

feel too greatly fatigued and Miss Lok seemed to enjoy it.

One thing that greatly impressed me, while at Sing-daung-z, was Miss Phe's loyalty to the Sabbath. While she was in training I gave a short series of talks at our daily prayers on the Sabbath. Several of our nurses, including the superintendent of nurses, are members in other denominations. Of course there was some discussion among the nurses. One day Miss Phe was reading some Bible verses in my presence. They referred to the Sabbath. She said, "Why, according to the Bible we are right." Both Friday nights in Sing-daung-z when it came near sundown, she said, "Now it is Sabbath day," and put her work away. She plans carefully for their food so that she buys nothing on the Sabbath. To me it is very satisfying to see such a clear understanding of the sacredness of the Sabbath in a land where no Sabbath is kept, and where it seems so hard for people to get the Sabbath idea.—G. I. C.

—From China Mission Bulletin.

MARRIAGES

DUBOIS-TOMLINSON.—On November 28, 1935, at the home of the bride's parents in Marlboro, N. J., Joseph DuBois and Emma G. Tomlinson were married by Rev. U. G. Hagaman, assisted by Pastor Herbert L. Cottrell.

MAXSON-HURLEY.—On December 26, 1935, at the Seventh Day Baptist church of Nortonville, Kan., Lulu Hurley, daughter of Mr. and Mrs. Chas. Hurley, and Elwin E. Maxson, of Denver, Colo., were united in marriage by Rev. Lester G. Osborn. The new home is to be at 433 23rd St., Denver, Colo.

VESTER-VAN HORN.—At the Seventh Day Baptist church in Battle Creek, Mich., following the Sabbath morning service, December 21, 1935, Mr. William E. Vester and Miss Orra L. Van Horn, both of Battle Creek, Rev. E. M. Holston officiating.

OBITUARY

COSBY.—John Cosby was born at Kent, Ind., on January 14, 1874, and died at Topeka, Kan., December 20, 1935.

He came to Kansas at the age of twenty-one. On February 20, 1901, he was married to Miss Myra Champlin of Nortonville, who survives him. To them were born three children: Marie, now Mrs. Garland Hartman; John Henry, and Dorothy, all of Topeka. Besides these and four grandchildren there survive him three sisters: Mrs. Lillie Gassert, of Atchison; Mrs. Ora Arthur, of Lawrence; and Mrs. Marie Gragg, of Abilene.

Funeral services were held at the Nortonville Seventh Day Baptist church, of which he was a member, with Pastor Lester G. Osborn officiating. Burial was in the village cemetery.

L. G. O.

CRANDALL.—Alcie Crandall was born at Brookfield, N. Y., June 8, 1854, and died at her home in Milton Junction, Wis., December 27, 1935.

She was married July 28, 1875, to Emmette Crandall of Milton Junction who survives her, with two daughters: Mrs. Bessie Fiebigger, Milton Junction, and Mrs. Corrine Doland, Beloit; two sons, Everett, Palo Alto, Calif.; and Lyle, Battle Creek, Mich.; six grandchildren; two great-grandchildren; two sisters, Mrs. Emma Burdick, Boulder, Colo., and Mrs. George E. Coon, Milton Junction; and one brother, Sherman Crandall, Broadhead.

Early in life she became a Christian, uniting with the Seventh Day Baptist Church in Walworth. At the time of her death she was a member of the Milton Junction Seventh Day Baptist Church.

Farewell services were conducted in her church in Milton Junction, by her former pastor, Rev. Erlo E. Sutton, December 30, 1935, and burial was in the Milton Junction cemetery. E. E. S.

RANDOLPH.—Ida Fitz Randolph, oldest of three daughters of Reune and Anna Camp Fitz Randolph, was born near Plainfield, N. J., August 5, 1864, and died at Greystone Hospital, January 3, 1936.

Early in life she became a member of the Plainfield Seventh Day Baptist Church of Christ, continuing a faithful member, regularly attending as long as health permitted. She taught in the Sabbath school for many years. She was a member of the D.A.R., and of the W.C.T.U.

She leaves an only sister, Miss Etta F. Randolph of Plainfield, cousins, and many friends who will miss her with her pleasant ways and kindly deeds.

Farewell services were conducted by Rev. Herbert C. Van Horn. Interment was made in Hillside Cemetery. H. C. V. H.

SMITH.—Ann Elizabeth Smith was the last survivor of five children born to Thomas and Ann Greene Reveley. She was born in the village of Verona, August 6, 1842, and died in the home of Mr. and Mrs. T. Stuart Smith, December 18, 1935.

On February 26, 1878, she was married to George Smith of Lowell, N. Y. To them were born two children—T. Stuart, and Anna Rachel who died at the age of sixteen. At an early age she was converted and united with the M. E. Church. About five years ago she was baptized by Rev. Lester G. Osborn and united with the Verona Seventh Day Baptist Church. She is survived by her son, four grandchildren, two nieces, and three nephews.

The funeral was held from the home, December 22, 1935, conducted by Pastor A. L. Davis. Burial was made at Lowell. A. L. D.

The Sabbath Recorder

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FEBRUARY 3, 1936

No. 3

THIS I KNOW

Many a time has my day been sad,
With nothing but clouds to see;
The light gone out in my cold, bleak heart,
No joy in the world, for me.

And I've cried to God, in my deep, gray gloom,
For a help in my darkened way;
For something, or someone to come along
And turn my dark to day.

Always the Father has heard my cry,
From the depths of my direst woe;
He has never failed to take my hand
When I asked and needed him so.

God never fails when we cry for help,
In this intricate maze of strife;
He stoops to our aid, and lifts us up,
And we walk to the joy of life.

—Fenner Saunders.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

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VOL. 120, No. 3 WHOLE NO. 4,677

THEODORE L. GARDNER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. George H. Trainor

Luther W. Crichtlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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less expressly renewed.

Unrealized Blessing The other day a considerable part of a great city was brought to realize how much it depends upon a mighty but invisible power. A fire in a central plant crippled the power and for hours the upper part of New York City was without light or power.

At the rush hour thousands were marooned in skyscrapers, unable to go up or down; in subways, unable to go home; and large sections of a city were in darkness. The normal and absolutely necessary rhythm of a whole city's life was stopped "as dead as is the circulation of the blood when a heart ceases to beat." There was no light and no means of making any, and a thousand important or unimportant activities came to a halt. Traffic was jammed and transit almost ceased to exist. Hospitals were embarrassed and emergency operations in process had to be continued by lighted matches and flash lights. Refrigeration plants ceased to work and food supply was threatened with spoiling; furnace blowers ceased to operate and cooking stoves grew cold. Communication by telephone and telegraph stopped making it more difficult to meet the general

paralysis, and in "innumerable other ways the city abruptly realized the extent to which its very life is sustained upon the invisible rivers of electricity coursing ceaselessly through its hidden nervous system," to quote from one of the current papers. A few days with no electric power would go hard with the city. Many interesting stories of difficult situations, disasters, and disappointments might be told. There were many heartening reports also on the reactions to the situation, and of the successful efforts to handle the difficulties.

Life demands connection with the great Power House. The more complex life with its environments has a greater need of God and his controlling and enlightening power. Too often men are trying by their shifts and machinations, to substitute their own abilities in place of the higher power. But they are poor makeshifts at best. The world needs God and it needs to recognize him and his power. Through unbelief, agnosticism, and infidelity men have broken connections and the world gropes on in semi-darkness, and labors under difficulties made gigantic because of lack of spiritual power. Our human candles and matches and hand appliances are not enough to meet the complexities of modern demands. New approaches and adjustments may be needed, but re-establishment of connections with the Source of power and help is imperative. If God's power were entirely withdrawn and his love withheld, chaos only would be our doom, and despair alone our portion.

George V Passes. England has had more brilliant rulers, but few, if any, probably more loved than the late King George V. Great and trying events marked his reign of twenty-five years. Through a devastating war and through black clouds of complex and baffling problems of economic, social, and political adjustments he conducted himself wisely and without criticism, with constantly increasing respect and endearment on the part of his people. That this should be so during one of the world's most trying quarters of a century periods is a tribute to his own sterling character and to the stable qualities of the British people. Perhaps in the years to come it will be better appreciated and understood that George V in a most exemplary manner lived up to the maxim that the British monarch "reigns but does not rule."

Always he took his duties seriously, whatever they were. He was a competent and able

seaman and naval officer. The story is told that as a young midshipman with his older brother, the Prince of Wales, he urged his instructor to devote his time to him, as the prince was to be king, while "I am to be a sailor." After his brother's death he conducted himself as Prince of Wales with dignity and a high sense of the responsibility of the position. He was ever the highest type of an English gentleman. True Americans and true people everywhere will lament, with the English people, the passing of such a king.

Tools or Products? We are easily intrigued with bright, up-to-date tools, and may become content with modern, approved machinery, with too little regard to satisfactory and adequate output. One of the marks of an educated man is said to be this: "He puts his goods, and not his tools, into his shop windows." He advertises his goods, and not the tools for producing them. Justus Timberline, in commenting on this proverb, in *Reformed Church Messenger*, compares two speeches heard at a business convention. One was by a man who knew his business thoroughly. One hearing this speaker for the first time might wonder at his power and why the hour's speech seemed so short. But he impressed his hearers with the belief that what they already knew could be used in ways which they had never yet tried. The other speaker, with an oratorical reputation, put on "the fireworks," a speech which, although brilliant, carried no connection in thought between "the rockets and roman candles; and when he sat down the mental sky of his hearers just went black."

There are preaching dangers of similar nature—dangers that sermons, though perhaps brilliant, even with "rousements," leave the congregation up in the air, emotionally dressed but with nowhere to go. It may be possible to display the tools without adequate concern for goods' production; possible to be engrossed with theology, history, creed, and organization, even with vivid display of "fireworks," eliciting loud amens, but followed by mental and spiritual apathy towards the works of righteousness. "Tools in the window," when what is needed is intelligent, well balanced understanding of the task, and a confidence awakened with a faith inspired to use our machinery and equipment in ways we have never yet tried.

Too often, too, this misplaced emphasis may be seen in church machinery with cen-

tralized power, sub-committees and sub-sub, till the looker-on, while amazed at the brilliance of the conception, wonders what it is all about. Machinery may be all right if all the power and attention are not required to keep the wheels oiled and the whistle blowing. "Tools" in the shop window, or "products"?

And in our personal Christian lives, while there is an essential need of recognition of doctrines and creeds, history and organization, let us produce the "peaceable fruit of righteousness." The life lived in faith and quiet trust, active in the Master's service, needs no "fireworks." Its goods speak for themselves and stand the tests of life's markets.

Race Relations Day It seems hard for some to understand or believe the truth declared by the Apostle Paul at Athens that God "hath made of one blood all nations of men for to dwell on all the face of the earth." We assent to the truth but our attitudes too often negative our declarations concerning equality and justice for all. For after all, we are likely to think we are better than other races and to be thankful that we are not as this Negro or that Mexican. This attitude is largely due to prejudice or ignorance of other races, or both.

Charles Lamb, it is reported, in talking to a friend one day, said, "I dislike Mr. So and So very much." "Do you know him?" his friend asked. "No," replied Mr. Lamb. "Well, if you knew him you would like him, for he is a splendid young man. I should like to bring you two together." "No," said Lamb, "I don't want to know him, for if I did I am sure I would like him."

An old Catholic priest once said to a friend of the writer, who had expressed surprise at some excellence discovered in the other's work, "Ah, my boy, if we knew each other better we would love each other better."

These are typical attitudes we bear toward other races and creeds, and all too often our opinions and prejudices are based upon acquaintance with people who may not be the most representative of their race.

We believe there are signs of more healthful attitudes in race relationships. Panel discussions, seminars, studies, and contacts are making themselves felt more and more. But we have not gone far enough. Race discrimination as observed in Germany makes for righteous indignation. But Nazi Germany well shrugs its shoulders and says, "America, heal thyself." "Decisive issues face the churches

and cry aloud for Christian action." The race problem, basically an economic and social problem, is more acute and puzzling than ever before, it is felt by national religious leaders. Its solution calls for those "who are ethically sensitive and socially enlightened."

Announcements are made by the Federal Council of the Churches of Christ in America of the fourteenth annual observance of Race Relations Week, or Sunday, February 9. In many places community organizations are joining with churches in promotion of various types of interracial projects preceding and following Race Relations Sunday. We are glad to see southern states awake and leading in this good work. Radio broadcasts, both from local stations and national hook-ups, will carry special music and services emphasizing interracial good will in America and abroad.

"O Christ, thou hast bidden us pray for the coming of thy Father's kingdom, in which his righteous will shall be done on earth. We have treasured thy words, but we have forgotten their meaning, and thy great hope has grown dim in thy Church. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain in numbers and riches, and lose the sense of the living God and the joy of human brotherhood? . . . Help us to make the welfare of all the supreme law of our land, that our commonwealth may be built strong and secure on the love of all its citizens. Show thy erring children at last the way to the City of Love, and fulfill the longings of the prophets of humanity. . . . Amen."

This and That The fragments of an unknown gospel, says the International Christian Press and Information Service, recently published by the British Museum, date back in origin to the middle of the second century. Another papyrus, recently discovered in upper Egypt by C. H. Roberts of Oxford, has now been made accessible to the scientific world. It contains a fragment of the Gospel of St. John and, according to the present findings of research, goes back to an even earlier date. "This papyrus," writes the German theologian, Professor Dibelius, of Heidelberg, "belongs, in the judgment of expert English and German scholars, to the first half of the second century, and thus represents the oldest written fragment from the New Testament of which we know. All those who regard St. John's Gospel as dating late in the second century will now know better. This text and other discoveries show clearly that the Christian communities

and their sacred books existed at a very early time, a fact of which we never hoped to receive such direct evidence."

Give one man a sand bank, says *Watchman-Examiner*, and he will convert it into a flower garden; give another man a garden and in a little while he will transform it into a desert. Send one preacher to "Nubbin Ridge" and he will make it a promised land. Send another minister to a prosperous church and in a few years he will be asking his friends to get him another church. He feels he is not appreciated. There are two kinds of pastors, those that every congregation would be glad to get and those that nobody wants.

According to the National Safety Council, fatal accidents by drunken drivers have increased in eighteen months twenty-nine per cent, and fatal accidents to drunken pedestrians fifty-three per cent. Drunken drivers in the same time have increased fifty per cent in non-fatal accidents, and drinking pedestrians have increased sixty-four per cent in non-fatal accidents. A recent survey by Doctor Heis of Uniontown, Pa., revealed that sixty per cent of the accidents of that city and seventy-five per cent of the people injured or killed came to their sad plight because of alcohol.

Says the *Christian Advocate*:

The prophets for repeal were false prophets. Among the many things they prophesied were:

1. That bootlegging would be eliminated.
2. That dry territory would be protected.
3. That poisonous liquor would no longer be sold.
4. That temperance would be promoted.
5. That the influence of the underworld in politics and the liquor trade would be eliminated.
6. That deplorable drink conditions among youth would not be continued.
7. That taxes would be lightened by enormous revenues from the liquor traffic.
8. That unemployment would be relieved and the farmer would find a vast new market.
9. That the saloon would not be permitted to return.
10. That the "racketeers" would be seriously handicapped by the failure of their principal source of income.
11. That the people would drink more light wines and beers and less whiskey.
12. And among other matters they predicted with assurance that the budget would be balanced and prosperity would be restored.

Federal taxes for the year 1934 were \$2,892,000,000, an increase over the preceding year of one billion. In that total the taxes on distilled

spirits amounted to \$259,000,000, as compared with \$9,000,000 the previous year. We must reason that the increase was \$250,000,000. Much of this increase found its way through processing to the common people.

According to figures of the Department of Internal Revenue, the drink bill for the United States in 1934 was \$3,000,000,000. To this must be added an indirect cost of one third more. This does not include the illicit liquors. That is, there was an actual expenditure of \$97.29 a family, authorized by politicians to balance the budget. This amounts to \$14.97 revenue per family. Of all the hard bargains of depression days this driven by political leaders is the most senseless and terrible.

THE UPPER ROOM

Brother F. H. Hall of Minneapolis asks prayer for Rev. Ben Mathisen, superintendent of a mission in Minneapolis, that he may accept the Sabbath truth. Also that a good, strong, spirit-filled Seventh Day Baptist evangelist may come and hold gospel meetings in this city. Let us pray.

Mr. Hall's address is 54 Eastman Avenue, Minneapolis.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, January 12, 1936, at 2 p.m. with President Corliss F. Randolph presiding and the following other members present: James L. Skaggs, Lavern C. Bassett, Nathan E. Lewis, Herbert C. Van Horn, Neal D. Mills, Courtland V. Davis, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Irving A. Hunting, Frank A. Langworthy, George R. Crandall, A. Burdet Crofoot, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Everett C. Hunting, and Business Manager L. Harrison North.

Visitors: President J. W. Crofoot of Milton College, Mrs. L. Harrison North.

Rev. H. C. Van Horn offered prayer.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn read the following report:

Your corresponding secretary completed his western mission January 2, 1936, after an absence from the office of twelve weeks and five days. By train 9,455 miles were traveled at a total expense for the trip of \$246.88, including an expense of \$26.16 chargeable to the account of the agency recently appointed by the Tract Board at the request of the General Conference. Offerings for the board to help defray the secretary's expenses were received in the amount of \$144.71,

a check for which has been handed to the treasurer. Credits should be given as follows:

Riverside	\$75.00
North Loup	30.12
Nortonville	20.79
Dodge Center	7.30
Stevens Point	4.00
Chicago	7.50

A comparison of mileage with the total expense shows the cost of the trip to be at the rate of \$.026 per mile. The agency work referred to was done in St. Louis, California, Minneapolis, northern Illinois, and West Virginia.

During the month meetings were held at Nortonville, Kan., attendance running from 42 to 175. Again no unconverted people attended and the work was of a strictly revival nature among members. Good preparation had been made by pastor and people and a refreshing time was experienced.

Three days were spent in Minneapolis writing and making contacts with former Sabbath keepers and new ones. The home of a former parishioner was thrown open to the secretary and every convenience furnished him for doing his work in that city.

At Dodge Center, Minn., four sermons were preached, the attendance being large and attention good. Denominational interests and our work were also presented, an opportunity for this being afforded at a Christmas party where seventy-two were present. Grave problems were discovered in this field, conditions that call for wise, faithful, loving leadership. A good pastor is especially needed.

With some difficulty a family near Stevens Point, Wis., in recent years Sabbath keepers, was visited. Christmas was spent at Milton, Wis., after which the secretary was assisted by a lifetime friend who put his time and auto at the secretary's disposal to call upon Sabbath keepers at Geneva, St. Charles, Aurora, and Wheaton, Ill. At Aurora and Wheaton, especially, interesting and promising contacts were made with Sabbath keepers who recently have been inquiring about us. Spiritual leadership and consistent efforts there could easily result, it would seem, in a Seventh Day Baptist group being formed.

A Sabbath was spent with the Chicago Church, where twelve local people gave good attention to the sermon by the secretary, and to his presentation of some of our problems and encouragements. At the special request of the group he also conducted a round table discussion.

Brief conferences with pastors at Milton and Albion were had.

En route home, a few hours were spent at Salem and Lost Creek, W. Va., and some agency contacts made.

Besides work already reported this month, eighty-six calls and visits have been made, some correspondence attended to, and editorials and observations written. Since returning to the office, attempt has been made to catch up with work unavoidably accumulated during the long absence.

A meeting of the Executive Committee of the Federal Council of Churches of Christ in America was attended Friday, January 10.

Acknowledgment of appreciation is here made of the interest taken by members of the board in the western mission of the secretary and of their prayers; also of the encouragement and help rendered by the office force, especially of Mrs. Langworthy who uncomplainingly took on added responsibility and work in the editor's absence. The secretary may be pardoned if he also publicly expresses his appreciation of Mrs. Van Horn's work, one day each week spent at the office, in attending to much of the correspondence, thus relieving him of considerable routine writing from the field.

Sincerely submitted,

HERBERT C. VAN HORN,
Corresponding Secretary.

January 12, 1936.

Mr. Van Horn appended to his report extended verbal remarks interestingly describing his work and the condition found on his western trip.

The president stated that two letters praising the work of Doctor Van Horn had been received from the pastors of the Riverside and Nortonville churches.

Treasurer Ethel T. Stillman gave the following quarterly report which was adopted subject to the auditor's report:

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending December 31, 1935

Dr.

To balance on hand October 1, 1935:	
General Fund	\$ 132.88
Reserved for special "Recorder" supplement	961.00
Reserved for special tract publications	10.00
Denominational Building Fund	38.67
Reserved for furnishings, Historical Society room	728.54
Maintenance Fund	422.59
	<u>\$2,293.68</u>

To cash received since as follows:

GENERAL FUND	
Contributions - individuals	\$ 18.71
Denominational Budget	435.88
Income from invested funds -	
Tract Society	2,314.32
S. D. B. Memorial Fund	351.94
Receipts from "Sabbath Recorder"	485.86
Receipts from "Helping Hand"	358.75
General printing and distribution of literature	23.43
Contributions - special tract publications	72.50
Contribution toward tax, Denominational Building	10.00
Loan, for 1934 tax, Denominational Building	2,700.66
Transfer from Egbert Trust Fund	35.00
Transfer from Pearce Trust Fund	10.00
	<u>6,817.05</u>

DENOMINATIONAL BUILDING FUND	
Contributions	\$ 7.00
Income - interest on note	21.00
	<u>28.00</u>

MAINTENANCE FUND	
Rent from publishing house	\$ 150.00
Income, Denominational Building	
Endowment	56.18
	<u>206.18</u>

PERMANENT FUND	
Victoria Moricavich - account mortgage	500.00
	<u>\$9,844.91</u>

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion work	\$ 99.38
"Sabbath Recorder"	\$1,428.74
"Sabbath Recorder" - supplement	150.00
"Helping Hand"	408.66
	<u>1,987.40</u>
General printing and distribution of literature	257.95
Corresponding secretary - salary	\$ 356.50
Traveling expenses	4.21
Treasurer's expenses	57.00
Payments on notes	450.00
Interest on notes	33.53
Collection charges, etc., in re. bond coupons	.44
Taxes - Denominational Building (1934)	2,700.66
Taxes - 1934, Butensky property	228.28
Taxes - 1934, Forristal property	370.99
Interest on loan from Permanent Fund	66.00
	<u>4,267.61</u>
Withdrawal from Egbert Trust Fund	35.00
Withdrawal from Pearce Trust Fund	10.00
	<u>\$6,657.34</u>

DENOMINATIONAL BUILDING FUND	
Interest on loan from Permanent Fund	\$ 57.00
Electric clock, Historical Society room	19.50
	<u>76.50</u>

MAINTENANCE FUND	
Fire insurance, printing shop	\$ 54.18
Janitor	33.00
Painting, etc., of roof	43.16
Miscellaneous supplies	1.61
Coal - printing shop	200.12
Removal of ashes	2.40
J. H. Coon, treasurer, income from Denominational Building Endowment	56.18
	<u>390.65</u>

PERMANENT FUND	
Transfer of funds to savings account	500.00
	<u>\$7,624.49</u>

By balance on hand:

General Fund	\$ 370.09
Reserved for special purposes:	
"Recorder" supplement	811.00
Special tract publications	72.50
Tax, Denominational Building	10.00
Denominational Building Fund	9.67
Reserved for furnishings, Historical Society room	709.04
Maintenance Fund	238.12
	<u>2,220.42</u>
	<u>\$9,844.91</u>

Total indebtedness, General Fund, \$4,400.00

E. & O. E.

ETHEL T. STILLMAN,
Treasurer.

Plainfield, N. J.,
January 1, 1936.

Examined, compared with books and vouchers, and found correct.

J. W. HIEBELER,
Auditor.

Plainfield, N. J.,
January 13, 1936.

Neal D. Mills reported that the Committee on Distribution of Literature met last Sunday and discussed plans for more active and aggressive distribution of our literature. In the past two months 664 tracts have been sent out leaving 22,777 tracts on hand. Twenty new RECORDER subscriptions have been received and forty-two discontinued, twelve of which were free.

L. Harrison North reported for the Supervisory Committee as follows:

The Supervisory Committee met at 12.30 in the office of the publishing house with the following members present: Otis B. Whitford, Nathan E. Lewis, James L. Skaggs, Irving A. Hunting, and Corliss F. Randolph. Routine business was transacted, the work on the new offices in the shop was inspected, and a sign advertising the Recorder Press was authorized.

The board voted approval of the suggestion that the office of the corresponding secretary be moved into the room now being used by the business manager.

The report of the special committee was presented by Asa F. Randolph and accepted as follows:

Your committee appointed to confer with the Commission of the General Conference concerning taxation of the Denominational Building beg leave to report that the communication in the SABBATH RECORDER of January 6, 1936, from the recording secretary of the Commission concerning its mid-year meeting is very full and explicit, and is submitted herewith as the essential part of this report, as follows:

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 So-

ciety 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 1936-1937 to amortize this amount.

Mr. Asa F. Randolph of the committee, and legal adviser of the board on this question, presented a very full and exhaustive report of all the proceedings pertaining to this case, a copy of which is submitted herewith as a part of this report.

Respectfully submitted,

Corliss F. Randolph,
O. B. Whitford,
L. Harrison North,
Asa F. Randolph.

January 12, 1936.

It was voted that the matter of financing the taxes on the Denominational Building be left to the president, secretary, and treasurer.

At the invitation of the chair, President J. W. Crofoot made brief remarks.

The minutes were read and approved.
Adjournment.

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

MISSIONS

THE EVANGELISTIC IMPULSE

The perpetuity of the church depends upon the evangelistic urge. This is true whether we refer to a local church or to the Church militant. Evangelism is leading sinful people to accept Christ's way of life, helping professed Christians to grow in grace and develop Christ-like characters, and glorifying Christ as the revelation of God the Father.

Unless there is a passion to reach out and help others, our religion degenerates into a mere form. We sometimes hear people say they don't get any help from the public services of the church, "There is no new thought expressed; I have heard these things over and over. What is the use of continuing the process?" These statements show that the one who makes them is thinking only of himself. If there were an impulse to help others, he would aid in maintaining the services by his presence and in every way possible. People lose interest in the church because things do not go as they want them to, or some one slights them and they turn away from the church. All such things indicate self seeking and that there is not a passion to help others.

Without the evangelistic urge, one may give much time to the work of the church for the sake of being in the swing of things, or for social contacts; but it is all a mere selfish and perfunctory matter, and is so recognized by outsiders. A church made up of such people drifts along, selfish interests clash, some drop out, and it gradually dies. It dies because it lacks the impulse which sent Christ to earth and to the cross, the evangelistic passion. When the members of a church are longing to lead others to Christ and to help one another in the conflicts of life, the church flourishes, righteousness increases on the earth, and Christ is glorified.

The life of the church depends upon the evangelistic urge.

THE FELLOWSHIP OF PRAYER

Most Christian people have become familiar with what is called The Fellowship of Prayer, because the six weeks before Easter for many years have been marked for this purpose.

The Department of Evangelism of the Federal Council is promoting The Fellowship of Prayer again this year. The plans are much as they have been in other years, namely, Christian people are asked to join in prayer for the six weeks, and to promote this, booklets are prepared which give the topics to be considered each day, together with helpful comments and a prayer. Last year 750,000 of these were used. This means that somewhere in the neighborhood of three fourths of a million of people, for six weeks before Easter, united each day in meditation and prayer on the same subject.

Copies of The Fellowship of Prayer are being sent to the pastors and church leaders this week and it is hoped many pastors will find it helpful in the development of the spiritual life of their churches. Copies of The Fellowship of Prayer may be had by applying to the Department of Evangelism of the Federal Council of Churches, 105 East 22nd St., New York City.

THE COMMITTEE TO PROMOTE THE FINANCIAL PROGRAM

For the first ten years of the United Budget, a man, called the Forward Movement Director, was employed to give his entire time to the General Conference under the direction of the Commission, and one of his chief duties was to promote the finances of the denomination. Seven years past a change was made and the

raising of the United Budget was committed to a special committee, called the Committee to Promote the Financial Program. Every board used to be held responsible for the raising of its own finances; but since the adoption of the United Budget, this has been committed to others appointed by the General Conference. Nevertheless the boards have co-operated to the fullest extent and their field workers have let pass no opportunity for promoting the entire financial program.

For a time the Committee to Promote the Financial Program was located in Plainfield (N. J.) and vicinity, and the late Alexander W. Vars was chairman of the first committee. Two years past the committee was placed in California with Professor N. O. Moore as chairman; and this year it is composed of men in the Western Association with Professor H. O. Burdick as chairman.

The committees have given much valuable time and have been efficient. The present committee is no exception in this respect. It sends letters to the churches and promotes the Denominational Budget in other ways. It is studying the best methods of approach and is endeavoring to learn from the experience of others.

Our churches, through their delegates to the General Conference, have created this committee and assigned its tasks. It is tackling a most difficult job for the entire denomination and it is entitled to the fullest co-operation. No church or pastor, in fairness, can turn a deaf ear to the communications sent out by the committee. Above all, it is due the Master and his work that we support the efforts of the committee upon which we have laid this important and difficult task.

MISS MIRIAM SHAW SAILS FOR CHINA

Last week word came from Miss Miriam Shaw regarding her departure for the mission field. She sails for China on the S. S. *President Taft*, Dollar Line, from San Francisco, Calif., February 7. Letters for her reaching San Francisco by February 7 will be delivered on the steamer.

As is generally known, Miss Shaw is a registered nurse and returns to her work in the hospital at Liuho after a short vacation in the homeland. Though her vacation has been unusually limited, she has been a marked inspiration to many people and all will follow her and her work with renewed interest.

ACTIVITIES IN GERMANY INCREASING

Rev. W. L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

Your letter of November eighth at hand. I hope that Doctor Randolph has also sent to you my lengthy letter of November thirteenth; thus far I have not heard of its arrival.

A word about your suggestion, that we in Germany father some mission field. There are many reasons why we cannot at present, even though we had the means. But on the other hand, we are at present unable to do this. I spent six days in Saxony at Meiszen, Dresden, Chemnitz, Auerbach, and Glauchau, and found there considerable interest which calls for some one to give his attention to it. At Meiszen I had twelve in my study and would have had many more, but I could not stay longer. We have a promising sister there who was baptized in Berlin in the spring. In Dresden I called on a sister, who had called on me in Hamburg and whose son is doing evangelistic work for the Seventh Day Adventists. In less than three hours he was there with two other ministers and we were till midnight together. Next morning while answering some questions of the sister, the Seventh Day Adventist president with another minister came and we spent two hours together. Passing on to Chemnitz, I had three well attended meetings during Friday and Sabbath. I had a conversation with the church committee, to show them the need, that they recommend the employment of the former Missionary Aurich and fix, as a church, his salary, and then the association, as such, to pay him accordingly. The church has done so. Brother Aurich, who lives with his father-in-law, has built a house on his father-in-law's estate and with him has a small business in selling honey. He was a Seventh Day Adventist missionary in Manchuria for five years, labored as ordained minister in Berlin several years, and finally left their work. He is about thirty-six, and has been with us ever since the church at Chemnitz was organized. On Sunday he took me to Auerbach in his auto, some twenty miles in the mountains, where I had again some fifteen persons. Some of them had attended our meetings on the Sabbath in Chemnitz. Two Seventh Day Adventist evangelists were also there; but when they desired to speak, the brother told them that they had

many meeting houses of their own and would not let me speak there. His son, now serving in the army, has been in Seventh Day Adventist colleges in England and France and has good knowledge of the English. We came home near midnight, and next day we drove some twenty-five miles to Glauchau and had about fifteen again, and it was past midnight when we got home. Brother Aurich will follow up these interests and he will be in the employ of the association as much as his time permits. Thus we have at least two men in the field, and this brings some relief to me, because it is rather difficult for me to be comfortable in winter time on longer trips. We should have still more help in view of the growing work, and it is far better to put the work in Germany on a good foundation with good young workers, who can develop to take the lead ere my strength fails. You will surely agree with me in this.

There are some new laws in preparation, which may affect the canvassing work for religious publications seriously. This will be quite a blow to the Seventh Day Adventists, because they have many canvassers in the field and a well equipped publishing house, with some one hundred ten employees. I had also some canvassers in prospect, and if this should realize as a law, it will make it more difficult still to put the publishing work on a paying basis. We do publish a monthly, issue a monthly reading free for the churches, and thus far issue eleven tracts from eight to sixty pages. Thus far I have borne the burden, with the exception of the monthly reading. Had we one thousand members instead of five hundred, it would greatly lighten the expenses. The editorial work, resting chiefly on me, is free; we never could do it and pay for it. Your board, having some seven thousand members to depend upon, will understand the difficulties and financial problems, if you give us only some of your minutes for the hours you must spend in solving yours. I am thankful to God, that day after day I can run my typewriter for five to six hours, and my mind is keen, my health and appetite are good, also sleep if the problems are not too serious, and I have sufficient time to speak on the Sabbath, visit the churches, and probably do, during the next three months, evangelistic work in the cities of Hamburg, Altona, Harburg, Wandsbeck, with some 1,500,000 people.

How long yet, the Lord knows, for he only

gives the grace and the strength! Many thanks for the good Missionary Prayer Readings; they are so different from the Seventh Day Adventist readings, of which I have secured a copy. The great aim of the Seventh Day Adventists is money for missions, tithing at all hazards, even to urge the farmers to go in debt, but surely to pay the tithe; no prayer for the millions of unemployed, for the nation, for the churches in general, for growth in knowledge—stressing again and again as the fundamental principles, not the gospel, but Sabbath, tithing, the near advent, the spirit of prophecy—"earnestly." "We know that since 1844, the investigative judgment is going on in heaven, beginning with the righteous Abel," perhaps to find out whether Christ has made a mistake in Matthew 23, when he pronounced him "righteous," nineteen hundred years ago. I have just received your *Year Book*, and I am well pleased with the present reports. The item on page 34 greatly interests me, and I do earnestly hope that you may succeed to federate with the Baptist World Alliance, as this will greatly help us in Germany, where we with them sustain friendly relations.

With kindest regards, and a "Happy New Year,"

Sincerely,

Hamburg, Germany, L. R. CONRADI.
December 18, 1935.

MEETING OF MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held January 19, 1936, at the Pawcatuck church, Westerly, R. I.

Because of a heavy snow storm, President W. D. Burdick and others of Rockville were unable to reach the meeting. Others were absent. There was, however, a quorum present.

In the absence of the president, LaVerne D. Langworthy presided.

The meeting was opened with prayer by Rev. Harold R. Crandall.

Those present were: Karl G. Stillman, Rev. W. L. Burdick, George B. Utter, Dr. Edwin Whitford, LaVerne D. Langworthy, Rev. H. R. Crandall, Allen C. Whitford, Walter D. Kenyon, Dr. Anne L. Waite, and Asa F. Randolph.

Guests present were: Mrs. Allen C. Whitford, Mrs. Walter D. Kenyon, and Rev. Jay W. Crofoot.

The quarterly report of the treasurer from October 1, 1935, to January 1, 1936, and a statement of condition were accepted and ordered recorded. The reports are as follows:

SEVENTH DAY BAPTIST MISSIONARY SOCIETY QUARTERLY STATEMENT

October 1, 1935, to January 1, 1936

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

GENERAL FUND

Dr.	
Memorial Board income	\$ 51.53
Permanent Fund income	560.92
Denominational Budget	1,774.46
Organizations	330.49
Individuals	37.00
Loans	500.00
Other	16.87
Debt Fund investment	250.00
Cash on hand October 1, 1935	330.03
Overdraft January 1, 1936	779.88
	<u>\$4,631.18</u>
Cr.	
Corresponding secretary and expenses	\$ 565.70
General missionaries and expenses	246.64
Churches and pastors	665.60
China	965.00
Holland	125.00
Jamaica	402.75
Treasurer's expenses	120.00
Interest	438.02
Loans	750.00
Printing	59.09
Germany	125.00
Miscellaneous	4.26
Debt Fund investment	164.12
	<u>\$4,631.18</u>

Net indebtedness October 1, 1935	\$26,164.38
Net indebtedness January 1, 1936	27,026.84
Increase for the quarter	\$ 862.46

STATEMENT OF CONDITION AS OF DECEMBER 31, 1935

The Society OWNS:	
Cash:	
In checking accounts:	
Washington Trust Co.	\$ -779.88
Industrial Trust Co.	124.90
	<u>\$ -654.98</u>
In savings accounts	4,752.57
	<u>\$ 4,097.59</u>
Investments - stocks, bonds and notes	\$100,818.10
Less - reserve for depreciated securities	5,000.00
	<u>95,818.10</u>
Real Estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
In Minnesota	2,251.44
	<u>67,581.30</u>
	<u>\$167,496.99</u>
The Society OWES:	
Notes payable:	
Washington Trust Co.	\$ 24,500.00
Ashaway National Bank	250.00
Anne L. Waite	500.00
E. C. Burdick	500.00
Permanent Fund savings account	762.22
	<u>26,512.22</u>

Excess of assets owned over amounts owed ... \$140,984.77

The above excess is applicable as follows:

Funds - Principle Amounts:	
Permanent Funds	\$ 96,954.98
Alice Fisher Ministerial Relief Fund	3,480.00
H. C. Woodmansee Ministerial Relief Fund	425.00
A. J. Potter Ministerial Relief Fund	1,000.00
Franklin F. Randolph Memorial Fund	56.16
Ministerial Education Fund	164.19
Amanda M. Burdick Scholarship Fund	1,879.35
	<u>103,159.68</u>
Funds - Unexpended Income:	
Permanent Fund	\$ 124.90
Alice Fisher Ministerial Relief Fund	77.17
H. C. Woodmansee Ministerial Relief Fund	42.92
A. J. Potter Ministerial Relief Fund	187.79
Amanda M. Burdick Scholarship Fund	70.88
	<u>503.66</u>
Funds - Other:	
Gifts for special purposes: Bible distribution	18.41
Real Estate Equities, not allocated to specific funds: China	\$ 55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
	<u>64,329.86</u>
	<u>\$168,011.61</u>
Less - Deficit in General Funds	27,026.84
	<u>\$140,984.77</u>

The quarterly report of the corresponding secretary was presented, approved, and ordered recorded. It is as follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that during the last quarter, in addition to caring for the usual correspondence and providing material for the Missions Department of the SABBATH RECORDER, I attended the December meeting of the Trustees of the American Sabbath Tract Society and the mid-year session of the Commission. By a rule of the General Conference the corresponding secretary of the Missionary Society is chairman of the Ministerial Relations Committee of the latter body, and considerable time has been given to this work during the quarter. Also, I have sent letters twice during the quarter to all our churches. The first was a program for and a letter regarding the Week of Prayer for the churches, which was observed over all the world for the fore part of this month. By the action of Conference, January is Missionary Month this year, and the second letters sent to all the churches were a statement regarding missionary conditions and four pieces of literature pertaining to the same subject. No field work has been undertaken during the quarter, but I supplied one Sabbath for our pastor in Ashaway.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

Ashaway, R. I.,
January 19, 1936.

The chairman of the Missionary Evangelistic Committee was unable to be present because of the storm.

The corresponding secretary told of correspondence he had with the several sections of the country. Mention was made about a group of Sabbath keepers in the state of Georgia.

A monthly pastoral supply at Salemville is about to be taken up, and the church is helping to secure a full-time pastor in the near future. He told of Rev. A. T. Bottoms, of Middle Island and Berea, visiting Sabbath keepers in the Iowa field during the past ten weeks.

Voted that the president, secretary, and treasurer be authorized to work out a readjustment of workers and funds in the home field if it can be done without greatly raising the expenses.

The chairman of the American Tropics standing committee was not present. Walter D. Kenyon said there had been a meeting of the committee. The correspondence with the workers on the Jamaica field had been considered, but the committee had no recommendations to make.

The secretary read correspondence which showed that misunderstanding about the children's education allowance, which had been discontinued when the children of Rev. G. D. Hargis returned to the States, had been cleared up.

Rev. Harold R. Crandall said that the China Committee had no new information.

There was a discussion relative to the work of the China field, particularly the need of medical work at Liuh.

Karl G. Stillman reported for the Ministerial Relief as to the amounts being paid to beneficiaries.

The report of the Investments Committee was approved and ordered recorded. It is as follows:

During the quarter ended December 30, 1935, there have been added to the Permanent Funds of the society two items aggregating \$2,600. One consisted of a gift of \$1,000 from Miss Luella Short of Nevada, Mo., a lone Sabbath keeper, who has never seen either a Seventh Day Baptist church or a Seventh Day Baptist minister or layman.

The balance of \$1,600 is represented by the value of the James M. Dickey land, so-called, located in Minnesota, title to which has been obtained through foreclosure proceedings. This item has been considered of doubtful value, and the reserve set up to cover the expected loss has

now been converted into a live asset of real value.

Changes in investments during the quarter are confined to the sale of \$2,000 Southern Railway Company 6½'s of 1956, the liquidation of the Westerly Lumber Company, Inc., mortgage of \$15,000 for cash, the receipt of \$80 on account of unsecured note for \$200, given by R. J. and E. C. Smith, and the investment of \$488.94 on taxes and foreclosure fees to secure clear title to the Dickey property referred to above.

Interest more than six months in arrears now amounts to \$590.25, an increase of \$167.25 as compared with last quarter. Foreclosure proceedings on the Eccleston property which consists of shore property on which \$202.50 interest is in arrears, will be instituted if payments are not made before the opening of the summer season. As previously reported, we have an assignment of rents on the R. J. and E. C. Smith property on which interest amounting to \$225 is in arrears, so we expect to get this mortgage in much better shape as time goes on.

The Permanent Funds of the society are invested as follows:

Stocks	\$12,769.03	13.17%
Bonds	24,787.23	25.57%
Mortgage notes	51,301.09	52.91%
Real estate	3,251.44	3.35%
Loan General Fund	762.22	.79%
Savings account	4,083.97	4.21%
	<hr/>	
	\$96,954.98	100.00%

KARL G. STILLMAN,
Chairman.

December 30, 1935.

Voted that the board thank Miss Luella Short of Nevada, Mo., for the recent gift of \$1,000, and that the secretary write her extending our appreciation.

The minutes were read and approved.

President Jay W. Crofoot closed the meeting with prayer.

The meeting adjourned.

GEORGE B. UTTER,
Recording Secretary.

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

THE TRINITY

Our last study closed with something like this: "We are always in God's presence; we may not be in his fellowship! Everybody is in his presence, many are not in his fellowship! Can that be the reason why God sent into the world a Son, and a Holy Spirit?"

What is the Trinity? The *idea* meets us in different religions. The Greeks had a trinity of goodness, truth, and beauty. The Bible

speaks often of threefold graces or attributes like faith, hope, and love; or righteousness, and peace, and joy. So it speaks also of God as possessing three natures or manifestations; God Transcendent, God Incarnate, and God Immanent. What does that mean? Do we have three Gods? Or was Jesus right in quoting as the greatest commandment the statement from Deuteronomy 6 which begins, "Hear, O Israel; the Lord our God is one Lord" (Mark 12: 29). If God is a Unity, then many will say we should all be Unitarians. But nineteen centuries have demonstrated that there is a power in the doctrine of the Trinity, even though no theologian has ever satisfactorily explained that doctrine.

Let us admit at the start that we are too poorly equipped to be able to explain God. Our senses all deal with *matter*, not with *spirit*. And even if our senses dealt with spirit, our minds are too little to comprehend God. Again, if our minds were big enough for the task, our language would have to become vastly different from what it now is in order to express the realities of a spiritual world. We have hundreds of adjectives and descriptive terms which apply to matter, such as big, square, heavy, black, cold, soft, thick, gaseous, etc. But when we talk about spirit we say that a spirit is good or bad, or use some synonym for those words, and we are done. There is no vocabulary that applies to the spiritual world. We have to use words and terms that apply to the material world, and use them as mere hints of what spiritual realities actually are. Of course, dogmatic literalists will quote verses and feel sure they have explained it all, but the wisest way should include enough humility to admit that we do not know much.

Even Jesus was handicapped in the use of language. He said the kingdom was like leaven, and like a merchant, and like a fish net, and like seed sown into the ground, and like a treasure, and like a mustard seed. In a dozen ways he tried to tell men about the kingdom. Why did he have to do it that way? Because there were no words big enough to tell it all. Language does not have the terms to describe the spiritual realities. We need more humility than most of us possess. We don't know much!

So we dare not be too cocksure, even when we turn to the Bible to learn about the Holy Spirit. He is the Spirit of God, and also the

Spirit of Christ (Romans 8: 9). He is sent by the Father in Christ's name (John 14: 26). He is also sent by Christ from the Father (John 15: 26). At times he seems to be identified with God, and again distinguished from God; at times identified with Christ, and again distinguished from Christ. He is the enlightener of men's minds, not only in New Testament times (1 Corinthians 2: 10-16), but in Old Testament times (2 Peter 1: 21). He is often mentioned as inspiring the saints of the Old Testament days, yet John 7: 39 says, "for the Spirit had not yet come, because Jesus had not yet been exalted." The more one studies about the relationship of the Holy Spirit to God the Father and God the Son, the less dogmatic he becomes. What can be said about the Trinity?

I. *God the Father.* He must always be to us earth-bound creatures the God of Faith. We can only believe about him. The King Eternal, Immortal, Invisible! What can we know of that? Omnipresent, Omnipotent, Omniscient Deity! Please explain that! Infinite, Transcendent God! Who will define that? Of course, we do not need to know that. We need only to know what God is like in his moral character.

II. *God the Son.* The only way we could know God's essential character is to see it demonstrated, in life, not in star dust! So God sent into the world the God of Demonstration; God incarnate in flesh. He gave us Jesus. Our Lord was not the King Eternal, Immortal, Invisible; he was not Omnipresent, Omnipotent, Omniscient Deity. He was a Being of time, subject to death, a visible Person. He humbled himself (Philippians 2: 8), and emptied himself (Philippians 2: 7). But he shows the moral character of God.

III. *God the Holy Spirit.* It is not enough for man just to believe about God, nor even to have a demonstration of God, wonderful as that is. Man needs to have God that he may be not only enlightened, but also purified and strengthened. So God comes as the God of Human Possession in the presence of the Holy Spirit, "because he remains with you and will be within you" (John 14: 17). Only as God dwells in us can he truly enlighten, and cleanse, and empower. The Holy Spirit completes God's revelation to man.

Illustrations and analogies are so often inadequate and partial. But they help us, imperfect as they are. The writer has been helped

by the following analogy, even though he recognizes that it is imperfect.

He loves to stand on the beach as the breakers roll in from the sea, lining the shore with foam at his feet. He likes to watch the tides ebb and flow. He is thrilled to watch a ship sail out into the distance and disappear over the curve of the water's surface. And he tries to imagine the size of the ocean as it rolls on in its majestic sweep, miles and miles beyond his farthest thought.

It does not seem irreverent to liken God to the ocean. We can catch just a little glimpse of the great Ocean of Deity, but we know that far beyond all our imagination this mighty Ocean of Deity rolls on, too vast for any puny human mind to comprehend. And it makes one reverent and humble.

Again, one could dip a pail of water out of the ocean that would be, or might be conceived to be, a perfect sample of the ocean. A sample containing the same percentage of salt, and phosphorous, and iron, and gold, as is found in the ocean as a whole.

It does not seem irreverent to liken Christ to such a pail of water. He was not all of God. "My Father is greater than I," he said. But he was all of God that could be put into a human form. And he was a perfect sample of the great Ocean we call Deity.

Now, to carry the analogy a step farther, think of your life as a tin cup, battered and rusty, and dirty no doubt, but capable of holding some of the water out of this great Ocean. Is it irreverent to say that the Holy Spirit is your own cupful of God, your own personal share of the Ocean of Deity—that person, or part, or energy, or activity of God that is waiting in infinite patience to become your very own? Nothing short of that can change religion from a philosophy or theory into a possession and an abiding experience.

The Church today still holds to its faith in God. Behind all religion worthy of the name is the belief in some kind of an Ocean of Deity. And the Christian Church today believes "in Jesus Christ, his only begotten Son, our Lord." Jesus, a human sample of God, is better known than in any age since "He trod in old Judea, life's pathway long ago." But too many today, like the disciples of Apollos who had received only the baptism of John, could well say, "We did not even hear that there was a Holy Spirit."

Réginald J. Campbell has stated that the eighteenth century might be characterized as the century of God the Father; that the nineteenth century was that of the Son; and that the twentieth century might prove to be that of the Holy Spirit.

Now part of that is historically true. Men of the eighteenth century interested themselves in the problem of God. And they argued for his existence, too. But he was a sort of cold, mechanical, abstract, casual Deity, who cared little about poor, sinful humans. Men of the nineteenth century made Jesus live. They tore away the bandages in which creeds and theologies, traditions and superstitions, had bound him; they sought to see afresh what he did, to study afresh what he said, and to know him as he actually lived in Palestine. And they succeeded wonderfully well. Jesus is today the best known personality that ever walked the earth.

But will the twentieth century complete the work of the other two centuries and become the years of the Holy Spirit? Religion should be more than gazing at the Ocean of Deity; more than testing a sample pail full. It should be completed by drinking our own cupful of the Ocean of God!

WOMAN'S WORK

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."
2 Corinthians 13: 11.

WORSHIP PROGRAM FOR FEBRUARY

Song—"Take My Life and Let It Be."

Scripture reading—John 4: 31-34; John 7: 17.

"Have you entered at all into the spirit of Jesus as he seeks continually to know and do what God wills for him? Consider how a man may discover just what God wants with his life. He must be willing to do whatever God wills for him; he must be loyal to as much of God's will as he knows; he must ask habitually, not once in a while, 'What wilt thou have me to do?'; he must test all his choices by the principles of Jesus; he must tune his conscience and his intelligence by prayer until God can speak through them. Does this describe your life?"

Prayer.

Song—"Have Thine Own Way, Lord."

WORLD DAY OF PRAYER

Since the publication of our last RECORDER we have been informed that material for the World Day of Prayer will have to be obtained from Federal Council of Churches, 105 East 22nd St., New York, N. Y.

The following materials are available:

1. Call to prayer—"On Earth Peace, Goodwill Toward Men." Free.
2. Poster eleven by seventeen—appropriate picture with space for time and place to be filled in locally. Five cents each.
3. Program—"On Earth Peace, Goodwill Toward Men." Two cents each.
4. History and Progress of World Day of Prayer. Free.
5. Young people's program—"Lead Us, O Father, in the Paths of Peace." Two cents each.
6. Children's program—"Come Unto Me, Children of Every Land, My Own to Be." One cent each.

Consult the January 20th RECORDER, page 45, and order your literature immediately for your World Day of Prayer Program.

DOCTOR KAGAWA

Do you know that Doctor Kagawa, the author of our last year mission study book, is in this country? Yes, he is, and it may be possible for you to hear him if you live near any of the following places. Watch local papers where exact dates are not given.

- Feb. 6—Springfield, Ill.
Feb. 7—Peoria, Ill. (a. m.); Springfield, Ill. (p. m.)
Feb. 8—Springfield, Ill. (day); Decatur, Ill. (night).
Feb. 9—Urbana and Champaign, Ill.
Feb. 10-12—Chicago, Ill.
Feb. 13—Omaha, Neb.
Feb. 14-16—Lincoln, Neb.
Feb. 16—Sioux Falls, S. Dak.
Feb. 17-19—Minneapolis, Minn.
Feb. 20-21—Fargo and Grand Forks, N. Dak.
Feb. 22-23—Duluth, Minn.
Feb. 24-25—Des Moines, Iowa.
Feb. 26—Ames, Iowa (a. m.)
Feb. 27-28—Mt. Vernon, Iowa.
Feb. 29—Manchester, Ind.

Those who have heard him, tell us that it is an opportunity we should not miss, so be sure to hear him if possible.

This following historical paper was presented on the program of the woman's hour during the sessions of the Seventh Day Baptist Central Association, held last June at De Ruyter, N. Y. The choice of subject was sug-

gested by the fact that the present beautiful building where the association was being held, was erected in 1835, just one hundred years ago. The organization of the DeRuyter Seventh Day Baptist Church was made in 1806.

We feel that the historical material contained in this paper is of value as a part of our denominational history.

YESTERDAY - A BACKWARD LOOK

BY ISABEL (SMITH) BURDICK

We are especially glad to welcome the Central Association to DeRuyter this year, and we, the members of this church, extend to you, our guests, an earnest invitation to help us make it one of blessed memory, one most fitting in the observance of its one hundredth anniversary.

One hundred years—a century—and yet it stands, as ever, strong, straight, and true, its lofty spire pointing faithfully the way to God—our church, our sanctuary.

An edifice cannot, like a mushroom, spring up in a night. Back of it must be a desire and a will to put that desire into effect. Back of the erection of the DeRuyter Seventh Day Baptist church were living souls fired with enthusiasm for their cause, so loving their faith that they were willing to sacrifice, to brave discouragement, overcome obstacles, and energetically push forward until they had accomplished this building—their very own place of worship. Worthy, then, are those brave people who fought the good fight victoriously, of a little of our attention today.

A little group of Seventh Day Baptists migrated from Rensselaer County to DeRuyter, probably early in 1806. On September 29, 1806, a council composed of Elder Henry Clarke and Deacon Phineas Burdick from Brookfield; and Elder William Satterlee, Deacon Jabes Burdick, Stephen Maxson, and Eliphaleh Johnson from Petersburg, Rensselaer County, organized the Seventh Day Baptist Church of DeRuyter, with twenty-three members. Fourteen of these were dismissed from the Petersburg Church, near Berlin, and nine were from the vicinity of DeRuyter. David Davis was ordained evangelistic elder.

As I searched the records for something between this time and 1815, and found nothing, I felt the sensation of ominous quiet which precedes a thunder storm. The little colony

of struggling Sabbath keepers were, evidently, passing through their Gethsemane.

In the record of the Conference held at Berlin in 1812, I found this reference to DeRuyter: "The church at DeRuyter, not being in a state of gospel travel, it was voted that a committee be appointed to visit the church, decide on the difficulties, and report to the next Conference."

Again in 1814, the Conference held at Hopkinton, R. I., records: "The DeRuyter Church being in a disconsolate situation, having laid down discipline, and in the judgment of Conference, disorganized itself, it was recommended to the brethren and sisters of that place, as many as can consistently, to put themselves under the watchful care of some other church or churches of our fellowship, or embody themselves into a church."

Hastily I turned the page to the next record of the Conference held at Brookfield in 1815, which reported: "DeRuyter requests the prayers of the fraternity and visits from the brethren."

Poor, desperate people; they invested all their hope and faith in prayer, an investment, which, down through the ages, has proved itself safe.

We have often heard the remark, "Money talks," but prayer is greater than money; for listen, the record of the Conference convened at Hopkinton in 1817, states: "Alfred and DeRuyter were received into union with the Conference." Saved! But for that mighty struggle, we might not be gathered here today.

In 1815, the church was reorganized, minutes kept, and meetings regularly maintained. Services were often held at German, now Lincklaen Center, and at Truxton, now Cuyler Hill. In 1827, the membership reached 177. During that year the Cuyler Hill Church was constituted with members dismissed from the DeRuyter Church. In the fall of 1831, the church at Lincklaen Center was organized, also, with members dismissed from DeRuyter.

From 1825 to 1830, the mother church was supplied with visiting ministers, and from 1830 to 1835, Elders Alexander Campbell, Joel Green and Ephraim Curtis, founder of the Seventh Day Hollow (Otselic) Church, followed the itinerant plan. These earnest and persistent ministers served the seven churches of DeRuyter, Scott, Cuyler Hill, Lincklaen Center, Preston, Seventh Day Hollow (Ot-

selic), and Watson, making this circuit of many miles on horseback.

Conference convened at DeRuyter for the first time in 1834.

In 1835, a year when many churches were built throughout the country, this building was erected at the cost of \$3,000. So substantially was it built that it has stood for a century with very little repair.

It has been said that the DeRuyter church, as well as the sister church at Ashaway, R. I., built in the same year, was modeled after a portion of St. Paul's Cathedral, designed by the famous English architect, Sir Christopher Wren.

It seems hardly necessary to describe here a building so visible. He who hath eyes to see, let him see. I would call your attention, however, to the ancient gallery, which formerly was equipped with seats gradually rising toward the back. Many times I have seen this filled to capacity. Also notice the rare construction of the choir, which, when used, gives the rostrum an attractive appearance.

In earlier days the windows were of two sashes composed of small panes. The seats were straight and uncomfortable, with "built in" features—not so uncomfortable, however, that we did not occasionally notice a nodding head.

Two rows of seats through the center of the church, separated by and built to a partition about shoulder high when seated, and a row on each side built to the wall, formed two aisles.

A box stove in each corner of the room furnished the heat. Built-in seats about the stoves often proved a source of comfort to those who came a distance through the cold and snow.

In 1902, a suggestion offered by Mrs. Marie Williams resulted in the purchase of the memorial windows.

In 1907, the church was quite extensively repaired and modernized. Later the gallery seats were removed and the floor leveled, making a convenient classroom for the younger members of the Sabbath school. It has, also, at times been utilized as a dining room.

When electricity found its way into De Ruyter, the church was wired.

We are thankful for the comfort and convenience of these improvements, but as we compare the present with the past, we are

forced to face the question—Are we any better Christians, or are we not?

During the one hundred years of its existence, there have been twenty-one pastors.

The first pastor, Alexander Campbell, was a man of sterling worth, rare ability, and possessed a will to find a way. So vitally connected was he with this church and the De Ruyter Institute, that they seem as members of one body. He was the founder of the DeRuyter Institute, built in 1836-37, the first educational institution in the denomination.

Following were Elder James R. Irish, Elder Geo. E. Tomlinson, and Elder Joshua Clarke. Nor would I omit that dear sainted pastor of my first recollection, Elder Lucius R. Swinney, a man humble, meek, self-sacrificing, loving much, giving more—inasmuch as he gave his life in service for others, at a time when DeRuyter was sorely tried with the ravages of disease.

In connection with the church just a thought should be given to its organizations. Soon after the erection of this building there was a revival. It was decided there should be some way of teaching the converts the Bible. They were asked to stay after service and were taught by one teacher. Later the school was divided into two classes, one for adults and one for children.

In the history of the school there have been three distinct periods: First, the memorizing period, committing and reciting Scripture. Second, question and answer period, lasting about ten years. Third, the present system, which has been modified from time to time.

That the women shouldered their responsibilities and kept step in the march toward progress, we shall soon prove.

The Sewing Society was organized in 1853. Membership fee, one shilling. Weekly contribution, one penny. There were sixty-seven members and two presidents.

In 1869, the society was reorganized as Mite Society. This organization raised money for the purchase of a bell for the church, for repairing, refurnishing, and painting on the outside, besides paying toward a new organ and making yearly payments on the pastor's salary.

In 1896, the constitution was revised again, adopting the name, Woman's Benevolent Society. It then added to its responsibilities the raising of a stated sum for tract, missionary, and educational work.

Though their numbers have diminished as the years passed, still they have faithfully raised sums toward accomplishing any project advocated by the church.

The Christian Endeavor society was organized January 28, 1890. Though its life has been fitful, it has still been of great benefit to our boys and girls. It yet lives, but it needs the concentrated prayer of the parents interested in development of the Christian life in their children.

One hundred years—we should not look regretfully back upon those grand old character builders of yesterday, but hopefully, prayerfully, toward the tomorrow, thankful that we have their excellent example for ourselves and for our children.

With what joy and pride, with what praise and thanksgiving they must have held their first service here. The dedication of their church—this church—to Christ.

Young people of the DeRuyter Church, you are the heirs of those faithful few. This church is your legacy. Soon the responsibility will fall upon you. What will you do? Will you love it, this church of your childhood, cherish and keep it beautiful and acceptable unto God?

One hundred years from today, will your descendants walk up these aisles, in the holy hush of a Sabbath morning, and be glad for this place of worship? Will they be repeating the story, twofold, which we are telling today?

A century has flown; let us close the book of yesterday and start the tomorrow with a greater faith in God's ability to maintain his own.

MRS. JOHN H. BABCOCK

Willametta Jane Platts, the youngest child of David R. and Angeline Davis Platts, was born on a farm near Berlin, Wis., December 14, 1851, and died at her home in Milton, Wis., New Year's morning, 1936, after a short illness. She was familiarly and affectionately known as "Aunt Metta."

Her family moved in 1855, when she was but four years old, to Milton, and here she passed her girlhood days, here she attended public schools and Milton Academy. April 8, 1871, she was married at Welton, Iowa, to John H. Babcock, a veteran of the American Civil War. When he died, March 31, 1926, they had been married nearly fifty-five years.

There were four children in the family; two sons who died in infancy; and two surviving daughters, Ethel, Mrs. Charles W. Thorngate, of Albion, Wis., and Ella, Mrs. Ray W. Rood, of Riverside, Calif. Mrs. Babcock had an older sister and a brother, both now deceased: Eleanor, who married George Clement; and Rev. Lewis A. Platta, D.D., who was for several years pastor of the Milton Seventh Day Baptist Church.

She was baptized when eleven years of age and joined the Milton Church. She was a student of music under Professor J. M. Stillman of Milton College and Professor Towne of Chicago. For twenty-five years she taught music in North Loup, Neb., most of the time both instrumental and vocal, in her own home and the homes of her pupils. She was active in her work and interests not only in the local church where she lived, but in the Woman's Relief Corps and W.C.T.U. organizations, and in the Sabbath School Board and the Woman's Board of the Seventh Day Baptist General Conference, being the corresponding secretary of the latter organization for several years.

Her funeral service, which was largely attended, was held in the Milton Seventh Day Baptist church on Sabbath day, January 4, and burial was in Milton cemetery beside her husband. The service was conducted by Rev. Carroll L. Hill and Rev. Edwin Shaw.

C. L. H.

A TRIBUTE

On New Year's morning, after an illness of only a few days, Mrs. Metta Platts Babcock passed away. Her going has left in the community, the church and its various departments, and other organizations a place that will be hard to fill.

"Aunt Metta," as she was called by all who knew and loved her, was a devout Christian woman whose influence was felt throughout the communities in which she had made her home. By her neighbors she will always be remembered for her friendly, kindly spirit, and her eagerness to be of service to those who needed her. For Aunt Metta not only professed Christianity—she lived it—and no one can say how many burdens were lightened, how many hearts cheered, by her helpful, comforting words.

To Aunt Metta membership in any organization implied an obligation, loyalty, self-

sacrifice. She not only attended the church service, Sabbath school, and prayer meeting regularly, except in later life when her frail health at times made attendance impossible; but she also felt a personal responsibility for the success of all the activities of the church. She was a beloved teacher in the Sabbath school, and at one time taught a class in hymnology in Vacation Bible School. For many years she sang in the church choir; and the response sung by the choir at her funeral services was written by her. Music meant much to her and in her declining years she spent many happy hours playing and singing old songs.

Up to the time of her death Aunt Metta was an active member of Circle Two of the Benevolent Society. Her presence in the meetings was a great inspiration to the more able-bodied members of the circle. She knew the Bible of her Lord as she knew the Lord of the Bible, and when her eyes had grown too dim for reading, it was a great comfort to her to be able to repeat from memory entire chapters of the Scriptures. One of the happiest memories Circle Two members have of Aunt Metta is her clear, sympathetic recounting of Bible stories.

Aunt Metta was also actively connected with the Woman's Relief Corps and the W. C. T. U. organizations. For many years, when the Woman's Board of the General Conference was located in Milton, she served as corresponding secretary. Unlike many elderly people, she lived not in the past, but in the present, and current problems were a matter of great concern to her. She was deeply interested in the life of the young people of the college and community.

To those who knew her best, the words of Proverbs 31: 30-31 seem especially appropriate to Aunt Metta: "... a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."

This tribute is offered by Circle Two as an expression of love and appreciation for Aunt Metta.

ADA ELIZABETH CRANDALL,
MRS. M. G. STILLMAN,
MRS. C. L. HILL,

Committee.

An act of charity disarms an enemy, and serves as a steppingstone to his heart.—
Liberty.

YOUNG PEOPLE'S WORK

"TIME MARCHES ON"

Our hats are off to the two of England's most noble men who have passed to their reward since the first of this year: Rudyard Kipling and King George V. Both were born in the year 1865, and thus both were Victorians when that period in England's history was dominant; and both had come finally to represent best the spirit of the present age. Both were pre-eminent in their respective fields, the one in literature and the other in government. The one will live on among the world's immortals because of his magnificent accomplishments in the field of letters; the other because of the great responsibility that was his. And to climax the curious parallelism of these two outstanding lives, both are laid to rest in the same year, more in the same month. We who must do a harder thing than dying—we must live—salute these two gallant lives that were and the spirit that lives on to inspire us.

And to that other young man who now must assume what he calls his "duty," we again doff our hats. His job is ticklish, to say the least, but there is a firm belief current that he is equal to the task. May the world make advance in the world of the spirit during the reign of King Edward VIII. "Long live the King."

And now to other thoughts. Following are two very interesting little papers which were delivered in the young people's program at a meeting of the Southwestern Association at Gentry, Ark., last August. Quite curiously, they have just come into the hands of the writer within the week. He recommends them to your thoughtful attention.

PERSONAL CONTACT WITH THE MASTER IN THE HOME

BY HAZEL SCOUTEN

The members of the home are one body, each having different tasks to perform. They should also be of the same mind, each having a contact with the Master.

"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133: 1.) Nothing so nerves a man for the outer world as the consciousness of having a pleasant home.

The starter on an automobile would be useless unless it had contact with the battery

from which it gets its power. We must have contact with the Master from whom we get our unfailing power. Jesus is always ready and willing to give us the power we need. When we let selfishness enter into our lives it dulls the contact we have with our Source of power, so that we often lose the sense of contact with the Master. This throws added burden on the other members of the family, thus slowing up the progress of the Master's work.

Jesus will wash away our sins, making us pure within if we will put our lives into his keeping. We can contact the Master at home through prayer and song. J. M. Smith has said: "Music, as it rises from the family altar or echoes from the sanctuary, addresses the highest and holiest emotions of the soul." They sing in heaven and among God's people on earth; song is the appropriate language of Christian feeling.

We find in God's Book the things we should keep in remembrance. The family should study the Bible together, since it is the perfect guide. The home came from heaven, modeled after the "Father's house" and the "many mansions." Finally, the home is one of the special gifts of Christianity to the troubled world of today.

Fouke, Ark.

OUR PERSONAL CONTACT WITH GOD, THROUGH NATURE

BY MRS. JOHN CAMPBELL

May we have personal contact with God through nature? I say, Yes; and even though we are social beings and like parties and gatherings, still our greatest moments are when we are solitary. God could speak to us more often if we would get away from the noise of this busy world just long enough to calm our minds and listen to his voice.

The Psalmist sang, "I will lift up mine eyes unto the hills from whence cometh my help." Divine help still comes from the quiet times with God in the hills, from the great sweeping plains, from the rivers that run down to the wideness of the sea; or we can find the immensity of God in a flower in our own garden, as Burbank did.

There is much in nature that helps us to grow spiritually strong: the soothing touch of God's carpet of moss under our feet; the patience of a mother bird feeding worms to

her babes in the nest; and can anyone stand out under the sweeping arch of God's sky and not feel how small he is — and how great God is?

"The little cares that fretted me,
I lost them yesterday,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of birds,
The humming of bees.

"The foolish fears of what might come,
I cast them all away,
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God."

God made the world beautiful, so that we might mold our lives by it. Have you ever thought that nature never leaves anything ugly? If a tree falls or is cut down, the stump is ugly until nature takes hold of it. Vines soon grow over it; mosses clothe it with green; flowers spring up at the base; then decay sets in and soon the stump becomes level with the grass. Is it not so with everything that seems harsh in human life? When God gets a chance at it, he soon covers it with loveliness.

"God, who touchest earth with beauty, make me lovely too;
With thy spirit recreate me, make my heart anew.
Like thy springs and running waters, make me crystal-pure;
Like thy rocks of towering grandeur, make me strong and sure.

"Like thy dancing waves in sunlight, make me glad and free;
Like the straightness of the pine trees, let me upright be.
Like the arching of the heavens, lift my thoughts above;
Turn my dreams to noble action, ministries of love.

"God, who touchest earth with beauty, make me lovely too;
Keep me ever by thy spirit, pure and strong and true."

Hammond, La.

YES?

We go to work
To earn the dough
To buy the bread
To gain the strength
To go to work.

—Anonymous.

LOOK PLEASANT

BY ELLEN THORNEYCROFT FELKIN

We cannot, of course, all be handsome,
And it's hard for us all to be good.
We are sure now and then to be lonely
And we don't always do as we should.
To be patient is not always easy,
To be cheerful is much harder still.
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to be kindly,
Although you feel worried and blue.
If you smile at the world and look cheerful,
The world will soon smile back at you.
So try to brace up and look pleasant,
No matter how low you are down;
Good humor is always contagious,
But you banish your friends when you frown.

The inner side of every cloud
Is bright and shining.
I therefore turn my clouds about,
And always wear them inside out,
To show the lining.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written you a letter since I was four years old, so I thought I'd write you one.

At our house we had a very merry Christmas. My little cousin, Warner Thayer, who is two and a half years old, had a nice Christmas, too.

We all read Paul Osborn's letter. He used to live in Verona and I remember him. Paul's sister reminds me of "Warner Boy." He likes to sing, too. When I go there he sings the chorus of "Marching Through Georgia." He gets the tune once in a while and knows all of the words, but says them crooked. Then he wants us to "cla hands" (clap hands).

I am going to have a new teacher because our old one is going to Florida for awhile. My new teacher is going to be the baby's mother. He says, "When Mommie teaches kool (school) Wawa (Warner) be Aunt Zilla's baby."

We have a school of twenty-four this year. I am nine years old and in the sixth grade.

I have three cats. I made a wagon for them and my mother made each of them a harness. They pull the wagon for me.

We did not go to church this week because it was too stormy and icy.

I suppose you know Rev. Alva Davis is our minister. He was pastor here when my mother was my size.

I must end my letter,

Your friend,

ALDEN ARTHUR VIEROU.

Durhamville, N. Y.,
January 20, 1936.

DEAR ALDEN ARTHUR:

I am using both of your names because I cannot remember which one you usually go by. They are both good names. It surely has been a long time since you wrote before; five years, just think of it. No wonder my splendid RECORDER family grows larger and larger, and how proud I am of them. Some of them think they are getting too old to write, but I do wish they would all keep on writing. They are surely not too old since I am not.

I enjoyed hearing about your cunning little cousin, Warner, and how I should like to hear him sing. You see I am partial to babies.

We couldn't get to Independence for church service this week, the snow was so deep, and the Sabbath before we got stuck in a snow drift and had to be pulled out on our way home.

You have some very smart cats to be able to pull your wagon for you. We think Skeezics is pretty smart but I don't believe he could do that.

I hope you will write another good letter soon.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time that I have written to the SABBATH RECORDER.

I am ten years old and in the sixth grade.

We have two puppies and one cat. They do not get along very well, for every time they can the puppies will pester the cat as much as they can. But they can't get her very well for she jumps up in a high place.

Our puppies' names are Micky and Mike. The cat's name is Tinker.

Your friend,

De Ruyter, N. Y.,

JEAN BURDICK.

January 21, 1936.

DEAR JEAN:

I am happy indeed to add another to my RECORDER family, for the larger it grows the better I am suited. Please write often.

Your puppies and cat prove the truth of that old rhyme, do they not?

"Dogs and cats do quarrel and fight,
For 'tis their nature to."

But then, that is their way of playing, isn't it? Our cat, too, climbs high when a dog appears, especially a teasing puppy.

The other day one of our neighbors found two young dogs, each about six months old, out in the barn. They were very cold and about starved. They were taken into the house and warmed and fed until their owner was found. They were found to belong to a man on the other side of town. They had wandered away from home several days before and didn't know the way back, poor doggies. How glad their master was to find them. Are you not glad for them?

Your true friend,

MIZPAH S. GREENE.

THE STORY OF HARUKA

(Continued)

(Adapted from "The Rainbow Bridge" by
Florence Crannell Means)

Today, boys and girls, you are to hear about that "Wonderful Secret" which came to the ears of little Haruka as she and her tiny brother Sabura sat curled up in a big chair behind which some men were talking in low tones. These men were Count Nagaya and two professors from Japanese universities, fellow passengers on this great ship. Haruka did not listen to what they were saying until she heard her father's name; this is what she heard: "Dr. Miyata is a splendid fellow. We need him in Japan. I am going to offer him a professorship in our university."

Haruka looked up quickly and her eyes met those of Count Nagaya in a mirror. She slipped down from the chair and with Sabura went to find brother Jiro who was playing on the recreation deck, and there Count Nagaya soon joined them. After he had talked with the children for awhile, he said to Haruka, "You heard what I was saying about your honorable father?"

"Yes, honorable sir."

Then Count Nagaya told the children that they must keep all Haruka had heard a secret with him, for his plan was not yet arranged. It must be a secret from their parents until he was ready to bring their father the invitation to serve as professor in this Japanese university.

Of course Haruka and Jiro were very proud of their father and very happy over the news they had heard. With shining eyes they promised to keep the "Wonderful Secret" until Count Nagaya was ready to tell it to their honorable father. Then, for the first time, they shook hands with their new friend in the American way.

At last the voyage was over and America was in sight. It seemed to the excited children that the city of San Francisco was really sailing slowly toward them.

(To be continued)

THE NAZARETH SHEPHERD

BY REV. S. S. POWELL

Hillel, the Arbelite, was at the house of his friend, Simon, a Pharisee, who resided in the ancient city of Megiddo, south of the Esdraelon plain and closely adjacent to Mt. Carmel. It was in the first century of our era. Arbela, the home of Hillel, at the mouth of the Valley of Pigeons, and just across the Genessaret tract from the city of Capernaum, was so situated that Hillel had seen much and heard more of Jesus. The young man, Hillel, had studied in the academies of Jerusalem. There he had for the first time become acquainted with Jesus, witnessed one of his mighty miracles, and heard his gracious words as he taught the people. When Jesus withdrew from the city Hillel discontinued his studies for a season and followed the great Teacher into Galilee. He withdrew to his own home, whence he might frequently see and hear him.

Many were the opinions of the people about Jesus, and Hillel's mind was full of wonder and questioning. From various sources word had come to him in regard to the marvels that attended the birth of the Nazarene, and Hillel had come to Megiddo in order that he might be put in the way of more exact information concerning them. If all that he had heard was true then he would know beyond any doubt that Jesus was the Christ, the Son of God.

Hillel and Simon were seated in the early evening on the roof of the house of the latter. Simon was relating to his friend the wondrous story of the first days of the appearance of the King, when the great and holy Son of God "humbled himself to be born of a virgin." The story had come at first-hand from one of

the participants in the events, a shepherd, and contained in it much that was strange and undeniably far removed from the ordinary course of events.

As Hillel listened through all the story there appeared to his imagination in the background the venerable figure of the shepherd, and there rapidly formed within him the desire to see and to hear the shepherd for himself. What was, therefore, the joy of Hillel to hear Simon say as he concluded the narration:

"There, you now have the story as I heard it myself from the shepherd! He lives in yonder Galilean village, Nazareth, beyond the plain; and, as Nazareth is so near at hand, you might go thither and hear him for yourself."

The next morning Hillel obtained conveyance from Megiddo to the Galilean village and was soon riding across the plain. To the north a valley opens into the mountains of Galilee, which quickly turns to the eastward and after an hour's journey widens into a more extended basin. Here, amid these secluded limestone hills is Nazareth, a place, nevertheless, in the times of which I write, not cut off from the world's busy life, for one of the great roads of Palestine passed through it, from Accho on the seacoast westward to Capernaum and the far East. Here, too, priests from all the outlying country met from time to time to travel in company to Jerusalem, when it came their turn in course to be on duty in the temple.

With the directions that Hillel had obtained he readily found, upon his arrival in Nazareth, the house of the shepherd. He received a loving welcome from that good man, and spent many days in his home; for he could not resist the urgent invitations of his hospitable host. The good shepherd urged his guest to remain, so soon as he discovered the purpose of Hillel in coming, that he might learn much about the early life and the past years of Jesus, for was not he a resident of Nazareth where the early years of Jesus had been spent?

The shepherd was a man past fifty, perhaps near to sixty years of age, with kindly eye and quite venerable appearance for so young a man, one of those delightful spirits who always retain their youth. Perhaps close proximity to the childhood, youth, and early manhood of Jesus had tended to keep him young.

Certain it was that through all this period he had lived in true sympathy with the unfolding child-life and developed manhood of Jesus, and through all had discerned the thread of the divine and was lifted by it into a truer, more heavenly life than that of the major part of the Nazarenes. He was glad to extend a warm welcome to the young Hillel who had come to his door, for he discovered that the Arbelite was deeply, genuinely interested in all that concerned Jesus; and his own love for Jesus was fervent to an unwonted degree. Many happy hours had the child Jesus spent in his house; and he felt deeply thankful that his own children had been playmates and companions to Jesus. With fervent expectancy and pride he watched the public career of Jesus, now fully entered upon his great ministry.

"Tomorrow," said he, soon after Hillel's arrival, "I will recount to you all that I know concerning the wonderful birth of Jesus."

On the morrow, when Hillel had carefully and interestedly read from a portion of the Scriptures, which he always carried about with him, he retired to the sweet privacy of a grove east of the village to pray. He prayed earnestly that morning that he might be guided in all the questionings of his soul that came up for solution, that he might be able to know the truth in all its greatness, that his heart might find perfect rest such as he knew full well he did not have; and in his prayer expressed perfect willingness to follow whithersoever God might lead.

The sacred stillness of that quiet place seemed to bring to him an increase of blessing. The place appeared to him unutterably holy because it brought him in spirit into such near proximity to Jesus; and his soul was bathed in a sweet willingness, such as he had not hitherto known, to believe on Jesus and become his willing disciple, should that appear clearly to be the will of God. He then closed his prayer by repeating those words which he had learned at the feet of Jesus on the mountainside back of Capernaum: "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one."

Hillel continued in the attitude of prayer,

until, at last, he perceived that a hand touched him. It was the hand of the shepherd. Looking up Hillel smiled into his benignant face.

"This grove," said the shepherd, "is a sacred place to me. Hither Jesus was accustomed to come every day and pray, and now that he has gone I too love to come into it for his sake. You did not see me when I approached; and as the morning hours are passing we must away and I must tell you, for my heart makes me eager to fulfill my pledge, the story of the sweet days of long ago, upon which I love often to dwell in memory. But come: I will first conduct you to a scene of glorious beauty, to the view spread out at our feet from the brow of yonder hill. I love that place. Jesus often ascended to it. There I will relate to you the circumstances concerning the birth and early years of Jesus."

Together they threaded the narrow lanes of the village and came to the hill just back of Nazareth and on the north. Ascending its gradual slope they truly came to where they had one of the most glorious views to be obtained anywhere in Palestine. In every direction the land lay about them at their feet. Just beyond the foothills at the south swept the plain of Esdraelon. The view of the range of Carmel just beyond the plain was glorious, while the hills and mountains and valleys of Samaria extended off until lost in the distance. To the west glimpses could be obtained of the sandy beach along the Great Sea, while beyond extended to the horizon that expanse of mighty waters. Yonder to the northwest could be seen about where Tyre lay; at that time a great metropolitan heathen city. To the north the hills and mountains of Galilee ascended ever higher and higher until the Lebanon ranges were attained, while, high above all, the snow-mantled crest of Hermon towered aloft. Directly to the east at no great distance, Mt. Tabor, forest-clad, added beauty to the scene. Endor, Nain, and Shunem were plainly visible. Over all this great expanse of country there were evidences of a teeming and prosperous population. Villages and populous cities were everywhere scattered.

Hillel stood upon the brow of the hill a long while surveying the scene, while the shepherd, his companion, pointed out to him places of interest. At last they seated themselves under the shade of a friendly tree, and the shepherd began his narrative. Hillel listened throughout with rapt attention.

"On the road from Bethlehem to Jerusalem there stands a tower amid the thick olive groves and vine-clad terraces of that locality, whence ancient Messianic prophecy had declared that the Messiah would be announced. I see from the expression of your countenance that you are familiar with the prophecy and am sure that you must know of the tower. It is the Tower of the Flocks, the center whence are cared for the temple flocks which are used in the temple service for sacrificial purposes. Perpetual watch is kept over these sheep. In my young manhood I was employed as one to watch over them. Sometimes we would conduct them to a great distance from Bethlehem, and at times would lie with them nearer to the city.

"On a certain night I was detailed to be with them on duty the whole night long. It is a night to be remembered along with that night in Egypt when God spared the first born of his people. I well remember the very place whither we had driven our sheep. It was directly across from the southeast corner of Bethlehem on the high lands situated there and overlooking the fields once owned by Boaz, where Ruth the Moabitess gleaned.

"It was a perfectly clear night. The stars shone brightly, and we had no thought that anything extraordinary was about to happen. We were engaged in low conversation, all of us, who were keeping watch over our sheep; when suddenly, out of the stillness of that night, there stood, plainly to be discerned by all of us, and near at hand, an angel. We did not know it then, but this angelic appearance was one of several which had of late taken place. At once there flashed about us an intensely bright circle of light. Of course in the darkness of the night this light appeared all the brighter. The angel then addressed us. I well remember every word that he spoke. At the appearance of heaven's messenger we were smitten with great fear and drew back from his presence. But his words assured us and conveyed to us amazing intelligence. He announced no less than the birth of the Messiah, that he already was born, and gave to us a sign whereby we might surely know him.

"When the angelic messenger had ceased speaking, a glorious vision burst upon our view and we heard singing such as had not before been heard by mortal ears. Suddenly there stood with the angel a multitude of the

heavenly army. Helmeted warriors flashed their glittering swords and waved their wings of fire; while all with one accord poured forth celestial music which smote upon our ears, awakening an ecstasy of delight. The burden of that song was all in praise to God for the sending of a mighty Deliverance to earth.

"I have many times witnessed strange scenes and have oft-times realized the coldness of men's hearts, but never in all succeeding years has it been possible for me to doubt that Jesus is the Christ, earth's great Deliverer sent from the Highest. Many things have happened, which I cannot understand, very different from my preconceptions concerning the Messiah; but for me to entertain the merest doubt is impossible—for me whose eyes have gazed on angelic splendors and yet I live—impossible that Jesus is any other than all which the prophets have spoken—else why did such supernal embassy attend his birth?

"So soon as we had recovered from the overwhelming awe which came upon us we went directly to Bethlehem and found it even as the angel had said. Many babes have smiled in their mother's arms, but never did babe appear sweeter to me than he whom we beheld wrapped in loose garments and lying in a manger. When first I beheld that Babe the sight of him went straight to my heart, and I never ceased to love that child until he grew to manhood. In truth for love of him I left my sheep and came and lived here that I might be continually near him. That, however, was a few years after.

"I soon learned angels had already appeared to human vision and still continued to do so concerning the child Jesus. The first angelic appearance was in the temple. Zechariah, the father of John the Baptist, who lives even now languishing in an underground dungeon beneath the castle of Machaerus, was incensing in the Holy Place. It was the supreme moment of his life. Of course you are aware that no priest ever performs more than once in his life. But Zechariah was honored beyond all other priests who have served in that Holy House since its rebuilding in the days of Zerubbabel. As he stood facing the golden altar and the heavy veil, upon his left between the golden altar and the seven-branched candelabrum, upon his vision the form of an angel suddenly burned, who announced the birth of John to be a prophet to go before the Messiah.

"Hither, too," said the shepherd, waving his hand toward Nazareth lying at their feet, "the angel Gabriel was sent to Miriam, the betrothed wife of Joseph and mother of Jesus, announcing the birth of the coming Deliverer. I have heard it from the lips of Miriam, the wonderful story of the appearance of the angel to her. Angels also appeared to Joseph in times of danger, and it was at the bidding of an angel that they at length returned to dwell in Nazareth.

"Hither I also came when I learned that the family were established here, and through all these years I have observed the unfolding growth of that happy and wonderful life. Jesus was a child, like all other children, but never did I see him do one unkind act or hear him speak an unkind word. Never did I see in him the evidence of sin in the slightest degree. Other little babes appear very pure and spotless, but their little innocent lives all too soon are soiled by the presence of sin. Not so with Jesus. He always remained pure amidst evil surroundings, and he carries the same even purity with him now wherever he goes.

"He and my children attended the same school. He always exhibited the greatest interest in all that pertained to the history of the nation and in the sacred Scriptures. He possessed himself copies of the Scriptures and maintained the unvarying practice from very early years of reading in them every day. As he grew older he worked faithfully in Joseph's carpenter shop, and many are the yokes used on all these outlying hills his hands have fitted to the necks of their owners' useful oxen.

"No day was a greater source of delight to Jesus than the Sabbath. He loved his Father's worship in the synagogue; and oft-times he went with pilgrim bands to attend the great festivals in Jerusalem."

Many were the details which the shepherd related to Hillel, and when he had ceased and would now descend to his home, Hillel begged the privilege to be left alone awhile on that exalted summit. Exalted appeared his own great privilege, and he fain would not leave the place until, like Jacob, he had held communication with God. The shepherd discerned the motive and kindly gave him an affectionate farewell until he should rejoin him in his home. Hillel sat long beneath the tree of the Nazareth hill pondering the wonderful

words of the shepherd's testimony. What did they all mean; what signified also the miracles; above all, the wonderful love that shone out in all that he did, and that amazing life so purely free from sin? The outcome of all these questionings came to him in one great answer, born in upon his soul with the certainty of absolute truth. They all imply the *mystery of the incarnation.*

As Hillel surrendered his heart fully to that answer he sought a place of retirement, and kneeling down prayed these words: "I thank thee, O Father, that thou hast revealed to me thy will. I resist thee now no longer. I do believe that Jesus is the Christ, that he is thy Son and that he will of a truth fulfill all the law and the prophets. From henceforth I yield my heart and life to him that he may be my King, and in him I trust for salvation. Blessed be the name of thy glorious kingdom forever."

As Hillel arose to his feet, these words having been spoken out of an unimpassioned heart but with deliberate conviction, he became now almost overwhelmed with joy. He had been thrilled through and through with the tale of the Christ, was truly convinced, and had now committed himself. Now that the great transaction was done he became truly a new man. As he stood there surveying that scene of wondrous beauty before leaving it, all nature appeared bathed in superadded beauty, and as his feet slowly bore him down the pathway to the shepherd's door, angels, cohorts of the heavenly host, seemed to accompany him. He was a saved man. His heart was now at rest as it had never rested before.

Hammond, La.

OUR PULPIT

THE HOLY SPIRIT - OUR HELPER

BY REV. EDGAR D. VAN HORN
Pastor, Alfred Station, N. Y.

If I go away, I will send you the comforter. And when he is come, he will convict the world of sin and of righteousness and of judgment. John 16: 7, 8.

In these days when our hearts are disturbed and filled with dark forebodings of the future in world events, and we feel so helpless as to our place in righting the wrongs of mankind, it will be well if we reassure ourselves of those invisible, yet dependable, resources which are so close at hand.

When Jesus went away he said, "I will come again and will be with you always," "even unto the end of the world." And we should comfort and refresh our minds with this truth daily. This presence of Christ is presented in the New Testament as the work of the Holy Spirit, sometimes called the "Spirit of God," "The Holy Spirit of God," and "The Spirit of Christ." This Spirit was to complete and crown the long work of divine love as carried on in past centuries. And I want you to think of this not as a dogmatic truth, but as a living reality. It is more than a doctrine; it is a *consciousness* of indescribable richness and power.

When we read what it did for the early church in vitalizing its membership, transforming society, remaking men into the new and glorious life of Christ, there is no reason to doubt that it can and will do the same for the church of today, if we fulfill his requirements.

I think the work of the Holy Spirit may best be described, if we use the term "Helper," "Friend in need." And this Friend and Helper was promised not only to those early disciples, but to us likewise of this day. Jesus himself foretold and promised this permanent presence, essentially his own, and most precious. And this presence was to be a *Spirit of truth* (John 14: 17) to act in a special way upon his disciples—"He will guide you into all truth." He was to be a *Spirit of remembrance* and enlightenment concerning Christ, to keep his teachings in the mind and memory of his friends, to fill those teachings with new light and meaning as time brought new applications of them, and to glorify Christ in the thoughts of men (John 14: 26; 16: 14). Then he was to be a *Spirit of progress* toward a fair and true view of Christ's kingdom (John 16: 12, 13); a *Spirit of filial intimacy* between a trustful child and the heavenly Father; a *Spirit of action* far beyond the circle of Christ's friends (16: 8-11).

Nor is this Spirit anything new following the ministry of Jesus. The Spirit of God is the same in all ages. It was the Spirit manifest in the faith of Abraham, in the penitence of David, the brave endurance of Jeremiah, and the inspiration of Isaiah. It was manifest in Paul and John, and gave gifts of love and wisdom to the early church, and is still working conviction and renewal in the world. Indeed, wherever God works in human souls

we may call it the Holy Spirit. That phrase occurring in John 7: 39, "The Holy Spirit was not yet given," does not mean that he never had been manifest before; but does mean at the time of John's writing he had become a mighty element in the life and thought of the church, a revival had taken place which marked a new accession and a special manifestation. With the withdrawal of Jesus from his visible manifestation, the time was ripe for a fresh sending forth of power and a larger, steadier application of divine energy to the immediate work of renewal. From now on Christ would be glorified, and a great store of fresh motives brought forth in the redeeming work of mankind.

THE WORK OF THE HOLY SPIRIT IN THE WORLD

Three things Jesus said the Holy Spirit would accomplish: He would convict the world of *sin* and of *righteousness* and of *judgment*. It was in view of this task that he said it was expedient that he go away. Following this visible withdrawal he predicted for himself, through the Spirit, a broad and general influence upon mankind, a convincing of the world itself. We are not surprised at this enlarging and expanding program of God. "God so loved the world that he gave his only begotten Son." And because of Jesus' loving mankind with so high and passionate devotion, we are not surprised, I say, that the Holy Spirit is delegated to convict the world of sin and righteousness and of judgment.

But how does he convince the world of sin? Why should he begin with sin? Simply because sin is the destroyer of human life. It undermines human welfare, breaks down personality, disintegrates society, introduces suffering, want, sickness, and leads to death. Since Jesus came that men might have life, the first operation of the Holy Spirit was to convince the world of sin. There must be no confusing of sin with righteousness on the part of men. Moral and spiritual discernment is absolutely essential to life and freedom from sin. God, in Christ, has expressed an unerring judgment upon sin, and men must share that judgment. This was to be the first task of the Holy Spirit—to enable men to discern clearly with the moral judgment of God, as to the true nature of sin. When we speak of convicting the world of sin and of righteousness and of judgment, I think our common speech provides us with a meaning. We speak of a man's convictions, meaning thereby his

accepted and settled certainties. And it is these settled certainties which the Holy Spirit imparts. He convinces or imparts settled convictions to the soul; that is, he urges home as true the great realities with which he deals. We are enabled to discern clearly the exceeding sinfulness of sin, its deadly tendencies, its dark end. Likewise we are enabled to see the advantages and blessedness of the good life, or righteousness as it is called, and are given the high wisdom and courage to choose that in preference to sin. This is what we mean by our religious convictions. And what a blessing it is that the Holy Spirit of God is working in the world to enable men to be spiritually discerning.

What a blessing it is that God has provided this invisible teacher of humanity concerning good and evil, right and wrong, and the way men should act towards each other. As the struggle between sin and righteousness goes on, the Spirit of God continues to move upon the face of humanity. The ideals of righteousness are made plainer, the higher goodness is more clearly discerned, and men are made to see their common sin and what that sin does in the disintegration of human welfare.

If we are asked how widely this work of the Holy Spirit extends, we cannot tell. We do not know the limits, because it seems to be the way of the Holy Spirit to work in quietness and out of sight. God has a way of working in man, unostentatiously, self-effacing. God does not care that we shall distinguish his action from our own. So we cannot tell how many of the struggles of humanity he is taking part in. And I have a feeling, friends, that could we fully know the full extent of God's activity among men, we should find his work everywhere. I cannot believe that God who instituted this great movement for human betterment will abandon his children, even in these troublous times.

The spiritual blindness of men does not negate, or abrogate, the love and goodness of God. The work of the Holy Spirit is a tremendous fact. Good does not grow up without God; but under the fostering care of his Spirit it does prosper. "Awakenings of public conscience, deepening of convictions of right and wrong, higher and truer views of good and evil reforms and changes for the better in actual life, quickenings of religion, the unquestionable moral progress of the race —

these are works of the Holy Spirit, God in Man acting in and with the powers that he has given to humanity."—(Clark.)

I know there are those who attribute much of man's goodness to his own achievement and deny that God is in any degree responsible for the moral progress of the race; but such denials are born of spiritual blindness and fail to see the beneficent plans of God behind all human progress. Many Christians seem to think the operation of the Holy Spirit was confined to those first beginnings of Christianity. They act as though it were irreverent to believe that the Holy Spirit is as great in the world of today as he was in that first century. Such attitudes are an injustice to God and tend to impoverish our own life and render his ministry ineffective. Let us have faith in God—in an active, living God. This is absolutely essential to his successful ministry in the world of today. "When the Church believes that the promise of her Lord concerning the convincing Spirit is now in course of fulfillment, and lives in practical recognition of God in man, convincing the world concerning sin and righteousness and judgment, the day of joy and power will have come."

DENOMINATIONAL "HOOK-UP"

MILL YARD, ENGLAND

During the last three months the services at Argyle Hall have been conducted by the pastor with the exception of six weeks during which he was out of London. In his absence the pulpit was supplied by Rev. W. Winston Haines.

On Sunday, July 21, the superintendent of the E.S.M. went to Hull, and spent four weeks touring the coast towns of Yorkshire including Scarborough and Bridlington with one of the publications of the E.S.M. Press, meeting with good success in spite of the competition caused by the work of other colporteurs. Contact was made with many interesting people, and through the literature sold the gospel message entered hundreds of homes.

On the Sabbaths while in Hull, Pastor McGeachy met with the little company of Sabbath keepers whose pastor is Brother A. V. Ward, and on three occasions accepted the invitation to preach to them. On the last Sabbath they were very interested in his refutation of the desolationist theory of the millennium.

After four weeks of labor with our literature the superintendent had two weeks holiday, after which he returned to London.

During this summer for the first time our literature was sold in northern Ireland. Unfortunately Brother Smith who went there from Scotland was taken ill, and had to return earlier than expected. While in Yorkshire the pastor took advantage of a cheap trip to visit the home of Brother Bolam in Earsdon, Northumberland, and spent a few enjoyable hours with his family. He suffers from tuberculosis. Prayers are requested for the healing of these brethren.

The Sabbath evening meetings at King's Cross for prayer and Bible study are now held on Friday evenings.—*The Sabbath Observer*.

CHINOKO, NYASALAND

We are thankful for the three thousand tracts and thirty-five books you sent for our various groups. They were received September 29. All our members are delighted with them and that we are not forgotten by you. I am not forgetting your instruction. We remember to cry all the whole day that the countenance of God might be gazing on you. Your face also must be looking continually at us. There is much thanksgiving here. Don't forget to instruct us in tenderness. We deliver good wishes to our editor.

—Adapted from letter from Joshua Chateka.

HOPKINTON, R. I.

Hopkinton has been nearly snowbound. Roads leading off state highways have been traveled with chains and shoveling. Below zero is reported in several places. George C. Kenyon said it was nine below at his farm early Tuesday morning.

The school bus on Monday morning carried few pupils to Ashaway.

There were no services in the Seventh Day Baptist church Sabbath afternoon on account of the storm of sleet which made traveling dangerous.—*Westerly Sun*.

ASHAWAY, R. I.

Frank Hill returned home Friday afternoon from the Homeopathic Hospital in Providence where he has been a patient.

Rev. Everett T. Harris, pastor of the First Hopkinton Seventh Day Baptist Church, has requested that all interested in the "Preaching Mission" meet at the parsonage this evening

at 7.30 o'clock. It is hoped there will be a large attendance.—*Westerly Sun*.

BROOKFIELD, N. Y.

The last church night social of the Brookfield Church was attended by about forty parishioners, from ages five to eighty-four. Rev. and Mrs. Paul S. Burdick and three sons of Leonardsville were guests.

A bountiful supper had been arranged by Mrs. Margaret Crumb and Mrs. Sarah Spooner. Mrs. Elizabeth Crumb, Mr. and Mrs. C. W. Camenga and Miss Sarah Wright assisted in serving. It had been discovered that the date was the forty-third wedding anniversary of Mr. and Mrs. L. P. Curtis; thus the evening became also an impromptu reception for the happy bride and groom.

In the "movie film" bits of home news (?), photos of denominational leaders, local ads. and "cracks" were "flashed" upon the screen. A series of games of a denominational nature, prepared by the chairman, Mrs. Adelaide Brown, assisted by Mrs. H. L. Polan, were enjoyed by old and young. The games were grouped around a collection of about forty pictures of Seventh Day Baptist churches and nearly as many living ministers, the object being to become more familiar with our ministers and the churches which they serve, also other denominational positions held by them.

—CORRESPONDENT.

NEWS FROM THE HEBRON, PA., CHURCHES

On Sabbath, January 18, the quarterly meeting of the Hebron churches was held at the Stone church at Hebron Center. Due to bad weather and icy roads, attendance was not large, but a good meeting was enjoyed. Pastor R. W. Wing preached in the morning from the text Mark 8: 34, on following Jesus. A tureen dinner was served at noon. In the afternoon Clifford A. Beebe preached on "Footsteps of Jesus," from Mark 10: 32; Misses Rachel and Mary Carey very beautifully played and sang the song, "Footsteps of Jesus." A covenant meeting was held, and the Lord's Supper administered by Elders Wing and Beebe, assisted by Deacon J. W. Hemphill.

On Sunday, Jan. 12, the annual church meeting and oyster dinner of the First Hebron Church was held at the Crandall Hill Community Hall. Officers were elected as follows: moderator, L. A. Kenyon; clerk, Don Stearns; treasurer, Clara Beebe; solicitor and

collector, Clifford A. Beebe; trustee for three years, Steven Snyder; chorister, Rachel Carey; organist, Mrs. R. W. Wing. C. A. B.

LITTLE GENESEE, N. Y.

Sunday night, January 5, the church held its annual business meeting preceded by a tureen supper. Some of the high lights of the reports were as follows:

1. Beautifying church auditorium as result of Doctor Hulett's gift of gold cross and material for dossal. The widening of platform to make satisfactory arrangements for these gifts, and installation of ten beautiful memorial windows making atmosphere more conducive to worship.

2. Material for choir robes purchased and made by choir members.

3. Interesting monthly meetings of Tither's Storehouse Association formed a year ago, and splendid financial report given.

4. Four members present at International C. E. Convention in Philadelphia.

5. Vacation school held in July with very satisfactory results.

6. Attendance of nine young people at Seventh Day Baptist Summer Camp at Shinglehouse.

7. Courses in Leadership Training School at Silver Lake taken by three members.

8. Two Leadership Training Courses given here and a number of units earned.

9. Two weeks of evangelistic meetings held in October, under leadership of Rev. E. E. Sutton.

10. Choir with that of Bolivar M. E. Church join in presenting Christmas cantata directed by Miss Leta Crandall. Given Friday night at Little Genesee, Sunday night at Bolivar. Well received, fine example of cooperation.

11. White Christmas service under direction of Sabbath school, given Monday evening before Christmas. Amid white surroundings, signifying an atmosphere of purity, a very worshipful service conducted, followed by cantata, "The Child Jesus," by junior boys and girls occupying places of regular choir—this learned and rendered with neither words nor music before them. White gifts presented by classes and organizations of church included attractive baskets of food and toys, \$5 to a widow injured here in recent accident, \$10 toward Onward Movement Fund, box prepared by juniors for Liuho Hospital, together with \$4 for Testaments in Chinese

language for patients, a pieced quilt for a needy family, and many other useful gifts. Best of all, pledges were made for greater consecration for the coming year as our white gifts to the King.

12. Church sponsors entertainment course of three numbers, two of which already given. Church grateful to U. S. Senator Rush D. Holt for coming from West Virginia for this one lecture, also to all those here who presented the splendid musical numbers, and to the Bond quartet of Alfred who ably assisted in this second entertainment. The third number to be a home talent play.

Following reports and election of officers plans were formulated for the coming year.

CORRESPONDENT.

MILTON, WIS.

President Crofoot left for the East Thursday night for a meeting of the Association of American Colleges to be held in New York next week. He will also attend the Council of Church Boards of Education. He will be gone two weeks and hopes to do some promotional work for the college while there. President Crofoot is also scheduled to preach in the Plainfield, N. J., Seventh Day Baptist Church, January 11.—*Milton News*.

MILTON JUNCTION, WIS.

Last Sunday was Temperance Day. Trehvah Sutton of Milton gave to this (Junction M. E.) school an interesting talk on "Ways of Combating the Evils of Liquor Through Education," especially through such movements as the Allied Youth.—*Milton News*.

NEW AUBURN, WIS.

At a special business meeting of the church held on the evening of September 8, 1935, former pastor, C. B. Loofbourrow was asked to again serve the church in that capacity, but is to be relieved of pastoral work.

We were all made very happy by the accepting of Christ by seven of our young people. Baptismal services were conducted at Axe-handle Lake on Sabbath afternoon, September 28.

Mr. E. E. Churchward and family, Mr. A. G. Churchward and family, Mrs. R. E. Loofboro, Mr. P. B. Ling and son Laverne, Rodney North, Perry Dangerfield and Pastor Loofbourrow, and Mr. Geo. Truman and family of the Church of God group, attended the October session of the semi-annual meet-

ing of the northern Wisconsin and Minnesota Seventh Day Baptist churches, held at Dodge Center.

The annual business meeting of the church, also the annual dinner, was enjoyed by about fifty of us at the home of Mr. and Mrs. A. M. North on December 29.

Pastor Loofbourrow was called to Dodge Center, Minn., to perform a marriage ceremony on January 4. While there he attended the Sabbath eve prayer meeting and occupied the pulpit Sabbath morning.

Mrs. A. G. Churchward was present at the quarterly meeting at Milton, Wis., on January 18, having been sent as a delegate from the northern Wisconsin and Minnesota Seventh Day Baptist churches.

CORRESPONDENT.

NORTONVILLE, KAN.

The Berean class of the Sabbath school met Sabbath afternoon and decided to meet regularly at three-fifteen for their regular class session, as some are teaching and unable to attend at the Sabbath school hour. The discussion will cover the Gospel of Luke, centering around the International Uniform Lesson topics.

A number of young people met at the parsonage Sabbath night for "Open House." Table games and contests and circle games were enjoyed. The evening closed with singing choruses and a prayer service.

Discussing the Italy-Ethiopia conflict from a Biblical viewpoint next Sabbath morning, Pastor Osborn will consider its relation to the final world conflict—the battle of Armageddon. Every war of any proportion for decades has caused speculation as to its prophetic significance. This one is no exception. But are circumstances any different now than before? Come and hear this timely topic treated.—*Nortonville News*.

BATTLE CREEK, MICH.

Some of these recent happenings in the Battle Creek Church may be of interest to RECORDER readers.

On Christmas eve a short program was given consisting of the singing of carols by a chorus of young people and children grouped around a lighted Christmas tree. The story of "How the Chimes Rang" was told by Miss Helen Libby. Gifts consisting largely of money for several of our missionary objects were made by the different Sabbath school

classes and other organizations. These were presented at the altar with appropriate little speeches. The money gifts amounted to \$46.45. The Junior C. E. gave a basket of food and toys for the needy.

It is the custom once a year for the church to observe the quarterly communion on Friday evening instead of Sabbath morning. This occurred on January 3, with the members seated about tables in the social room. Music by the ladies' quartet, Mesdames W. D. Millar, A. E. Ellis, E. F. Boehm, and B. F. Johanson; and the roll call and covenant meeting with letters from absent members preceded the Lord's Supper.

The annual dinner and quarterly business meeting of the church was held Sunday evening, January 5. Reports from the various organizations were optimistic.

The church observed the Week of Prayer, January 6-10, with good interest and attendance.

Following the suggestion of Conference, the sermon period on January 11 was used by Pastor Holston in presenting the interests of our missions.

CORRESPONDENT.

SALEM, W. VA.

On Sunday evening, December 15, the church folk served a covered-dish supper in the church parlors in honor of Pastor and Mrs. Geo. B. Shaw and Miss Miriam. The following day the Shaws left for a few weeks' visit in Phoenix, Ariz., and Houston, Tex., where they will be guests of Dr. and Mrs. Geo. Thorngate and family, and Mr. and Mrs. James Stillman and family. Miss Miriam leaves for Shanghai on the S. S. *President Taft*, that sails from Los Angeles on February 7.

The annual Christmas program was given at the church on Friday evening before Christmas. The "Living Christmas Tree" pageant was very effectively presented. The white gifts were given by the various organized classes of the Sabbath school for worthy purposes. Following the program, Santa made his appearance and left treats for the children.

Rev. and Mrs. T. J. Van Horn, who are ably supplying the church in the absence of Pastor and Mrs. Shaw, gave a reception at the church on New Year's eve. A dramatization, entitled "The Witnesses"—based on St. John's Gospel—was impressively presented. A large lighted taper, representing

Christ, held the central position of the stage. As each Witness, bearing a lighted taper, presented his testimony that Christ was the Son of God, he stepped into relative position, so that with the last Witness their positions were shifted in one step, forming a cross. "In the Cross of Christ I Glory" was then sung by the Witnesses. The members of the congregation, having been provided with candles upon entering the church, formed a circle and their candles were lighted by the Witnesses, and all joined hands and sang "Let the Lower Lights Be Burning." A prayer was offered, and the program closed with the singing of "Blest Be the Tie." The congregation then assembled in the church parlors and enjoyed a covered-dish supper.

The Ladies' Aid of the Salem Church continues in its activities. A missionary study group has been organized. Such a need has been felt by many of the members. Considerable material has been compiled, and is available for study of our own missions.

REPORTER.

GENTRY, ARK.

The Gentry Seventh Day Baptist Church held its annual meeting January 1. A co-operative lunch was enjoyed at noon and a business session was held in the afternoon, at which time Rev. E. R. Lewis was extended a call to serve our church as pastor for the coming year. The clerk and treasurer were re-elected. A new trustee (Mr. Julian Parish) also was elected for a term of three years.

While the women were preparing lunch and quilting, the men were sawing and splitting wood for use in the church.

REPORTER.

RELIGIOUS EDUCATION

HOW ABOUT A CHILDREN'S PAPER?

Communications have recently come to the Sabbath School Board asking that a leaflet or small paper be furnished by it for the children's division of our Sabbath schools.

For many years such a paper was published weekly, but was discontinued because it was not self-supporting. Some feel that such a paper containing lesson material and stories for children might be self-supporting if used for all our children instead of purchasing such papers from other publishing houses. Can this be done?

Unfortunately many systems of lessons for children are used in our Bible schools, and more unfortunate still, different systems are used for children's classes in the same school. If we had a paper for children, it would be necessary for some one system to be used, probably the International Group Graded, which seems best adapted to the use of our people.

Neither the Sabbath School Board nor Tract Society can go into debt to publish a paper of this nature. If it is done it will be done if and when funds are in hand for such a purpose.

A survey will be made to determine how many copies of such a paper would be used if published.

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

Owing to the fact that the director was on the field and did not attend the September meeting of the board, no report has been made since the July meeting.

From the time of that report until the session of General Conference held in Alfred, N. Y., August 20-25, 1935, his time was given to writing of lesson material for the last quarter of 1935. Much of this work was done in Chicago, where he and Mrs. Sutton spent the last week in June and all of July, supplying on Sabbath days the pulpit of our church there.

A trip was made to Welton, Iowa, August 2-4, to attend the regular annual session of the Northwestern Association, and a part was assigned him on the program.

Following this meeting, some two weeks were spent in Milton in preparation for General Conference, office work, and settling in an apartment. All sessions of Conference were attended, a part taken on the program of the board, besides serving as chairman of the Ministers' Discussion Group which met Wednesday and Thursday afternoons.

The week following Conference with his wife and son, he went to the Central Association, beginning work there on the last day of August. Five weeks were spent on this field, the director being asked to speak in all the churches. This he did on Sabbath days, visiting the churches in the following order: De Ruyter, Verona and Syracuse, Brookfield, Leonardsville and West Edmeston, and Adams Center.

In connection with all the churches of the association, except Syracuse, a conference of some form was held with workers and other leaders. Calls were also made in many of the homes of our people.

While in this association considerable time was given to the preparation of lesson material for the first quarter of 1936, ten days between week-ends being spent in tourist camps for this purpose.

The return to the Western Association was made on Friday, October 4. The pastors of this association and the faculty of the seminary at Alfred had worked out a definite program for the director that would utilize all his time.

The first work was at Little Genesee where gospel meetings were held for seventeen nights, a Leadership Training Class preceding the service except on Friday and Sabbath nights. Rooms were furnished us here and we did light housekeeping, the entire expense being paid by the church, including the food used.

Work with the Andover and Independence churches began on Monday, October 21. During the first four nights a Leadership Training Institute of two-hour sessions was held. A break from Friday until the following Monday was made in the work here that the semi-annual meeting of the Western Association might be attended at Hebron, Pa. Here your representative spoke three times. Returning to Independence for Monday night, we began a series of gospel meetings which continued until the evening of November 3.

On November 3, a morning and afternoon conference of the pastors and selected workers from the churches was held at the Gothic in Alfred to discuss with the director various religious, educational and other vital denominational problems.

Gospel meetings began at Alfred Station on the night they closed at Independence, and our son Trevah delivered the first sermon. The meetings lasted until the evening of November 10, your field worker speaking each evening.

The last week in the association was spent with the church at Alfred. Here the director not only spoke at the Sabbath morning service but to a large class of adults on the "Meaning of Religious Education." This address had been previously delivered before the Alleghany Ministers' Association which was held for October at Houghton College. Two con-

ferences were also held with the Alfred workers. At the last of these it was voted to ask the men of the seminary to put on Standard Leadership classes for the nearby churches.

While working with the Alfred churches rooms were again furnished and we took care of ourselves, a plan which probably makes it easier for all concerned.

From our point of view, the plans made by the pastors and churches of this association for the work of this trip was the best planned and the most satisfactory of any that has ever been made for our work on the field since becoming director.

During the period for which this report is given, sixty-eight sermons and addresses have been delivered, four lectures given to seminary students, two Leadership Training classes taught, ten workers' conferences held, and 2,698 miles chargeable to the board traveled.

Respectfully submitted, December 15, 1935,

ERLO E. SUTTON,

Director of Religious Education.

MARRIAGES

BURNHAM-GREENE.—Maud Lena Greene, daughter of Elwood Greene of Nile, N. Y., was united in marriage to Kenneth Daniel Burnham of Palmyra, N. Y., January 11, 1936, at the Seventh Day Baptist parsonage in Little Genesee, N. Y., Pastor Harley Sutton performing the ceremony.

OBITUARY

BABCOCK.—Willametta Jane, youngest child of David R. and Angeline Davis Platts, born December 14, 1851, died January 1, 1936, at Milton, Wis.

(Extended obituary elsewhere)

BOWLER.—Mary E. Bowler was born at Little Genesee, N. Y., July 9, 1847, and died at her home in Little Genesee December 21, 1935. She was the daughter of William L. and Frances Ennis Bowler.

She was a member of the Little Genesee Seventh Day Baptist Church for over fifty-seven years. She taught a Sabbath school class for thirty years, and was church organist for twenty years. She was an alumna of Alfred University. For many years she was corresponding secretary of the W.C.T.U. in Allegany County. She is survived by one brother, W. F. Bowler of Little Genesee, and a sister, Mrs. Anne Greenman of Mystic, Conn.

Funeral services were held at her late home Monday, December 23, and burial was in the local cemetery. Pastor Harley Sutton officiated.

H. S.

CARSON.—Robert O. Carson was born at Winchester, Kan., September 20, 1881, and died at Elkhart, Kan., January 2, 1936.

At the age of sixteen he joined the Reform Presbyterian Church, of which he was a member at the time of his death. He was married November 10, 1909, to Miss Carrie Muncy, of Nortonville, Kan. Mrs. Carson has been a Seventh Day Baptist all of her life and he has often attended her church with her. He was loyal to his family and was loved by all who knew him in the community where he spent his life.

Farewell services were conducted at Elkhart by Rev. R. H. Coon, pastor of the Boulder, Colo., Seventh Day Baptist Church, of which Mrs. Carson is a member. Interment was in the Elkhart cemetery.

R. H. C.

CRANDALL.—Kenyon P., son of Henry and Maria Brand Crandall, was born in the town of Brookfield, N. Y., on March 11, 1848, and died at his home in Brookfield January 1, 1936.

Mr. Crandall joined the Second Brookfield Seventh Day Baptist Church in July, 1866, and again in July, 1919, after an absence in the West for a number of years. He was a kind man of high principles and strict integrity; he was faithful to his church and will be remembered for his helpfulness to others. He is survived by his wife and also by three daughters living in the West.

The funeral was conducted by his pastor, Rev. H. L. Polan, and burial was made in the Brookfield cemetery.

H. L. P.

LANGWORTHY.—Bailie W. Langworthy was born at Nortonville, Kan., on July 16, 1894, and died at Belle Fourche, S. Dak., January 5, 1936.

He was the youngest of seven children, three sisters surviving—Mrs. Lizzie Barthel of Atchison, Kan.; Mrs. Elsie Randolph of Farina, Ill.; and Mrs. Jessie Crouch of Nortonville, Kan. He was baptized and joined the Seventh Day Baptist Church at Nortonville when a small boy in the pastorate of Rev. Geo. W. Hills. Since 1919, he has lived in South Dakota, engaging in business there.

Farewell services were held at Belle Fourche by a minister friend, and at the Nortonville church by the pastor. Burial was at the latter place.

L. G. O.

SPOONER.—Sarah, daughter of Ephraim and Oliva Reed Berry, was born at St. Charles, Ill., September 13, 1851, and died at her home in Brookfield, N. Y., January 11, 1936.

When a child she came to live at North Brookfield. On December 28, 1870, she was married to Devillo Fitch and some years after his death she married Henry Spooner who died in 1907.

She has been a faithful and very helpful member of the Second Brookfield Seventh Day Baptist Church since she joined on May 12, 1877. We shall miss her daily presence greatly.

The funeral was conducted by her pastor, Rev. H. L. Polan, assisted by Rev. David Owen of the Baptist Church, and burial was made in the Brookfield cemetery.

H. L. P.

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