

sary of the printing of the English Bible, was given under the direction of Miss Mary Burdick.

At the business meeting in the evening a report of progress was given by a committee of which Brother Edwin Shaw is chairman, to locate a memorial or marker in or near the Berlin (Wis.) Seventh Day Baptist church in memory of the late Rev. A. H. Lewis.

Miss Dorothy Maxson of Milton was chosen secretary for the coming year. After this Professor D. Nelson Inglis, president of General Conference, gave a very interesting account of denominational interest and the outlook at Welton, Marion, and Rock Island.

We were disappointed that Rev. A. T. Bottoms of Berea, W. Va., could not attend our meeting; he had been doing missionary work in Iowa and was called to Rock Island during this week-end. Mr. and Mrs. Chas. Michel of Marion, Iowa, were in attendance at our meetings.

SECRETARY.

Recently our church membership has been increased by ten additions—four by baptisms, two of these young married women. Six were descendants of Rev. J. M. Todd, once a prominent pastor of our denomination and at one time a resident of Milton township.

Our annual dinner and business meeting were largely attended. Pastor Carroll L. Hill was unanimously chosen as pastor for another year, on the first ballot.

Editor Van Horn was a Christmas guest of relatives and a few intimate associates of college days. Many others were disappointed in not having the opportunity to greet him.

CORRESPONDENT.

Rev. Carroll L. Hill has been in Chicago the past week attending the meetings of the Pastor's conference at the University of Chicago Divinity school.

Trevah Sutton supplied the pulpit for the Chicago Seventh Day Baptist Church last Sabbath. Through the kindness of a member of the church, Ethel Butterfield, he is returning Thursday to hear Andrew Gih of Shanghai, China, speak.—*Milton News*.

From reliable sources we learn that Trevah Sutton has accepted a call to become pastor of the Carlton Seventh Day Baptist Church of Garwin, Iowa. We congratulate the church for its forward step, and on its good fortune in securing the consecrated services of Brother Sutton.

EDITOR.

#### MORALES, TEX.

We are renewing subscriptions for the *Helping Hand* and the *SABBATH RECORDER*. We cannot do without them. We feel that every Seventh Day Baptist should have them in order to keep posted. We truly enjoy the *RECORDER*, especially Brother Van Horn's "Observations." How it does stir our hearts. There is such a great work to do, and such a short time to do it. We trust to do more for Jesus, this coming year, by way of preaching, lecturing and distributing printed material. No worker has been with us since Secretary Van Horn's visit through the South. The First Day Baptists hold services here three times a month. One dear boy is licensed to preach, whom we taught the Sabbath. He is now in San Marcos College. We yet hope we may induce him to attend one of our own schools . . . I am ready to go "where he wants me to go." I would rather wear out than to rust out. Dear Brother Conradi is my type of a "servant's" closing days, "faithful unto death." I am praying for direction for myself and for us all, this coming year. We need your prayers.

ELDER AND MRS. A. J. WILLIAMS.

#### OBITUARY

**BELL.**—Lewis R. Bell was born at Hebron Center, Pa., July 25, 1863, and died December 8, 1935.

He was married October 17, 1884, to Miss Louella Higley. He was well known and respected by all who knew him and will be greatly missed. He is survived by his wife, and two brothers, F. E. Bell of Hallsport, N. Y., and A. J. Bell of Hebron Center.

Funeral services were conducted by his pastor, Rev. R. W. Wing, at the Seventh Day Baptist church in Hebron Center, of which he had been a faithful member for forty-four years. Interment was made in Ford Hill cemetery. R. W. W.

**NILES.**—Lewis W. Niles was born on Niles Hill in the town of Wellsville, N. Y., March 10, 1849, and died at the home of his son, James W., Plainfield, N. J., December 15, 1935.

He was married to Roxanna Glover who passed away some years ago. He is survived by three children: Mrs. Belle Wooden, Lambertville, N. J.; William J. of Long Beach, Calif.; and James W. of Plainfield, N. J. Mr. Niles was for many years connected with the printing plant of the American Sabbath Tract Society.

Funeral services were conducted by Rev. Neal D. Mills of Dunellen, N. J., and interment was made in Hillside Cemetery. N. D. M.

# The Sabbath Recorder

VOL. 120

MARCH 2, 1936

No. 5

## THE CHURCH—A PLACE OF

Christian development

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(Nortonville, Kan.)

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

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VOL. 120, No. 5 WHOLE NO. 4,679

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**The Sabbath and Youth** "Where is youth to be found in the fight for Sabbath truth?" is a question suggested to the editor by one of our most constructive and progressive pastors. It is a stirring question and deserves the consideration not only of the editor but of all our leaders and thoughtful laymen.

In the first place, it may be supposed that youth today will not be found less interested and loyal as a whole than our youth of twenty-five and forty years ago. There will be those who are not interested in Sabbath truth and loyalty, or who are careless of its influence and indifferent to its claims. Such have existed in every decade. There will be those, too, who are interested and believe they should keep the Sabbath, but who will be even more interested and influenced by other things not in any way evil in themselves. The question of academic education does not particularly enter into the problem. Probably in the past just as many have left the Sabbath who have remained at home, as have for various reasons forsaken it after going to college.

The church is responsible in no small measure for the attitude its youth takes concerning

the Sabbath. How much is the church willing its pastor shall stress the Sabbath in his preaching, as to the doctrine and even more as to practical, personal Sabbath keeping? Is the church embarrassed when the status quo is upset and neighbors criticize it for making prominent the only truth that makes a Seventh Day Baptist Church organization necessary? Or is it irked when the pastor fearlessly, though kindly, presses the need of a better Sabbath keeping?

Doubtless more than any other influence of a positive nature is the attitude of the home toward the Sabbath. If the Sabbath is regarded as a handicap by the parents, a hardship to be borne, something perhaps to be outgrown, youth catches the spirit and easily slips into disregard and sooner or later complete abandonment.

Even with the most devoted attention to the Sabbath on the part of parents and other church membership, the economic and social conditions, growing more and more acute, make it increasingly difficult for youth to remain loyal and true. Like the backfires around homesteads in pioneer days, safeguards and encouragements should be built about our youth.

Much serious consideration should be given to the choice of profession or other vocation, with larger emphasis laid upon spiritual values and compensations than upon material gains and financial returns. Fields should be scanned to discover in which ones lie the possibilities of gainful employment allowing opportunity of Sabbath loyalty. Too often a course is pursued with apparently no thought of this in mind. Parents may be less interested in their children's loyalties than in their economic and social successes. It is apparent, therefore, that the answer to our question lies largely in the lap of the home.

Of course, not all. Finally, in the last analysis it rests with youth, with the individual. Here is the Word of God. Here is Christ. Here is the Sabbath. Here am I. What shall I do about it? Shall I be loyal to the Bible? As a Christian shall I be loyal to Christ and the Sabbath? Or, shall I follow lines of least resistance, and make as large a place and living for myself with the least amount of sacrifice possible? As a conscientious, sincere Christian I must do no less than be faithful and loyal to God's Word, and to Christ and his teaching. In such loyalty only can youth be secure.

With adequate instruction, with proper encouragement and backing from church and home, there is large hope for a thoughtful, consecrated youth engaging in the glorious task of living and promoting the beautiful truth of God's holy Sabbath.

With check for renewal comes this:  
"I am lost without the paper and hope we can have a regular weekly edition soon."

**Tract Society Interests** This month, it is hoped, Tract Society interests will be promoted by the churches. Much of all our work in the various boards, societies, and committees depends upon the success of the task especially committed to the American Sabbath Tract Society.

The secretaries of our boards, in all their activities, never forget that the work of Seventh Day Baptists is one work, or let down in their efforts to promote the whole denominational program. A refreshing bit of evidence of this in the distant past came to light recently in a research of old RECORDERS. In the early half of last century, Walter B. Gillette, as missionary secretary, in his visit among the German Seventh Day Baptists at Ephrata, Pa., turned in five new subscriptions to the SABBATH RECORDER. Secretary Burdick's editorial in the Missions Department on another page shows a fine appreciation of the work of the Tract Society and its relation to all our work.

In promoting Tract Board work during March in any special manner by churches and pastors, therefore, it should be borne in mind that all our denominational interests are served.

Some of the questions that might well be considered this month are:

Is my church doing all that can be done for the SABBATH RECORDER?

Are we making as large a personal use of our tracts as we should?

Have we been as diligent in handing out a helpful tract as is consistent with the truth we hold?

Have I been rather content to let the Tract Society discharge my obligation as a Sabbath-keeping Christian?

Have I looked upon the Sabbath too much as a duty—rather than a privilege and a blessing?

What can I do to help the Tract Board do even more aggressive work?

Real progress has been made in many activities of the board, and the pastors are in possession of much encouraging information and material. March should be a good month and mark a distinct gain in the general support of the Denominational Budget. Let us all put a shoulder to the wheel and lift.

**Do Not Steal** It would seem that lessons of common honesty need a more careful emphasis and practical teaching than they are getting. The love of money and an undue estimate of its importance to one's happiness have led far astray many who had no thought in the beginning of becoming dishonest or criminal. "Thou shalt not steal" is a precept that needs constant and renewed emphasis. Not only should one be honest for the sake of his own conscience and self respect and in conformity to the integrity of the universe, but for his own ultimate self interest. As a case in point, the story told of Theodore Roosevelt is recalled. In the old cattle days in the West, there were no fences, and every calf was branded with the same brand its mother had, so that the increase could be totaled and ownership be preserved. The ranch law known as the Maverick law was in force. According to this law any calf that had been overlooked in the branding would be branded with the brand of the ranch on which it was found.

As Mr. Roosevelt was riding one day with one of his cow-punchers, a stray calf was found on another man's ranch. The cow-puncher at once dismounted and started to brand the calf with Roosevelt's brand, an action for which Mr. Roosevelt would not stand. "Hold on, old man," the cattleman is reported to have said, "I know my business, and I always put on the boss's brand." "All right," replied his employer, "you go back to the camp and get your time." Much surprised, the man wanted to know why. "Well," answered Mr. Roosevelt, "if you will steal for me you will steal from me." Honest employers want to be served by honest men.

"This subscription—to a South American pastor—which has been cared for in the past by Rev. Royal R. Thorngate, is being sent by the Pearl Seekers class of the Verona, N. Y., S. S. Class."



**Our Great Hymns** More use should be made of our great hymns. Not only should they be used oftener in worship services on Sabbath morning—they lend dignity and depth to such worship, and sing themselves so easily—but larger use of them should be made in home or family devotions. If it is not possible to sing them in the family hour, an appreciative reading would be helpful. Committed to memory, the recollection of some of the phrases might be like a beam of sunlight through the cloud in some dark day.

It would be good in connection with the memorizing of a hymn to know something of its author, the occasion of its composition, and others of his writing. We are thinking of the grand old hymn by Isaac Watts, "Our God, Our Help in Ages Past." It is recognized as probably the best of all the six hundred hymns written by this prince of all English hymn writers. Founded on the first six verses of the Ninetieth Psalm, it is pronounced by experts as one of the supreme lyrical poems in all literature, and has about it, seemingly, a finality such as any perfect piece of art must have. Why not make this *our* hymn during the month of March, by committing it to our own memory, and by encouraging those around us to do likewise? The words follow:

Our God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.

Under the shadow of thy throne  
Thy saints have dwelt secure;  
Sufficient is thy arm alone,  
And our defence is sure.

Before the hills in order stood,  
Or earth received her frame,  
From everlasting thou art God  
To endless years the same.

A thousand ages in thy sight  
Are like an evening gone;  
Short as the watch that ends the night  
Before the rising sun.

Time, like an ever rolling stream,  
Bears all its sons away;  
They fly, forgotten, as a dream  
Dies at the opening day.

Our God, our help in ages past,  
Our hope for years to come,  
Be thou our guard while life shall last,  
And our eternal home.

"To me home would be lost without  
the Recorder."

**Well to Think About** When you come to think about it, few people would care to live where there is no church. Regardless of their attitude toward it, it is, after all, in the background of their minds, a mighty bulwark and a haven of refuge.

One of our pastors in his recent church paper has written in a vein provocative of serious thinking on the part of his people, and worthy a wider reading than possible in a limited parish. We wish to share it with other Seventh Day Baptists:

In an eastern village there lived a certain family. Almost within stone's throw of the house were two churches. No member of the family ever darkened the door of either. They never gave a cent to support either one. They had nothing to do with church or pastor. One stormy night at 2 a.m. there came a pounding at the door of the parsonage. The pastor donned his dressing gown and answered the summons. A smoking lantern revealed a messenger from this same home. "My sister is dying. Can you come right away and pray for her?" After dressing hastily, the minister slipped his Bible under his overcoat and tramped the quarter mile through snow and wind to try to help the poor sinful woman who lay "on Jordan's stormy banks" waiting for the summons to cross. A few days later he was called to conduct her funeral at the church. For years this family had ignored God's servant but when the dread terror, Death, paid them a visit, they immediately wanted the services of a man whose salary others were paying, and the use of a building owned by an organization which they did not support in any way. The church and its pastor gladly gave their assistance in Christian love.

This is just one instance of the many times the pastor was called to homes of people who ignored the church for weeks at a time. People in the village and back in the hills, people who in daily life went about as though the church did not exist, and as though they did not need the church's Christ, cried to the church for help in this crisis.

Even some members, alas, go along for weeks or months or even years neglecting the church. Then death knocks at the door, and they call out to the church asking her aid. Back in the hills of western New York lived a family, one or two members of which belonged to the church. They never attended services, or gave to the budget, or responded in any way to the advances of the church. The mother of the family was taken by the death angel. The pastor was called to conduct the funeral which was at the old home across the state line in Pennsylvania. The trip and service took seven hours of the pastor's time, and involved a trip of some eighty-five miles—time for which the congregation paid, in a car on which the church paid the mileage. The church never received as much as a "thank you" for the service of her "hired servant"—services which he and the church both gladly gave.

Is this right? Is it fair? Is it logical? People ignore and neglect the church, will have nothing to do with her. Then trouble comes—death enters the home, sickness falls, problems are raised. In their emergency they send an S O S to the church. And the church responds, rendering loving sympathy and helping to the best of her ability. When they need the church, the church is ready to serve them.

Let us think! Who keeps the church up and active while we are neglecting her? Who keeps things running so that she will be ready to serve us? Why not each one assume his full responsibility and "stand by" during the days when we think we can get along without the church, so we may be sure to have it ready when the day of necessity arrives? Wouldn't it be well, too, to realize that we need the church and her Christ all the time, and not only in emergencies?

**This and That** I do not mean more ritualism. I do not mean more ecclesiasticism. I do not mean more dogmatic theology. I mean that if our civilization cannot be brought to understand more clearly and to believe more strongly in the fundamental teachings of Jesus Christ and the principles upon which he staked his life, our civilization cannot survive. I mean that men must of their own consciousness come to perceive the utter folly of trying to build a civilization on materialism and brute force, and come to realize, perhaps through suffering, that the enduring values that humanity will always crave grow out of understanding and love and self-sacrifice.—*Hon. Francis B. Sayre (ad. F. Miss. Conf. N. Am.)*

"The idea of the observance of Brotherhood Day comes from the National Conference of Jews and Christians. Never was there greater need for men and women of good will of all our great faiths to draw together. There are those who would channelize mass discontent with conditions which are the fault of us all by directing this discontent into hatred of some minority group.

"The sponsors of Brotherhood Day make clear that this movement is not aimed at any kind of Church union:

"It does not ignore the differences that distinguish American religious groups, nor minimize their importance. It makes for a deepening of faith and loyalty to one's own group, not for the weakening or diluting of conviction. It engages in no religious controversy. It emphasizes those social and community tasks which are of common concern and interest,

and calls for co-operation in them. It builds upon mutual respect. It proclaims that Protestants, Catholics, and Jews in their beliefs and rituals may be as separate as the fingers in the outstretched hand, while in their impact upon common undertakings which good citizenship requires, they may be as united as a man's clenched fist.

"MAKE AMERICA SAFE FOR DIFFERENCES is the slogan chosen by the sponsors of Brotherhood Day."

The preliminaries for the Centennial Fund program which has as its objective the raising of \$1,672,386 for Alumni Sustaining Fund, endowment, liquidation, betterments, scholarships and miscellany are under way. A very fine brochure which gives a condensed statement of the program has been prepared and in due course of time will be mailed to all prospects.

An intensive canvass for the Centennial Fund program will begin April 1, and is expected to continue until December. Already friends of the university are making substantial pledges and it should be the ambition and pride of every Alfred alumnus to make some contribution toward the present and future needs of his alma mater.

—*Alfred Alumni News.*

From its headquarters at 5 East 48th Street, in the building given for its work in 1921 in memory of the late James Talcott, comes the report of over three quarters of a million Bibles, Testaments, and Books of the Bible distributed during 1935. Located in the nation's metropolis the New York Bible Society has the historic responsibility for meeting the needs of a vast population for the sacred Scriptures.

Translations in eighty-three languages have been requested and supplied to enable everyone to read the Book of books in his native tongue. The widest variety of these linguistic groups is found in the merchant ships of all nations calling at the docks of this center of world commerce. These are visited by the Bible workers and many are the seafaring men who have received their Bibles, Testaments, and Gospels as a free gift from their hands.

126th Annual Report.

The booklet on Fellowship of Prayer which has been placed in the hands of our pastors



and many other church leaders is one of the fine services rendered by the Federal Council of Churches of Christ in America to its constituents and others. This is the eighteenth successive year in which the council has made this devotional manual available on an interdenominational basis. It is being used by more than a million persons of different denominations, an impressive evidence of the growing spirit of Christian unity.

Dr. Samuel McCrea Cavert writes:

The one purpose of the Fellowship of Prayer is to help to vitalize the personal religious life and to strengthen faith in God. This has special significance in preparation for the "National Preaching Mission," which we are planning to conduct later this year and which we trust may have a great influence in bringing about a real spiritual awakening.

### THE GOSPEL OF THE KINGDOM

BY M. MACKINTOSH

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

In answer to the disciples' request for a sign of our Lord's second coming, and the end of the age—see verse three. Jesus spoke the above words of prophecy, promising that immediately preceding the end of the age the same gospel of the kingdom that he was preaching, should be preached for a witness unto all nations. Therefore it behooves us to understand what the "gospel of the kingdom" is.

Jesus spoke of two kingdoms—the literal kingdom of fields and flowers in which the righteous will dwell forever, and for the coming of which our Lord taught his disciples to pray—"Thy kingdom come," Matthew 6: 10. And the spiritual kingdom, that is within you, Luke 17: 21.

The scribes and the Pharisees saw only the promise of a literal kingdom to the seed of Abraham, therefore they could not understand the preaching of John the Baptist or of Jesus.

Let us now look through the gospels and see what we can learn about the kingdom of God which is within you. Matthew 3: 1-3, "In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaias, saying, The voice of one

crying in the wilderness, Prepare ye the way of the Lord."

#### Not a Literal Kingdom

John could not have referred to the literal kingdom of fields and flowers, for that kingdom is not yet.

Jesus not only preached saying, "The kingdom of heaven is at hand," he also took all their aches and pains away. Nevertheless they could not believe that heaven was within their reach, because their creed said that the literal kingdom promised to Abraham must be restored to them first. Even so, we, with all our advantages, do not realize that *the kingdom of God and the righteousness of God* are actually offered to us here and now in Jesus Christ—and this because the literal necessities of the literal man blind the eyes of the physical man and keep him from seeing that the spiritual man, when not handicapped by unbelief, is always lord over the physical in and through Jesus Christ who said, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you," Matthew 6: 33. In other words, we walk by sight and not by faith, because we do not understand and receive by faith the gospel of the kingdom.

Matthew 9: 35, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

Matthew 10: 5, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

At the time the twelve disciples were sent forth to preach by Jesus, they did not understand the gospel of the kingdom. Nevertheless the Holy Ghost worked mightily through the twelve to give them faith in Jesus and prepare them to understand and receive the kingdom of God by faith in due time.

Moreover, when Jesus sent out the seventy—see Luke 10: 8—he said, "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The

kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." Through Jesus Christ the kingdom of God is today within reach of every man who has not committed the sin against the Holy Ghost.

#### Not a Visible Kingdom

Matthew 11: 11-13, "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Let the reader take notice: the "kingdom of God" is not picked up as easily as you would move a rolling stone out of your path; rather it is like a precious gem in solid rock, that although within reach, can only be obtained by a determined effort.

Matthew 12: 22-28, "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

The trouble with the Pharisees was, they could not understand how any man who possessed infinite wisdom, creative power, and a soul filled with joy unspeakable, would go about this world working as Jesus worked without owning of this world's goods as much as a pillow on which to lay his head. Neither could they understand how such a man could give to others as poverty stricken as himself—the kingdom of God.

Give one of the Pharisees infinite wisdom and creative power, and he would at once

begin to build a costly palace for himself. And what is more, he would take the widow's mite to do it. The Pharisee simply cannot dissociate wisdom and power from wealth and luxury.

#### Mystery of the Kingdom

Luke 17: 20, 21: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you." This is the central thought in all the Savior's teaching. The Apostle Paul stated it thus, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Colossians 1: 27.

That Jesus endeavored to explain the mystery of his kingdom within us to the disciples, even until the hour of his ascension, can be clearly seen by reading Acts 1: 1-9: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. Until the day in which he was taken up, after that he through the Holy Ghost had given commandment until the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?"

Not until after our Lord's ascension did the disciples cease to hope that he would at that time restore the literal kingdom to Israel. All the time Jesus was trying to get them to give him his kingdom, they were thinking of the good time they would have in the literal kingdom. Poor souls, how completely they failed to see the inestimable value of those things which are eternal. What child of God that has tasted of the power of the world to come, can think of comparing the perishable vanities of this world with the unspeakable joy of fellowship with God, a foretaste of which the apostles received on the day of Pentecost.



*A Revealing Pentecost*

On the day of Pentecost. Ah yes! On the day of Pentecost the disciples understood many things that previously were dark and meaningless to them. On that day they knew what Jesus meant by his oft repeated statements: "The kingdom of heaven is at hand"; "The kingdom of God is within you"; "Ye shall receive power after that the Holy Ghost is come upon you"; "I will not leave you comfortless; I will come to you"; "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him"; "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me"; "I will pour out of my Spirit upon all flesh"; "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now let the reader notice that Peter did not say, ye shall receive the gift of tongues, or the gift of healing, or the gift of faith, or the gift of prophecy; what Peter said was, "Ye shall receive the gift of the Holy Ghost."

Now the Holy Ghost is God, minus a body of any kind that would prevent him from living in me, and in every other believer at the same time. The Holy Ghost is the Omnipresent God. Moreover, the Holy Ghost controls all the gifts and divides to every man severally as he will, 1 Corinthians 12: 4-11. Think of it! The King upon his throne in each believing heart. Infinite power, wisdom, grace—yea all we need. In him we live and move, and have our being. "And, lo, I am with you always, even unto the end of the world." Matthew 28: 20. "Receive ye the Holy Ghost."

This is the gospel of the kingdom which shall be preached in all the world for a witness before the end comes.

Mack, Colo.

**MISSIONS****TRACT SOCIETY MONTH**

Upon the recommendation of the Commission and by the action of the last General Conference, March is Tract Society Month. As already explained by others, this means that during this month special emphasis is to be given to the work of that society. Others will give details regarding what the society is doing and its needs, but the missionary secretary wishes to join with our pastors and the Tract Society in calling attention to the importance of the work committed to that society.

Two items stand out particularly plain in the work of the Tract Society. These are the promotion of our publications and Sabbath reform. At a glance, it is apparent that every branch of our work is more or less dependent upon the success of the work of the American Sabbath Tract Society. For instance, the Missionary Society, the Sabbath School Board, the Young People's Board, the Woman's Board, and our schools are all using the SABBATH RECORDER to promote the work committed to them. The denominational paper is indispensable.

This fact has always been recognized and should not be forgotten in these days of stress and struggle. Missionaries and missionary pastors have always urged people to take the SABBATH RECORDER and have circulated tracts and other denominational literature. One of the questions on the blanks sent out by the Missionary Board for the quarterly reports of the missionaries reads, "How many pages of tracts distributed?" Every wide-awake pastor, whether missionary or otherwise, has recognized that the growth and success of his church depended more or less upon how faithfully the members read the SABBATH RECORDER and other denominational literature, and every loyal pastor has joined in the support of the work committed to the Tract Society.

Let us make March a month when the work of the Tract Society becomes more widely known, better supported, and dearer to the hearts of the people.

**LETTER FROM MISS MIRIAM SHAW**

DEAR SECRETARY BURDICK:

Every one is feverishly writing letters to mail in Honolulu. Since I have about sixty steamer letters, I shall have to be content with answering a few now. It is a very comfortable feeling to know that one has so many friends and that so many are deeply concerned for the work in China.

We have been having a very pleasant trip, though rough, and many have been feeling pretty bad. I have been doing some baby tending to help out.

There are a great many missionaries on board. The English clergyman at our table is very contemptuous of us Americans who do so enjoy finding out who every one is and where he or she is going.

Sunday we had church in the lounge, conducted by several of the clerical passengers. The sermon was by a young chap in the Anglican church army.

Thank you very much for the copy of the "Fellowship of Prayer." I am glad to have it on the boat.

It is hard to think of you folks in zero weather when we find even a sweater too much, and we are still forty-eight hours from Honolulu.

Most sincerely yours,

MIRIAM SHAW.

Dollar Steamship Lines,  
On board President Pierce,  
February 11, 1936.

**THE IOWA FIELD**

BY REV. A. T. BOTTOMS

As so many are asking about the work on the Iowa field, I take this method of telling more about it.

At Garwin there is a very fine group of faithful members. Though small in number, caused by so many members moving away, they are still faithful and have called Brother Trevah R. Sutton as their pastor. I feel that this is a great step for both the church and the new pastor. There is much work to do in the community, as only about half of the children in the local school attend church or Bible school.

At Marion there are three fine families who are keeping up the work well. Several days were spent quite pleasantly in and about Marion. Services are held each Sabbath in

the home of Brother C. B. F. Michel, one of Iowa's master farmers.

At Welton, as at Garwin, they are somewhat discouraged because of the removal of many families to other communities, also because of the death recently of two of their leaders. However, they are faithfully carrying on.

The writer while in Iowa had "headquarters" in the home of Mr. and Mrs. Z. Campbell, daughter and son-in-law of the late Rev. James H. Hurley. These friends were untiring in their efforts to make the work there a success and their assistance in Rock Island was most helpful.

In Rock Island, Ill., we were able to organize a small church from the followers of the late Dr. C. A. Hansen, who died in Rock Island November 5, 1935. He had organized a Bible institute in Rock Island and had taught the group good Seventh Day Baptist doctrine. Furthermore, Doctor Hansen had written that it was his intention to organize the company into a Seventh Day Baptist Church. Soon after his death a request was made for help, and the writer visited the group a number of times. Finally, on January 18, 1936, a church was organized with Mrs. G. J. Nelson, 546 19th Ave., as moderator; and Mrs. Florence Hill, 1109 4th St., clerk. This is a very enthusiastic group in a town where missionary work is needed and will count for a great deal.

At present an effort is being made by the churches and the Missionary Board to locate a man on this field.

**LOOKING FORWARD TO THE RETURN OF MRS. HARGIS TO JAMAICA**

As is known to readers of the SABBATH RECORDER, Mrs. Hargis and the boys returned from Jamaica to this country last August. In January, Mr. and Mrs. Hargis were made very happy by the birth of a daughter, and now they are looking forward to Mrs. Hargis' joining her husband in the spring. Without Mrs. Hargis' help, Mr. Hargis has found the work a heavier burden. Among other handicaps to the work during the last six months has been the disability of Pastor H. Louie Mignott, who has been seriously ill and become nearly blind. Notwithstanding the handicaps of the last few months, Brother Hargis is of good courage and looks forward



with hopefulness, as is seen from his letters, excerpts from which are given below:

My wife has written me the gist of your letter through her to me; it has not reached me as yet; we are grateful for every consideration; and want to fill to the full the responsibilities entrusted to us.

We opened a week of prayer this morning (January 1) in Kingston, 5.30 to 6.30 a.m. There were fifty out this morning.

Your good letter came some days ago and I thank you for your good wishes. We are glad for a girl baby and thankful for the care God has given the family.

I am now planning in getting them back to Jamaica as soon as possible, but that means very likely in April some time. The boat I am hoping they can take will be the same one they returned home on.

I am planning on getting out a RECORDER letter soon, and in it I will detail the work and the things I have been doing here through the months.

I feel that Jamaica is increasingly important as a mission field. How unfortunate we are with low finances. The exchange is against us now and decreasing day by day. Exchange today 19/5 (\$4.73) for \$5.00.

Pastor Mignott is some improved. Thanks for letter. I'll do my best for him.

### A CHRISTMAS IN CHINA

DEAR SECRETARY BURDICK:

I think perhaps the readers of the RECORDER may be somewhat interested in our Christmas doings in Liuhø, so I will write a little while waiting for the first nurses' class in English to come over from the hospital. They did so much to celebrate Christmas that it was necessary for them to have a short vacation from lessons, and they are just beginning again.

Several days—about a week—before Christmas they devoted all their spare time to making colored paper flowers, lanterns, and other ornaments to decorate the porches, rooms, and doorways of the hospital and the church, which were made quite gorgeous. Also they partly made up a play of which some of them remembered parts, and practiced a great deal singing Christmas songs, "Silent Night," "Noel," "Praise Ye the Lord," etc. It is wonderful how well they are able to respond to Mr. Dzau's very efficient training in the musical line. I used to think the Chinese had not much talent in music, but I have quite changed my mind!

We had the celebration for the church on the twenty-third, asking all the church members and inquirers to a good dinner as guests of the missionaries, which has been the custom for a number of years. We have the church

business meeting first, first electing officers. Most of those of last year were re-elected. Doctor Pan makes a very good Sabbath school superintendent, and Mr. Dzau is a number one treasurer. We use the envelope system and he distributes and collects blanks for weekly, monthly, or yearly pledges; then if at the end of the year any are back on their contributions, they are informed and, I imagine, they all pay up. Last year the collections and contributions amounted to \$218.30 Shanghai money.

The church had contributed aside from its regular expenses, \$25 to the Mission to Lepers, \$42.50 to traveling expenses for evangelists, \$21.40 to the Daily Vacation Bible School, and with the balance from the year before, had a balance of \$401.70. Of this, \$100 had been voted last year towards Doctor Thorngate's return traveling expenses, and was re-voted this year for the same purpose, with the amendment that if someone else came, it could be applied on his or her traveling expenses. Twenty-five dollars was again voted for the Mission to Lepers, and \$30 U. S. money (over \$100 Shanghai) was voted for the general expenses of the Missionary Society at home.

Then we had our dinner (Chinese of course) to which about eighty people sat down, including twelve boys from the nearby orphanage, where one of our members teaches, who had come to help us out on our program.

We had tableaux of the shepherds listening to the angels' song (sung by some of us behind the back curtain); then the shepherds worshipping the Babe in the manger, while we sang "In a Manger"; next the wise men before Herod, and last the wise men presenting their gifts, while the singers sang the story, finishing up with "Glory to God in the Highest."

Next came the orphan boys with a pretty exercise suggested by the song, "Nearer My God to Thee," and a little play about Christmas. The play by the nurses took the rest of the program. The church was packed, about three hundred people present, and towards the last, people were standing on the benches and even on the backs of the benches, in the rear and at the sides of the room. Fortunately, our seats are very ordinary and not cushioned!

The next evening the nurses gave their play for the benefit of such patients who were able to come down to the waiting room in the dispensary building, and also made merry in some

of the wards. Doctor Pan played Santa Claus.

On Christmas day, Doctor Crandall and I went to Shanghai to eat Christmas dinner with the rest of our mission and other friends, both "foreign" and Chinese—thirty-eight in all. I for one was very glad when it was over, for I was too tired to enjoy much, and spent half the next day in bed just to rest.

We have had many lovely letters and remembrances from friends at home. Some friends sent me quite large orders for work to help us out, which have kept us from closing down. We live in hopes that business in Shanghai will be better by the time these orders are filled.

There is a good deal of unrest about the Japanese activities in the North, and some apprehension is felt about the future. If the League of Nations can stop the war in Abyssinia, it may deter serious trouble in this country.

Sincerely yours,

ROSA PALMBORG.

Liuhø, Ku, China,  
January 6, 1936.

### THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

#### THE WORK OF THE HOLY SPIRIT IN THE BELIEVER

The entire walk of a human being from his condition as a lost sinner to that of a converted child of God, and then on through all his growth in grace and service of love, until he is ushered into the bliss of life eternal, is a continuous result of the wooing and chiding, the guidance and empowerment of the Holy Spirit. Our difficulty in understanding the work of the Spirit is often because we minimize his activity.

Many people speak of the "baptism" of the Holy Spirit—meaning an experience such as the disciples had on the day of Pentecost—and know nothing of any other activity of that blessed Presence of the living God. And if one speaks of his other activities they fear he is trying to degrade the Holy Spirit. We need to see that the Holy Spirit begins with a man where he is and leads him on as fast as the man will follow. And if the man has not yet experienced the richer blessings of the Holy Spirit that is no evidence that the man has not received the Spirit, nor that he is not led by him.

Doubtless the list of the activities of the Holy Spirit enumerated here is incomplete, but it will be suggestive, and each reader is at liberty to go through the Bible and add any others necessary. But at least we can say that the Holy Spirit (1) draws, (2) regenerates, (3) indwells, (4) baptizes, (5) seals, (6) gives the earnest, (7) leads, (8) teaches, (9) intercedes, (10) fills, (11) produces Christian character, and (12) produces Christian service. In these studies we can give only a hint of the meaning of many of these activities, but we hope that the hint will lead to a careful study of each.

1. The Holy Spirit draws. God the Spirit begins with a man while he is a sinner, convicting him of sin and righteousness and judgment. But the Spirit is not content to convict a man of judgment and condemnation. He wants to lead the man out of condemnation into life. And he does that by convincing the man that "There is therefore now no condemnation to them who are in Christ Jesus." He leads him to believe the word of Jesus, "he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5: 24. Jesus said, "No man can come to me, except the Father who has sent me draw him." Some will say that the Father is not the Holy Spirit. And any one may dogmatize at will. The writer wishes only to say that, in his judgment, the active Agent of God in this dispensation is the Holy Spirit, that person, or part, or energy, or activity of God that dwells and works within the life of humanity. The Father draws men by the Spirit. The Spirit may use the Bible, or a minister, or the testimony of a humble Christian to bring the truth to a needy sinner, but behind that, and empowering it, is the drawing power of the Holy Spirit. We could never come to Christ at all without the drawing of the Spirit.

2. The Holy Spirit regenerates. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3: 6. Our entrance into the kingdom is through a birth of the Spirit. If we are Christian at all we have been born of the Spirit. And it therefore follows that this work of the Spirit takes place at the beginning of the Christian life. The "drawing" leads us up to that point; the regenerating or birth ushers



us into the life. So when we believe, or are converted, we are "born of the Spirit."

3. The Holy Spirit indwells. Many teach that no one has the Spirit until he has some such experience as the disciples received at Pentecost. That would mean that after the Spirit regenerates a soul he deserts his work. But the words of the Master in John 7: 37-39 teach that everybody who believes on him receives the Spirit as an indwelling presence. Romans 8: 9 says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his." That seems clearly to mean that we are not Christians at all unless the Spirit dwells in us. Or read 1 Corinthians 6: 19, "What? know ye not that your body is the temple of the Holy Spirit who is in you?" This was not written to a group of special saints, but to a body of very faulty Christians. They were reminded of the fact of the indwelling presence as of something of which they might not be aware. Yet all who have faith have received the Spirit. Galatians 3: 2.

4. The Holy Spirit baptizes. This term is misunderstood probably more than any other Scriptural expression. It is almost always used to signify the gift of power for service which the disciples received at Pentecost. Yet there is no verse in the Bible which teaches that. Baptism signifies an initiatory rite, both physically and spiritually. The baptism of water is an outward symbol showing that one is supposed to have been converted, and is therefore worthy of membership in the church. The baptism of the Spirit is that activity of God by which we are initiated into the spiritual Church, that great body of the redeemed, "Whate'er their name or sign." "For by one Spirit we have all been baptized into one body, Jews or Greeks, slaves or freemen; we have all been imbued with one Spirit." 1 Corinthians 12: 13. The Romans used to say of the early Christians, "They love each other without knowing each other." Apparently that was the truth, but actually it was not true, for they *did* know each other. "The Spirit beareth witness with our Spirit that we are children of God." Yes, indeed. And the Spirit that lives in our brother speaks to the Spirit in us—we recognize the bond of fellowship. A real Christian *knows* a real Christian, wherever he may meet him, because the Holy Spirit has

baptized him into the fellowship of the spiritual.

5. The Holy Spirit seals. "In whom you also—when hearing the word of truth, the evangel of your salvation—in whom, when believing also, you are sealed with the holy spirit of promise (which is an earnest of the enjoyment of our allotment, until the deliverance of that which has been procured) for the laud of his glory!" Ephesians 1: 13, 14. In these verses we have reference to two different works of the Holy Spirit, but here we notice only his work in sealing. The word really means a brand such as is used on animals, and its primary meaning is that of ownership plus identification. When God accepts us he puts his mark upon us. "The Lord knoweth them that are his." We belong to him, and he knows it. But we need to know it, and others need to know it. So the brand is a mark of identification, also. We are "stamped with his seal" as Moffatt translates it. Moreover, it is a sign of acceptability. When the ancient priests examined the sacrificial lambs, all those which were without blemish were sealed as acceptable. It is the Holy Spirit in us that makes us acceptable in his sight—not our works of self-righteousness. Do you know that you belong to God? That he has accepted the responsibility for your life? Do others see the mark of identification? Can you hold up before the Lord anything besides your own "good works" as a mark of acceptability? It is the Holy Spirit which is the seal, or mark, or brand, of all that.

6. The Holy Spirit gives the earnest. See Ephesians 1: 14, 2 Corinthians 1: 22; 5: 5. An earnest is something given beforehand as a pledge or assurance. It may be a partial down payment to bind a bargain, almost like our modern term "option." Now here in this life the Lord has given us a taste of the heritage which is ours. Not all of it. Paul writes of "the glory which shall be revealed in us." We don't have it all yet. But the Holy Spirit is the pledge or assurance that the rest will become ours at the proper time, or, as Peter writes, we have the hope of "an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you."

7. The Holy Spirit leads. It ought to be said that such leadership depends upon our willingness to be led, and so, in large measure belongs to the deeper and richer experiences

of the Spirit. "For as many as are led by the Spirit of God, they are the sons of God." Romans 8: 14. Now the Spirit does not always lead us by the same methods. Sometimes it is by what we call intuition, that is, a moment of clear insight, like Moses' burning bush, or the vision of Isaiah, or Paul's Damascus road experience. Sometimes he leads us by the compulsion of events. Joseph was sold into Egypt as a slave, and later imprisoned as a criminal. How he must have suffered in his youthful loneliness and despair! But afterward he could tell his brothers not to be angry with themselves for selling him there, "for God did send me before you to preserve life." Phillips Brooks failed as a teacher, but that failure gave the Spirit a chance to lead him into the ministry. Like Joseph, he was led by the compulsion of events. Sometimes we are led by the slow accumulation of impressions. Our path seems obscure and our duty is not clear. But through days or weeks or months of study and prayer, conviction deepens and visions clarify. Hudson Taylor was led into some of his greatest activities slowly. *But he was led!* And so may we be if we are willing. The Spirit waits to direct our lives according to God's holy will. Why not let him do it?

### WOMAN'S WORK

Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day.—Psalm 25: 4, 5.

### WORSHIP PROGRAM FOR MARCH

HE THAT JUDGETH ME IS THE LORD

Read 1 Corinthians 4: 1-5.

"A gateman at a railway station was subject to much criticism by grumbling passengers, because of the delayed train. A friendly man remarked, 'You do not seem to be popular with this crowd.' 'It is my business to be popular with this,' tersely replied the gateman, touching the name of the company on his cap. That man had pulled the fangs of worry. He knew the road to quietness and efficiency. It was his concern only to do right by the proper authority, and thus to keep right with it. He refused to accept cares and criticism that did not belong to him. Jesus both practiced and proclaimed the principle that life may be lived victoriously only when it has an eye single to the approval of God."

Prayer Thought—

Not as man-pleasers, but as servants who

look only to their Master for approval and reward, we would serve thee in quietness and confidence.

Song — "There's a Wideness in God's Mercy."

### EXCERPTS FROM FOREIGN MISSIONS CONFERENCE REPORTS

Very revealing facts were given by Mrs. Donohue, of the Committee on Missionary Preparation, as a result of several conferences held during the year, regarding the missionaries on furlough and the children of missionaries in schools and colleges. The economic difficulty frequently was taking tolls in families by lower physical vitality and increased nervous condition. Young people in schools, because of totally different environment, living conditions, and habits in America, often find great difficulty in making adjustments, and frequently, through no fault of their own, their actions and attitudes are misunderstood.

It was readily acceded that the first responsibility of women was to their homes and families, but there is an ever increasing responsibility on women to fit themselves for positions. It is not easy for the lay worker, in addition to her regular cares, to keep abreast of the forward movements in religious and missionary thought, nor with world trends, but unless she does, she cannot render intelligent and helpful service.

This is where the type of women's societies which has the enlarged concept of missionary program will be of great benefit. There are problems which affect us all, the greatest now being peace. There are international questions, social security, under-privileged children everywhere, situations and conditions which can be solved only by intelligent, informed men and women whose goal is a Christian world order.

The financial situation in the boards was really very encouraging. With the exception of two of the larger denominations, all boards reported an increase of receipts over the last years. Very remarkable was an increase of \$81,000 in the Evangelical Lutheran Church, the most satisfactory feature about it being that it came not from a financial appeal, but as a result of a campaign of education and prayer which resulted in greater knowledge and interest in missionary endeavor. There had been a change of attitude on the part of the membership.



From discussions the conclusion was reached that while many boards and societies raised money from dues, sales, etc., the trend was toward direct giving.

A fine group of young people gave their thoughts on the future of the missionary enterprise. One gathered from their discussion that youth is interested in an active application of the gospel of Christ—that which demands much, a definite project; the missionary enterprise as a whole, not separate missions; a practical and spiritual, not emotional presentation; also that the seeming lack of interest was not the fault of missions, nor was it the fault of young people, but was traceable rather to the method of presentation and the lack of adequate presentation of missions by the pastors and theological schools. They wished there could be less talk of material difficulties and more talk and dreams of what should be done in the world.

No better example anywhere could be found of the expression of the real teaching of Christ than Doctor Kagawa, who gave an inspiring talk at the conference. Though small in stature, he gave one the impression of strength, power, ability, keenness of mind, and consecration. (I hope it will be possible for some of you to hear him when in his travel he comes near enough.) "In the last ten years," said Doctor Kagawa, "we have added 150,000 members to the Christian Church of Japan. As a result there has come a renaissance among all religions in our land. Unless the Christian forces are ready, the Shintoists and the Buddhists will have a new grasp on our people." He believes the rural sections offer greatest opportunity for service. It was to help meet the needs for workers in villages that he organized the Farmers' Gospel Schools for training lay workers. There are now one hundred schools scattered through Japan, and it is his hope that one hundred can be added each year for ten years. With his courage, determination, and spirit it would not be surprising if this were accomplished. He speaks of this work as "Biblical Agriculture."

A very strong sentiment in favor of rural work in all countries was expressed. An interesting portrayal of the Rural Reconstruction Movement in China was given by T. H. Sun, educator and editor of "The Christian Farmer." Doctor Sun pointed out that there are now sixty-seven different groups doing

experimental rural welfare work of all kinds in twenty provinces of China, and that the government is taking a lively interest in promoting it. The philosophy is broad and in keeping with human needs. (They don't preach gospel, they assume it.) It captures the young people.

The work of Doctor Kagawa and Doctor Sun and others shows an understanding of the fundamental needs of their own peoples.

Religious workers are alert and eager, in all points of the world today, to interpret, as best suited to human needs, the principles of Christianity.

Women have wide opportunity and a distinct obligation to help formulate and foster an intelligent and spiritual concept of these principles.

### THE TESTIMONY OF JESUS

BY REV. MARTIN STEUCKRATH

WHAT IS THE TESTIMONY OF JESUS AND WHO HAS IT IN HIMSELF?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelations 12: 17; 14: 12.

The Apostle John testifies to the Word of God and the testimony of Jesus Christ. He was "in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ." Revelations 1: 2, 9. The angel said to him, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Revelations 19: 10.

The Lord Jesus is the Spirit. He is the vivifying Spirit. He alone can give his own spiritual life and a spiritual body. He said, "It is the Spirit that quickeneth . . . the words that I speak unto you, they are spirit and they are life." 2 Corinthians 3: 6, 17, 18; 1 Corinthians 15: 45, 46; John 6: 63. The testimony of Jesus is the spirit, the life, the substance, the essence of prophecy of the confirmed prophetic Word of God. The Spirit of Christ was in all the holy prophets and did signify, when it testified beforehand the sufferings of Christ, and the glories that should follow. 1 Peter 1: 9-12. The Apostle

John and every one of his brethren and all true believers at his time and throughout all the centuries until the very end hold the same testimony of the Lord Jesus Christ for the salvation of their souls in the conflict with the dragon. Revelations 19: 10; 22: 8, 9, 16-21. Many have suffered martyrdom because of the testimony of Jesus Christ and the Word of God. Revelations 6: 9; 12: 11, 17. In Revelations 20: 4, we have the same Greek word "marturian," or "testimony," as in Revelations 12: 17; 19: 10, and is so translated in the Revised Version and other translations. The testimony of Jesus is the testimony of the Person of our Lord and Savior Jesus Christ as it is revealed in the sacred Scriptures from the first book of Moses, Genesis, to the last book of the Revelation. It is the gospel of the saving grace of God and righteousness by faith through the death and resurrection of Jesus Christ. John 5: 39-47. The Apostle Paul testified to Israel and to the nations the gospel of salvation through the crucified and risen Savior out of the law of Moses and the prophets. He confirmed it as the testimony of Christ and God among the believers. 1 Corinthians 1: 6; 2: 1; 2 Timothy 1: 8.

The great battle was at all times against the commandments (or testimony) of God, which run through the whole Scriptures and point to the Creator and creation. It was and is also against the testimony of the Person of our Lord and Savior Jesus Christ; against his Sonship and his conception by the Holy Spirit; against his wonders and signs; against his reconciliation through his death for the sins of mankind; against his victorious resurrection for our justification; against his triumphant ascension and exaltation by God the Father to the highest honor, glory, majesty, power, and authority; against his mediation and second coming in glory, and the resurrection of the dead.

The same Greek word "marturian," or "testimony," in Revelations 12: 17, is also found in the first epistle of John, in the fifth chapter, verses 9-13, and is so correctly translated in the Diaglott and in the English Concordant Version, in the German, and in other translations. We will read it now with the word "testimony" instead of "witness." "If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God, which he hath testified of his

Son. He that believeth on the Son of God hath the testimony in himself: he that believeth not God, hath made him a liar; because he believeth not the testimony that God gave of his Son. And this is the testimony, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath the life, and he that hath not the Son of God hath not the life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

### THE SABBATH RECORDER AND LONE SABBATH KEEPERS

BY MRS. CATHERINE SHAW STILLMAN

(Read at Southwestern Association, Gentry, Ark.)

I was thinking this morning of what a help the SABBATH RECORDER is to those who live away from any of our churches. We ought to use it more, for it has so much for us. We can certainly profit by its splendid editorials—to begin at the cover. It is of great interest to follow our missionaries and the progress of their work, in the mission reports and letters. An interest in missions opens a person's eyes to many new things, and provokes further reading about far places. Some time ago a woman was telling me about her mother-in-law. She said, "Her life is so small. She hasn't an interest outside of her church."

Of course, an hour afterwards, I wished that I had said, "But that is such a big world-wide interest; look how far just her missionary society work takes her!"

To me the life of a woman who is actively engaged in the work of a church is a satisfactory one. It all depends on what you think is the most important thing in the world, and upon your personal scale of values, which, I am discovering, varies a great deal with different people.

The reports of the work of the young people and the women of our denomination keep us in touch with those vital phases of our progress. The Children's Page is enjoyable to our children.

The news of churches and individuals that we read in the RECORDER is always interesting. This rather takes the place of that pleasant chat that at home you may have enjoyed after church or prayer meeting. What a splendid piece of news the RECORDER for July 22 carried on its cover! What joy must belong to



that anonymous giver who bridged the gap in the denominational finances this year. How he must enjoy the feeling that he has helped in so many places and corners of the world, and encouraged the whole denomination. Somehow, one feels that that giver will surely prosper in all his undertakings in the coming year.

It is a matter of pride to us that the RECORDER is so well composed and a publication of which any denomination might be proud. It is the visible representative of our church, on our living-room tables.

With all its helpful features, the RECORDER forms a happy tie between the denomination and its scattered members, who should especially appreciate it and encourage its editors.

Houston, Tex.,  
August 1, 1935.

## YOUNG PEOPLE'S WORK

### IN PASSING

Your writer attended the young people's conference of the Southeastern Association at Lost Creek, W. Va., last November 16 and 17, in company with Dean A. J. C. Bond, Rev. Harley Sutton, and the two other young men of the seminary here at Alfred. We all enjoyed the trip down and back through mountains.

The young people of Lost Creek were hosts, with Mrs. Elizabeth Percy, of Salem, acting as chairman. They made everyone feel welcome and entirely at home. The high lights of the Sabbath day program were the fine address by Miss Miriam Shaw and the social hour evening after Sabbath under the splendid leadership of Ernest Bond, of Lost Creek. The fine talk on worship by Rev. Harley Sutton and the moving consecration service under the leadership of Dean Ahva Bond were outstanding on the Sunday program. Other parts of the program of the two days deserve mention, indeed are the equal of those already mentioned, but space does not permit.

You will be interested in the following three papers delivered at that meeting. Glen Kennedy spoke for the Christian endeavorers. Miss Conza Meathrell made you consider the nature of your own Sabbath keeping. And Mr. Sutton gave helpful hints for making up a worship program.

## HELPFUL HINTS FOR BETTER WORSHIP PROGRAMS

BY REV. HARLEY SUTTON

Worship is an experience in which we become increasingly aware of the presence of God and in which we can see more clearly the needs of our fellow men. In real worship many things happen. It may be that we will see that our life should have a purpose, that it should really count for something. We may feel the call of service, and find the happiness that comes when we invest our lives in others. It may be that we see life as being eternal and of great importance. We may find how great and marvelous God is and what wonderful things he does for us. These and many more things happen to us when we worship.

The leader will consider what worship is and what it does for people when he is selecting the theme for the meeting. He will also think of the needs and interests of the group and choose a theme in line with them. It is important that he plan the program well, so that every part will fit into the theme. There will be a climax reached during the program, that is, something will happen. If the leader does not expect this something to happen it will not very likely do so. All who are to have part on the program will be notified far enough in advance so they will have time to be prepared. When time for the meeting comes the leader will prepare himself by prayer for the leadership of the service.

The right use of the following materials of worship is very important:

1. Scripture is to be used to explain or to emphasize the theme. If responsive readings are to be used, the material must be very easy to read. Unison reading is helpful if the material is not too hard to read.

2. Prayer is the most important part of the worship material. The leader may direct the group in prayer by suggesting things about which we should pray. Silent prayer is very effective. It is helpful to have a call to prayer by the leader or sung by the group and also a response.

3. Music is an important part of the worship material. The hymns should be good hymns. They should bring a message. They should be within the range of understanding of the group. The poem of the hymn should be good poetry. The music should fit the

words and should be good music. Special music should fit into the theme.

4. Talks should be brief and to the point. Stories may be used very successfully and should fit the theme.

5. Pictures to illustrate the theme help, but must be used carefully. The picture should be draped until the point in the program is reached when it will bring its message. Only good pictures should be used.

The group can help make a successful program by entering into the service wholeheartedly. We should all sing and mean the words we use. We learn to worship by worshipping. One person who is indifferent during the service can detract a lot from the atmosphere of worship. You may not have your needs met in each worship service, but remember that the leader has many different needs to consider in building the program and your needs may be considered at another meeting. When we attend the worship service we register ourselves as being in favor of worship and we are a great help to others by being present. Let us give God a chance to help us by learning how to worship.

Little Genesee, N. Y.

## LOYALTY TO THE SABBATH

BY CONZA MEATHRELL

If I can aid any young person by this discussion, I am willing to take a few minutes out of my busy life to give you these few thoughts that have come to me.

Why are young people leaving the Sabbath? This is the question that confronts us. And I wish to suggest a few reasons why, as I see it. It may not fit your particular case. I have been concerned and caused to wonder what will be the outcome and what will become of the home church in another generation unless we can hold the young people true to the Sabbath.

The first cause I wish to bring to your attention is the laxness in the home in Sabbath observance. As we meet in the home on Sabbath day, we hear business and the affairs of the week discussed, and sometimes even business transactions carried through, mainly because we are scattered and do not see each other except on the Sabbath. As a result we very often do not hear Jesus Christ or our relation to God mentioned all day long. In many homes the day is not kept as the older generation kept it. As it is now kept, it is

little different from any other day of the week. It seems to have lost much of its sacredness.

A second reason why young folks leave the Sabbath is that the crowd is going the other way. It has become a holiday instead of a holy day. The young people who are following the world say: "Oh, come on. There's no harm in doing this. The Sabbath is depriving you of lots of pleasure."

Sometimes it even comes to the place where there is no way out but to labor on the Sabbath. We must make some concessions; but if we stand firm it will come out all right. Jesus has promised that we shall not be tempted above that which we are able to bear, opening with each temptation a way of escape if we trust him.

Such an experience came into the writer's life a few days ago. Teaching in a system where the Sabbath is not observed, two of us who are Sabbath keepers were asked to teach on Sabbath eve. When we called the attention of the principal to the fact that we were Sabbath keepers, he replied, "Well, it cannot be helped. There seems no other time that we can have parents' night." But when he found that he would be short two teachers and would have to turn loose about three hundred students, he decided that after all Wednesday evening would do just as well. Many, many times firmness of purpose is required.

Again, we find that the choice of a life companion has much to do with our young people leaving the Sabbath. In such a home two days very often are kept. It is extremely hard to be true under such circumstances. So very often after a time no day is kept.

If in such cases the Sabbath and Sunday are kept, the children very often wonder what is right. Father is a Christian? And mother? They keep different days? How can both of them be right? They are not able to reason it through and in later years they drift away from the Sabbath. Please pardon another personal reference. My father was a Methodist and my mother a deeply dyed Seventh Day Baptist. When we four children were old enough to understand, we were asked which day we wanted to keep, father's or mother's. We all chose to follow mother. Though my father was good to my mother, yet if it had not been for others my mother and we children would not have had church privileges until after my father came to the

Sabbath when I was ten or twelve years old. It does have its effect when a home is divided in this way. So, young people, choosing your life companion goes a long way in making it easy or hard to keep the Sabbath and will greatly influence the next generation.

The last point I wish to call to your attention is, that young people are not made to realize the wonderful opportunity for living that the Sabbath gives them. The world needs a Sabbath. And it is our opportunity to supply that need. Could anything be greater? We are told, "The Sabbath was made for man and not man for the Sabbath."

Lives are going out like the snap of a finger. The demand on the human machine is more than it can bear. We are not taking time to be holy and let the body rest. It is my belief that God created the Sabbath partly because this human body needed it, but that is not all. It is also for the renewing, for the recreating of us spiritually. Here is a wonderful opportunity to show our loyalty to Christ by carrying the Sabbath to a world that needs it. It needs also to be reminded that Jesus Christ himself observed it and taught his followers to observe it.

What does the Sabbath mean to you? You need not answer this question to any one save yourself. But think about it. What did it mean to Christ? In every place in the Bible, I think, where we read of groups of people returning to God, it says they returned to God and to the Sabbath. These two facts seem to go hand in hand. May we go out from this place to show our loyalty to Christ in helping people to return to God and to the Sabbath, always willing to trust him who says, "My strength is sufficient for every need."

Lost Creek, W. Va.

### LOYALTY TO CHRIST AS A CHRISTIAN ENDEAVORER

BY GLEN KENNEDY

A Christian endeavorer can do more in regard to loyalty to the Sabbath in his own home in one month than the pastor and church officers can do in a year.

Yes, we must have our pastor. We could not do without his valuable services. We must have our Sabbath school classes to teach the children something of the Bible. We must have church officers and members. But what kind of Sabbath keepers will we have in the

future, if the Christian Endeavor societies of today are not building foundations for loyal Sabbath keeping within our young people?

In the Christian Endeavor society we young people receive that which will attract us to the church or that which will make us indifferent to the church. Too often the Christian Endeavor society is underrated in its influence upon the young people, especially as to what kind of Sabbath keepers they will be when maturity is reached.

I wish to leave this thought with you. It is what you and I, the young people, do that will count most in creating a greater and more steadfast loyalty to the Sabbath.

Lost Creek, W. Va.

### YES?

I always fear lest trial may leave me as the wind which passes over the rock leaves it, hard and cold as before.—H. Bonar.

A little knowledge of religion is a dangerous thing, especially if it is made to support theories which might topple if brought into contact with all the facts in the case.—Edmund Soper.

You can tell which crowd is in the wrong. It is the one that is wildly excited and fierce and unrelenting.—Rochester Times-Union.

### PRE-COMMUNION MEDITATION

BY ASA F. RANDOLPH

(Given at the covenant meeting at Plainfield, Sabbath eve, January 3, 1936)

The purpose of this service is preparatory to the observance of the sacrament of the Lord's Supper.

The word sacrament is derived from the Latin word which signifies an oath, particularly the oath taken by soldiers to be true to their country and leader.

It has been adopted to denote those ordinances of religion by which Christians come under an obligation of obedience to God, and which obligation we hold equally sacred with that of an oath.

It is an outward and visible sign of an inward and spiritual grace given to us, ordained by Christ himself as a means whereby we receive spiritual grace and a pledge to assure to us spiritual grace, if we accept the conditions. Baptism and the Lord's Supper each consists of an outward and visible sign of what

we believe to be an inward spiritual grace. Both were ordained by Christ himself. In the reception of each, the Christian solemnly devotes himself to the service of his divine Master.

### THE LORD'S SUPPER

Matthew 26: 26-30

Four distinct accounts are given in the New Testament of our Lord's institution of the holy communion. Three of the gospels contain the narrative in nearly the same terms. The Apostle Paul in First Corinthians adds his detailed account, derived, as he tells us, not from the testimony of eye witnesses, but from a special revelation made him.

A study of these accounts impresses us with the simplicity of the Lord's Supper. The communion was first celebrated, not in a splendid sanctuary, but in the upper chamber of a private house in Jerusalem. Christ gave to his disciples no manual of devotion, no elaborate directions. Some unusual things difficult to obtain, might have been the emblems of our Lord's sacrifice. But he chose as symbols of his atoning gift of himself, bread and wine, both of which were elements of the Passover and thus at the moment on the table at which they gathered. It was a simple meal in commemoration of Christ's death. The language used by the Savior in instituting the sacrament, was such as makes it a significant commemorative act. He broke the bread and gave it to them with the words, "Take, eat, this is my body." What possible meaning could those words have had to the disciples except that the bread broken represented his body so soon to be broken on the cross. It seems clear that the communion was instituted to keep ever in mind the fact that partaking of food is not more necessary to the physical, than is simple faith to the spiritual existence. We symbolize loving fellowship by visibly gathering at the same table and show common love and common interest in each other by calling our memorial feast "The Communion."

### WHY I DO NOT DRINK

BY GEORGIA ROBERTSON

Having grown up without seeing alcoholic beverages served in my home, and in a community where they did not enter into the social life of the people, I did not learn to drink, and never have. Therefore I have no desire whatever for alcoholic beverages.

I saw in my home town brilliant, outstanding men being ruined by drink. I heard drunken workmen on pay-day nights carousing along the street, way into the night, on their way home. I saw the saloons with their darkened windows and swinging wicker doors, arranged to conceal those within. I saw only disreputable, shabby looking men enter those drinking places. I knew no self-respecting man was willing to be seen going into a saloon. Women, young boys, and girls were forbidden there. The use of alcoholic beverages thus became associated in my mind only with disgrace, suffering, misery, and poverty.

Later my stand against the use of alcoholic beverages was strengthened by hearing a lecture by one of the staff of the Scientific Temperance Federation of Boston. It was not propaganda, but a statement of established scientific facts, by recognized authorities, illustrated with posters and charts showing the effect of alcohol on the human mind and body—its destructiveness to both mental and physical efficiency, and the effects on the unborn offspring of those who drink; also how its use increases insanity, feeble mindedness, epilepsy, criminality, "opens the door for tuberculosis" by undermining bodily resistance to disease, and lowers one's earning power by making him less efficient and less dependable.

It is impossible for those who have always had abounding health and vigor to have an adequate conception of the value of their health to themselves, so they fritter it away on any passing pleasure or indulgence or health-destroying custom.

I prize health with its mental and physical efficiency above everything else, except my religious faith, and nothing could induce me to jeopardize these for any "kick" to be had from alcoholic beverages. Neither could I be moved by custom, fashion, or even ridicule to partake of them.

Now an additional reason for not drinking is that it has been made fashionable and smart for women, young girls and boys, as well as for mature men, to drink; and that here in Washington a perfect sea of alcoholic beverages surrounds us on every side—in drug stores, groceries, restaurants, lunch counters, clubs, hotels, dining cars, waiting rooms, next to filling stations on the public highways; and, we are told, even in the C. C. Camps for our boys, and that intoxicants are obtainable in many places on relief checks!



The automobile traffic furnishes another reason why I do not drink—and a very powerful one for it becomes a matter of life and death. Deaths from automobile accidents have reached the appalling rate here in the United States of one every fifteen minutes! Authorities tell us most of these are the result of recklessness. Deny it as stoutly as you can, scientific tests have proved that even one or two cocktails or a bottle of beer makes one more careless, reckless, and willing to take a chance. And at the same time it slows down, a split second, the time in which one can stop his car in an emergency; and in that split second of time his car, when traveling at high speed, will cover a distance about the length of an ordinary car, which often causes an accident, killing or maiming some one, perhaps for life. What stronger reason for not drinking is needed than the knowledge that if one takes only one or two drinks before driving his car, he may unintentionally take the life of either himself or a fellow citizen? Or the knowledge that if he takes a drink or two before going into the street he increases his danger of being injured by some one else, as he becomes less able to sense danger and to act instantly to avoid it?

Another reason for not drinking is that my example may lead others into drinking, with its many attendant dangers. I am not willing to run the risk of becoming addicted to the alcohol habit myself, or of leading any one else to become an addict through following my example. The Bible says "... nor drunkard shall inherit the kingdom of heaven." Surely that is sufficient reason for not drinking.

Washington, D. C.

### ALBION LETTER

We have not seen much in the RECORDER lately about dear old Albion, so I thought I would write. This is the sixth Sabbath we have not had services in the church on account of bad weather and sickness. A few who were able have gathered at Pastor Thorngate's each week. But all days seem alike without church on the Sabbath.

My mind goes back to the old days when the farms for miles around were owned by Sabbath keepers. Then the church would be full of fathers and mothers and their children. The churchyard would be full of teams, lumber wagons, and buggies. I recall, too, the

long list of pastors who faithfully served us, and now the most of them have gone to their reward. We have some faithful ones left who are trying to keep God's banner waving. An old-fashioned revival is needed.

We try to keep things attractive around and in the old church. I wish to express my thanks to the faithful ones who are striving so hard in our cause, and who keep the RECORDER going, Herbert and Abbie and all the rest. Thanks are due to Mr. Saunders for his beautiful verses on the cover of a recent RECORDER. We would like to attend Conference next summer, but cannot. There is not much left to us here but our home, since the depression. We would like to see Yellowstone Park and a lot of other sights from God's artistic hand. Man has done some marvelous things, but they can hardly compare with God's great out-of-door pictures. Many miss so much of God's universe that would draw them closer to him.

Albion continues to receive many compliments on its beautiful park, the old academy campus, now owned and maintained by the town of Albion. It has the best baseball ground in the state. Here nearly a thousand people gather on Sunday. Teams come from Chicago, Milwaukee, Madison, and other cities. Wish we could have as much enthusiasm over church work.

CARL M. SHELDON.

### A TRIBUTE TO MRS. ALCIE CRANDALL

Mrs. Alcie Crandall, for many years a loved member of the Milton Junction Seventh Day Baptist Ladies' Aid society, has been called to her reward. Although continued ill health for several years has prevented her from attending the meetings of the society, she was deeply interested in its work. She was a quiet woman, well loved by those who knew her, a true mother and a devoted wife during the sixty years she and her husband, Deacon Emmette Crandall, have lived together.

We extend our sympathy to her husband and her family.

"Blessed are the dead which die in the Lord, that they may rest from their labors; and their works do follow them."

DOLLIE B. MAXSON,

EMILY F. RANDOLPH,

Committee.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written to you for so long it seems funny to write.

I am so glad my daddy is coming home tomorrow. My brother's birthday is the third of February and my daddy's is the sixth.

I am in the fourth grade at school. My sister is twenty-one years old and is going to J. C. in Riverside. My brother is nineteen, and he is working with my daddy down in Brawley.

Well I will close because it is almost time to go to bed, but before I close I will say "Happy New Year."

Sincerely yours,

MILDRED DORINE ORR.

Loma Linda, Calif.,

January 28, 1936.

DEAR MILDRED:

Of course you are happy to have your daddy and brother come home. Among the happy times of my life was when I ran to meet my daddy after he had been away for awhile. Your brother and daddy have a celebrated birthday month, haven't they, along with Washington, Lincoln, Longfellow, and other great men? Can you tell me what great inventor was born in February?

Pastor Greene and I attended a Washington Birthday supper and entertainment at the Methodist church Thursday night. Of course cherry trees and hatchets were very much in evidence. All the program was very good, but perhaps you would have enjoyed most songs of Virginia by the junior choir of the church, dressed and colored to represent a chorus of pickaninnies; and the minuet, danced by eight little second grade children, dressed in the costume of Washington's time.

I am so glad you decided to write again.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have ever written for the Children's Page, and I would not have thought of it if my mother had not asked me if I wanted to.

I am eight years old and in the fourth grade. My mother told me to introduce myself by saying that I am a brother to the boy that sang at Conference.

I thought I would typewrite because I have not written with my typewriter in a long time. I got it for my birthday, which was August 7, 1935.

I am at home today because of a cold.

I skipped a grade from second to third.

I will close now.

Sincerely,

VICTOR BURDICK.

Leonardsville, N. Y.

DEAR VICTOR:

I am very grateful to your mother for suggesting that you write a letter for the RECORDER, for a new RECORDER boy is very welcome. I hope now that you will write again, even without anyone to make you think of it. I like the way you introduced yourself. Are you a good singer, too, like your brother?

I congratulate you on your birthday present; I hope you'll use it often for it is good practice. I don't know what I should do without mine, especially when letters come in from my big RECORDER family.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been wanting to write but I never got around to it.

We have a lot of pets now. We have fourteen horses, (four of them are colts), two dogs, five cats (two are kittens), fourteen little pigs, and four big pigs.

In Sabbath school we are learning to spell the books of the Bible. I have learned the books of the Old Testament. My sister Joyce knows part of them.

I received nineteen valentines this year.

We had an awful snow storm this year. There are snow banks all over,

Well, good-by. Your RECORDER friend,

MURIEL IRENE SHOLTZ.

P. S.—The song I like best is, "Tell Me the Stories of Jesus." My average is ninety-eight again.

Oneida, N. Y., R. D. 3,

February 15, 1936.

DEAR MRS. GREENE:

I am six years old. I am in the first grade. My average is ninety-four per cent.

We have four little colts; their names are Dandy, Gypsy, Star, Roxy, and Dixy. Brownie is our puppy. She eats pancakes and potatoes and drinks milk.

My cousins, Twila and Jean and Muriel, and I went down in the pasture to slide. We had lots of fun.

Your friend,

JOYCE ARLENE SHOLTZ.

Oneida, N. Y.,  
February 16, 1936.

DEAR JOYCE AND MURIEL:

I have so many letters this week that I am writing to you together.

What a nice lot of pets you have. I was glad to learn the names of your colts and puppy, Joyce. I hope next time you will tell me the names of your other pets. It must keep someone very busy keeping all the pets fed and taken care of, but I'm sure you do not forget to throw out some food on the snow for wild birds and animals that have such a hard time finding food with the deep snow all around. The birds pick up the crumbs thrown to them in a hurry, but sometimes a grey or red squirrel gets in ahead of them, and then they come back to tease for more.

It is fine to learn the books of the Bible, and I hope soon you will both know them all.

I am so glad you mentioned your favorite song, Muriel, and I hope soon our "Story Lady" will tell us all about it. I wish more RECORDER children would write of their favorite hymns.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I have been reading the Children's Page of the SABBATH RECORDER and read all of the letters. One day mother showed me a story; it was "The Road to the Loving Heart." Every day I watch for the SABBATH RECORDER.

I am in the third grade in Miss Wanna Ford's room. I am in school now. Class two is in the chairs. I like to do reading and arithmetic best of all. Some children think it could not be true. Margery Spade and I did not miss in spelling and we went over to the library and looked at the library books. It is nearly time for the tardy bell to ring. My sister's name is Nellie Jo.

Your loving friend,

RICHARD BOND (DICKIE).

P.S.—I forgot to tell you that Rev. T. J. Van Horn and wife were over Friday evening to have supper with us. Pastor Shaw and wife went to California with Miriam.

My little dog, Wuzzy, died at Christmas time.

I am very sorry I haven't written to you before.

DICKIE B.

Salem, W. Va.,  
February 17, 1936.

DEAR DICKIE:

I'm very sorry, but I must wait until later to answer your fine letter, for I have already taken up too much space.

Your sincere friend,

MIZPAH S. GREENE.

### FROM MILTON JUNCTION

#### EXTRACTS FROM PASTOR'S ANNUAL REPORT

A review of the activities of the pastor and the church during the past year may seem at first sight merely an elaboration of external things, but the appearance of the new twigs, foliage, and fruit of a tree, which are external, indicate the health of the tree; and the inner life and health of a church may be judged, partly at least, by its outward manifestations of life.

Your pastor wishes first of all to express his appreciation of the sympathetic co-operation of the membership of the church during the past year, and we trust all the fruits of our united efforts are not to be found on the outside, but the tree itself has put on new life.

The regular Sabbath morning service has been well attended. The winter months naturally show a smaller attendance, when many are away and weather is unfit for the aged to be out. For three months the pastor distributed cards encouraging better attendance. The average for March, which was fifty-seven, increased to sixty-seven in April, and sixty-eight in May. The average for the year was sixty-nine. The largest attendance was on the sixtieth anniversary Sabbath when one hundred were in attendance. The lowest was forty, on November 30, when there was scarlet fever in the community. Other high days were Christian Endeavor Day, Easter Sabbath, and Children's Day, when there were eighty to eighty-two in attendance.

Another special service was the sixtieth anniversary of the founding of this church, with services Friday night, Sabbath morning, and Sunday afternoon, November 15-17.

Still other special services were: the four hundredth anniversary of the first printed English Bible, on October 5, Christian Endeavor Day, and Easter. Special days for denominational interests and Christmas were not forgotten. Our Christmas services consisted of a Christmas pantomime on Friday night before Christmas, by the C. E. society; a Christmas worship service Sabbath morning; a program for the children with a tree and gifts, including white gifts, and a social time with refreshments, Sunday evening, December 22. On Christmas eve the choir sang a cantata, "A Christmas Vision," and on Friday night after Christmas Mrs. L. C. Shaw's Sabbath school class gave a Christmas play, "Three Christmas Eves."

Among other programs of interest we should mention a W.C.T.U. convention in our church on March 26; a stereopticon lecture on May 4, showing pictures of our mission fields; and an illustrated lecture by Uncle John Merrideth of radio fame, on July 6.

In the social program of the church we must mention the "church nights." These consist of a supper, a program, sometimes including business, and a social time. Four such church nights have been enjoyed during the year, but that does not exhaust our social events, for there are our annual meeting and dinner on January 6, the Sabbath school picnic on July 21, besides the Christmas social in December.

In the interest of denominational matters your pastor has shown the mission slides at Albion; attended all the quarterly meetings; the meeting of the Northwestern Association at Welton, Iowa, August 2-4; the Commission meetings at Alfred, N. Y., August 14-16, and at Plainfield, N. J., December 28-30; and the meeting of the General Conference at Alfred, August 20-25.

Outside his own pulpit, your pastor has preached at Chicago on April 13, at New Market, N. J., on December 28, at the Northwestern Association August 2, with an address the following day at the same place; at the M. B. Church at Milton Junction and Milton in exchange with Rev. Mr. Hammann. Your pastor preached the baccalaureate sermon for the graduates of the U. H. S. in our church, May 26. He prepared a Lincoln sermon for the SABBATH RECORDER, addressed the radio audience once from station WCLO, and spoke at Milton College chapel

once. He presented some laboratory experiments in alcohol education before our Sabbath school on October 26.

Our Vacation Bible School was again supervised by the pastor. The attendance increased from thirty-eight last year to fifty-six this year. The supervisor was assisted in the four departments by eight teachers. Very satisfactory work was done.

The pastor has had printed for distribution: 250 cards encouraging church attendance, 125 Easter Meditation cards, 100 cards showing the church calendar for the last quarter of the year, 75 news letters. Has purchased for use and distribution 200 pamphlets and several booklets relative to the four hundredth anniversary of the printed English Bible. Besides distribution among the resident members, three communications including cards and news letters have been mailed to nonresident members. Our church has co-operated with the other churches in purchasing and distributing sufficient copies of the "Fellowship of Prayer" to distribute to all homes in the two villages.

Other activities of the pastor might be mentioned briefly. He continues as president of the Sabbath School Board and the representative of that board on the Commission. He was elected vice-chairman of the Rock County chapter of the American Red Cross this year, and continues chairman of the local branch.

There are a sufficient number of children of junior age at present to form a Junior C. E. society again. It is hoped that leadership may be found to organize such a society during the following year.

Reports of the auxiliaries of the church will bring out other activities that we have been carrying on during the year. The co-operation of these auxiliaries and individual members of the church in carrying out so successful a program is appreciated by the pastor. May our common prayer be for divine guidance for a still more fruitful year in 1936, through a closer walk with God.

Sincerely,

JOHN FITZ RANDOLPH,

Pastor.

"Men prize their heritage of freedom most when they have to fight and suffer for its preservation."



## MAKING IT RIGHT

BY ORA A. CLEMENT

"I received an unusual letter today," said a business man the other day. "It was written by a young man who clerked in my store five years ago. He tells me that when he was with me he once overcharged a customer by mistake. He did not like to admit his error, so he put the difference of two dollars in his pocket and said nothing. His conscience has troubled him ever since, he says, and now to make it right he sends me the two dollars with interest for the five years."

"What a commendable thing for him to do," commented one who heard the story. "That is what I call honesty."

"Yes," said the other, "I suppose it is. But he is mistaken if he thinks he has 'made things right' by the return of the money. He can never do that. Because of an argument which grew out of his dishonesty I lost the trade and the friendship of the man who was overcharged. His business was worth many hundreds of dollars to me and his friendship was priceless. He died distrusting me, because of my clerk's petty theft. Two dollars with interest cannot make that right."

"At the time of the incident we had a particularly bright young lady in the office who was working hard to earn her college expenses. We all thought she had a bright future ahead of her. The loss of that small sum of money was finally made to seem her fault. She took the blame much more seriously than anyone guessed at the time. It discouraged her and she sought distraction in the company of questionable friends. She got started in the wrong direction, and before any of us knew what was happening, she had married a worthless fellow, with whom her life has been a tragic failure. No amount of money returned at this late date can right the wrong that was done that young lady."

"The writer of the letter says his conscience has hurt him all these five years. This fact undoubtedly explains a certain lack of poise which has characterized him. He has never held as good a job as it seemed he should have. There was something about him that made men reluctant to give him large responsibilities. I wonder if that petty theft of five years ago has not injured him more than anyone else. And the return of the money now cannot make right to him all that he has lost in character and self-respect."

"It all goes to show," the speaker concluded, "that honesty in business or anywhere else must be practiced consistently, day by day, or else it is not honesty at all."

Omaha, Neb.

## NEWS FROM FEDERAL COUNCIL OF CHURCHES

In a new document entitled "Seven Principles of Public Worship," the Federal Council's Committee on Worship undertakes to set up a body of standards by which to judge the quality of worship. Behind the document lies a study carried on for more than two years by a special committee appointed for the purpose of concentrating the attention of the churches upon fundamental aspects of worship which are frequently ignored.

The conception of the worship of the Church is summed up in the following seven declarations of basic principles:

I. The consciousness of the presence of the Living God should determine the relevancy or irrelevancy of everything that is done in a public service of worship.

II. Public worship is directed toward God as an objective reality outside of ourselves; it is "unto Him." Its primary reference is not to man but to God.

III. The congregation should participate actively in worship.

IV. Worship is an activity within which preaching is to be regarded as a distinct function.

V. The arts have a distinct function in aiding worship.

VI. The posture of reverence, both mental and physical, is essential to successful worship.

VII. The final test of effective worship is its Christian effect upon the everyday living of the worshippers.

Strong protest is made in the statement against the cheapening of worship by the introduction of "personalisms." There is an appeal, also, that worship should not be allowed to "fall into a mere self-analysis of the feelings of the worshiper." The discussion of the place of music in worship recognizes its high value but points out that too often it is used as if it were an end in itself rather than as auxiliary to the central function of worship, which is to bring the worshiper into a sense of vital relationship with God.

The chairman of the Federal Council's Committee on Worship is Bishop Wilbur P. Thirkield. The chairman of the sub-committee which prepared the statement on "Seven Prin-

## OUR PULPIT

## SIGNIFICANT LIVING

REV. ORVILLE W. BABCOCK

(Pastor of the Seventh Day Baptist Church, Adams Center, N. Y.)

Scripture—Nehemiah 2: 17-20; John 5: 10-18.

Serious consideration of the subject of vocation and one's spiritual development brings one to the conclusion that work is intimately connected with building of Christian character as well as Christian society. Deep reflection shows, on the other hand, some of the glaring deficiencies or weaknesses of our present society. They are not only weak in providing work, but also in giving constructive, worth while employment. The worker should have the feeling that he is really contributing something of value to society. In turn, he wants recognition as a contributor, and to be accordingly regarded with adequate wages and assurance of a future.

Before searching for some means whereby that ideal may be reached, a consideration of God in his wide connection with the universe is our first step.

## I. The Nature of God.

The kind of a Christian one may be, or the heights to which a nation or society may rise, depends upon the sort of conception of God that is possessed. Narrow or incomplete views limit development of ideals and their realization. People of faith believe in God as the Creator of the universe. All that is found in the physical world is attributed to him. The oceans, the lakes, the plains, and mountains, all are the work of his hands. A larger grasp is required to see the relation of all the planets, companions to this comparatively small sphere on which we live. Although these may be analyzed into chemical or physical constituents, governed by discernible laws or measured by light years, God remains for all that, Creator.

But he has not created this world and then gone away to leave it to itself. To the alert student of the sciences, geological, biological, or historical, God has been and still is working in the universe. He has been working in definite order and infinite goodness. Through the forces of gravity, cooling of the earth's surface with heat remaining within, many changes have taken place. Mountain ranges

of Public Worship" is Rev. S. Arthur Devan, chaplain of Hampton Institute.

The document has been issued at present only in provisional form and is still subject to revision in the light of criticism from those to whom it may come. It is expected that it will be issued in official form a little later. Single copies may be had upon request to the Federal Council's Committee on Worship, 105 East 22nd Street, New York City.

## WHAT I BELIEVE

I believe in the Word of God as inspired directly and fully by the Holy Spirit through the men who wrote. This applies to the entire Book from cover to cover.

I believe in the deity of Jesus Christ, that he was very God of very God, born of the Virgin Mary by the direct creative act of the Holy Spirit.

I believe that Jesus Christ died for our sins as our substitute Savior, and only through his precious blood shed is there salvation for any one of all the race.

I believe that sin is an act of rebellion against God's perfect love-will, and that it is so damnable that there is no escaping the consequences of it except through the blood of Christ.

I believe that every man must make personal choice of Christ as his Savior for present character, and future destiny, and only so is there salvation for him from unending death in the future world.

I believe in the Pentecostal fullness of the Holy Spirit, and that through this blessed experience one may live a life of purity and holiness in the purpose of his heart, and increasingly in actual practice.

I believe that our Lord Jesus is coming back again in person to bring in the kingdom reign, and his coming is a thing to be expected in our day.

METTA P. BABCOCK ("AUNT METTA").

## BROTHERHOOD

Oh, East is East, and West is West, and never the twain shall meet,  
Till Earth and Sky stand presently at God's great Judgment seat;  
But there is neither East nor West, Border, nor Breed, nor Birth,  
When two strong men stand face to face, though they come from the ends of the earth!

—Kipling.

that once towered abruptly above the surrounding plateaus are now smoothed and leveled. Such is the case with the Adirondacks. Although in themselves they seem large, in comparison with their newer competitors, the Rockies and Sierras of the West, they are indeed small. Again, where stood huge inland seas, rich prairie soil now produces crops of corn, wheat, and alfalfa. The only evidence of the sea that remains is a deposit of salt, shells, and fossils. Forces of wind moving the soil, glaciers grinding away the rocks and distributing the debris over new areas, all have changed the surface of the earth very noticeably in the ages since it was formed.

Besides the physical knowledge of the earth there is the manifestation of God as Moral Goodness. By man's conception of this attribute of God, strides of moral advancement have been possible. Careful study of the morals of primitive men shows us that their level does not approach ours, as evil as that may be. Old Testament characters, who represented the best of their day, would, if seen distinctly, show their primitive character to us today. All of which indicates the growing process of mankind closer to the ideal of goodness exemplified in God. From time to time servants of God have visualized the great need of humanity to become spiritual likenesses of their Creator, and that vision has quickened and raised them to new levels of morality.

## II. Co-operation of God With Man.

Man was created from the elements of the earth and in the image of God. In a physical sense he is not different from the other creatures of the creation, but possesses the same needs for food, and has the same urges that characterize the animal world. But, unlike the lower animals, he possesses distinctive powers of many sorts. For one thing he is able critically to analyze the world. By viewing the forces of the world with the knowledge he has discovered, he is able to put them to use for his own good. For example, the force of falling water turns turbines that are connected with huge dynamos. The electricity thus generated is carried by transmission lines to the factory and home to be used for light, power, and heat. Again, the farmer making use of his knowledge made known through experimentation, fertilizes his soil, cultivates his crop of tested plants to produce larger yields

than ever have been realized possible. The breeder of livestock through his knowledge of eugenics develops milk-producing strains of cattle and superior egg-laying strains of chickens. All is in co-operation with God. The mechanical engineer invents machinery able to do work that would otherwise be impossible. Now as long as the knowledge is used to better the conditions of mankind and the world in general, it is being used wisely and in co-operation with God. Great danger lies in the corrupt uses to which these forces may be used to destroy, and to kill. The moral integrity of the owner or operator, to the sorrow of the majority, has not measured up to the moral standards manifest in God.

In addition to being able to analyze the world in which he lives, man possesses also the power to criticise himself. As he brings his own actions and life before a standard of his Creator, the imperfections are made evident. Society, in which he lives and which he is able to control to a great extent, is seen in all of its sham and infantile character. He is roused by this fact to the necessity of remedying that condition if he holds forth any hope of living peaceably either with himself or with God. Such a relationship as this has raised up leaders of all ages. The prophets of the Old Testament were closely in touch with God and in that position were able to see the error of idol worship, of licentiousness, and of greed that so permeated the lives of the people. God spoke to the prophets who took the divine message before the people where they forcibly disclosed the evil that was in them. They pleaded with them to repent of their sin and to return to God and righteousness. Through the mouth of man, God speaks to his people. Christ, the utmost in spokesmen for righteousness, proclaimed a similar message. His voice had a power that carries to the present day, but is seldom heard above the clatter of immediate interest and self satisfaction of the people of the world.

There always have been those who could see clearly the direction that society is going, and having seen, proclaim the truth to the people. Generally it is received with discomfort or utter disregard. Such vision is made possible through contact with God through worship, whether in work or in the sanctuary of the house of worship. Here the soul soars high above the elemental, trivial things of life to spiritual reality.

Some people believe that the will of God has not been proclaimed to men since the final words of Scripture. This is a great error. God still walks the earth with men. He still makes man his mouthpiece, and calls for workers to carry out his will today as in ages past.

## III. The Reconstruction.

When such a vision as above described has been received and the idealism revealed is not brought to work in the evils of the world, it is useless. Unless dream castles are translated into living, they are of little value aside from momentary satisfaction, even if they are of a religious nature. Great need awaits leaders and workers who have had such insight that could straighten out the great tangle in which we now find ourselves.

From the noble example of Jesus in carpentry and his ministry to men's souls, we can see the value of similar conscientious work in the world. Work to be worthy must needs be constructive, that is, providing for the needs of humanity and not its whims and artificially created appetites. The workman must be fitted to his job, one in which he can be satisfied and have a just pride. It must provide for him normal life of work and rest, not drudgery and discontent. H. G. Wells, in working as a young man in a draper's shop, found his work tedious and uninteresting. In discoursing on the subject he said:

"... I am convinced it (the new state's work) will have to be made an employment for short periods, short hours, or alternative weeks and months with relays of workers, and such special education as may be provided for; it will link up the mind of the employee with the methods and novelties of manufacture on the one hand and the ultimate use of goods sold on the other. . . . There would be a minimum of shirking, resentment, and lassitude and he would do his job as a brisk and terminable job worth doing, and would find it the more interesting the better it was done."

In trying to find a cause for present conditions, machinery, because it has crowded workers that have need of income into the lists of the unemployed, has often been blamed. It is true that it has caused unemployment, but machines may be offering us a way out of underproduction and starvation. Already it has been proved that more can be produced than is absorbed into the world markets. Does it not then point toward something else, and insufficient moral sense on the part of those

who own the machines and distribute the goods so that some are left without?

When people, in years gone by, have been interested in producing larger volumes of goods, today there stands the need of an efficient system of distribution that all may share in the world's increase. Those who live on artificially made markets, parasites that they are, must be eliminated. Those who should and do have a part in the constructive work must be fairly compensated.

The finding of a method turns back to the opening part of this discourse—the knowledge and sense that there is a part for everyone to fulfill in making this world advance.

Nehemiah was in a position not unlike our own. The captains and kings of the enemies of Israel had destroyed the walls of the city of Jerusalem. Fired with the enthusiasm of his task, he confronted the people. Together they agreed that the walls should be rebuilt, but fear was abroad because of the great forces that threatened opposition to any attempt to rebuild the walls. Nehemiah said to them: "The God of heaven, he will prosper us; therefore we his servants will arise and build."

The captains and kings who by their power in society have the prerogative to maim and kill, in our modern world, already have overthrown the walls of human rights and are now ready to pounce upon anyone who suggests a change that might interfere with their privilege. We have need of the zeal of Nehemiah. We need the faith which can grow out of working with God in everyday tasks. The visions in the clouds which sweep some from reality do not come to all. But the inspiration from those who work purposefully can give strength. Living significantly with God, we too can say, "The God of heaven, he will prosper us; therefore . . . we will arise and build."

## DENOMINATIONAL "HOOK-UP"

ANDOVER, N. Y.

Dean A. J. C. Bond, Elmo Randolph, Luther Crichlow and Marion Van Horn were in Andover, Sunday evening, and conducted the regular union Sunday evening service. There were two quartet numbers and Mr. Crichlow spoke on the "Race" question.

They were entertained for supper by Rev. and Mrs. W. L. Greene. —Alfred Sun.



ALFRED, N. Y.

The committee of eleven has been organized to promote the interests of the First Alfred Seventh Day Baptist Church.

Two meetings of this committee have been held and a tentative program drawn up.

In co-operation with the Church Advisory Board, it is hoped to make March a "go to church month."

Last Sunday night the committee met at the parish house and elected the following officers: Chairman, Rev. A. Clyde Ehret; secretary, L. Eugene Reynolds.

Chairmen of the following committees were elected to co-operate with the Advisory Board: Program, Rev. A. Clyde Ehret; social, Mrs. Agnes K. Clarke; statistics, John R. Spicer; publicity, DeForest W. Truman.

Other members of the committee of eleven are: Mrs. Paul C. Saunders, Mrs. L. M. Groves, Miss Edith Dudley, Marion Van Horn, C. H. Palmer, B. B. Crandall, and J. N. Norwood.

#### Friendly Class

Last Sabbath, Dr. J. G. Stevens gave the first of a series of four discussions, his subject being, "The Problem of Church Unity." The unusually large gathering of "Friendlies" and visitors was hugely interested, and a lively discussion followed. Doctor Stevens' subject next Sabbath is to be, "The Church and Our Economic System." Come early and be sure of a seat.

—Sun.

WESTERLY, R. I.

The members of the Woman's Society of the Pawcatuck Seventh Day Baptist Church and friends were afforded a treat Tuesday afternoon at a successful tercentenary tea.

A short talk on the families of Thomas Hiscox, Joseph Clark, Jr., and John Maxson, Jr., proved an enlightening background for the play which followed.

The purchase of Misquamicut (the name being changed to Westerly in 1669) from the Indian Sosoia, signed by chiefs Miantonimoh (or Miantinomy) and Canonicus was transacted. . . . A list of the signees to the Twelve Acts of Purchase and Possession and Rights of Holding reads like those of a group of Westerly residents today. The list includes such well known names as Champlin, Gardner, Saunders, Perry, Burdick, Crandall and Cottrell.

The play, set about the year 1716 in the colonial living room of Mrs. John Maxson, Jr., was read by Mrs. Lewis R. Greene, ably supported by Mrs. Jessie Ferguson as Mrs. Joseph Clark, Jr., and Miss Dorcas Austin as Mrs. Thomas Hiscox, and brought these respected, revered characters back to life for a moment. A comparison of the intimate home life of then and today could be read between the lines.

Tea was served at the close of the program.

#### Quaint Old New England

Obadiah Holmes, founder of the first Baptist Church in Massachusetts, was arrested for preaching and worshipping God at Lynn, Mass., and punished with thirty lashes from a three corded whip.

When Rev. Job Strong of Portsmouth, N. H., died in 1751, his widow was given a full suit of mourning by the parish.

—Westerly Sun.

SALEM, W. VA.

An increase of six in the enrollment for the second semester at Salem College, placed the local school above Shepherd State Teachers College and Potomac State Teachers College in number of students, and ranks her with West Liberty State Teachers College, and New River State Teachers College.

President S. O. Bond will address the Clarksburg Ministerial Union at Clarksburg, on Monday night, March 2, on the subject, "The Christian College in Such a Time as This."

Recently President Bond spoke before the Clarksburg Kiwanis Club and the Weston Parent-Teacher Association.

—Salem Herald.

RIVERSIDE, CALIF.

Sabbath, February first, was a banner day for Riverside. It was a rainy day when the attendance would normally be small; and while some were detained at home, the attendance was still one hundred fifteen. We were honored by the presence of several of our missionaries. Miriam Shaw who is on her way back to China talked to us, and how we did enjoy it; her sister, Mrs. Geo. Thorngate and small son from Phoenix, were with her. Mrs. G. D. Hargis, out for the first time since the arrival of the little daughter, Dorothy Ann, was there with the boys, Bob and Don. Miriam and Helen's parents, Rev. and Mrs. Geo.

Shaw, were with us too, and we hope to hear from Mr. Shaw next week.

A large company gathered in the church basement in the evening for a social time, when a program of music, consisting of a chorus by the men and solos by Bernice Brewer, Louise Eardley, and Duane Hurley, was enjoyed. We again heard from Miss Miriam and after her talk many questions were asked.

Refreshments were served by the regular committee, who also had charge of the unusual decorations.

CORRESPONDENT.

NORTONVILLE, KAN.

The cabin homes of Kansas!  
How modestly they stood,  
Along the sunny hillsides,  
Or nestled in the wood.  
They sheltered men and women,  
Brave-hearted pioneers;  
Each one became a landmark  
Of freedom's trial years.

The sod-built homes of Kansas!  
Though built of mother earth,  
Within their walls so humble  
Are souls of sterling worth.  
Though poverty and struggle  
May be the builder's lot,  
The sod house is a castle,  
Where failure enters not.

The dugout homes of Kansas!  
The lowliest of all,  
They hold the homestead title  
As firm as marble hall.  
Those dwellers in the cavern,  
Beneath the storms and snows,  
Shall make the desert places  
To blossom as the rose.

The splendid homes of Kansas!  
How proudly now they stand  
Amid the fields and orchards,  
All o'er the smiling land.  
They rose up where the cabins  
Once marked the virgin soil,  
And are the fitting emblems  
Of patient years of toil.

God bless the homes of Kansas!  
From poorest to the best:  
The cabin of the border,  
The sod house of the West,  
The dugout, low and lonely,  
The mansion, grand and great;  
The hands that laid their hearthstones  
Have built a mighty state.

—Sol Miller in Nortonville News.

NORTH LOUP, NEB.

Rev. and Mrs. Hurley S. Warren and children are planning to leave on Monday morning for their new home in Plainfield, N. J., unless something unexpected prevents. What

household goods they are taking with them, were shipped from here yesterday.

It is with deep regret that the *Loyalist* announces the departure of Rev. and Mrs. Warren, and without doubt this feeling is shared by everyone who knows them. No pastor of the Seventh Day Baptist Church has been more loved by his congregation nor more universally esteemed and respected by the community, than Mr. Warren. He and his family will be greatly missed. But the results of their labor in this community will continue to bear fruit. They will leave here with the good wishes of their church and the entire community, and may success crown their efforts in their new field of labor.

#### Farewell for Pastor and Mrs. Warren

The church supper and farewell social for Rev. and Mrs. Hurley S. Warren and family which has several times been postponed, will be held next Sunday evening at the church. Supper will be served at 7.30 with a program afterward. All who care to do so, whether members of the church or not, are invited to be present. Those who do not care to attend the supper may come at 8.00 o'clock.

#### Mr. Hargis Does Not Accept Pastorate

Rev. G. D. Hargis, who had been called to the pastorate of the North Loup Seventh Day Baptist Church, has sent word that he has decided that his missionary work in Jamaica, where he is now located, is not finished and for that reason he will not accept the call. No other pastor has yet been called.

—Loyalist.

FARINA, ILL.

Prayer Week was observed at Farina during the closing days of December, 1935, because so doing would make it possible for our young people to attend who otherwise would have been away engaged in school duties. The weather was cold and stormy, but there was good attendance at the services and a vital growth in prayer life of both young and old people. A departure was made in the Sabbath day service which occurred during the Week of Prayer, when instead of the regular service, a prayer and testimony service was enjoyed. The effect of the prayer service was plainly evident in the warm, spiritual atmosphere enjoyed in the morning service. A "Week of Prayer," to the writer's mind, is one of the highest types of evangelistic meetings and is a sane, quiet, lasting way to approach God

and to examine self. We are thankful for the Week of Prayer.

The annual dinner and church meeting were held the last Sunday in the year, and many encouraging reports were listened to, the pastor receiving for the thirteenth consecutive year the unanimous call of the church to remain. The weather has been unusually cold for the year 1936, the coldest many say since the eighties, but the attendance at prayer meeting, church, and especially at the Christian Endeavor societies has been good. The report has it, and it is generally accepted, that the peach crop in this locality has been killed by the sub-zero weather, but likely what has been lost in that direction will be made up in some other.

One Sabbath this year has been given to the presentation of the work of our Missionary Board, the report being listened to with interest by the members of the church. The material being sent out by the board and by the Finance Committee is very helpful, and should be a spur to greater interest in the work and the worker. For Sunday night, February 16, our social committee has planned an evening meal at the parish house with a social to follow. It is hoped these affairs will be continued each month of the year and that they will prove educational as well as enjoyable social occasions. CORRESPONDENT.

#### WALWORTH, WIS.

Walworth has been pretty well snow-bound this winter. Snow ploughs have had plenty to do all over the county. Below zero is an everyday occurrence. When the mercury drops to twenty or twenty-five or lower, we call it cold weather, and with snow four or five feet deep, we call it a real old-fashioned winter.

The church has maintained services, with one exception, every Sabbath through the winter. The faithful few are trying to hold up the light, that others may see that we are still alive, although many discouragements confront us.

We are always glad to hear from the other churches in their activities and to read of the many good things in the RECORDER, and especially of the interesting journey of our editor on his western trip which must have been quite encouraging to him. It is refreshing in these troublous times to read of some who are coming to the light and the Sabbath truth among our foreign churches.

A real revival of pure and undefiled religion would settle many difficulties in this old world of ours. God grant that it may come.

CORRESPONDENT.

#### "MILL YARD" CHURCH, ENG.

The services have been conducted as usual on Sabbaths, at Argyle Hall, by Pastor McGeachy. The subjects have been the continued study of the epistle to the Hebrews showing the contrasts between the Levitical and Melchisedec priesthoods, and also Abyssinia and the Bible, a brief summary of which forms the first article of this issue.

The Friday evening meetings for prayer and Bible study have been held regularly at King's Cross with the Sabbath school lessons prepared by Pastor W. W. Fletcher, of Australia, as the subject of our meditations.

Opportunities to speak at other missions have been taken. A special Sunday school service was taken by the superintendent of the E.S.M. at the Methodist Chapel at Chingford Hatch. Arrangements have also been made to address once a month the class of young lads conducted by Mr. Hughes. In this class are the young boys whom the E.S.M. sent to the holiday camp in the summer. The class meets in Mr. Hughes' home on Sunday afternoons. It is hoped to find other accommodations shortly, when we shall be able to do more for them. The Westerfield Baptist Mission continues to welcome the superintendent to their Thursday evening children's meeting once a month. An invitation to conduct a lantern service on Sunday evening, November 17, was also received from the People's Own Mission, Willesden. As it was Temperance Sunday and the Band of Hope children were present, temperance slides were shown, and were very much appreciated. A cordial invitation was given for another lantern lecture early next year.

The article, "Abyssinia and the Bible," has been published in tract form, and has been distributed with an invitation to attend our Sabbath afternoon services at Argyle Hall. The superintendent has been devoting a few hours on Sunday mornings to selling our special number explaining the Book of Revelation around the neighborhood of the hall. The tracts have been given to those who did not buy, while buyers found a copy inserted in the magazine. The people in the surrounding district are poor. Many are on the dole

## OBITUARY

**BOWEN.**—Lucy Carpenter Bonham, daughter of Deacon George and Sarah Glaspey Bonham, was born at Shiloh, January 15, 1861, and died at her home here January 24, 1936.

She was educated at Shiloh and has been a member of this Seventh Day Baptist Church since her baptism in 1870. On New Year's Day, 1885, she was married to Joseph E. Bowen, who died twenty-one years ago. One brother, Edgar R. Bonham of Bridgeton, survives her. The surviving children are: Mrs. Morton DuBois; Earl, Ralph, and Everett Bowen.

Although our sister was advanced in years she was young in spirit. She is greatly missed by friends as well as relatives. L. M. M.

**FOGG.**—Joseph H., son of Joseph H. and Rebecca Davis Fogg, was born July 20, 1862, and died at his home near Shiloh, January 28, 1936.

At fifteen years of age, he was baptized and joined the Shiloh Church, of which he remained a faithful member throughout his life, attending regularly until his last illness of several months duration. On February 18, 1887, he was married to Louisa Rainear, who survives. From this union the following children survive: A. D. Fogg, Mrs. Howard Davis, Mrs. Frank Davis, Mrs. Ernest Campbell, and Harold Fogg. All are living on farms near Shiloh and Marlboro. There remain also two sisters: Mrs. Anna Fogg Holmes, Mrs. Carrie Rainear; and one brother, Dr. Edward Fogg. L. M. M.

**HARRIS.**—Jennie Tomlinson, daughter of Francis H. and Rachel Barret Tomlinson, was born March 1, 1873, and died at Shiloh January 28, 1936.

She was baptized and joined the Shiloh Seventh Day Baptist Church February 7, 1885. At the age of nineteen she was married to L. Hoover Harris, who died eight years ago. Even while raising a large family, she labored faithfully in the church.

Those who survive her are: four brothers, John, Elliott, Charles, and Leslie Tomlinson; one sister, Mrs. D. J. Watkins; and ten children—Mrs. Walter Huntsinger, Mrs. Clarkson Bonham, Mrs. Ben Irelan, Judson, Olin, Edward, Everett, Mrs. Elden Hitchner, Charles, and Ruth Harris. There is also one step-son, Winfred of Salem College. L. M. M.

**HUMMEL.**—Olive Gilman Hummel, beloved wife of Charles W. Hummel, was born May 15, 1843, at Tilton, N. H., and died February 14, 1936, at Hammond, La.

Her first husband was Charles W. Spicer. Their home was in West Halleck, Ill. Three children were given to them. Upon the death of her husband, after some time, she married again, residing briefly in Nortonville, Kan. In 1894, Mr. and Mrs. Hummel came to Hammond, La., where they have lived ever since.

through unemployment, and cannot even afford the price of the paper. In this way we hope to make personal contact with the people, and arouse their interest in divine things.

The E.S.M. Press has also issued during this last quarter a new shilling book, "Tales From the East" (second series). The cover has a beautiful colored picture of David rescuing the lamb from the lion, which is very attractive, while the contents live up to the title of the book with the stories of the customs and religions of the Japanese and other Eastern peoples. The life of Henry Stern, and his adventures as a missionary to the black Jews of Abyssinia, is also included. Order a copy at once.

While presenting our publications to the workers in offices and work shops in the west end of London, the superintendent has had many interesting experiences of late. Many of the work rooms in the streets behind Regent Street, Oxford Street, and Piccadilly Circus are occupied by tailors, making suits for the rich people who patronize the big shops of the district. Most of these tailors are socialists, many are Jews, and some are communists. They are very open in expressing their opposition to religion and mission work, but by showing sympathy and an understanding of social questions they have been left in a friendlier mood.

Our literature has brought the gospel message to many foreigners, French, Italians, Japanese, Chinese, and Jews who live and work around Soho, the famous foreign center of London. The books have been sold to managers of many of the west end clubs for which the district is famous, and sometimes notorious.

We would ask the prayers of all our readers that the seed that is thus being sown may bring forth an abundant harvest of souls in the kingdom of God. —Sabbath Observer.

## MARRIAGES

**GREENE-PAYNE.**—On Sabbath afternoon at three o'clock, January 4, 1936, at the Dodge Center Seventh Day Baptist church, Millicent M. Payne and Wallace A. Greene were united in marriage by C. B. Looftbourrow of New Auburn, Wis. The new home will be at Dodge Center, Minn.

**KING-STILLMAN.**—At the Seventh Day Baptist parsonage, North Loup, Neb., February 20, 1936, by Rev. Hurley S. Warren, Ada Eunice Stillman of North Loup and Victor H. King of Scotia, the new home to be at North Loup.



The funeral was conducted by her pastor, Rev. S. S. Powell, with interment in the Grace Memorial Cemetery. She is survived by her husband and two children: Mrs. Belknap of Pewaukee, Wis., and Charles W. Spicer, of Studley, Va.  
S. S. P.

**KENYON.**—At his home, 19 Moss Street, Westerly, R. I., February 20, 1936, Myron A. Kenyon, at the age of seventy-five years.

Mr. Kenyon was the son of Edwin O. and Cordelia (Burdick) Kenyon, and was born in Mystic, Conn., July 5, 1860. He had been employed in the engineering department of the C. B. Cottrell and Sons Company for forty-six years.

On October 17, 1888, he was united in marriage with Louisa Spicer Sherman of West Union, N. Y. Mr. Kenyon is survived by his wife; three sons, M. Elwood, S. Spicer, and Miles B.; a sister, Mrs. Cora Kenyon Gray; and two nieces, Mrs. Dora K. Degen and Mrs. Agnes K. Clarke.

Mr. Kenyon was a member of the Pawcatuck Seventh Day Baptist Church. Farewell services were held on Sabbath afternoon at the Gavitt Funeral Home with Pastor Harold R. Crandall officiating.  
H. R. C.

**LARKIN.**—Maria Annette, daughter of Horace and Sarah Coon Maxson, born in Ashaway March 30, 1855, died at her home in Ashaway, January 17, 1936.

She married Thomas Taylor Larkin May 10, 1879, who passed away February 9, 1935. Surviving her are a daughter, Alice Annette Larkin of Ashaway; and a brother Clarence H. Maxson of Sylvania, Ga.

She was a faithful member of the First Seventh Day Baptist Church of Hopkinton, uniting January 17, 1874. Her interest and quiet, sincere faith have been a help to her pastor and many friends.

Farewell services were conducted in the Gavitt Funeral Home, Westerly; her pastor, Rev. E. T. Harris, officiated. Interment was at the First Hopkinton Cemetery.  
E. T. H.

**RANDOLPH.**—Gillette F. Randolph was born at Greenbrier, Doddridge County, W. Va., January 13, 1866, the son of John F. and Melissa Davis Randolph.

He died in the early morning of Friday, January 24, 1936.

There survive him one sister Sarah; and brothers, Martini, Smith, and Ona. He was a man of high ideals, loyal to his convictions of right, deeply in earnest and conscientious in his conduct as a Christian and as a member of the Salem Seventh Day Baptist Church. In the absence of his pastor, the funeral was conducted by the supply, Pastor T. J. Van Horn, from the home on Sunday afternoon, January 26.  
T. J. V. H.

**SEVERANCE.**—Frances Jane Severance was born in Milton on July 23, 1901, the daughter of John and Elizabeth Tarpley Cartwright, and died in a Madison hospital Sunday, January 19, 1936.

She was married to Francis W. Severance March 13, 1926. She was a member of the Milton Seventh Day Baptist Church and a worker in the Sabbath school and Circle No. 3. She was also a member of the King's Daughters and was recently installed as Inside Guardian of Rebekah Lodge No. 103.

Surviving are her husband; her parents; two sisters, Bettina and Patricia Cartwright; an uncle, Frank Tarpley, Whitewater; and an aunt, Mrs. Etta Cunningham, Chicago.

Funeral services were held in the Milton Seventh Day Baptist church Wednesday, January 22, conducted by Rev. Edwin Shaw. Interment was in Milton Cemetery.  
C. L. H.

**WASHBURN.**—Laura L. Washburn was born at Friendship, N. Y., May 6, 1862, and died at the home of her son in Ceres, N. Y., January 20, 1936.

She was a daughter of Rodney and Laura Demming Smith. Her husband, Moses E. Washburn, died in 1905. She is survived by one son, Luverne Washburn, of Ceres, N. Y., four grandchildren, and two great-grandchildren.

She joined the Little Genesee Seventh Day Baptist Church by letter October 28, 1916, and was a willing worker.

The farewell services were held at the home of her son, Thursday, January 23, and burial was in the Burtville, Pa., cemetery. Rev. Harley Sutton officiated.  
H. S.

**WEGLAU.**—Emily, daughter of Chas. F. and Emily Close Atwood, was born in Stratford, Conn., September 13, 1905, and died of septic pneumonia, February 7, 1936, in the hospital at Hempstead, Long Island.

She leaves her husband, Gustave H. Weglau; and one son, Wally, of twelve; her parents, now of Newark, N. J., a brother, Charles, and a sister, Catherine Atwood, also of Newark.

Mr. Weglau is a member of the Plainfield Seventh Day Baptist Church and Mrs. Weglau and Wally attended whenever possible, while living in Plainfield.

Funeral services were held in their home at 515 Washington St., Baldwin, L. I., February 9. Burial services were conducted at Stratford, Conn., the former home of the Atwood family.  
A. S.

**WELLS.**—William B., was born at Berlin, Wis., son of A. Judson and Adelaide Utter Wells, and died at Riverside, Calif., after an illness of several months.

He was graduated from Milton College in 1896, and later from medical school in Chicago. He leaves the wife, Mrs. Orpha Looboro Wells; three daughters: Mrs. Beatrice Simons, Phoenix, Ariz.; Mrs. Marguerite Anderson and Miss Dorothy of Riverside; and two brothers, Frank and Welcome, both of Riverside, Calif. He was a member of the Riverside Seventh Day Baptist Church and official of the Lion's Club of Riverside, of which city he was a prominent citizen as well as successful physician for at least twenty-five years.  
—From Milton News.

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## INVITATION

Lovelier than the painted skies,  
Where the love-light lingering lies,  
Sweeter than the loveliest song,  
Thrilling all the field along,  
Is the love within the heart  
That from me will ne'er depart.

See, O soul! thy home sublime,  
Vaulted roof and arch of time,  
Glorious home of God's elect,  
God himself the Architect;  
Vow before his altars pure  
Thou wilt in his love endure.

Soaring in celestial heights,  
See, the Son of God invites;  
Pure in heart thy glory see,  
Pure from stain of sin set free,  
Trust thou me, my child, and I,  
Loving thee, am always nigh.

S. S. POWELL

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