder Randolph, my association with his successors, Reverends E. A. Witter, D. B. Coon, Paul Burdick, and W. D. Burdick, has not been so close. I knew enough of them to know that they all sowed and are sowing the seed of the kingdom faithfully and their ministrations are still a blessing to your church. I recall that early in my ministry in the other church, Elder Hoffman conducted in this church a series of revival meetings from which both churches received an increase of members and strength. There was also a later series of such meetings with Rev. E. B. Saunders as evangelist. He seemed to me a model in that line of work. Quiet, earnest, and sincere, he would lean over the pulpit and address his hearers, face to face, and heart to heart in what seemed to me irresistible pleas for acceptance of Christ by his hearers.

I have often thought of an inspiring session of your association held here many years ago. It was soon after the beginning of the publication of the *Westerly Daily Sun*. I was the first reporter for that paper from Hopkinton City. Consequently I attended all the sessions held in this house. The attendance was so large that during a part of the sessions overflow meetings were held in the First Baptist Church, which I could not attend and depended upon others for my report for those meetings. The sermons were inspiring, the music delightful, and all the services uplifting. I have seldom attended such an inspiring session of any religious body and still feel a thrill in my soul when I recall it. Especially impressive was the young people's meeting on one of the evenings, when testimonies and prayers came thick and fast, with sometimes two or three testifying or praying at once.

Two choirs seem worthy of remembrance—one, more than fifty years ago, and another later, under the lead of William L. Kenyon. The latter met for some time at my home when my daughter was organist. I enjoyed

listening to the practice. Yet I was not like a certain old lady who, when asked what part of an orchestral concert she liked best, replied, "The part before the musicians came out on the stage," which of course was the tuning up of the instruments. While I enjoyed hearing the voices in practice, I often in warm weather when the windows were open planned to be at the town hall where I could hear the singing of the anthems and hymns. And sometimes I could hear a considerable portion of the sermon.

Among the members and attendants of the church whose names stand out prominently in my memory are: Josiah Langworthy of Hope Valley, whose hand clasp conveyed brotherly love when I met him, George Kenyon and wife, also of Hope Valley, members of the choir first before mentioned, Alfred Clark of Clark's Falls, Charles Henry Langworthy, a man of quaint and original sayings, who sat in yonder pew with his hand up on the rod in front of him and seemed to absorb every word spoken from the pulpit, Alfred A. Langworthy, who sometimes seemed to find more profit in reading his SABBATH RECORDER than in listening to what the minister was saying, but of whom I was told that nothing worth while in the sermons escaped his notice. I do not know whether the latter statement was a compliment to his ability to pay attention to two things at a time or an implication that there was little in my sermons, when I occupied the pulpit occasionally, worth while to hear. The brothers Charles H. and Alfred H. Langworthy were described to me by Elder Griswold as exceptionally deep students of the Bible: Deacon Benjamin P. Langworthy, who so much loved to sing; I recall one favorite hymn entitled, "The New, New Song." His exhortations to Christian living were appealing to a marked degree. George H. Spicer, noted for fearlessly speaking out the thoughts which entered his mind. Deacon Gardner Kenyon and son Alexander C. Kenyon, loyal to their church during their lifetime; Henry R. Brown, Israel Gates, George Tyler Collins, and others not mentioned by name. I would also mention the younger deacons in whose ordination I was pleased to have some small part, among whom was Roger W. Lewis, now deceased, of blessed memory.

Nor do I forget the faithful co-operation of wives and daughters of the members mentioned in this paper and of others whom I have not mentioned. They entertained in

their homes wonderful gatherings sponsored by the Ladies' Aid society with fine specimens of the culinary art, pleasant social contact, and hymn singing; and still more important, their testimonies and prayers in the conference meetings and their good works in the community life. Now, if I have trespassed on the field of your historian in this rambling résumé of my remembrances, I apologize. Any of the items in the history of this church and its people are presented in this paper from a different standpoint. If I have neglected any person or important item relating to the church through forgetfulness, I apologize.

I congratulate you on the century of Christian service you celebrate today. May the lamp, here lighted one hundred years ago, continue to burn until another company shall gather here to celebrate the two hundredth anniversary of this church.

I thank you.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Mrs. Walter L. Greene,
Andover, N. Y.

DEAR MRS. GREENE:

I am sending the enclosed "as is." Paul worked long and hard with many requests for words to be spelled.

Must explain about "hearty ring." Perhaps you might guess that the song she loves is "In my heart there rings a melody," which she sings "hearty ring a hearty ring a heart," getting the tune pretty well.

We did enjoy Herbert's stay with us, and our meetings were, I feel, a real revival for the church.

Will you and yours accept our Christmas greetings in this un-Christmassy manner?

Sincerely,

LESTER G. OSBORN.

Nortonville, Kan.,
December 18, 1935.

DEAR MRS. GREENE:

I have read the Children's Page and I like the letters the children write, so I decided that I would write.

My little sister Marilyn called Mr. Van Horn, "Horn" when he was here. She said that she was "Horn's sweetheart," and some-

times she said that she was "daddy's sweetheart."

One Sabbath day, she went around the room and pointed to everyone and said, "Hearty ring," and if we did not sing she would point to the one who wasn't singing and say, "Hing," and when she wanted us to clap she would say "Cap," and when she wanted us to stop she would say, "Top." When we read she says, "Reada, reada, reada."

This is the year 1935, and I have my Christmas shopping all done. I got Marilyn a little pocketbook, and when I ask her what she wants for Christmas, she says, "Two one boys," and that means two dolls. Marilyn calls pennies "two one dimes."

Marilyn is three years old and I am seven years old.

Yours truly,

PAUL BRICE OSBORN.

Nortonville, Kan.,

December 18, 1935.

DEAR PAUL:

And I like your letter very much, too, and hope you will write very, very often.

Little Marilyn must be a cunning little girl. How I wish I could see her and hear her use her quaint words. "Horn" is not quite so funny as the name a little West Virginia boy called Pastor Greene one time. He called him "Mr. Greenhorn." I guess he thought all ministers added horn to their names, just as when I was a child, I thought all ministers wore beards because my pastor did.

You certainly are very prompt with your Christmas shopping. I always plan to be, but am always tardy.

Did you know that I knew your daddy when he was no larger than you? You must ask him what he used to call me.

Your true friend,

MIZPAH S. GREENE.

THE ROAD OF THE LOVING HEART

Once upon a time, near an Enchanted Wood, there lived a little girl named Starbright, whose father was a prince and whose mother was a princess. Starbright was a very beautiful child with hair as golden as the sunshine, and eyes as blue as the sea, but oh! she had the most frightful temper. She made everyone unhappy around her, especially her dear father and mother who loved her dearly in spite of her terrible fits of temper. They worried from morning till night for fear her

naughty ways would get her into trouble. What if she should wander off by herself and meet some of the strange creatures of the wood! What if she should meet the Old Witch who is always thirsty, and fly into a passion. Why she might come home with toads and vipers hopping from her tongue.

Her nurse told her about two sisters of whom the witch asked a drink of water. One, ever after dropped rubies and diamonds from her lips when she spoke, because she had answered kindly; the other dropped toads and vipers in punishment for her cross words.

But this didn't make the little girl any better. She was crosser than ever. She bit her nurse, slapped the page, threw her silver porringer at the footman, and screamed until her parents had to put their fingers in their ears.

Then the big brown bear in the courtyard, who was really a prince from a neighboring kingdom in disguise, would growl and growl as if he were going to eat her up, but he was only telling her to be good. You see he was really a dear friend and loved her very, very much.

Now, far off in the wood, was a giant magician named Thunderbludgeon. People said that if Starbright could look through his magic spectacles she would be cured of her temper.

When the prince heard this he cried, "I will give the half of my kingdom to the one who will bring me the giant's spectacles."

But no one could find the giant and Starbright grew worse and worse.

Now the little girl heard so much about the magic spectacles that she was anxious to look through them just to see what she could see. So one day when her parents were away and the nurse was busy talking, she slipped away to look for the giant's house.

She walked and walked and walked until she came to the edge of the wood, but she could not find it. Then she walked and walked in that, but couldn't find it. She asked the birds and beasts and they couldn't tell her. She walked all day until it was dark and cold. She wished she were safely at home in her little bed. She sat down under a tree and began to cry, for every minute she became more and more frightened and sorry that she had disobeyed and run away.

All at once a furry paw touched her. It was the enchanted bear who had followed her all the way to see that no harm came to her. He covered her over with leaves, so that she was warm and comfortable, and all night he

watched beside her so that she was no longer afraid. In the morning he showed her the way to the giant's house. Up in his high tower was the giant magician looking through his spectacles which were as big as wagon wheels. He looked very ugly, but the little girl was not afraid of him, for in a kind voice he said,

"Riddledly, riddledly, riddle maree!
What is here that you wish to see?"

Starbright said, "I want to look through your magic spectacles."

(Concluded in next issue)

DEAR BOYS AND GIRLS:

This is a fairy story I heard years ago. I thought you might enjoy it as much as I did.

Sincerely,
MIZPAH S. GREENE.

MISSIONARY DAYS

BY TREVAH R. SUTTON

(This article was written at the request of the editor.)

Although the school year is crowded with intense courses of study, time is taken at the Southern Baptist Theological Seminary, Louisville, Ky., for special emphasis on missions. In addition to a required course in "Christian Missions" for all students who plan to graduate, there is one day every month set aside as "Missionary Day," at which time special programs are held. Attendance at these services is not compulsory, but students are urged to be present and nearly every student will usually be found at one or more of the day's events. The students from the Baptist Women's Missionary Union Training School (also located in Louisville) likewise come to the meetings.

The first period, usually beginning at nine in the morning, is set aside for sectional meetings. The student body is divided into geographic divisions, there being a state section for most of the southern students, with a single section for all the northern students, and the same for those from other nations. Just what takes place in each section the writer cannot say except for his own group, the northern. Last year the members of this section represented at least six denominations, thus the nature of our meetings was concerning missions in general. Because of this, these programs proved to be of extreme interest and value to me, as well as being a time of fellow-

AN APPEAL

DEAR MR. EDITOR:

I would like to ask you to open your column to a somewhat unusual appeal—an appeal for children's books.

Down in the isolated mountain centers of the Cumberlands, where I believe without question are the most neglected children of America today, there is need not only for food and clothing, but books.

The Save the Children Fund is striving this winter to provide hot meals in the rural schools for some twenty thousand hungry children, shoes so that they can get to school through the snow and cold—and books.

The appeal which I am making now is for books only. I wish you could know the heart hunger of these mountain youngsters for reading and the joy a book brings to a remote mountain cabin. It amazes anyone who visits the Southern highlands, as I have, to see the yearning of these young people for something good to read, a natural and wholesome out-reaching for knowledge of the great world. Does it not reflect the pioneer American stock from which these children came? They represent the purest Anglo-Saxon breed in America. Many of their ancestors fought with Washington and the Continental army generals.

One hundred fifty years has seen commerce and progress march by and leave these mountain families desperately poor. Certainly the children are worth not only nourishment in body, but in mind and spirit. It is good to witness the pure joy with which they receive the books sent to them as though they were a gift of gold.

Not only do I feel that many of your readers would be glad to send some children's and young people's books, but I feel that reviewers in the editorial field might like to send along the children's books which come to them from the publishers.

Now a very practical word: the place to send the books is the Save the Children Fund, 309 Market Street, Knoxville, Tenn.

With appreciation for any response to this suggestion, I am

Sincerely yours,
GUY EMERY SHIPLER,
Editor, the Churchman.

"We cannot possess what we do not share with others."

ship among those of us—a minority—from scattering states. At this session, following a brief business meeting, some member of the group would lead in a devotional service. This would be followed by an address. At some sessions members of the group addressed us; at one session a Cuban student; at another a Roumanian student; and at other sessions we were inspired with addresses from members of the seminary faculty, namely, President John R. Sampey, Dr. J. McKee Adams, and Dr. Charles S. Gardner.

Following a fifteen minute intermission the students would come together in the general assembly held in the seminary chapel. Here we would listen to reports concerning the religious activities of student groups. (Each student is urged to take part in some outside activity such as: pastoral work, preaching, teaching, city mission, or institutional. Each student voluntarily joins one or more of these groups as he wishes.) There is some competitive spirit among these groups as each strives to have a one-hundred per cent of its members reporting. At this general assembly there was at least one, if not two, addresses. Men from various mission fields of Southern Baptists brought these messages, which were interesting and inspiring even though often of great length.

In both the sectional meeting and the general assembly there was opportunity for congregational singing and special musical numbers. This, of course, added life to the services.

Many of the training school students and other visitors remain for the dinner hour at the seminary dining hall at the close of the forenoon sessions. The remainder of the day would be left as a holiday, thus encouraging students in attending the morning events.

Missionary Day, I believe, is a valuable asset in the seminary's curriculum. Especially to the Southern Baptist student would be the general assembly, as he thus made contacts with many of his missionaries and would get an outlook on mission fields. Perhaps to those of us of other denominations it would be the sectional meetings, as we studied a more varied missionary program, not having our own fields to study as do the Southern Baptist students. In this way Missionary Day benefits all students in some phase or other of the day's program regardless of denominational connections.

Milton, Wis.

OUR PULPIT

THE GOSPEL OF STEWARDSHIP

(An address given at Conference, Alfred, N. Y., 1935)

BY REV. LOYAL F. HURLEY

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matthew 25: 21. In these classic words Jesus summed up for all time God's promise of commendation, and blessing, and reward upon all the faithful stewards of his earthly kingdom.

Our theme is the gospel of stewardship—not the duty of stewardship, not the need of stewardship, not the principles or laws of stewardship; but the *gospel* of stewardship—the *good news* of stewardship. There is a vital relationship between the gospel and stewardship. Let us look thoughtfully at that relationship.

I. *The Gospel.* The finest "good news" that the ear of man ever heard is the gospel of salvation in Jesus Christ our Lord. Through this gospel God offers free pardon to every sinful soul that will accept it; he offers to receive back into his family those who have rebelled against his love, and have forfeited every right to his consideration.

But there is more to this offer. God offers not only to forgive the past; he offers to give righteousness to all who will accept it—not merely to *count* them righteous, but to *make* them righteous. He offers to *make* them righteous by giving them the victory over all the allurements and temptations of the world, the flesh, and the devil; to make them "more than conquerors through him that loved us."

But there is still more to this marvelous offer. God offers to undertake the provision for and care of his child in all things, temporal as well as spiritual. The New Testament has many such promises. "My God shall supply all your need according to his riches in glory by Christ Jesus." Philippians 4: 19. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Corinthians 9: 8. These are typical promises from Paul's writings. Listen to Jesus talking about the food and raiment over which men worry so much. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Mat-

thew 6: 33. These promises tell us that God undertakes to supply his children with all they need, physical and spiritual, temporal and eternal.

II. *By Faith—not by Works.* The blessings of the gospel are to be received merely by believing that God will provide them, and trusting him to do so. We are not pardoned because God sees our acrobatic stunts of penance, but just by believing his promise. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2: 8, 9.

What is true of pardon is true also of character and righteousness. Christian character is a gift, not an attainment; it is a bestowment, not an achievement; it is the "fruit of the spirit," not the result of human effort. Of course, this is not the general opinion in the churches. Most folks in the churches believe about as Doctor Hopkins once stated it at a Keswick Convention. "Justification," he said, "is expected by faith; but when we come to sanctification, people believe that every fellow must paddle his own canoe." The usual teaching in the Christian church is that God has given us a Savior in whom we find pardon by faith. And in the same Savior we find an Example whose matchless life we may slowly and gradually approach by constant effort and struggle. And that is what I myself have preached most of my life. And now that I am preaching character as the "gift of God," I find that many do not readily accept it because it is utterly new to them.

Not long ago we were studying Paul's Epistle to the Romans, and one fine elderly Christian expressed his doubt of Paul's teaching of righteousness by faith alone. He said, "Elder, I don't believe one can ever attain righteousness without a constant struggle and effort on his part." This lovable Christian man reminded me of Paul's description of the Jews. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" and yet, I had to answer this good church member about as follows: "My brother, I do not criticize you for not believing the Epistle to the Romans, for I preached a good many years before its wonderful gospel of Grace ever penetrated my dull vision and gripped my heart." You see, Christian friends, the

gospel is good news and not merely good advice. There is much good advice in the Bible, but there is no gospel in being told what we ought to do. The gospel is the good news of what God has done, and is still doing, and will continue to do for all who trust him. And part of that good news is the teaching that God will impart righteousness to all who trust him to do it. It is not any teaching of perfectionism or sinlessness. Rather it is that God will take a man with a sinful nature and keep that man from sin just as long as he trusts God to do it. When the man trusts his own effort again he will fail just as he always did. Some of us are barely beginning to learn this truth through experience. Long years we have striven and struggled against the evils within and without, but we have constantly failed. But when there came the vision of the gospel of Grace we have said, "Lord, these temptations to evil thoughts, or pride, or selfishness, or irritable temper have conquered us, and we are helpless; but we know thou canst conquer them, and we trust thee to do it." And so long as we trust him, he does!

The same principle operates regarding divine provision for the physical life. God can direct us into the financial situation that he knows is best for us only as fast as we allow him to do so. That brings us to the consideration of the other part of our theme.

III. *Stewardship the Human Side of the Gospel of Grace.* The relationship of a trustee, or agent, or steward, to the one employing him is a very common one in our daily life. So that little need be said except to remind ourselves that the trustee or agent or steward does not own what he handles. A Christian steward is one who recognizes that he doesn't own any of the things under his control, and who acts accordingly. He knows that his body and his mind, his time and talents and treasure, all belong to God. And he uses them as though they were God's and not his own.

Someone will say that a Christian steward is one who pays a tithe to the Lord. But paying tithes doesn't make anyone a steward. That may be valuable and it may be necessary, but it doesn't make a steward. Jesus told of a Pharisee who thanked God he was not as other men—extortioners, unjust, adulterers, or even like a publican. He fasted twice a week and paid tithes of all he received. But Jesus didn't consider him very high in the

spiritual scale. His tithing didn't make him a saint. I have known a man who tithed, but who was immoral and profane and vile. Tithing alone is not stewardship. Anyone who says either by word or by conduct, "One tenth is God's, but nine tenths are mine"; that man is still a pagan. Many folks save their conscience that way, and then go on living utterly selfish lives. The steward doesn't own anything, and knows it.

A Christian steward demonstrates his sense of stewardship in material things by setting aside a dedicated portion for the work of God's kingdom—one tenth is the minimum according to the Bible—and by handling all the rest under the guidance and direction of God. And so long as he does this God can lead him into the prosperity that is best for the man, and that which he can best use and handle for God's glory. A great preacher once gave a sermon on the theme "Every Man's Life a Plan of God." There is a wonderful truth in that theme, but it is only part of the truth. For God often has more than one plan for a life. If a man will not yield to the first and best plan of God for his life, then, later, if God ever gets a chance to guide his life at all, the man must be led into an alternate or second best plan. Or, it may be, only the last poor possibility. God will do the best he can with the chance we give him, but how often he must be disappointed at our willfulness or stubborn refusal to be led. And we are always the losers.

This spring a problem arose in our own family. After praying over it a certain course of action seemed to be indicated, though it wasn't so clear as a telegram, of course. A few days later all the logic of the situation and the course of events seemed to make another course the wise one, so we followed what seemed to be the logic of events. But a few weeks later we had evidence that it would doubtless have been better to have followed that quiet impression after prayer, even though it wasn't so loud as a cannon's roar. "The voice of God is loud enough for a surrendered soul to hear," runs the saying. And it is true. We believe we would have been better off financially to have followed that voice even though it was not insistent.

You see we are bound in our vision by a small knowledge of the past, coupled with a fleeting glimpse of the present scene thrown in. But God can see far down through the

coming weeks and months and years, and is able to guide us into the way of our prosperity and blessing, and the way of his glory, if only we will let him. But often we don't let him guide us, either because we do not recognize that we are stewards, or because we do not believe that God is good and wise. If we believed that God is better than any earthly father, and wiser too, we would trust such love and wisdom. And if we fully yielded and trusted, God's guidance and grace would become available in their fullness.

Christian stewardship is simply such a yielding of ourselves and our talents and possessions to the guidance of God as will make possible both the glory of God and the prosperity of his kingdom, and also the prosperity and blessing of our own lives. That is what Jesus taught in his parable of the talents. Because the steward had been faithful over a few things he was made ruler over many things. That is, his prosperity and blessings were increased because of the way he used what had been entrusted to him. Because he had been faithful with a little, God could trust him with more.

Christian stewardship, then, is the human side of the gospel of Grace. The nature of the spiritual universe is such that God can give himself fully only to those who are fully given to God. He can bless fully only those who devotedly seek his blessing and expect him to bestow it; who recognize that they belong, body and soul, to God. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." That, dear friends, is Christian stewardship: such a surrender of all we are and all we have to God that he cannot only use us, but can also bless us as he desires to do. It is the human side of the gospel of Grace; it is giving Grace a chance to do in us, and through us, and for us, "exceeding abundantly above all that we ask or think, according to the power that worketh in us."

If the Church generally would accept the gospel of stewardship, the good news of stewardship, how God could, and would, bless us! For such a yielding of our time and talents and treasure to God would bring the abundance of his Grace. For the individual it would bring not only pardon and sonship;

it would bring also the righteousness of faith. For the righteousness which none can attain by effort, God offers to bestow upon all who trust him. And such a stewardship would bring temporal blessing as well, for all things needful are promised to those who "seek first the kingdom." Not everything we might want, but everything we need. Think of the load of worry that would lift from the heart of an anxious world! And that would mean better health of body as well as peace of mind. For the Church it would mean such financial support as would relieve the stress under which the work is now carried on. Not retrenchment, but expansion. More churches at home; more missions abroad. More Bibles and tracts and religious books. The church would prosper if filled with wholly surrendered Christian stewards. And evangelism would be effective if the unsaved saw the churches filled with such consecrated, born-again Christians.

Let me give some illustrations from actual life to show that God does bless those who thus honor him—not stories from the Bible, wonderful as they are; nor stories of the great missionaries and philanthropists either, such as most of you have heard; but stories of today, stories of folk I know.

On July 13, 1935, John I. Easterly was ordained as a Seventh Day Baptist minister at Ukiah, Calif. He was converted in a General Baptist Church in Missouri during his boyhood; had a genuine born-again experience; felt that he ought to preach, but didn't; learned of the Sabbath through the Seventh Day Adventists, and joined them; couldn't accept all of their teachings, so withdrew from their fellowship. Brother Easterly has been for years a successful architect, and has been called in consultation in some of the big building jobs in Oakland. And he made some money, too. But during the depression the money faded away, as so much other money did. Then the home burned with the loss of everything. At one time he had to raise \$45, but he didn't know where he could raise a cent. It was about this time, as I remember his story, that he had dedicated his life to God's service in the ministry, and claimed God's promise to provide for his children. So he prayed about that \$45. Before nightfall he had been called to Oakland to approve a certain architectural design, and returned with a \$50 check in his pocket—enough to pay the \$45, and his gas and ferry and a little besides.

In recent months, when many architects in his community have been without a thing to do, Brother Easterly has had all he could do in his profession. In fact he has been so blessed that he knows God provides for those who trust him to do so. He is sure the Lord blesses abundantly the sincere steward.

There is a family of father, mother, and children who attend the Riverside Seventh Day Baptist Church. They do not belong to it, but attend it. The children attend the Sabbath school and Christian Endeavor and Junior. They attend the summer camps. They are not mere acquaintances, but intimate and loving friends. They, too, have a story of stewardship.

The father was raised a Baptist, the mother an Episcopalian. Neither one was a converted Christian, in spite of years of church membership. The father was a very successful salesman and made lots of money. So they had fine cars, lived high, and were generally prosperous. They, too, lost money during the depression. But somewhere back in those years the husband and father found the Lord precious to his soul. And, figuratively speaking, the wife and mother thought he was crazy. Then the man found the Sabbath truth, and accepted that. He seemed more crazy still, and the wife was nearly ready to leave him. But he didn't argue, he only prayed. And the wife was won to the same blessed experience of salvation and joy in the Lord.

But the wife, sister and mother, and other relatives of both of them were not converted, though several of them were nominal church members. So they prayed earnestly for their conversion. But it was stewardship that finally won them. This Christian man and wife were accepting truth and light as fast as they found it. So when they found the truth of stewardship, they began to practice it. At least a tithe of their income was dedicated to the Lord and put into a box on the stand. Parents and children all spoke of it as the "Lord's box." When a sale was made that brought a commission of \$100, \$10 of it went into the Lord's box. The next day it might be \$5 that went into the box; a few days later \$30, or \$1, or \$15. But always there was money in the Lord's box. Where before fifty cents or a dollar had seemed a large amount for the family to put into the offering at church, now each of the children often put in that amount. And there was always money

for the poor and the sick and the outcast. But that wasn't all. During the depression they found themselves many thousands of dollars in debt. But when they recognized that they were only the stewards of the blessings of God, and began to use all that came to them as simply a trust from him, those thousands of dollars of debt just seemed to melt away. The time was so short that, according to the testimony of these friends, it seemed almost incredible.

And then, finally, the mother of this woman, and her sister and others were converted and led into the joy of the Lord. And the mother expressed the cause of it somewhat as follows: "Yes, we could see that you had something that we did not possess. Your lives were different—more radiant and strong and full of joy and victory. But it was that Lord's box that finally won me. That box was the evidence that you had what you claimed to have."

Yes, my friends, stewardship carries evangelistic power along with its other blessings. It is the human side of the gospel of Grace. Do not forget. One may tithe his income, but not be a steward. One may give lavishly for the kingdom of God, but not be a steward. But when one makes the surrender and dedication which are necessary when one accepts the steward's relationship to God, our heavenly Father is able to do what is otherwise impossible even for his love and grace to accomplish. He is able not only to pardon and receive us as his own; he is able to impart to us the victory over sin and make us more than conquerors; he is able to lead us into a fuller blessing, temporal as well as spiritual, as fast as he learns we can be trusted to use his blessings for his own glory; and he is able to use us for the salvation of others as he never could before.

Wonderful Gospel of Stewardship! It is the human condition upon which God's richest blessings depend. It is the human side of the gospel of Grace. God's best for the body and the soul, for the individual and for society, for time and for eternity depend on it. "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Blessed Gospel of Stewardship!

"The noblest characters are made and sanctified by tribulation."

OUT IN THE NORTHWEST

DEAR FOLKS:

Last spring I secured the address of Charles Bailey and wife, of Seattle, Wash. I knew him as a boy and young man. We were in school together and were chums back in New Auburn, Minn. I had not seen him nor had a word from him for nearly fifty years. We wrote them inviting them to visit us in Roseburg. They came and spent a couple of days with us. They urged us to visit them in their home in Seattle. After their return home they repeated the invitation so urgently that we decided we could not consistently turn the invitation down. So Mrs. Coon and I went to their home during the warm weather last summer.

We spent a wonderful week with them, visiting many places in their beautiful city, the great metropolis in this great northwest country. One day we visited Mount Rainier, the third loftiest mountain in the United States exclusive of Alaska. This mountain is in the midst of a mountain park of 208,000 acres. The summit is 14,408 feet high, being only twelve feet lower than Mount Elbert in Colorado. It is a remarkable mountain in that it rises nearly 10,000 feet above its immediate base. Another remarkable thing about this mountain is that on its sides are twenty-eight glaciers unsurpassed by any of the glaciers of the Alps. How anyone can view a mountain like that with all its surroundings of beauty and grandeur without thinking of God the Creator is beyond my understanding.

Then we spent much time viewing the public buildings and parks, especially enjoying our sumptuous dinners in the parks adjoining Puget Sound. In these parks are large brick ovens protected from sun and rain with plenty of wood at hand, all free for the use of visitors. Thousands of bathers were enjoying the salt waters of the Pacific. We saw the boats passing through the locks next in size to those in the Canal Zone. We spent the Sabbath in quietness, resting, visiting, reading, and listening to the radio in the cozy home of the Baileys.

On Sunday we attended the First Presbyterian Church where Dr. M. A. Matthews has been the pastor for more than thirty-three years. We heard him twice that day. We were told this is the largest Presbyterian Church in the United States. It has 8,750 members. It was the first church in the world

to erect and operate its own radio. Among the many other interesting items on the little folder placed in our hands as we took our seats in the church we found the following: "A Fundamental Church; A Fundamental Pastor; A Fundamental Message." It was good to hear the gospel presented in a strong, vigorous, convincing way, and to know that in this one church where this pastor had been preaching for more than a third of a century nearly nine thousand souls believe the message he is giving. We spent a most delightful week with the Baileys.

On the way home we stopped off a couple of days in Corvallis, Ore., with Mrs. Dora Terry Bell, a cousin of Mrs. Coon's. She lives close to the State College, a very important school of higher education, with large and spacious grounds and beautiful buildings. We spent some time in these buildings and enjoyed a good visit with Mrs. Bell, her daughter and three children. We came home thanking God for these rich experiences.

Speaking of the "Fundamental Church" in Seattle, with such a large membership, reminds me that most of the pastors in the city of Roseburg are fundamentalists. While the Baptist Church here is changing pastors, Dr. J. E. Conant, now of Chicago, veteran Baptist pastor and evangelist, has been supplying their pulpit, and has just closed a union evangelistic effort of two weeks with the Baptist and Presbyterian churches in the Presbyterian church. He and these churches are pronounced fundamentalists. He absolutely refused to resort to the sensational and spectacular methods used by some evangelists. In the themes he presented I never heard a clearer, more direct, better illustrated presentation of gospel truth. Some fifty-five people yielded to his appeals to accept Christ.

The work of our little company is moving on in the usual way. Loyal ones are on hand for the Sabbath school and the preaching service every Sabbath. It requires loyalty and fidelity to stay in such a little company meeting in such a humble place to worship the King. But the shepherds did not find him who was born King in a palace, but in a manger.

Our winter weather in this northern latitude is mild. Mercury has been three or four degrees below freezing for several nights. But it is warmer again now. Many robins and some other summer birds always spend the winters here. Roseburg has the least wind

velocity of any spot in the United States. But whiskey and sin have the same effect upon people here as anywhere. It requires the same faith in the same precious Jesus to save one who has fallen before the demon alcohol here as is required to save a bigoted, moral, self-righteous, pharisaical, ecclesiastical boss in any other place. We still preach a Christ who is able to save unto the uttermost, and who will forgive all of our sin if we turn away from it.

D. BURDETT COON.

1102 Umpqua Avenue,
Roseburg, Ore.,
Christmas Day, 1935.

ROSES

BY MRS. HERBERT C. VAN HORN

(Printed by request)

We have lived in the parsonage at Lost Creek at two different times with an interval of some years between. (We think that they forgot many things about us and so asked us to return.) When we were there the first time we set out fruit trees and grape vines, hoping that some future pastor might enjoy their fruitage. For we all realize that we must plant in field, orchard, and garden that which we would harvest there, though we oft times trust to chance for the planting in the garden of our souls. Youth is the best time for such planting, for it is then that the soil is most easily prepared, and the seed sown. Yet God in his mercy has so ordained that it is always planting time in the human soul so that we who are older may still plant within ourselves the qualities which are lacking there.

When we returned to Lost Creek the second time, we looked for the trees and vines we had planted and if we found anything at all where we had put an apple tree, it was an apple tree; and if we found anything at all where we had set a grape vine, it was a grape vine. We found many other things about the house and garden which we had not planted there, but we knew some hands with careful and painstaking care had placed them there—trees and shrubs and vines and flowers. Perhaps that which we enjoyed most of all was the rose garden where grew roses of many varying shades and colors and sizes, and I am taking the rose garden as the symbol of what I want to say. There was no yellow rose in the garden at Lost Creek and we

missed it. The first rose which I shall beg you to plant in the garden of your soul is the bright yellow rose of Faith.

The money which we had laid aside and upon which we had depended for the comforts of life has vanished away. The jobs which we had expected would furnish us employment are often not to be found. The government under whose protection we dwelt secure, seems to be crumbling before our very eyes and naught but faith will fill our need now. Some years ago the religious world was shocked to read that a great scientist had said he did not believe in God. However, it is found that what the scientist did say was that he did not believe in God as many conceive of Him, but that he did believe in a great Force which rules the universe. The Christian gives to that great Force personality and the qualities of justice, love, and mercy and calls him God. So if at first God is to you only an omnipotent, creating, and ruling Force, cling to the faith which you have till he becomes the Father in whose love you may abide. Yes, plant in your garden the glowing yellow rose of Faith and in your darkest day its bright gleam will save you from despair.

Beside the yellow rose of Faith, plant the glowing red rose of Courage. It will grow there easily for Faith and Courage dwell side by side in the human soul and you will scarce find one without the other. It is true that no glowing fiery furnace awaits you as it did the three "Hebrew children" of old nor a lion's den such as Daniel knew. But the building of a new world may be your portion and such a task will demand the highest type of fortitude. So I beg of you plant Courage in your garden and nourish it well till it grows firmly there.

Plant, too, the beautiful pink rose of Love. Without it, your garden will be but coldly lovely, but love will add to it a softness and a beauty that no other grace can give. You remember that Paul said all else is naught without it and our Master himself said that all the law was summed up in love to God and to our fellow men.

But of all the roses in our garden the loveliest was the white rose when it bloomed in perfection. It seemed as if all the slugs and bugs, all the pests of the garden fastened upon it and sought to destroy its perfection, but when it came to perfect blossom then we stood almost in awe before its matchless loveliness. Plant in your garden the lovely white rose of

Purity. Rude hands, evil thoughts and habits will seek to destroy it and take it from you, but guard it with jealous care. If perchance it has been stained and almost torn, from you, God can cleanse your soul and through his mercy it will bloom again.

Some time, if not yet, then sooner or later, you will all find growing in your garden a plant which I call the rose of Sorrow. It may have been planted by your own hand or by the hand of another. At first it is an ugly thing, covered only with thorns and briars which pierce your very heart. You struggle to uproot it, you cry out against it and pray God to take it from you; but it is there. It seems no power in earth or heaven can remove it. Hide it away in some far corner of your garden and when you have come to water it with tears of humility and submission, instead of those of bitterness and rebellion, then will it blossom forth in beauty. Indeed, it may seem to gather to itself all the loveliness of the garden, and Faith, and Courage, and Love, and Purity, and Gentleness, and Sympathy, and many other of life's fairest flowers will bloom upon it. And God himself may come to walk and talk with you as in Eden of old "in the cool of the day."

I come to the garden alone
While the dew is still on the roses,

And he walks with me
And he talks with me
And he tells me I am his own;
And the joys we share
As we tarry there,
None other has ever known.

RELIGIOUS EDUCATION

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

A meeting of the Sabbath School Board held on Sunday evening, December 15, 1935, was called to order by the president, Rev. J. F. Randolph, and prayer was offered by Rev. E. E. Sutton. J. W. Crofoot was chosen secretary *pro tem*. There were present: J. F. Randolph, D. N. Inglis, A. L. Burdick, C. L. Hill, Robert E. Greene, L. C. Shaw, J. W. Crofoot, and Director of Religious Education E. E. Sutton.

Reports of the various committees were called for, but the Committee on Publications, the Committee on Field Work, and the Finance Committee each reported that no meeting had been held.

The treasurer read the following report, which was adopted and ordered filed with the secretary.

Robert E. Greene, Treasurer,
In Account with the Sabbath School Board
For the quarter ending December 15, 1935

Receipts

Oct. 1, 1935 Balance on hand.....	\$103.36
Oct. 3 Harold R. Crandall, Denominational Budget	108.56
Nov. 1 Harold R. Crandall, Denominational Budget	86.30
Dec. 1 Harold R. Crandall, Denominational Budget	103.56
Alfred Station Church	26.64
Independence Church	15.25
Dividend—farm sales	15.00
Dividend—Lincoln Building	6.25
Oct. 7 Dividend—Cheeseborough Bond	14.90
Total receipts	\$479.82

Expense

Oct. 9 E. E. Sutton, salary	\$100.00
Nov. 12 E. E. Sutton, salary	100.00
Dec. 2 E. E. Sutton, salary	90.00
Dec. 10 Mrs. Mizpah Greene, educational work	25.00
Total expense	\$315.00
Balance on hand, Dec. 15, 1935	164.82
	\$479.82

Director Sutton read his report which was adopted and ordered filed with the minutes.

Mr. Sutton also mentioned two suggestions that have come to him: first, a leaflet on the lessons prepared for the Children's Department of the Sabbath School; and second, the suggestion from the denominational committee on Religious Life that the *Helping Hand* should have less material about the International Lessons, and should regularly give some space to material of a denominational nature.

It was voted to refer these suggestions to the Committee on Publications.

After discussion, it was agreed by unanimous consent that the president should have money advanced to him for travel expense to attend the forthcoming meeting of the Commission.

The minutes were read and approved.

Adjourned.

J. W. CROFOOT,
Secretary *pro tem*.

DENOMINATIONAL "HOOK-UP"

ALBION, WIS.

The annual church dinner and business meeting were held in the church parlors last Sunday. An unusually large and cheerful group attended these services. Reports were given and officers elected for the coming year. Pastor Thorngate was invited to remain another year, with privilege of two months off for missionary purposes.

The junior choir, with Mrs. Sayre as leader, again filled the choir seats last Sabbath. Mrs. Frank Kelling entertained the Home Benefit Society in her pleasant rooms Tuesday. The Missionary Society met with Mrs. Halbert Lilly, Wednesday. Officers were elected for the coming year.

The Pastor's Annual Report

From December 7, 1934, up to and including December 8, 1935, your pastor would report fifty-three weeks of service—filling the pulpit every Sabbath but one, when he was absent attending the Northwestern Association at Welton, Ia. Preached fifty-nine sermons; gave one temperance talk; attended and had some part in four quarterly meetings in southern Wisconsin and the Northwestern Association. Made 529 calls in Albion, Milton, Milton Junction, Exeland, New Auburn, all of Wisconsin; and Dodge Center, Minn. Officiated at eight funerals and one burial service.

There have been five additions to the church: Mr. and Mrs. Russell Maxson, Mrs. Fred Walters, Deacon Clifford Maxson, George Thorngate, Jr.

Others who have occupied the pulpit during the year are: Rev. Warren Jones, state prohibition worker; Secretary W. L. Burdick, Dr. H. L. Hulett, Rev. M. G. Stillman.

Vesper services were held Friday evenings from July 1 to October 19, in charge of different members of the society. A special Thanksgiving service and sermon were given in the church Thanksgiving eve, with special music by the choir and the young people's quartet. We are planning a baptismal service in the near future. CORRESPONDENT.

ADAMS CENTER, N. Y.

A class of young people of the church is meeting every Sabbath and studying "The Teaching Work of the Church." Through the textbook and discussion of the principles

set forth in relation to the needs of the local church, the members feel a greater work can be accomplished, with re-defined aims and purposes of the Christian Church.

The church has had two socials recently. On November 30, an oyster supper followed by games and entertainment, was sponsored by the Mayflower Class. A Christmas party on Sunday, December 22, planned by the church school superintendent, Miss Nellie Parker, provided a program by the children of the primary and junior departments. The season was observed by presents on the Christmas tree for the children, and an opportunity was found by the older people for fellowship at the picnic dinner served at noon.

Several members of this church are spending the winter in warmer climates this year. Rev. E. A. Witter, Mr. and Mrs. D. S. Gurley, Miss Anna Maltby, and Mrs. Bess Glass have all gone to Daytona Beach, and Miss Margaret Williams to Bixby, Okla. Their absence greatly decreases the number of workers here this winter, but they shall find a ready welcome on their return next spring.

Mrs. Margaret Stoodley was sent by the Northern District of the State Federation of Home Bureaus, of which she is president, as a delegate to the National Convention in Chicago, December 6-9. On her return she visited friends in Milton and Battle Creek.

The Christmas cantata, "Child Jesus," by Clokey and Kirk, was presented in the Seventh Day Baptist church the evening of December 18. The chorus, of some eighty voices, was made up of the First Baptist and Seventh Day Baptist choirs, combined with the high school glee club. Miss Jessica Brown, teacher of music in the Central School, directed the cantata, and Miss Mary Ellen Greene played the organ. Instrumental numbers were provided in a violin trio, and trumpet and violin obbligatos were played by various musicians of the village. The church was packed to capacity.

—Contributed.

ALFRED, N. Y.

At their first appearance before the public Friday evening, the Women's Glee Club under the direction of Mrs. John R. Spicer presented a Christmas cantata, "The Adoration," by George Nevin, at the University church.

The beautiful story of the Nativity was disclosed in song in the atmosphere of soft candle light. A pantomime of the Madonna was given by Marion Jacox. Soloists were Dorothy

Wilson, Dorothy Saunders, Ruth Milstein, and Nellie Bond.

Following the cantata, Professor Ray W. Wingate gave a half hour organ recital.

Last Sabbath evening the Sabbath school departments of the church gave a Christmas entertainment. This consisted of a pantomime based on the story, "Why the Chimes Rang."

After members of the primary department had entered singing "Silent Night," the pantomime was given by pupils of the primary and intermediate departments. —Sun.

ALFRED STATION, N. Y.

Because of Pastor Van Horn's illness, Pastor Ehret baptized six young men last Friday evening. They with two young women were received into the church Sabbath morning. Dean Bond preached the sermon Sabbath day.

The new electric light, gift of the Young People's Class, has been installed over the front door of the church. This is a welcome appearance to the church. —Alfred Sun.

Christmas carols were sung by the young people, to the shut-ins; and a special Christmas program was given by the Sabbath school. —Gleanings.

PLAINFIELD, N. J.

Christmas in the Plainfield Church was observed Sabbath morning, December 21, by a program of Christmas carols of other countries by the choir, appropriate readings by Mrs. Mabel Hubbard, and a Christmas story by Miss Evalois St. John.

In the afternoon at four-thirty the Sabbath school gave a candle light vesper service, sponsored by the Wardner Class. It consisted of carols, Scripture reading, and a lovely little play called "The Littlest Shepherd," by Florence Ryerson and Colin Clements. A fine contribution of money was made for the purpose of making needy families happy on Christmas day.

The meeting of the Commission—from the evening of December 28 to Monday night, December 30—was held in the Denominational Building. The visiting members attended church Sabbath day at New Market and Plainfield. Rev. John F. Randolph preached at New Market Sabbath morning.

An impressive Christmas sermon was preached at the Sabbath morning service in Plainfield, December 28, by Rev. Murray A. Cayley from Elizabeth. His theme was "Modern Wise Men."

A get-together supper was held in the church on the evening of December 29. There was a good attendance in spite of blizzard weather. CORRESPONDENT.

ASHAWAY, R. I.

At a meeting of the Religious Life Committee of the church, it was decided to urge the church to unite in the nation-wide Week of Prayer, holding meetings in the church, from January 6 to the 13th. The meetings will be conducted by a different leader each night.

Tuesday evening a number of Christian Endeavor members went about town singing Christmas carols to the sick and the shut-ins. Following the singing they met at the parsonage and a social time was enjoyed.

On Sunday evening the church and parish house were well filled, with a very appreciative audience which witnessed the cantata-pageant, which was very well rendered, following which a Christmas tree laden with gifts for the children was stripped. Preceding the stripping of the tree a short program was given by the nursery class. —Westerly Sun.

WESTERLY, R. I.

A Christmas vesper service will be held in the Pawcatuck Seventh Day Baptist church tomorrow evening at 7.30 o'clock. The program, which will be under the direction of Mrs. Harold R. Crandall, will open with fifteen minutes of organ music played by Miss Elizabeth Crandall, organist and choir director.

Following this there will be selections by the choir including traditional Christmas carols.

The musical program will be followed by the showing of lantern slides depicting the life of Christ, accompanied by readings by Mrs. Lewis R. Greene. —Sun.

SHILOH, N. J.

The Shiloh Church recently released the pastor to hold revival services at the call of the Salemville, Pa., Church. A series of meetings beginning Sunday evening, December 8, and lasting twelve days showed a lively interest in that pastorless church. The attendance averaged nearly as high as the resident membership of the church. The ground was prepared by the three-day services conducted by Rev. T. J. Van Horn immediately preced-

ing the opening of the evangelistic program. Almost continual rain and snow during the period discouraged the attendance of those who had no connection with the church. The speaker wishes to acknowledge the help received from the great volume of intercessory prayer from the home church and other Christians from East to West as well. Perhaps one of the greatest blessings that can be mentioned came from the daily prayer meetings in the homes of members and friends. Although this was one of those efforts where an abundant harvest was not seen, yet Christians will not lose faith, for God's Word of eternal life was proclaimed and his Word shall not return unto him void. Many expressed themselves as having received spiritual help from the services. The writer feels that this rural community with its splendid groups of active young people is a hopeful field and one like all others that needs not only occasional seed sowing, but frequent watering and cultivating, and constant prayer that God will give the increase.

During the pastor's absence at Salemville, the annual canvass of the church for local and denominational pledges was made. At the bountiful supper furnished to the thirty-five solicitors and officers at the close of the day, the reports were presented. Although falling considerably short of the proposed budget, the figures showed, as last year, increases not only in the number of people contributing to the church and the world work, and the number pledging by the week, but also a substantial increase in the total amounts pledged to both branches of our work.

The RECORDER does not have space to print reports of all the Christmas programs. We merely mention that the young people of the Sabbath school presented a simple but well planned program, using the children and the two choirs in an effective "white Christmas" service. Gifts of money for missions and presents for the less fortunate were laid upon the altar in appreciation of the great Gift to us. L. M. M.

COCONUT GROVE, FLA.

The Benjamin Foster Company appointed Dr. E. W. Ayars as head of the camp hospital and medical adviser. Doctor Ayars has had experience with camp projects as he was formerly located at the Key Veterans Hospital, and was one of the staff fortunate in surviving the hurricane which struck the

Florida Keys in September. Doctor Ayars stated that he has five assistants who will help in the care of camp patients and that two of these men will act as pharmacists and that they are registered in this state.—The (Ocala) Florida Canaler.

SHANGHAI, CHINA

DEAR FRIENDS IN AMERICA:

Miss Mabel West has just told me that a special Christmas edition of the "China Bulletin" is to be soon out, and she wants me to write a word for it. Of course I am mighty glad of this opportunity, glad to send you all my sincere wishes for a "Merry Christmas" and another year of prosperity and blessings.

In looking back through this passing year, I must mention one thing which I hold to be most valuable and for which I feel very grateful, and that is the spiritual transformation of three of our faculty members, namely, Mr. Tshaung, Mr. Tsah, and Mr. Wang. It is indeed a miracle. It shows that God has been working in and among us. Therefore I wish to give thanks at this season not only for the historical birth of Christ in Bethlehem in the days gone by, but also for the actual birth of the same Christ in the hearts of men today. I am happy that I have been granted the privilege of being an eye-witness to a thing like this, and am willing to testify to the great and wondrous work that has been done among us by the hand of our living and loving God.

Sincerely yours,

T. M. CHANG.

The Shanghai Seventh Day Baptist Church has its annual meeting at Christmas time when the reports of the year are given, new officers chosen for the new year, and plans discussed. This year there are seventeen members of the executive committee. To this committee is intrusted the carrying out of the plans and deciding upon any question within the scope of the regular work of the church. The executive committee meets on a regular date each month for ten months of the year, and after refreshments which are furnished by two members of the group, and which are served at six-thirty, we adjourn to the more serious consideration of the problems at hand. Seldom are more than two members of the committee absent and nearly always there are visitors.

It would encourage any Christian group to sit with them always until nine o'clock and

sometimes later, and listen to their merry laughter and see the serious way in which they discuss and determine the next steps. The earnest prayers at the beginning and end show that they are undertaking these tasks knowing that there is Divine wisdom and power available.

The church is supporting Mr. Tong, the evangelist; Mr. Tschaung, who still gives half time to teaching in the Girls' School; Mr. Dzau, the son of Dzau Sing Chung who died a few years ago; and Mrs. Koo, the Bible woman. Two years ago when the evangelistic fund ceased coming from America which paid Mr. Tong's salary, the church wondered if they could make up the difference. They have done that and added one full time worker and a half time worker this year. It must be made clear that no foreigner gets a cent from the Chinese Church. There is still a small grant from home called the Incidental Account which is used in paying insurance, repairs, and supplementing the schools in paying taxes. The native city taxes and the taxes on the church property are paid from this fund.

The evangelistic committee is very active and real growth is seen in the workers. Two or more meetings are held each week and bands go out to tell the gospel story on the streets. At least two special efforts are made each year to give the students a chance to know, and always some of them decide to follow Christ. It is a joy to see so many who are eager to give testimony, when only a few years ago four or five were all we could count upon.

H. E. D.

The doctors at Liuho, warned by Dame Rumor, are taking time by the forelock and bringing in to Shanghai some of their worldly possessions for safe keeping, for, say they, "We know not what a day may bring forth." Having suffered greatly from wars in other years, it seems well at least to be prudent.

Shanghai climate agrees with Miss Susie Burdick. She is steadily improving, gaining in weight, strength, and ability to get around. That her many friends greatly appreciate her presence here is shown by the generous gifts of flowers, fruits, and other things bestowed upon her.

M. R. D.

[Excerpts taken from the latest "China Mission Bulletin"—No. 6.]

"A theory is accepted as a jewel until it is crushed by a fact."

LIGHT ON OUR WAY

Is there a light and a guide book for our journey from this place?

Yes, the light has been shining many years and is still shining; and our Guide Book is one that has been written by those who have made the same journey and inspired by One who is all wisdom, all power, all love; for *he is love*. He is ever listening, watching, waiting for us to hear and follow in the marked way.

As we turn the leaves of our Guide Book we read in Isaiah 65: 24, "before they call I will answer, while they are yet speaking I will hear."

He always hears us, always answers us. Did we hear what he said? Shall we draw aside from the turmoil and be very still as we turn the pages? Isaiah 30: 15 tells us that "in quietness and confidence shall be" our "strength." Confidence just means faith, and if we have faith in the one who can give us faith in greater measure, then truly will our strength come also—strength for each task or strength to wait in patience until we have found a task or have been given one. While we are waiting can we not praise him for all the many blessings he has given and the many we still have? Read again the thirty-fourth Psalm. Then let us bow our heads and ask him to help us hear the voice within.

Our Father, we come to you to claim your promises to us. You have promised to hear and you have promised to answer. Your word is true and so we come in prayer. In spite of people or difficulties help us to draw so close that we may touch the hem of his robe. If we can but touch in faith, healing peace will come and fill our anxious hearts. If we will only follow our Lord and Savior, nothing can come that will take from us your loving care and we can work or wait just as you see fit for us. Father, fill us with the Christ love, the Christ spirit, that we may have understanding hearts and be brave and true in all things.

We ask in the name of him who taught us to call you, Father. Amen. P. H.

"The legal Puritanism of New England in colonial times led the people to praise God more than to exercise charity toward their neighbors."

A SURE GUARANTY OF RELIGIOUS LIBERTY

A civil government which persecutes religion and interferes with its free exercise, is destined to destroy its own stability; and a state religion that employs the civil government to persecute the nonstate religions or sects, paves the way for its own final downfall and ruin. Whoever is wrong, one thing is absolutely certain, the persecutor is never right. Religious bigotry and intolerance always lead to religious persecution whenever power is entrusted to the hands of overzealous religionists.

The only government that does not indulge in religious persecution is the government that remains absolutely neutral upon all religious matters, and vouchsafes the free exercise of the conscience to each individual in religious matters. Equality of all religions and all individuals before the law, in theory and in practice, is the only guaranty against religious persecution.—*Liberty*.

WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proved to be so popular and effective that once more we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

For \$1 we will send to any address, 40 pamphlets, 32 four-page bulletins, and 20 two-page tabloids, by about 40 authors. This package includes a Tithing Account Book, two playlets, "Adventures in Tithing" and "The Scriptural Basis for the Tithe." It contains everything we publish, making over 560 pages on the subject of tithing.

When you write please mention the SABBATH RECORDER, and give your denomination.—*The Layman Company, 730 Rush Street, Chicago.*

An inspiration is a joy forever, a possession as solid as a landed estate. — *Robert Louis Stevenson.*

THE WEE LITTLE CHURCH

It isn't always the high-toned church
That meets with the Lord's desire.
It isn't the church with the nicest pews,
Nor the church with the tallest spire.

It isn't the church where the aristocrats go,
Nor the one with the gold-plate dome;
Though the floors be covered with softest plush,
That leads the wanderer home.

It may be a tiny wayside church
In a tiny unheard of town,
With a shingled roof and wood-bare floor,
Where the choir wears no gown.

A nice little church in a nice little place
Where folks who have tilled the sod,
Come up to worship with silent grace
And sit for a while with God.

It may be there that some eager soul
First catches the message true—
A youth perhaps, or a maiden fair
In a plain little, short little pew.

And the influence of the wee little church
May determine his joys and tears,
May follow him like a shepherd true
All down through the dark, long years.

So pastor true of some wee little church,
Don't feel that your task is small—
Christ lived and toiled with the common folk,
And noted the sparrow's fall.

Your place you fill in the wee little church
Where the country folks listen to you
Is one of the grandest and greatest works
That a man on this earth can do.

And the memories I cherish of childhood days
Are fair like the sunsets red.
Because I went to a wee little church
And believed what the pastor said.

My life was moulded when I was young
By the scenes at an altar low,
In a wee little church, in a wee little town,
Where us country folks happened to go.

It's the hearts of the people that really count
In meeting a God's desire;
It isn't the church with the greatest fame
Nor the church with the tallest spire.

—Selected.

OBITUARY

BEA.—Jesse Clark Bee, son of Albert and Mary Clark Bee, born at Berea, W. Va., April 1, 1880, died at his home in Haxtum, Colo., November 25, 1935.

In 1917, he married Tressie Della Davis, who died after about a year of their married life. He is survived by his father, and by two brothers and three sisters: Lonnie Bee of Berea; Roscoe Bee of South Point, Ohio; Alvinia Maxson of Salem; Mrs. Darthula Davis of New Milton; and Mrs. Laura Parker of Salem.

Mr. Bee had lived in Colorado for about twenty-five years. His body was brought to Salem for burial in the family plot at the Greenbrier church, where the funeral was conducted by the pastor of the Salem Church. G. B. S.

DAVIS.—Carrie E., daughter of Hiram Charles and Anna M. Davis, born November 2, 1877, died November 14, 1935, at Shiloh.

In January, 1889, she was baptized and joined the Shiloh Church. She married Dr. Arnold C. Davis in 1900. They lived in West Edmeston, N. Y., where he practiced medicine and served the church as pastor till his sudden death in 1908. Two children were born; the son, Dr. Milton Davis, of Milton, Wis., survives.

Mrs. Davis taught music for several years, and lived at Milton for some time. The last few years were spent at her home in Shiloh, with winters in the South. Her interests centered in church and benevolent organizations. Many distant relatives and friends remain to cherish her memory.

Farewell services in charge of her pastor and Rev. H. L. Cottrell, were held from the church, and interment made in Shiloh cemetery.

L. M. M.

JETT.—Iva M. Bee, daughter of Albert and Lizza Jane Bee, born September 28, 1877, died at her home in Berea, W. Va., December 1, 1935.

She was married to Mike Jett in 1898. She is survived by her husband, two daughters, two sons, six sisters, and two brothers; also two half-brothers, a half-sister, a step-mother, and nine grandchildren.

About five years ago Mrs. Jett joined the Seventh Day Baptist Church at Berea, and has been faithful and loyal. She will be greatly missed in the church organizations, in her home, and community.

Her funeral was conducted by the pastor of the Salem Church, in the absence of her pastor, who is temporarily on the Iowa field. G. B. S.

KENYON.—Marietta E. Kenyon, daughter of Abel B. and Julia A. Burdick Kenyon, was born in Hopkinton, R. I., June 11, 1863, and died at her home in Rockville, R. I., November 16, 1935.

On March 25, 1889, she was married to Byron L. Kenyon by Rev. A. McLearn. She was baptized by Rev. James R. Irish and united with the Rockville Church October 18, 1873, continuing a member for sixty-two years, and dying a few minutes before the Sabbath morning service on November 16. She is survived by her husband and many other relatives.

Funeral services were held at the Avery Funeral Home in Hope Valley November 19, conducted by her pastor, Rev. Willard D. Burdick. Burial in the cemetery at Rockville. W. D. B.

SHEPPARD.—Patience Ann Sheppard, daughter of Caleb Davis and Keziah Ayars Davis, born near Shiloh, January 30, 1850, died December 10, 1935, at the home of her daughter in Greenwich, N. J.

At an early age she united with the Seventh Day Baptist Church of Shiloh, where she has

always kept her membership. On August 16, 1871, she was united in marriage with Gustav Smith. This union was soon broken by the death of the husband. Mrs. George E. Jones of Greenwich, N. J., is the only child of that marriage. In January, 1877, she married Richard Sheppard, who preceded her in death about fourteen years. Most of her married life was spent at Greenwich. Besides the daughter she is survived by one son, Belford Sheppard; two brothers, D. D. and W. W. Davis of Shiloh, and many more distant relatives.

Farewell services were held from the Shiloh church, conducted by Rev. H. L. Cottrell of Marlboro, assisted by Rev. William Hammond of Greenwich, in the absence of her pastor. Interment in the Shiloh cemetery. L. M. M.

WHEELER.—Mrs. Irene Van Horn Wheeler, daughter of Mr. and Mrs. James Van Horn, born January 9, 1871, at Welton, Ia., died November 23, 1935, at Boulder, Colo.

She lived with her father's family in North Loup, Neb.; Taney, Idaho; Hewett Springs, Miss.; Calahan, Colo.; and Boulder, Colo. She was married to Alfred Wheeler on July 4, 1905. All of her married life was spent in Boulder. She leaves her husband; two daughters, Beth and Oletha; two brothers, Leon and Ralph Van Horn of Rifle, Colo.; and a sister, Mrs. Minnie V. Hills of Arlington, Wash. Farewell services were held at the Hall-Kelso Mortuary November 25. Interment was in the Green Mountain Cemetery. (A tribute to her life is found elsewhere in this issue.) R. H. C.

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, \$3.00. Sabbath Recorder, Plainfield, N. J.

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OPPORTUNITY

In an old city by the storied shores,
Where the bright summit of Olympus soars,
A cryptic statue mounted toward the light—
Heel-winged, tip-toed, and poised for instant flight.
"O statue, tell your name," a traveler cried;
And solemnly the marble lips replied:
"Men call me Opportunity. I lift
My winged feet from earth to show how swift
My flight, how short my stay—
How Fate is ever waiting on the way."

"But why that tossing ringlet on your brow?"
"That men may seize me any moment: Now,
Now is my other name; today my date;
O traveler, tomorrow is too late!"

—Edwin Markham.

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