

Eighty-four men of the community met at the First Baptist church on the evening of February 6. At that time it was voted to organize a men's Brotherhood sponsored by the churches. A supper was served by some of the men. The program consisted of an address by Mr. Watkins of the Watertown Y. M. C. A., and moving pictures of local and educational interest were shown. A Father and Son banquet will be served the evening of March 14 at the high school auditorium sponsored by the Brotherhood.

The World Day of Prayer was observed in the Seventh Day Baptist church, with the ladies of this church as hostesses. Mrs. George Whitford, the president of the Ladies' Aid, presided at the meeting.

—Contributed.

MARRIAGES

ANDERSON-EASTERLY. — Dora Easterly, daughter of Rev. John I. Easterly of Healdsburg, Calif., and Howard Anderson were united in marriage December 23, 1935.

OBITUARY

BARNES.—In Westerly, R. I., December 18, 1935, at the home of his daughter, Mrs. Walter Madison, on the Shore Road, Jeremiah I. Barnes, at the age of seventy-eight years.

Mr. Barnes was born in Westerly on March 26, 1857, and spent most of his life here. He was united in marriage with Mary A. Oppenlander on March 18, 1884, in Clay Center, Kan. Mrs. Barnes died in 1929.

He is survived by twelve children and twenty-one grandchildren.

Mr. Barnes was a member of the First Westerly Seventh Day Baptist Church at Dunn's Corners. Funeral services were held at the Gavitt Funeral Home and interment was in River Bend Cemetery. Rev. Harold R. Crandall officiated. H. R. C.

BURDICK.—In Westerly, R. I., October 27, 1935, Edward N. Burdick, aged sixty-nine years.

Mr. Burdick was born in Pawcatuck on September 17, 1866, and was the son of Edward Hoxie and Sarah A. (Moshier) Burdick. He was united in marriage on April 30, 1891, with Miss Mary L. Davis, who died in 1920. He is survived by his mother, Mrs. Sarah A. Burdick; a son, Captain H. Russell Burdick; a grandson, Edward N. Burdick, 2nd; and a sister, Mrs. James Jolly, all of Westerly.

He was a member of the Pawcatuck Seventh Day Baptist Church.

Funeral services were held at his home, 22 Park Avenue, and interment was in River Bend Cemetery. Rev. Harold R. Crandall officiated. H. R. C.

ROGERS.—Miss Jessie T., aged sixty-five years, of Plainfield, N. J., died at the home of Miss H. Louise Ayers, Westerly, R. I., on December 12, 1935.

Miss Rogers was born in Brooklyn, N. Y., on July 30, 1870, the daughter of Henry C. and Mary E. Rogers. She is survived by a sister, Mrs. William E. Stelle of Plainfield, N. J., two nieces, and a nephew.

Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated at the funeral held in Plainfield and at the interment in Hillside Cemetery in that city. H. R. C.

SCOUTEN.—Elias Gilbert, son of Andrew Scouten, was born March 1, 1865, at Springfield, Ill., and departed this life at his home in Fouke, Ark., January 20, 1936.

He was married to Miss Gertrude Babcock March 5, 1892, who survives, with five daughters: Mrs. Ethel Davis, Mrs. Neva Jenson, Mrs. Elva Monroe, Mrs. Pansy Green, and Miss Hazel; also by two brothers and a sister: Ed, Fred, and Mrs. Frank Birt; and a half brother and half sister: A. I. Butz, and Mrs. Oscar Boyce.

In young manhood Brother Scouten united with the Long Branch Seventh Day Baptist Church at Humbolt, Neb. In 1904, they removed to Arkansas uniting with the Fouke Church.

Funeral services were conducted by his pastor, W. L. Davis. The body was laid to rest in the Fouke cemetery. W. L. D.

How do we establish a human friendship? By being with our friend. Honestly, how much time each day do we spend with God? Could it be said that five minutes in the twenty-four hours represents the time most of us spend in company, speaking to, listening to God? That seems to figure one-half of one per cent—a percentage far too meagre for God-intoxication. If one wants truly to know God, let him give time to God. Could Steinmetz master electricity or Paderewski music in five minutes a day? We have said much about seeking God, but it is God that is seeking us. He asks not so much for a quest as for our surrender. We do not pursue, but we may capitulate. The sheep do not look for the shepherd, yet they will never find him if they will not heed his call. Something in the life that we can't give up holds out part of our being that belongs to God.

—Dr. Norman V. Peal, New York (at International Christian Endeavor Convention, Philadelphia).

"The shrewd man steps into the path a little ahead of progress and waits for it to catch up with him."

The Sabbath Recorder

Vol. 120

MARCH 30, 1936

No. 7

MY COTTONWOOD

BY MYRA THORNGATE BARKER

It's spring!
How do I know?
My cottonwood has told me so!
It lifts its young green branches high,
And tosses them against the sky,
To whisper in sweet ecstasy,
It's spring!

It's summer!
How do I know?
My cottonwood has told me so!
The boughs, so full of glossy leaves,
Against the sky a pattern weave,
And from the cloud the work receives,
It's summer!

North Loup, Neb.

It's autumn!
How do I know?
My cottonwood has told me so!
The leaves against the blue glow gold,
A Midas touch I do behold;
They murmur as they did of old,
It's autumn!

It's winter!
How do I know?
My cottonwood has told me so!
For dark against the twilight hues
The branches, naked, take their cues,
To mean the most depressing news,
It's winter!

Contents

Editorial—Be of Good Cheer.—The Preaching Mission.—The Need of the Jews.—Advertising Liquor.—The Unadvertised Side of Liquor	170-173
Tract Board Meeting	174
The Fountain of Abundant Life	175
Plainfield Installs Pastor	177
Minutes—World-wide Evangelization and Sacrifice.—The Footsteps of Jesus.—Letters From Rev. and Mrs. Gerald D. Hargis	178-181
How Can These Things Be?	181
Women's Work—Worship Program for April.—A Social Service Committee Report.—We Hear From Albion, Wis.	184
Observations	185
Sixtieth Wedding Anniversary	185
Young People's Work—Christ in Miniature.—"Out From the Darkness"—Helen Keller.—"Toll of the Tropics"—Albert Schweitzer.—Minutes of Young People's Board Meeting March 22, 1935	186-189
The Child and the World He Lives In	189
Shiloh Bible School	190
Children's Page—Our Letter Exchange—Tell Me a Story of Jesus	191-194
Our Faith	194-196
Denominational "Hook-up"	196
Religious Education—Report of Director of Religious Education.—Great Opportunity—Minutes of Sabbath School Board Meeting	198
Obituary	200

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 120, No. 7 WHOLE NO. 4,681

THEODORE L. GARDINER, D. D.,
Editor Emeritus

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. Orville B. Bond

Luther W. Crichton

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year\$2.50

Six Months 1.25

Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Be of Good Cheer During the discouraging days of the World War, much effort was directed toward building up and maintaining morale among the soldiers. Especially was this true following the signing of the Armistice. All sorts of entertainment were offered, material comforts provided, and provisions made for training and development. In various places and under a wide variety of circumstances "thuse" meetings have been held and entertainment programs put on to maintain morale or bolster up courage and waning interests among all classes of people.

Too often our churches have depended upon some such methods to satisfy their members or to bolster up some weak attempt at a progressive program. These methods and plans are not decried as evil in themselves. There may be times and circumstances when they are justified. We need recreation, rest, and sometimes, perhaps, healthful entertainment. But these are not the palliatives of a decadent morale or the incentives to great endeavor.

Let us rather get on to the firm foundation of faith in the assurances of Jesus Christ. In

the shadow of the cross, in the chill of the betrayal night, he assured his despairing and down-hearted followers with the never-to-be-forgotten words, "Be of good cheer, I have overcome the world." An assurance in the very presence of seeming defeat. Before the setting of the next day's sun his life would go out—yet he could say, "I have overcome the world." Victory was already his. The world's greatest temptations had been met, and successfully. A selfless life had been lived; love and sacrifice glorified.

We hear that conquering voice saying to us today, "Be of good cheer, I." In Jesus and his victory let us find our courage. He is "the same yesterday, today, and forever," and has said to us, "I am with you always."

Now in the light of such assurance why should his followers weaken or falter? Why should Seventh Day Baptists be discouraged? None of us is called to suffer sixteen years (or hours) of imprisonment as did Mrs. John Trask, or such martyrdom as that of John James, taken from his Sabbath worship service, imprisoned, tried in a most farcical manner, executed, beheaded, and quartered.

In the past one hundred years, but a person or so among us has suffered imprisonment for being true to his conscientious convictions. Yet we quail at suffering from unemployment or hard times, and are ready to give up in despair. Our churches feel, too often, "What is the use?" when, if they will consider the beginning of their own history they will find they are far better off—in numbers, equipment, organization, and opportunity—than were their fathers who first started the local church movement.

Doors have constantly opened to us during the past, and as we entered them, under the blessing of a reassuring Christ, we found larger joy, service, and development. Never were more inviting doors opened than those of today, swinging on hinges of service and offering opportunity of self giving in sympathy and fellowship. This is no time for discouragement. God's truth is as vital and as needed today as ever. It is time to gird ourselves anew. "Be of good cheer, I have overcome the world."

The Preaching Mission The National Preaching Mission, now being organized to be put on next fall, is being hailed eagerly by many earnest leaders and other interested Christian people.

Many have long felt that while the social emphasis in religion could hardly be too strong, the personal religious concern has been held too lightly. Right human relationships and service, social justice, race attitudes, world peace, in their highest and best terms, must follow right relationships and attitudes toward God and the principles of his kingdom. We must not think in this that it is a matter either of one or the other, but a matter of both. Much has been accomplished, but a deeper spiritual experience must be had if any great further progress is to be possible. If the tree is to bear enriched fruit, enrichment and care must be given to the root system. A rekindled spiritual life among Christians is needed.

It is in recognition of this that the National Preaching Mission is being promoted. Some twenty-five cities in America will be the scenes of united effort. A four-day program in each place will be carried out. A great united meeting of all the churches will be held on Sunday afternoon. On other days, morning conferences will be held, in which all the ministers within a radius of fifty miles or more are expected to attend. Speakers will address high schools, colleges, and other groups. Noontime meetings in churches, theaters, shops, and factories will be conducted. Luncheon meetings for business men will be followed by afternoon educational seminars, and at night there will be united meetings of evangelistic nature. From these great central meetings extension work will be attempted, with ministers and groups of workers going out into surrounding cities and towns.

Among prominent leaders in this work, probably Dr. E. Stanley Jones is the one most outstanding. Already it is reported he is in a three-month "retreat" in India, for prayer, study, and meditation, in preparation for this important mission.

Seventh Day Baptists will watch and prepare for this program with interest and care. They stand ready always to co-operate in any movement that will deepen conviction and enrich the spiritual life.

Cities where the Preaching Mission will come, nearest our own churches are: Pittsburgh, Sept. 17-20; Kansas City, Sept. 20-23; Detroit, Sept. 24-27; St. Louis, Oct. 11-14; Cleveland, Oct. 15-18; Minneapolis, Oct. 18-21; San Francisco, Nov. 8-11; Los Angeles,

Nov. 12-15; Chicago, Nov. 19-22; Philadelphia, Nov. 29-Dec. 2; Boston, Dec. 3-6; New York, Dec. 6-9.

The dates for his own nearest point of these meetings might well be marked on the pastor's calendar and plans early be made to attend and participate. Whatever we can do to deepen and enrich our own spiritual lives will react helpfully in carrying forward the kingdom of God on earth.

The Need of the Jews We must not forget that with all their seeming differences from us, the Jews are essentially just like ourselves, possessed of the same spiritual needs, actuated by the same motives, hurt by the same slights, comforted by the same sympathies, and inspired by the same hopes. The things in which we differ are so obvious and receive so much emphasis that the deeper and more fundamental things in which we are alike are often overlooked.

Recently an article appeared from the pen of a Jewish editor, a few paragraphs of which will do Christians good to read. Years ago, it seems, this editor had been profoundly impressed by a sermon he had heard preached by the late "Billy" Sunday. On the occasion of Mr. Sunday's death, he wrote:

It may seem strange coming from Jewish lips, but I cannot help but confess that rarely has the death of any contemporary American had such a depressing effect upon me as the sudden demise of Rev. William A. Sunday, otherwise known as Billy Sunday. For years he was to me the symbol of living religion in America. I followed his career and over a long period of time read as many extracts from his speeches as appeared in the press. My soul went out to him wherever he was and whatever he did. For I saw him once and received what was possibly the deepest religious experience of my life.

After a vivid description of the service the editor of "The Day" goes on to say

Often after this experience I have wondered whether what we needed to bring about a Jewish religious revival in America was not a Jewish Billy Sunday. Listening as I have to dreary sermons in temples and synagogues, I often caught myself thinking that if only the rabbi would cease cajoling me with fine phrases and start bombarding me with wordy bombshells, I might get religion. In most cases, however, all I have heard from the pulpit was a lengthy, un-inspired argument. The appeal was made to my head while my heart was waiting, languidly, either to be struck with terror or to be soothed with surpassing kindness. Rationalism, not mysticism, has been tried on me. They attempted to argue me into a belief of God instead of playing

on my emotions, making me feel the presence of the Almighty. The result was that I was never convinced. For a ten thousand dollar a year rabbi may deliver many good sermons, but he will never win a soul. The cleverer he is, the more subtle and polished his pulpit manner, the less likely is he to move the heart.

When I hear the chorus of rabbis whining at the complete indifference of our youth to Jewish religious values, I cannot but remain strangely unaffected. Why, I ask, should the Jewish youth of America turn into the path of religion? Who is it in the American rabbinate who can fill the heart of our youth with the feeling of wonder and religious ecstasy? I know of none. Certainly the orthodox rabbi, living in the past, dragging with him his dreary burden of ritual into the New World, cannot expect to gain the ear of our young men and women, let alone their hearts. And the reformed and conservative rabbi? No matter how they may differ in their theology, they agree on one point: Judaism is a common sense religion, to be used sparingly and wisely. Maybe they are right, but youth does not cry out for common sense; it cries out for ecstasy, for great, stirring experience, for soul-reaching, for God-intoxication. These the rabbi cannot supply, nor can he be expected to, for nobody can give what he does not possess.

These caustic remarks by an influential editor are not quoted to emphasize the weakness of the Jewish pulpit, for equally caustic things have been said about the Protestant pulpit, but to show how closely the deepest spiritual needs of traditional Jews conform with those of traditional Christians. What is needed is a vital faith and a passion to win men and women to a consciousness of God's presence and redemptive power. If, as Christians claim, Jesus Christ is God's answer to the cry of every human heart, Jewish as well as Gentile, and that in him is found the way to the Father and to an abiding experience of his power and love, then the surest way to demonstrate to Jews the reality of the Christian faith is to proclaim Christ and manifest his spirit. Jews are just like the rest of us, men and women for whom Christ died, just as he died for you and me. We cannot be truly Christian unless we desire to share with them, as with all others, that faith which has so immeasurably enriched our own lives.

Advertising Liquor In these days, when so many fine men and periodicals are giving way to financial pressure and expediency before liquor propaganda and high pressure advertising, it is encouraging to find those who consistently withstand them. Frank E. Gannett, owner and publisher of a chain of nineteen dailies in this country, recently told why

he would not accept liquor advertisements. All honor and power to him.

A humble contemporary in one of our Seventh Day Baptist communities recently published its editorial stand. Mrs. Meredith, editor of the Salem (W. Va.) *Herald*, says:

The editorial policy of the *Herald* has been and is, concerned with the upbuilding of home, school, community, state, and national life. . . . The *Herald* could not, therefore, maintain its past and present policy if it did not continue to exert its small influence against an increasing sale of intoxicants, and favorable to the most rigid enforcement of the laws governing their manufacture and sale.

We believe, also, in the productivity of advertising. We expect that when an advertisement is inserted in the *Herald* it will result in increased business for the individual, firm, or agency which pays for its insertion. If the liquor interests who use your agency should instruct you to insert \$100 worth or \$1,000 worth of advertising in the *Herald*, they would have a right to expect returns commensurate with the amount of their expenditure. As publishers of this paper, accepting their money, we would be unfaithful to them as patrons of our advertising columns, if we failed to do everything possible to make that advertising productive.

It is impossible to reconcile an editorial column which attempts to create lovely homes, help to build schools with students unimpaired by the effects of alcoholic beverages, and strives for local, state, and national governments free from a renewed stranglehold of intoxicating liquor interests, with advertising pages setting forth the claimed virtues of something which will destroy that for which the editorial column stands.

The Unadvertised Side of Liquor On April 1st, at least ten million families in the United States will be on the average from \$400 to \$600 poorer as a result of thirty-six months of legalized drink (including eight months of legalized beer only, in 1933), according to Mrs. Margaret C. Munns, Evans-ton, national treasurer of the Woman's Christian Temperance Union, in a statement issued at the headquarters of the organization. We are indebted to the W.C.T.U. for the following statement:

"While the brewers are already beginning to celebrate the completion of the first three years of beer selling since national prohibition, and the government is broadcasting its economic satisfaction over its first billion dollars of federal liquor revenue since the nullification of the Eighteenth Amendment, an almost totally unadvertised side of the story is worth looking at," said Mrs. Munns, "namely, the cost and loss to the people of the United States due to the re-establishment of this now technically lawful trade in intoxicants." Mrs. Munns continued:

"This widely unadvertised side of the picture is the fact that on April 1, the people of the United States lured by high-pressure advertising and direct solicitation beyond any record of the past, during these same three years will have poured out of depression-pinched pockets nearly \$8,000,000,000 to swell the jingling profits of John Barleycorn.

"And by means of this weird method of tax collecting, Uncle Sam has amassed an approximate twelve per cent share of liquor's profiteering intake, giving to the traffic the sanction of his legal protection, while the people pay the bill.

"Nor is that all. Conservatively estimating that at least two out of three American families are still comparatively immune to liquor propaganda it means that the brunt of this extravagant method of tax collecting is really being borne by some ten million remaining families upon whom the current flood of press, radio, movie, billboard, and flaming street sign advertising of intoxicants is registering its insidious appeals with deadly effect.

"The vehement promises that liquor would help to assure a balanced budget are now revealed as little short of a mocking will-o-the-wisp, perpetrated upon the people by the suave spokesmen of the 'trade'.

"The government's liquor revenue has been counterbalanced by an expenditure exceeding ten billion dollars for public and private relief funds during the same period.

"At the same time practically every legitimate business in the country has suffered by direct diversion, to the beer and hard liquor interests, of these billions wheedled out of the public purse for drink, through artificially intensified sales stimulation during the past thirty-six months.

"Among the multiplying costs engendered by the re-established liquor traffic may be included:

"1. A serious cut in production and consumption of dairy products, which, according to M. D. Munn, president of the National Dairy Council, showed a more than four billion pound decline during the past three years.

"2. Invasion by brewers and distillers of the soft drink markets including the loss to the coffee industry amounting to many millions in ultimate retail sales during even the first year of repeal.

"3. Startling increase of drunkenness in nearly every section of population.

"4. A record-breaking increase in traffic accidents and fatalities in which liquor was a definite factor, although frequently camouflaged in official records under such terms as speeding, reckless driving, inattention, carelessness, etc.

"5. A veritable nation-wide spread of officially connived-at gambling in which practically every place of retail liquor sale is a local headquarters or nest of infection.

"6. A rapid increase in social vice and white slave traffic in which the legal sale of liquor is, as always, a ghastly and essential element.

"7. Mounting political corruption in many cities and states where politicians and the liquor traffic have renewed their old-time spoils alliances."

Flood No need to retell the tale of devastating floods in the eastern and central states. Every paper for the past ten days has carried the story, with its ever increasing toll on human life and mounting losses of property. Unusually heavy winter snows with long spells of heavy rain have produced unprecedented flood conditions that have torn out dams and bridges, overflowed cities and countryside, disrupted traffic and business, and paralyzed life in many places. People who witness are appalled, to say nothing of the misery of the thousands who suffer. Latest reports (of March 24) put losses at a half a billion dollars, with 172 deaths and 425,000 homeless. We are so used to reading big figures that we often lose the impression of what such a calamity really means. It is only as we "break down" the figures, and visualize the personal element that we can realize what this flood means and manifest a real sympathy. Only as one thinks of himself as returning to a home sodden with flood waters and everything in the home ruined, and contemplates what must be done to rehabilitate the place, can he begin to have sympathy with the sufferers.

Already government appropriations have been made, and long since the Red Cross has been in action. We understand that \$3,000,000 is the sum needed by the Red Cross. We may not enter personally to help some unfortunate neighbor clean out and return to normal life, but we all do have the opportunity of manifesting our sympathy through gifts, according as we are able, to the Red Cross. Have you done your bit? It is a psychological principle that a worthy emotion that is not crystallized will react unfavorably upon the one moved, and tends to harden the feelings toward needs of other unfortunates. Every noble impulse must be given some adequate expression or be lost or stultified.

MINUTES WANTED

To complete its files of Minutes of the Eastern Association, the Historical Society is in need of such minutes for the following years: 1917, 1926-1930, 1933, and 1935.

Anyone wishing to contribute these, all or in part, will please send them to the following address:

Seventh Day Baptist Historical Society,
510 Watchung Avenue, Plainfield, N. J.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., Sunday, March 8, 1936, at 2 p.m., with President Corliss F. Randolph in the chair and the following other members present: James L. Skaggs, Herbert C. Van Horn, Neal D. Mills, Courtland V. Davis, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, Frederik J. Bakker, Mrs. Herbert C. Van Horn, Hurley S. Warren, and Business Manager L. Harrison North.

Rev. Neal D. Mills offered prayer.

The minutes of the last meeting were read.

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

Thirty-eight letters have been written, many of them of a follow-up nature. A letter from Elder Conradi contains information from Rev. W. W. Fletcher of Australia, of an encouraging nature concerning the ability, character, and reliability of the leadership in South India of Sabbath-keeping churches which last year applied for membership with our General Conference.

Material was prepared and a four-page mimeographed message sent out to pastors or other church leaders for use in emphasizing the interests of the American Sabbath Tract Society during March. This was in keeping with the suggestions of Conference. This message included a letter from President Randolph of this society and was accompanied by the four tracts published or reprinted during the present Conference year, namely, "The Sabbath and Sabbath-keeping Baptists," "The Sabbath and Sunday," "Seventh Day Baptists as Distinguished From Seventh Day Adventists" (revised), and "What Is Your Decision?" The message was mailed to seventy-five pastors and other leaders.

Much time has been devoted to tabulating lists, with information, of groups and inquirers in line with the work of the special agency recently created.

Arrangements are about completed with Rev. L. A. Wing to begin a series of special meetings at Berlin, N. Y., April 21.

Respectfully submitted,
Herbert C. Van Horn,
Corresponding Secretary.

March 8, 1936.

The secretary read the following statement of balances in the treasury and reported that the loan for taxes on the Seventh Day Baptist Building had been arranged in accordance with the action taken at the last meeting of the board and the taxes were paid:

General Fund	\$618.54
Reserved for tract publication:	
"Free From the Law"	37.50
Conradi tract	10.00
Reserved for Denominational Bldg. tax	11.00
Denominational Building Fund	30.67
Waldo Fund	250.89
Overdraft—Maintenance Fund	88.23

Asa F. Randolph reported as follows:

Your Advisory Committee at a well attended, lengthy meeting carefully considered several important matters, and recommends:

1. That as the representative of this board our corresponding secretary plan, in his discretion, to attend the ensuing sessions of the associations as opportunity to do so may be presented.

2. Upon considering some invitations and opportunities for the corresponding secretary to visit and assist various groups in the South, who are interested in the Sabbath, we recommend recording our sympathetic interest in his so doing.

Respectfully submitted,
Asa F. Randolph,
Chairman.

March 8, 1936.

It was voted to concur in the action of the Advisory Committee.

N. D. Mills reported for the Committee on Distribution of Literature as follows, and the report was adopted with recommendation:

At the regular meeting held last Sunday several important matters were discussed. Three hundred thirteen tracts were sent out during the past month, leaving 24,590 in the depository. Twenty-four "Recorder" subscriptions were discontinued and one new one received.

The committee recommends that the matter of a printed bulletin for Seventh Day Baptist churches, carrying a directory and items of denominational interest, be brought to the attention of the Commission with our recommendation of the plan.

Respectfully submitted,
Neal D. Mills,
Secretary.

March 8, 1936.

The president stated in behalf of the chairman of the Committee on Young People's Conferences and Summer Camps that plans are being made to open Lewis Camp this summer.

L. H. North presented the following recommendation from the Supervisory Committee, which was adopted:

We recommend to the board that the offices on the second floor of the Seventh Day Baptist Building, formerly occupied by the corresponding secretary of the Tract Society and the editor of the "Sabbath Recorder" be for the present set aside for the use of the corre-

sponding secretary of the General Conference and the recording secretary of the Tract Society, respectively.

At the invitation of the president, Rev. Hurley S. Warren expressed his appreciation of his opportunity of becoming identified with the work of this board, and brought cheering greetings from the North Loup Seventh Day Baptist Church.

The minutes were read and approved.
Adjourned.

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

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

THE WORK OF THE HOLY SPIRIT IN THE BELIEVER

(Concluded.)

9. The Holy Spirit intercedes. Just all that is involved in this, probably no human being knows. But at least we are assured that the entire Godhead, the Trinity, is infinitely interested in our salvation and growth into the image of Christ. God the Father so loved the world that he gave his Son to die. Christ the Son not only died for us, but he is said to be at God's right hand—that is, the place of authority—making intercession for us. Romans 8: 34. cf. Hebrews 7: 25. And the Holy Spirit helps us in prayer, and also intercedes for us. Romans 8: 26, 27. Does this mean that not only "the entire creation sighs and throbs with pain" (Romans 8: 22) because of incompleteness and imperfection and sin, but also that "the entire Deity," origin of "the entire creation," is agonizing for the redemption of life?

10. The Holy Spirit fills. Here we come to the crowning work of the Spirit. This is the term used most frequently in the Bible to signify the gift of power for service. It signifies that experience which is generally called, unscripturally, "the baptism of the Holy Spirit." The writer finds no place in the Bible where the expression "baptism of the Spirit" is connected with the gift of power. He has read various books and pamphlets on this general subject, many of which are both unscriptural and unbalanced. But he has found a few very helpful. "He That Is Spiritual," by Lewis Sperry Chafer,

is a good book, illuminating and inspiring, and with few interpretations that seem untrue to Bible teaching. The most helpful study of this whole subject the writer has yet found is a booklet entitled "The Threefold Secret of the Holy Spirit," by James H. McConkey. These books, and some others, point out what the Bible so clearly teaches, that on the Day of Pentecost the Holy Spirit (a) entered the world as an abiding presence; (b) instituted the Church, the body of Christ; (c) formed that body out of the members who were individually "baptized into one body" (1 Corinthians 12: 12, 13); and (d) also "came upon" them with power, or "filled" them with the Spirit. The promise was "You will receive power when the Holy Spirit comes upon you." The fulfillment is told thus, "And they were all filled with the Holy Spirit." These are the expressions usually found in the Bible which mean the gift of spiritual power and passion to those disciples who "turned the world upside down." But that gift is nowhere called "the baptism of the Spirit."

The question of whether the filling of the Spirit comes at conversion or is a subsequent blessing will be discussed more fully in the last section of these studies, but it may be well here to state what the writer believes to be the teaching of the Bible. He does so in this quotation from Lewis Sperry Chafer. "It is possible to be born of the Spirit, baptized with the Spirit, indwelt by the Spirit, and sealed with the Spirit, and yet to be without the filling of the Spirit. The first four of these ministries are already perfectly accomplished in every believer from the moment he is saved; for they depend upon the faithfulness of the Father to his child. The last of these ministries, the filling of the Spirit, has not been experienced by every Christian; for it depends upon the faithfulness of the child to his Father." Have you been filled with the Spirit?

11. The Holy Spirit produces Christian character. "But the fruit produced by the Spirit is love, joy, peace, forbearance, kindness, generosity, trustfulness, gentleness, self-control." Galatians 5: 22, 23. The usual idea among Christians is that the Christian character is attained by struggle, is the result of long striving and effort. Young folks are continually urged to "build" a Christian character, as though it were a human achievement. Of course, they are taught to ask help

from the Lord to strengthen their own efforts, but the result is a human accomplishment aided by the Lord. However, the Christian character according to the New Testament is a bestowment, not an attainment. It is not the outcome of human effort, but the fruit of the Spirit. Just a few suggestions and illustrations ought to make that clear. Missionaries to lands untouched by the gospel have frequently remarked about the callousness of the "heathen," so-called. At least, hospitals and institutions for the care of the helpless young and the helpless old, for the insane and the idiotic, are the product of Christian idealism. The Spirit of Christ in some degree is necessary before one finds these expressions of love. But it is possible to have something of Christian beneficence without having love in the deep sense of the New Testament meaning. So far as the writer has read or observed, no one has succeeded in *building* or *achieving* that sort of love. But from the days of Jesus until today men have had that sort of love *imparted* to them. Just let a man surrender his life completely to Christ, give his body and soul and spirit to the Lord as a living sacrifice for time and eternity, and a new kind of love floods his soul. The apostles at Pentecost are a good example. The Moravian Pentecost is another example. John Wesley is another. Dwight L. Moody tells us that he was filled with the Spirit while walking the streets of New York. "Right there, on the street, the power of God seemed to come upon me so wonderfully that I had to ask God to stay his hand. I was filled with the sense of God's goodness, and I felt as though I could take the whole world to my heart." Does that sound as though the love that "could take the whole world to my heart" was the result of training or effort or struggle? The trouble with most of us is that all the love we have is the pale sort of beneficence that results from training, and is not at all that blood-red, passionate heart-yearning that is the fruit of the Spirit.

Think for a moment of joy. Can you achieve joy? Yes, of course, if you mean the cheap, Pollyanna sort. I suppose that *kind* may be trained. But the joy that bursts out into singing at midnight when one's feet are in the stocks of a dungeon and the blood is still oozing out of the stripes down one's back—that sort of joy is not trained; it is imparted. Anyone who has ever seen a real conversion knows what we are trying to say.

The world is full of folks who are hunting joy and happiness, and the assumed gaiety, the hollow laughs, and the lusterless eyes, are only the outward evidences of the empty hearts within. But let such a soul find Jesus, really find him, and the heart overflows with joy unspeakable. And the joy one experiences is not something he suddenly achieves; it is the fruit of the Spirit.

Or take peace. Jesus said, "My peace I give unto you, not as the world giveth." He seems to mean that the world does have a sort of peace, but that it is not his kind. We can have a sort of peace through indifference. A slang expression gives it thus, "It's not my funeral!" Of course not, why worry. And one of the most beautiful of the popular songs of recent years has the same idea. "With someone like you, a pal good and true, . . . we'd find a perfect peace . . . and let the rest of the world go by!" Yes, that is the way of the world to find peace, but it wasn't Jesus' way. He didn't "let the rest of the world go by," and enjoy the peace of indifference. The world broke his heart. The world offers peace through plenty of money, too, but Jesus "had not where to lay his head." And the world offers peace through tranquillity and unhurried ease, but our Lord at times "had no leisure so much as to eat." Yet our Lord had a peace which the world can neither give nor take away. And he spoke of it as a gift. The experience of the centuries since has proved that he was right. Let a man seek all his life long for peace, and he will never find it until such time as he yields his heart to God. Then "the peace of God which passeth all understanding" will descend upon his soul, coming, as mercy falls, "like the gentle rain from heaven upon the place beneath." Sweet peace is still the gift of God's love, and the fruit of the Spirit. So are all the other qualities of a Christian character.

12. The Holy Spirit produces Christian service. "For we are God's handiwork, created, by our union with Christ Jesus, for the good actions in doing which God had pre-arranged that we should spend our lives." Ephesians 2: 10. (20th Cent.) Or as the Concordant reads, "For we are his achievement, being created in Christ Jesus for good works, which God makes ready beforehand in order that we should be walking in them." The whole Christian world today has taken "service" as a sort of slogan. And that is

good so far as it goes. But one can give a lifetime to the most commendable Christian service, yet never once touch the "good works" of the gospel. The text book of the Oxford Groupers, "For Sinners Only," has a fine chapter on selfishness—or some such title, I do not have the book. But it lists self-love, and self-interest, and self-indulgence, self-centeredness, self-will, self-justification, self-opinionated, and self-effort. In connection with this last it points out that we do God's work, but not God's will. We do what we choose for him, in our own way, and on our own strength. But it is self-chosen service. We drive ourselves frantic with busyness, it may be, but it is our own "good works" and not the "good works" that God has made ready beforehand for us to accomplish. The Christian service taught in the New Testament is a channel of effort into which no wisdom but that of the Spirit of God can guide us; and after we find it, it is something we cannot accomplish by ourselves; only the Holy Spirit using our bodies and minds can work it out through us. Christian service is the fruit of the Spirit.

Now if the Holy Spirit performs all these ministries in the life of the individual and in the church, isn't it time that more of us sought to learn how to adjust ourselves properly to the Spirit? The eighteenth century may have been the century of God the Father, and the nineteenth century that of the Son, but the twentieth century will not become the years of the Holy Spirit unless we both learn about him and yield our lives to him. All of which may God help us to do, for Jesus' sake!

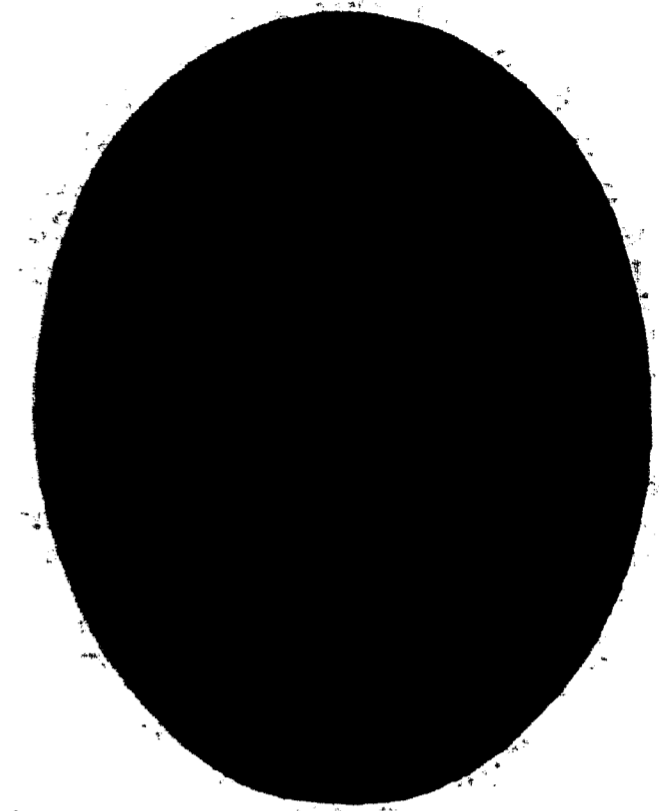
Riverside, Calif.

PLAINFIELD INSTALLS PASTOR

REV. HURLEY SAUNDERS WARREN

Mr. Warren was born at Fouke, Ark., 1898, son of Wayne F. and Alice Davis Warren. He was named in honor of Rev. James H. Hurley and Rev. E. B. Saunders. In 1916, he went to Salem where he completed his college course in 1923. This course was interrupted by service with the Thirty-eighth Division, 137 Machine Gun Battalion, in which he rose to the position of sergeant major. After graduation he taught one year in Salem Junior High School; he entered the theological seminary, Alfred University, in 1924, being graduated with the degree of B. D., 1928. He

served acceptably as pastor at Nile, N. Y., 1925-1929, when he became pastor at North Loup, Neb., assuming his duties following the General Conference at Milton, Wis.



As a highly successful pastor there, he was active in all community work, in the Loup Valley Ministerial Association, and took a leading part in organizing and promoting an Inter-village Leadership Training School.

He was married July 1, 1926, to Maybelle Sutton, a gifted and well trained daughter of Salem, who has shared helpfully in his ministry. Two children, David and Barbara Ann, grace their home.

He began his official relations with the Plainfield Seventh Day Baptist Church of Christ, as pastor, February 26, 1936. Mr. and Mrs. Warren were received into the membership of the church, Sabbath morning, March 7, in the presence of a large congregation, augmented by the people of the "mother" church of Piscataway.

The installation of Mr. Warren followed with brief addresses—of welcome to the church by Mr. Nathan E. Lewis, and of greeting from the "mother" church by Pastor Neal D. Mills. Prayer was offered by Senior Deacon, Asa F. Randolph.

This part of the service was closed by singing:

"God of the prophets, bless the prophets' sons;
Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
Make each one nobler, stronger than the last."

A communion meditation followed, by the newly installed pastor, this again being followed by the communion service, administered

by the pastor assisted by Pastor Mills. The local deacons were assisted by the visiting deacons.

For a long time the Plainfield Church has looked forward to this event, and is made happy in the coming of its new pastor. The church work between pastorates has gone forward helpfully under the organization set up by former Pastor Bond. Much credit is due to the vision and untiring efforts of Miss Eva-lois St. John as executive secretary during the interim.

WELCOME FROM THE CHURCH

BY NATHAN E. LEWIS

Pastor Warren, we of the Plainfield Seventh Day Baptist Church welcome you as our pastor, as our friend, and as our neighbor. We welcome you as our leader, our counselor, and our guide in our religious work, and we welcome you and Mrs. Warren to our city, to our homes, and to our civic and social activities.

You have come to a church that is nearing its one hundredth anniversary, and while it is relatively small in membership, it is prominent in this community and throughout the denomination for its integrity and its adherence to the principles of Christian character that have passed down from generation to generation through the older family memberships. We are proud of this heritage and we are equally proud of our relation to the Mother Piscataway Church, whose members share this service with us today.

We have our perplexities and our problems, and you will find an unlimited opportunity for work and leadership. I can assure you, however, of co-operation and the willingness to lend a helping hand, from every member.

We have been seven months without a pastor and while such a condition is not advisable with any church, it has not been without its advantages, for it has placed a keen sense of responsibility on every member. It has also shown the friendly relation we bear to the other churches here and the kindly regard in which our former pastor was held by the ministers frequently supplying our pulpit. We feel that in our Church Cabinet, an organization made up of representatives from each branch of the church including its different departments and its standing committees, we have a set-up that should materially aid in carrying out the purpose of the church as a whole.

This Cabinet, although recently established, and yet in its infancy, has proved a source of inspiration to many and an outlet for achievements that speaks well for its future.

Organization and willingness to work together, whether in religious work, business, or recreation, is the keystone of success for any group banded together with a definite purpose.

We pledge you our whole-hearted support, and wish you joy and happiness in your new relation with us.

MISSIONS

WORLD-WIDE EVANGELIZATION AND SACRIFICE

As we approach the anniversary of the death and resurrection of Christ, a season called Easter, our minds are turned towards sacrifice, as well as to Christ as a personal Friend. Some denominations make it a time of special penance—suffering for our sins. All have occasion for penance, but there is another reason for sacrifice which should not be forgotten, namely, righteousness is to be established on the face of the earth by the sacrifice of Christ's followers. As it was necessary for Christ to suffer and die that men might be lifted out of sin, so it is necessary that his followers in every generation sacrifice if they are to be used in the redemption of their fellow men. Easter is a call to a reconsecration to sacrificial endeavor on the part of all.

Missions and every phase of Christian work are inseparably connected with sacrifice and no Christian can excuse himself. It sometimes looks as though the laity thought the missionaries and ministers should do all the sacrificing; and sometimes it looks as though certain missionaries and ministers thought other workers should bear the burden of sacrifice. This is all wrong. All must give sacrificial endeavor to the common cause, considering no price too dear, if by paying it one struggling soul can be saved and helped to a life of righteousness in Christ. When all who profess to be the followers of Christ unite in sacrificial endeavor, the work of the dear Redeemer will advance with leaps and bounds. Seventh Day Baptists are a people small in numbers; but with united consecrated effort, the purpose for which God called us into existence will be accomplished.

THE FOOTSTEPS OF JESUS

"And they were in the way going up to Jerusalem, and Jesus went before them; and they were amazed; and as they followed, they were afraid."—Mark 10: 32.

Let us get a clear picture of this incident: Jesus striding forward toward Jerusalem, knowing what he had to face, fearless, courageous, determined; for he committed himself to him that judgeth righteously. And the disciples following on, trembling, shrinking, afraid—afraid to follow in the footsteps of Jesus!

This is a message for all the disciples of Jesus—those who would follow him, and those who would know the way; for all down through the ages his professed disciples have followed, afar off, shrinking and afraid. And is it any wonder that mere human strength shrinks back from following? Simon Peter, one of those fearful ones, long after he had been tested and tried, left a plain statement of what that following implies, in 1 Peter 2: 21-24. "Christ also suffered for us, leaving us an example, that ye should follow in his steps."

The very first step which Peter mentions, is alone staggering: "who did no sin?" That step is nothing less than taking "The Way of Holiness." (Isaiah 35: 8.) Modern churches are afraid of this way; preachers dare not preach it. It is so utterly inconsistent with the way of the world. A Christian's constant aim must be to approximate this ideal. If we are to follow Jesus at all, we must embark on this way, with holiness our goal; "Every man that hath this hope in him purifieth himself, even as he is pure."

And the only way that we can ever begin to travel the Way of Holiness is through obedience: "seeing ye have purified your souls in obeying the truth through the Spirit . . . see that ye love one another with a pure heart fervently." 1 Peter 1: 22. Obedience and love go together, and are steps that must be taken if we are to follow him. Jesus went the way of obedience (Hebrews 5: 8). True love springs from obedience. The characteristic feature of the early church was its spirit of love, so that the heathen world, looking upon them, could exclaim in amazement: "See how these Christians love one another." Yet in the Church today we find bickering and strife, and un-Christlike feelings, which make the Church's testimony a mockery before the world.

These are mostly the result of jealousy, which springs from uncontrolled pride in the human heart, and calls for another step in following Jesus, which is humility. When the disciples of Jesus came with jealousies and bickerings around the table for his last supper, the Son of God girded himself as a servant and washed their feet, saying to them: "I have given you an example, that he should do as I have done unto you."

Whatever service means in this modern world, to Jesus it was helping others in love—

the very test of love. Much of so-called "charity" is neither love nor service. Jesus made friends of the outcast, the publican, the sinner, the harlot; his contemporaries tried to besmirch his character by calling him a "friend of sinners." But contact with his pure life showed to them their own sinful lives, and lifted them up to him "who went about doing good." Acts 10: 38.

The final step in bringing perfection to the life of the follower of Jesus is suffering. Jesus took this step. True love and service will bring suffering, as they did for him. We talk loosely about "sacrifice" — we don't know what it means. We speak of it as undergoing some inconvenience, giving up some little thing; but in its original sense it implies always the giving up of life. Not until we are willing to lay all on the altar, to surrender the whole direction of our life to him instead of ourselves, can we talk about sacrifice. It will bring suffering, but it will put us in a position to receive that fullness of joy and perfection of life which is promised.—Condensed from the "Bible Witness," edited by Elders Clifford A. Beebe and Ellis R. Lewis.

LETTERS FROM REV. AND MRS. GERALD D. HARGIS

DEAR RECORDER FRIENDS:

Jamaica is still a mission field that offers as great a challenge as a field could offer. We have been rather silent for some months because of uncertainty as to what we were going to be forced to do. Last August Mrs. Hargis developed a case of malaria fever and I immediately grew anxious for her health. I informed the board through Secretary Burdick and was advised that they would return her to the U.S.A., if necessary. She sailed with the boys, Robert and Donald, and reached Los Angeles in eleven days, somewhat refreshed. You will understand my anxiety better, when I tell you that on January sixteenth God gave us a lovely baby girl. We are thankful to God that both mother and baby are doing well and are strong, even though Mrs. Hargis will have to be careful for some time. The medical care she has had under Dr. G. Wayland Coon is one of the big things that will make possible her return to Jamaica and enable her to carry on with me here. We are thankful for Christian doctors who tie their medical skill to a great faith in God and an interest in the work of God. The many

friends in Riverside have been kindness itself in helping her, in these days when I have been forced to be separated from her to keep the work in shape in Jamaica.

Needless to say that our hearts are in this field and with this people. We see such a white field that at times we are simply overwhelmed by the little we are able to do, where so much needs to be done. The churches in a general way are in good condition, even though visitation has been curtailed. The various fields show a steady increase in interest and accomplishment. I wish we could see growth like we have in the U.S.A., but if you could know the little from which much is made, you would see what I mean. The churches that are in construction are nearly all gradually reaching completion. Just this week final plans have been made whereby the Bowensville Church is to roof their new building with new zinc. I visited them last Sunday morning and baptized five young women. The setting of this baptismal service was so beautiful I dare not attempt to describe it. The sun was just topping the hills; the stream, crystal clear, rushing over the rocks, the grass green along the banks, about one hundred fifty reverent people in worshipful attitude made the scene one long to be remembered. Seven were received into membership before the communion service that day. Sisters Rennalls and Murdock of the Kingston Church were used in duet and solos in the preaching service. In order to be on time for this service, we left Kingston at 5.30 a.m., long before daylight. To say that I miss my wife on these trips is not half, for the music is in a very real way dependent on her playing the organ, and guiding in the way that she is able to do.

I have tried to visit the fields as often as money and time would permit. We are facing a grave problem in visitation, because, as most of you know, the churches in Jamaica are widely separated. Travel is expensive and the older a car get the more it costs to keep it running—this is a large item. Brother Mignott has long been bearing his share of the visitation, and he has been stricken almost blind, and in the last two months has suffered a slight stroke and is confined to his home. His churches will now need my care, for he can no longer reach them. Brother Mignott has served through the years faithfully and well. He deserves our love and care; pray for him and encourage him by a letter or card

some time. His address is Guy's Hill P. O., Jamaica, B.W.I.

The boys were returned to the U.S.A. with the idea that they would remain there in school, but we have found that the excellence of the Christian training they are getting in Jamaica makes it imperative to return them here with Mrs. Hargis and the baby. They have been in Calabar College, a Baptist school for ministers' sons, and the head of that school has developed a most commendable spiritual atmosphere for the molding of clean manhood; hence our desire to keep our boys there, even at great sacrifice to ourselves. We did not sense this until the boys were back in the schools in the U.S.A. But we must face facts, however searching they may be.

The church at Bath is moving forward with courage—their building is step by step being completed. Lower Buxton unfortunately lost their church site and fine foundation. This loss is due to failure properly to secure the title to the site on which the building was started. This is one of many such experiences in the history of our churches in Jamaica. I am definitely stating to all fields here that we cannot encourage any work that does not have stamped title to property, because funds invested are eventually lost and work retarded. It is a reflection on our leadership as well. Brother Edwards hopes to raise a work nearby, and we pray that loss may become gain. Wakefield church is now putting in its cement floor and plans a harvest in early March. Post Roads reports a renewed effort and has appointed a local pastor to care for the flock. Guy's Hill is trying to find the wherewithal to enlarge their very small church to a size to care for the increase there. They have appointed a local pastor. Brother Wilshaw holds the Albion Mountain Church fronting the battle, and we hope to hear of new efforts soon. Luna Church has some new job done every time I visit them and I try to get to them each month. Their new church commands a view comparable to that from the ark on Ararat. A wedding and a baptismal class await me there next Sabbath. Kingston is in the best shape I have ever seen it—there is a mind to work and the city ministry of this church is hard to measure. The city also brings to this church some of the hardest problems any people can face. Hard, cold-blooded sin, yet the blood of Jesus Christ can and still does cleanse. Other churches in the island

are moving ahead and I will touch them in another letter.

My next big job is to get my family back to Jamaica and then we shall launch into the work with renewed vigor. I am now trying to get passage in April; they will have been eight months away; the change will have done them good and, I hope, secured them for good hard work here in the months ahead. I am sure every church will be delighted to know that they are returning for there was some rumor that finances were making our stay here impossible. We were near the brink, but we are willing to go the second mile for Christ's sake at any time. Jamaica is worthy of our permanent care. We should have a center of religious life along educational lines. What a great thing a hospital would be! Ignorance and disease are on every hand, and a great work can be done here on what we throw away and spend for luxuries in the U.S.A. Pray for us, and above all, for the work and workers in all lands.

Sincerely in Christian love,

PASTOR G. D. HARGIS.

Jamaica, B. W. I.,

February 14, 1936.

DEAR RECORDER FAMILY:

I have been silent these many months about future plans, waiting to see what the Lord would allow me to do and whether or not my health would permit our return to the Jamaica field. I am indeed thankful to him for his many mercies. Also I am so very happy because I seem to have lost all traces of malaria and the fever which so obstinately clung to me those last months in Jamaica, and now seem strong and fit to go back to the work I love.

The people in Jamaica are very dear to me. I have missed them greatly, though I have kept in very close touch with them and the work. My girls are begging me to return very soon; my young women's groups are writing ever of their longing for the day of our return to them; and the prayers and love of all these dear ones have been with me through the months of our absence. The work is so challenging and the faithfulness and loyalty of the people have proved to us that our work, though small it must look to the Lord, is not in vain.

If God is willing, we hope to return to Jamaica on the April twenty-seventh boat,

"Canada," from Los Angeles. We (the boys and I) came home on that boat, a direct trip from Kingston, with no changes and only a ten-day voyage. That was much nicer than the long route over which we had to travel four years ago, with also a stop-over in Canal Zone for one week. Our departure depends on two things, namely the ability to have saved enough cash for our fares at that time and whether or not we can make reservations. The East Asiatic Company boats are already well filled for the month of March, April, and May. However, we are praying for guidance in our plans, as the Lord has most graciously led us in all our plans thus far. I long to be on the field again, which looks so promising for a real harvest of souls in 1936. Pray for all of us that we may take back with us new zeal and strength for the work before us. Our little daughter, born January sixteenth, is now six weeks old, and is a well, strong baby. We are so happy to have a tiny new missionary to take back with us, one whom the people in Jamaica claim to love without seeing her. Great joy and praise are in our hearts to him who sent us this wonderful blessing—and she is a bundle of good nature, already, smiling and cooing at all of us. It will be a glorious day when our family is reunited and my husband sees his little daughter for the first time. These have been long, trying months for him so far away from us; but I thank God for his courage and strength in sticking to the guns and keeping the work in a healthy condition, bearing much fruit.

I will notify you all, through the RECORDER, of the exact date of our sailing when the time comes, and write again from the field, on my return.

With sincere desire for your prayers for us and our work, every day of the year,

MARIAN A. HARGIS.

4060 Romona Drive,
Riverside, Calif.,
February 28, 1936.

HOW CAN THESE THINGS BE?

BY REV. M. MACKINTOSH

How can these things be? John 3: 9. What things? How can an old man be born again; born from above; born of God? How can God create a new man inside of an old man, and cause the new man to grow up there and use the old man's hands and feet

and mouth? This is a mystery, the mystery of Godliness, which is Christ in you, the hope of glory. Colossians 1: 27.

When and how shall we understand this mystery? Let us ask some other questions, and afterwards answer them all together.

In answering the Pharisees Jesus 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," Luke 17: 20, 21. In writing to the church at Corinth, St. Paul said, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," 2 Corinthians 6: 16. How can God live in us, and walk in us?

Matthew 11: 11, 12, "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." What did Jesus mean?

Luke 17: 21, "The kingdom of God is within you." Luke 16: 16, "The law and the prophet were (preached) until John: since that time the kingdom of God is preached, and every man presseth into it." How can any man take by violence—or press into a kingdom that is within his own body? It is easy to see that few men have perfect control of their own bodies at all times—but how shall we take by violence from the enemy that which God claims is his kingdom? The devil is raising tares where Jesus Christ wants to grow wheat! But what can we do about it?

John 3: 13, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Jesus Christ was above the clouds with God the Father before the world was, (John 17: 5). He came from heaven to earth several times before he was born of Mary, (Genesis 17: 1, 22; Genesis 18: 1, 22, 33; Exodus 3: 4; 33: 11; Numbers 12: 7, 8). And at the same time that he lived in flesh and blood like ours, he lived in heaven. Hear him say it—"Even the Son of man which is in heaven." How can these things be?

Listen! It was not the flesh and blood that made Jesus God, or that was God. God the Father was in Christ, (2 Corinthians 5: 19;

John 14: 10, 11). Christ dwelt in God, and God in Christ, (John 17: 21). Christ was begotten of the Holy Ghost (Luke 1: 35; John 3: 16; 1 John 5: 9). Where God the Father; God the Son, and God the Holy Ghost dwell, there is heaven. When evil spirits and wicked men were fighting Jesus Christ, they were assaulting the walls of heaven! But what could they do? Nothing but tear down the walls! "Fear not them which kill the body and after that have no more that they can do," Matthew 10: 28; Luke 12: 4. Why could the wicked do no more? Because they could see no more—"Except a man be born again, he cannot see the kingdom of God," John 3: 3.

Until the Holy Ghost opens our eyes we cannot see the spiritual world. Until the day of Pentecost the apostles themselves could not give a satisfactory answer to the questions we have asked. But when the day of Pentecost was fully come, those men learned in a few hours what they had been longing all their lives to know.

Fifty days before the Pentecost we see those men—a bunch of cowards—fleeing for their lives when our Savior was arrested in the garden of Gethsemane. At his trial one of them declared with cursing and swearing that he knew not the man. Behold the change! The same men without fear of torture or death by men or devils, are everywhere declaring that the rulers of the Jews have crucified the Son of God. With all boldness they are exhorting all men everywhere to believe in the crucified and risen Christ, repent of their sins and be baptized in the name of Jesus Christ for the remission of sins, that they may receive the gift of the Holy Ghost.

What the church membership of today needs, and positively must have, is a Pentecost. As individuals we must, "Receive ye the Holy Ghost." Otherwise we shall not have enough oil in our lamps to last through the night that is settling upon the earth. How then shall we receive the gift of the Holy Ghost?

Galatians 3: 13, 14, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit by faith."

"For by grace are ye saved through faith; and that not of yourselves: it (faith) is the gift of God," Ephesians 2: 8.

"The just shall live by faith," Habbakuk 2: 4; Romans 1: 17; Galatians 3: 11; Hebrews 10: 38.

WHAT IS FAITH?

Hebrews 11: 1, "Now faith is the substance of things hoped for, the evidence of things not seen." Then follow forty verses telling us what faith has done. In James 2: 17, we read that faith, if it hath not works, is dead, by itself. James 2: 19, 20, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? There are many church members who believe there is one God. Yet they have no faith — living faith — the faith of God. Abraham had the faith of God. St. James calls our attention to the fact that Abraham's works proved that Abraham had the faith of God. St. Paul, Galatians 2: 20, says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Not by faith in the Son of God.

Of the Church in the last days it is written, Revelation 14: 12, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. They keep the commandments of God, and they keep the faith of Jesus."

The Scripture does not say that faith is in a substance, or that faith is connected with the evidence of things not seen. It says: "Faith is the substance; faith is the evidence." Faith is a living substance; faith itself is living evidence. Faith is a creative power; the faith of God creates what is in the mind of God. Faith is to the spiritual world what life is to the natural world. It is not the acorn that produces the oak, but the life that is in the acorn. The brain of man cannot of itself produce a Son of God. To be sons of God we must be begotten of God; and it is by planting the faith of God in man that God begets the Divine family. "Of his own will begat he us with the word of truth," James 1: 18. Faith comes by hearing the truth which is the Word of God. (Romans 10: 18.) "Being born again, not of corruptible seed, but of incorruptible, by the word of

God, which liveth and abideth forever," 1 Peter 1: 23. Life in the roots of the pine tree burst asunder the rocks of the mountain. Faith in the child of God removes the mountain, (Matthew 21: 21). "By the word of the Lord were the heavens made," Psalm 33: 6. By the word of the Lord the heavens and the earth will be remade. (Isaiah 55: 11-13; 2 Peter 3: 13.) Jesus said, "It is the spirit that quickeneth . . . the words that I speak unto you, they are spirit, and they are life," John 6: 63. "Heaven and earth shall pass away, but my words shall not pass away," Matthew 24: 35. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you," 1 Peter 1: 25.

Reader! Do you want the faith of Jesus? If so you must study the Bible. The faith of Jesus, the life of Jesus, the Spirit of Jesus, the power of Jesus are in the words: "The gospel of Christ is the power of God unto salvation to every one that believeth." "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." And this gospel of the kingdom by faith, shall be preached in all the world for a witness unto all nations, and then shall the end come.

Mack, Calif.

RESOLUTIONS OF RESPECT

WHEREAS a deep sense of loss is felt by the Brookfield Church and Ladies' Aid Society on account of the death of our beloved friend, Mrs. Sarah Spooner, we would pay a tribute of respect to her memory. Mrs. Spooner was a woman noted for kind acts and deeds. Many homes in the village can bear testimony to her helping hand.

Blest of a cheerful disposition, she contributed sunshine by her very presence. Ever looking for the good in others, she was adverse to criticism and endeared herself to her neighbors and friends. She was a faithful member of the church and when possible was always in attendance. Therefore,

Resolved, That we try to emulate her life and strive to live up to the high standard of her example.

Respectfully submitted,

MRS. ALICE CURTIS,
MRS. LUETTA SPOONER,
Committee.

WOMAN'S WORK

"For where your treasure is, there will your heart be also."—Luke 12: 34.

WORSHIP PROGRAM FOR APRIL

Read John 2: 13-25.

"Going up and down the world, an observer becomes convinced that there are few rarer or more desirable qualities in man than the art of discerning life. Ability to see beneath the surface of a personality is a skill more to be coveted than anything a college imparts. No fun in all the world quite equals this one of what may be called the science of sympathy, the wisdom of understanding, the gift of seeing. Folks are more interesting than scenery of professional amusements. There are no drab lives; there are only dim eyes. Christ knew what was in man, therefore he loved the whole race. All the lowest depths and highest heights possible to human nature were clear to his penetrating vision. And, knowing all, he declared men capable of becoming sons of God."

Prayer thought—Open our dull eyes, Master, that we may see the greatness and glory of life's everydayness.

Song—"Open My Eyes That I May See."

A SOCIAL SERVICE COMMITTEE REPORT

(This report was sent in some time ago, but its suggestions are still timely and may be helpful to some other society.)

A fundamental desire of each member of the Woman's Society is to be of service. The social service committee has simply been the instrument to put these desires into action. These activities have found expression in three ways: education, community service, and friendly exchange among our church group.

To become more familiar with standards and ideals of welfare work, members of the committee read Karl Deschweinitz's book, "The Art of Helping People Out of Trouble." We found that many principles and the psychology necessary to help people out of trouble could rightfully be used in so-called "normal" situations to enable people more perfectly to accomplish the *art of living*.

To learn more about welfare work in our own city the committee attended a course of three lectures given by specialists in subjects of Recreation, Health, and General Welfare. These were reported to the Woman's Society.

In service in the community, four young women faithfully and regularly helped in the

office of the Visiting Nurse Association during several months; two members of the society rendered clerical assistance at headquarters during the Community Chest drive last fall. Visits have been made to the Industrial Home and magazines supplied. There is opportunity and need of motor service in several organizations.

Without interfering with or restricting volunteer service, a friendly exchange of services for remuneration has been carried on in a small way among our own church group. The proceeds of this service can be used to increase one's own personal income, to apply toward or increase the amount of one's budget to the Woman's Society, church, or denomination, or "what you will." Many different lines have been suggested, some of which have been followed, such as: baking, jellies and mayonnaise, party sandwiches, sewing, piano instruction, auto service and transportation, garden and lawn care, tutoring, luncheon and place cards, and mother's helper.

In whatever way or whatever group service finds expression, brought to its simplest terms, it really means one person's thought for another, and in which expression we all wish to have a part.

Plainfield, N. J.

WE HEAR FROM ALBION, WIS.

Albion Seventh Day Baptist Church is blessed with two alive and working women's societies.

The "Missionary and Benevolent Society" elected officers at the beginning of the year: president, Mrs. C. S. Sayre; vice-president, Mrs. Elmer Loofboro; secretary, Mrs. Will McCarthey; treasurer, Mrs. Henry Humphrey. Instead of a work committee the president appointed two members of the society to arrange some sort of project for social and financial means for each month during the coming year. In October there is to be sponsored a play by Mrs. Will McCarthey and Mrs. Halbert Lilly.

An entertaining afternoon was spent in the installation of officers under the direction of Mrs. L. J. Green. The installing officers were Mrs. Clinton Green and Mrs. Howard Root. The music was furnished by Mrs. Lester Kelly.

The "Home Benefit Society" elected officers also: president, Mrs. Glen Williams; secretary, Mrs. Raymond Saunders; treasurer, Mrs. M. J. Babcock. The next meeting will be with Mrs. Thorngate at the parsonage, March 17.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

SCATTERED MEMORIES

Now that the secretary is at his office desk again, there are pleasant memories of the long field trip that constantly recur. The memory of a few brief hours at Wasco, Calif., insists on an observation.

We were headed back to Los Angeles and for a meeting at Glendale, after pleasant experiences at Healdsburg and Ukiah. Pastor and Mrs. Easterly traveled with us in their V-8. Some calls had been made south of Fresno. In spite of fine, straight roads and the possibility of making good time, it was almost noon when we reached Wasco, the home of the Ben Crandalls. The cordial reception and hospitality would not permit our finding a lunch elsewhere. As our time here was limited, the meal in this home offered additional time for conversation. Even so it was all too little to ask and answer questions and to talk of all the matters upon our minds and hearts. These loyal friends are deeply interested in all our denominational work and progress, and naturally wanted to know of our activities on the coast and elsewhere.

They are comfortably located at Wasco, a busy little city of some 2,500 people. It is utterly surprising to an easterner to find such a school plant as exists here. It is a union school and seven buses are used daily to bring in pupils — some from a distance of sixty miles. In twenty years the enrollment has increased from thirty-five to more than three hundred, with a campus of thirty acres occupied by splendid buildings—science hall, agricultural school, auditorium, administration building, gymnasium, etc., a plant valued at more than \$400,000.

The writer wishes he could adequately describe the magnificent auditorium. But he cannot. One must see it to realize what we are talking about, and I do not pretend I saw it enough, rightly to appreciate it. Certainly our friends and the local citizens may justly be proud of this high school, as it stands a splendid symbol of a small community's continuous striving toward a richer and fuller life.

Dr. Ben Crandall has been here as supervising principal for the past four years. We read in a bulletin, containing cuts which we wish could be reproduced, a word of appreciation of Doctor Crandall:

"He has accomplished a tremendous volume of work. The six-hour day has been inaugurated, the curriculum enlarged, and new courses mapped out. Doctor Crandall has won the unbounded esteem and affection of the students and community."

It is refreshing to read such words of appreciation of one of our men, as it was to enjoy the fine fellowship of Doctor and Mrs. Crandall in their beautiful home. Here again is a staunch, loyal Seventh Day Baptist who has made good in his chosen profession while remaining true to his convictions and faithful to his own church and denomination.

It was with extreme reluctance we were compelled to say good-by and proceed on our way. But many miles must be traveled and the home of Brother George P. Andreas of Glendale must be reached in time for a Friday night service. And so we hastened away, arriving at our journey's end shortly after the setting of the sun ushered in another Sabbath.

SIXTIETH WEDDING ANNIVERSARY

Mr. and Mrs. H. C. Stewart, for the last nineteen years residents of Milton, celebrated their sixtieth wedding anniversary recently at their home on High Street.

A family dinner was served at the Crandall Inn at noon. In the afternoon friends and relatives called at the home to extend their greetings and congratulations. Many who were unable to call and friends from a distance sent letters and remembrances.

MR. AND MRS. HUGH C. STEWART

Hugh C. Stewart, of Scotch descent, was born at Rahway, N. J. His father was killed during the Civil War in the battle of Cold Harbor, so that at an early age Hugh and his three younger brothers were left fatherless. The burden was so heavy for the mother that later the children were placed in other homes. Thus it was that Mr. Stewart was located with a Howard Davis at Shiloh, N. J.

Alice Leach was born at Philadelphia, Pa., of Scotch-Irish parentage. But in infancy her father died, so that she, too, was left without a father's guidance. Later she also was taken into the home of the same Howard Davis of Shiloh. While living here they were married February 6, 1876, and began farming at Shiloh.

After four years they decided to move to what was then known as West Hallock, Ill., located near to Edelstein, Ill. Here he worked for a time for the late Rev. E. B. Saunders, who later was a banker at Milton and a consecrated evangelist and minister. Mr. Stewart's son says of this time that his father was encouraged and helped by Mr. Saunders, by his being enabled to buy stock and equip a farm. At West Hallock they raised their family and became active in many lines of community life.

After his health became somewhat impaired they moved to Albion, Wis., to take up the general merchandising business, joining with Moses Crosley of that place. Later he engaged in the same business in Milton Junction and again in Albion. After a year of salesmanship on the road, he went into the drug store that had been known formerly as the Clark Drug Store at Milton. Here he has been located for the past eighteen years, having disposed of that business just a few weeks ago.

Six children were born to Mr. and Mrs. Stewart: Howard C., Spencer; J. Rollo, Chillicothe, Ill.; Professor Wilbur F., Ohio State University, Columbus, O.; Frank, died in infancy; Hazel, Mrs. Clarence S. Lawton, Albion; and Hattie, Mrs. Ben Willie, Janesville, Route 2. It is a remarkable fact that all the children, with the exception of Frank, are living and enjoying good health. There are also twelve grandchildren living. Mr. Stewart has one brother living, Samuel D., of Edelstein, who was prevented from attending the anniversary on account of illness in the home.

While living at Shiloh Mr. Stewart was converted in evangelistic services conducted by C. M. Lewis during the pastorate of Rev. H. D. Davis, afterward many years missionary in China. Both were members of the Shiloh Church, and since have been active members in the various Seventh Day Baptist churches wherever they have lived.

Mr. Stewart was for twelve years Sabbath school superintendent and many years a Bible teacher at West Hallock.

Mr. and Mrs. Stewart are enjoying quite good health in spite of their eighty years, doing their own work and maintaining their own home on High Street, and seem headed for the celebration of their diamond wedding anniversary.—From Janesville (Wis.) Gazette, with additions by Howard C. Stewart.

BLESS THEIR HEARTS

The letter following tells its own story. Children early interested in the extension of God's work through the teaching of the Sabbath school teachers and parents will be apt to continue interested all through their lives. We commend the deed of this Plainfield primary class.

EDITOR.

DEAR MR. CROFOOT:

Please send two "Helping Hands" to Jamaica for the primary department.

CAROLYN JONES TREMBLEY,
JEAN BAILEY,
JEAN DAVIS,
KENNETH DAVIS,
CONSTANCE CROFOOT.

DEAR CAROLYN, JEAN BAILEY, JEAN DAVIS,
KENNETH, AND CONSTANCE:

I want to thank you very much for the one dollar you gave to our committee for sending two "Helping Hands" to the workers in Jamaica. This will be a great help to the workers there and I am sure they will appreciate your kindness in sending the "Helping Hands."

Very likely, you will hear from somebody in Jamaica thanking you themselves for what you have done.

Yours very gratefully,

A. BURDET CROFOOT,

Chairman,

Committee on Distribution of Literature,
American Sabbath Tract Society.

1052 West 8th St.,
Plainfield, N. J.,
February 7, 1936.

YOUNG PEOPLE'S WORK

CHRISTS IN MINIATURE

Throughout Christendom Lent is at this season being observed. Here at Alfred University Chaplain James C. McLeod is giving a series of Wednesday vesper talks on "Christs in Miniature." His first talk, given on Ash Wednesday, he titled "Ecco Homo," "Behold the Man," which, as you well know, are the words of troubled Pilate as he ordered Jesus forward into the view of the angry multitudes. In this talk the chaplain emphasized the idea that we, you and I, can, nay must, approximate in our own lives that life of Jesus.

"When Abraham Lincoln died," said the chaplain, "Tolstoy, looking across from Russia, said, 'He was a Christ in miniature.' That is what we are to become—Christs in miniature. Does the phrase startle you? If it startles you and you think that he was so ideal a personality that you can never approximate him, your conception is out of agreement with the early disciples, who knew him far better than we."

Chaplain McLeod then went on to say that in order to help his hearers to better understanding of how they could imitate the life of Christ, he was going to treat of the lives of four moderns who have approximated the life of Jesus: Helen Keller, Albert Schweitzer, Jane Addams, and Toyohiko Kagawa. The talks inspired by the lives of Helen Keller and Albert Schweitzer are printed below. Those on the last two will appear in the next issue. Note that these imitators of Christ, these Christs in miniature are not confined to one sex, and that the male, but are divided equally between the two sexes. Such is the power of that Life.

"OUT FROM THE DARKNESS" — HELEN KELLER

Come with me to a beautiful garden amidst lovely roses. There are two people in that garden—a young woman and a little child. The sky is clear and blue, but the child does not know it; the birds are singing from the trees, but she cannot hear them. Suddenly the child in a wild rage throws herself on the soft grass and kicks and screams. She has been trying so hard to make herself understood and has failed. The young wo-

man's face is full of compassion as she stoops and lifts the child; tears fill her eyes as she thinks of the long years before this little soul, imprisoned by bars stronger than steel. Deaf, blind, and dumb because both, what was the world to her, and what was life.

Suddenly the teacher's face grew strong and tender. She would take away those bars, break them down. The years were very long and the task presented new difficulties at every turn; but her courage did not flag, her ambition to break asunder the last bar did not fail. One June day, Helen Keller, for she was the little child in that beautiful garden—seeing more wonderful things than those who had eyes to see, hearing the deeper things denied to those who could hear, speaking with greater power than those of the silver tongue—stood upon a college platform to receive her diploma with the free and fortunate daughters of men. It was a wonderful day—a day of victory for the world's handicapped souls and for those who take upon themselves burdens—as did Christ. Now she could reap the rich rewards of her long struggle and enjoy life. Did she? Yes, but not the way some might have. Can't you imagine the offers she would receive today from promoters? She received many then, but she enjoyed life by stepping out into the world and then down into its black shadow, to take upon herself the blind babies' burden. No one will ever know how much money she has earned and then returned to help the blind, the deaf, the dumb.

It was Miss Sullivan who opened the door for Helen Keller and now, with Miss Sullivan's sight growing weaker, Helen Keller is teaching her former nurse and teacher, how to read as the blind must read, in Braille. I have had the good fortune to see Helen Keller twice, the last time while I was a student at Yale. She was a mature and attractive woman, an interested and keen citizen. She interpreted some musical selections which were played for her. Through the vibrations, to which her sensitive nervous system instantly responded, she was able to feel the composer's changing moods. Then she spoke, in a voice which Helen Keller has never heard, a miracle voice developed by a sense of touch. Everyone in the vast auditorium heard it. She spoke clearly, without hesitation or painful seeking for words. Her effective English was clear, lucid, and beautiful.

But the greatest thrill was to come during the question period. With a hand placed lightly on the speaker's face, this marvelous woman could repeat the questions as rapidly as we could hear them asked. Her answers were quick and accurate and revealed a wide range of interests. She had a delightful sense of humor. Someone asked if she could sense colors, and she answered, "I can feel blue."

The last question, a personal one, was, "If you could have one wish, Miss Keller, what would you wish for?"

Her face, despite the handicaps, is highly intelligent and very expressive. It seemed radiant for the moment we all waited for the answer. I was sure I knew the answer—that she might have back her full senses—to see, hear, speak, that she might more effectively serve those less fortunate. But I could not foresee the answer. Her hands went out from her sides, expressively, as though to grasp the wish, seize it and make it a fact, and then she spoke: "World peace and brotherhood!" We all applauded.

The last chapter in Helen Keller's glorious life is not yet written. What it shall be, I don't know. But I am convinced that in that hour I saw revealed to me, Christ in miniature.

Ever insurgent let me be, make me more daring than devout;
From sleek contentment keep me free, and fill me with a buoyant doubt.

From compromise and things half done,
Keep me with stern and stubborn pride;
And when at last the fight is won,
God keep me still unsatisfied.

"TOLL OF THE TROPICS" — ALBERT SCHWEITZER

A concert crowd thronged Westminster Abbey, one afternoon not so many years ago, to hear a man named Schweitzer play the organ. It was a hushed and awed crowd—awed by the artistry of the greatest organist in Europe, hushed by the golden melody that streamed from his finger-tips. He swept them up and out of themselves, up and out of the grinding, fighting world outside the Abbey doors; held their hearts in moments of high ecstasy, set them dreaming and forgetting and exulting. He stirred again the tender memories of the past, set them marching in dim troops across their minds. He was playing the Preludes of Bach.

Now this man had just come running out of Africa, to play a few concerts, raise a little money, and go running back again. He could have stayed in Europe, and enjoyed it. Musical Europe would have been glad to sit at his feet. He is famous wherever organs are known. He is the authority *par excellence* on the life and work of Composer Sebastian Bach. As few men, he makes Bach live beautifully again as he touches the keys.

He is a theologian known wherever scholars study theology. His pen has produced a dozen deep and learned volumes on religious subjects, that many a famous scholar might well wish he had written. He is a surgeon and physician whose skill is worshiped in Africa as the magic of God. He is one of the greatest living men. And he refuses to be anything more than a poor Negro's doctor, with his office and operating room in the deep jungles of French Equatorial Africa.

How could a man with such ability toss away the honor and worship of the West to go trotting off to the tropics of another world? Briefly the story is this: As a youngster he was thrilled with the stories of missionary heroes, but during later boyhood and manhood never mentioned them. Yet during all those years those early impressions must have worked on him. He had a profound reverence for all that lives and breathes, and a loathing for suffering in any form. He showed no great promise as a student; in fact his marks were so low the first year of what compares to our high school that his father threatened to take him out of school. That little side-light interested me because it made the man more human.

When only a boy of fifteen he began playing on the great church organ in Mulhausen, Alsace, where he lived. The organ had three keyboards and over sixty stops; many persons used to gather around after the regular service to watch this mere boy handle it. The years passed and the boy grew into manhood, receiving degrees from Strassburg, Berlin, and Paris. Something of a heretic in the eyes of the conservatives, he nevertheless qualified for a degree in theology, and might have carried on his father's profession as a minister. At thirty he was heralded as a great musician, and held a professorship in Strassburg. Then one day he saw a statue; it was a statue of Admiral Bruat. But it was not the main statue but the figure at its foot

which held the attention of young Schweitzer. It was of a Negro. The infinite sadness of the eyes, the everlasting tragedy and eternal hope on the black brow went straight to his heart. Then and there he resolved to go to Africa. He told his friends. They were horrified. They raved; they pleaded; they stormed; they argued; they wept. But Schweitzer stood with God against the world. In four years he received another degree—Doctor of Medicine. And then with a trained nurse, who was also his wife, he set his face toward darkest Africa.

He is there now. Two years ago he made a flying trip to Europe for "rest." During the vacation he wrote another book, and raised more money for his hospital. They tried hard to keep him at home. Prague and St. Andrews honored him with Ph. D.'s. The City of Frankfurt gave him the Goethe prize, for distinguished service to humanity. He played in Westminster again. But he went back to Africa. He is there now. His record is that of accomplishment of impossible tasks. He sleeps but little, spends day and night in the operating room. To thousands of helpless natives he gives health. He has made the blind see and the lame walk. Is Schweitzer not a Christ in miniature?

As the centuries pass and native Africans become trained and educated people, Albert Schweitzer, theologian, composer, author, and musician, may be forgotten, but Albert Schweitzer, medical missionary, will be remembered for the light he caused to shine in darkness; for the release from fears and superstitions and freedom from suffering which went with him into the jungle. Someone described him thus: "Another Paul, equipped as a modern surgeon, and qualified by the majesty of Bach." I would risk this high tribute too. Schweitzer himself says: "For years I have been preaching about Christianity. Inwardly I was longing to practice Christianity silently. This I do now, or I try to do it." Is he not a Christ in miniature? May we bow in prayer.

O God, who hast made of one flesh all nations to dwell upon the earth, and who by thy Son Jesus Christ, has broken down the walls of partition between Jew and Gentile, slave and free, Greek and barbarian, break down, we beseech thee, all that divides us from one another; shame our jealousies and lay low our pride; do away with all race

prejudice, that the bonds of fellowship and mutual service may unite the East and the West, the North and the South, that we may live in peace together, in honor preferring one another, to the glory of thy great name; and now may a better understanding of the spirit of Christ, a deep desire to walk in his way, and the help and the power and the love of God be and abide with each of us this evening hour and forever more. Amen.

MINUTES OF YOUNG PEOPLE'S BOARD MEETING MARCH 22, 1936

The Young People's Board met in regular session on Sunday, March 22, at the Gothic. The meeting was called to order by the president, Elizabeth Ormsby, who offered prayer.

Elizabeth Van Horn's resignation as a member of the board, because of her acceptance of a position far from Alfred, was read and accepted.

Voted to transfer Wilna Bond from the office of recording secretary to that of corresponding secretary, and to elect Thelma Clark recording secretary.

Voted to send an expression of regard from the board (in the form of a plant) to Rev. Harley Sutton, who is ill in the hospital in Buffalo.

The president presented to us a report sent by Trevah Sutton, who was appointed to represent the board at the International Council of Religious Education in Chicago, February 10, 11, 12.

Voted that the corresponding secretary write a letter of appreciation to Miss Elizabeth Van Horn for her work while a member of the board.

Voted that the executive committee, including the editor, be the Conference Committee for this year.

ELIZABETH ORMSBY,
President.
WILNA BOND,
Secretary.

THE CHILD AND THE WORLD HE LIVES IN

"Since you have moved to New York," Lucy Parrish said to her cousin, who was visiting her in Chicago, "the twins are going to miss most of the things about which they talk so intelligently. A child in a big city doesn't get much chance to see the world's outdoor

wonders. Mine know only their own home premises and the surrounding neighborhood."

Mabel French gave her a questioning glance. "But, my dear, Harold and I have spent practically all of our time in cities since the children were born."

"Really?" Lucy exclaimed in surprise. "But the way they talk! Why, they know so much about things with which my children are pathetically unfamiliar — birds and flowers and trees, animals, fish and, oh, all of the things that a country child enjoys and the city child doesn't know!"

"But haven't you ever heard the twins speak of things that the city child knows and the country child doesn't—" questioned Mabel, "factories, museums, zoos, and so forth?"

"Yes, I have. Just this morning I heard John telling my Bernice about a trip he took through a big candy factory. Bernice probably didn't understand what he was talking about, for she has never been closer to a candy factory than the corner drug store where she gets her sweets. I certainly wish, though, that she and Ruth could talk about things the way John was describing that factory."

"They could, if they had a chance! Forgive me for being so frank, Lucy, but I saw as soon as I came here that you are making a mistake that so many parents make, one Harold and I have tried to avoid. I mean the mistake of not showing the children the wonders that are in the world. These wonders are everywhere, are they not? They are in the city, the small town, and the country. Harold and I have formed the habit of taking our children wherever we think they may find things of interest and learn worth while lessons. You say Bernice and Ruth know only the immediate neighborhood. Why, dear? You have a car! Why don't you show them some of the outstanding features of Chicago? My youngsters have learned more from an afternoon at a zoo than I could teach them in a week of lessons! And Jane is already interested in cooking, because she so loves to cook over a campfire."

"My girls never cooked over a campfire," Lucy mused, suddenly wistful. "We just never thought about it. They are still so small and—well—"

"Children are never too small to be introduced to the things that will interest and amuse them," Mabel suggested. "Of course,

interest cannot be forced, and its spontaneity depends on previous experience and also on mental age level. A five-year-old and his twelve-year-old brother may be equally interested at the zoo, but their interests will differ. We should never forget that the young child's span of attention is short, and in planning trips on which he is to go, we should see that the possible interests and activities are many and varied. One trouble with waiting for boys and girls to 'become older' before they are introduced to the woods with its birds and flowers and its campfire spirit, besides their present loss, is that they may grow up not to care for those things. You have seen people like that — both old and young! Never having gone out to seek for interesting things, they know nothing about them and care nothing. Naturally, they are never so well educated, no matter how many colleges they may attend, as they would have been had they learned to take advantage of what lay around them."

"I want my children to have the very best education possible," Lucy declared. "I'm going to start right now. Where shall we go?"

"Well," said Mabel, "the twins once visited a big dairy with their daddy and they came home telling me more about cows and milk than I had ever heard before. Suppose we hunt up a dairy—it has interests for all development levels. The twins would like nothing better, and just watch your little girls!"—Lois Snelling, in *National Kindergarten Association*, 8 West 40th Street, New York.

SHILOH BIBLE SCHOOL

HISTORIAN'S REPORT OF THE SHILOH BIBLE SCHOOL FOR YEAR ENDING SEPTEMBER 30, 1935

As the earth turns and spring, summer, fall, and winter succeed each other in a never-ending cycle, so birth, death, love, and sorrow repeat themselves in the lives of men.

In the same way we find certain dates each year, coming at regular intervals, when the Bible school plans special programs in honor of certain events.

Soon after the beginning of the Bible school year we find ourselves planning for the great Christmas festival, which marks the birthday of the Savior of the world. Last Christmas the event of our school was planned for a service of giving, known as a "White Christ-

mas." The classes responded well to this new effort on the part of those responsible for the Christmas celebration, and gifts were sent to many for the extension of the kingdom of the One whose birthday we were celebrating.

In April of this year we had a "Leadership Training School," which was planned and supervised by Pastor Maltby, who is the chairman of the Leadership Training of the West District. The school was held from April 22-27, beginning each evening at 8 o'clock. There were three study courses from which to choose. Rev. E. E. Sutton was in charge of the adult division; Rev. H. W. Bland Dewiler, the young people's division; and Mrs. John Spencer, the children's division. There was a good attendance and much interest manifested, people coming from all of the schools of the district and also from the Bridgeton district. An inspirational talk was given each evening at the close of the study period. The school was almost self-supporting.

The Mother's and Teacher's class gave their second Mother's Day program, May 11. A poem, "The Influence of Mother," was read by Deacon Herbert Davis. Tributes to motherhood written by five great leaders and writers were given by members of the class. Mrs. Lora Harris gave the "Legend of a Japanese Mother" and Mrs. Bessie Rainear and Miss Ruth Harris sang "When There's Love at Home."

Following the program a basket of beautiful tulips was presented to Mrs. Olive Lupton for her mother, Mrs. Jeanette Randolph, who was unable to be present. Mrs. Randolph is the oldest mother of the Bible school who attends the church and Bible school services most regularly.

The Children's Day program was given in June and a few days later the Daily Vacation Bible School was opened, with the children from Marlboro and Shiloh in attendance. The school was held in Academy Hall from June 17 to July 5, and was largely attended. At the close they gave a demonstration of the work done in the school.

The Bible school has met with the Marlboro school after the regular joint communion services of the churches, and also joined with them in their picnic which was held at Palatine Lake. The picnic was largely attended and greatly enjoyed.

Our school has had a part in the meetings of the West District. Tickets were purchased

for three teachers of the children for a dinner meeting in Bridgeton.

The routine work has been conducted under the direction of our efficient superintendent, Mr. George Schaible, the devotional periods being in charge of the assistant superintendent, Mr. Roscoe Smalley.

The annual Rally Day which closes the year's work was held September 28, and was an inspiring day. Mrs. Lillian Harris, Mrs. Lora Harris, Miss Elizabeth Lupton, Miss Betty Parvin, and Pastor Maltby formed the committee which arranged the order of exercises.

The theme was "Anchor Your Loyalty." The program began at 10.30 a.m. with an organ prelude followed by the doxology, invocation, and response.

The Rally Day song was sung and was followed by Scripture reading and prayer by Pastor Maltby.

An offertory number was an instrumental trio comprising Mrs. Charles Harris, violin; David Davis, flute; and Louis Schaible, clarinet. They were accompanied on the organ by Miss Eleanor Schaible. The junior choir also furnished a selection under the leadership of Miss Schaible, and Mrs. Bessie Rainear.

Mrs. Maltby told the story of "The Little Anchor" very interestingly.

After congregational singing, Rev. Alexander K. Davison, pastor of the First Presbyterian Church of Vineland, gave the Rally Day message, basing his remarks on the theme, "Steadfast for God." After the closing song and a brief intermission the officers and teachers of the school for the new year were installed.

Promotion exercises were then conducted under the direction of Miss May Dixon, superintendent of the primary department.

Miss Miriam Shaw gave an interesting and helpful talk on the work in China.

Each year as we review the work of our Bible school we ponder over the work being done, largely to develop the spiritual life of the children. Of all the wonderful things that have been placed in the world by the Great Creator, the most important is the child. Jesus Christ came into the world to bless humanity and he gave the charter of childhood when he said, "Suffer the little children to come unto me."

Many noble men and women since Christ's time have done much toward bettering the

conditions of childhood, but much remains to be done.

Marion Lawrence, the great Bible school worker, says: "The whole world revolves around the child. In the child's tiny fingers, head, and heart lies the weal or woe of the future. He is a bank, developing in strength and power with advancing years of childhood. What is drawn from that bank in the years that are to come, depends upon what is deposited there while he is still a child. We cannot deposit carelessness, neglect, and indifference, and expect in later years dividends of knowledge, integrity, and righteousness."

So let us ever work for the children of the future. May we make our Bible school a power for spiritual training, as many children do not have training along Christian lines in their homes.

MRS. ANNABEL BOWDEN,
Historian.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

While I was looking over the Children's Page I got a guilty conscience and decided it was better late than never to write to you, so here goes.

We had a lovely trip to California last summer. Daddy couldn't get a vacation so he went as far as Salt Lake with us. There we listened to the big organ at the tabernacle. Then we went by way of Nephi, St. George, Las Vegas, and the Hoover Dam to Redlands. I was disappointed in the Hoover Dam because we didn't get to see the lake side of the dam. Mother has two aunts and an uncle in Redlands, so we stayed with them about three weeks.

We went through the packing houses (oranges) twice and I thought they were very interesting.

We went three times to Riverside to see Uncle Ben Jeffrey (who has just passed away) and his wife, Aunt Lida. They are daddy's uncle and aunt. We saw the beautiful Seventh Day Baptist church there, but we didn't get a chance to go to service. We also went to the fair at San Diego.

Aunt Mary, mother's sister, who lives in Pleasantville, N. Y., came West and we went home with her via Sequoia, Grant and Yosem-

ite National Parks, Salt Lake, and daddy met us at Evanston, Wyo. Then we viewed the Grand Teton and Yellowstone National Parks together. It was my second trip through Yellowstone. Altogether, we had the nicest trip possible.

I have a fine time in school. I'm in the ninth grade now. I got all three awards, citizenship, scholarship, and athletic, for my eighth grade work. I play the fiddle in the senior orchestra at school. We have two orchestras and one band. The senior orchestra is the most advanced.

We're expecting every one of you who possibly can, to come to Conference at Boulder this summer, so be sure to come.

My letter is awfully long so I'll have to close. I'll try to write once every ten years.

Your friend,
MARY LOUISE JEFFREY.

Denver, Colo.,
February 19, 1936.

DEAR MARY LOUISE:

I have enjoyed reading your letter very much and it makes me wish I could take the same trip you did. I do not wonder you had a delightful time. Please don't wait ten years before you write another such letter. Ten weeks, at least, would suit me better.

Congratulations on your fine school work, and on your musical ability. I hope to see you coming to Milton, Alfred, or Salem some of these days.

I'm wanting to attend Conference in Boulder this coming summer hard enough, but it is a long distance from home, and only time can tell whether the "Greens" will get there or not. "Here's hoping." How I should enjoy describing to you my trip from Andover to Boulder.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I haven't written in so long that I have forgotten when I last wrote. Do you remember? My brother is writing, too. I am eleven now and in the sixth grade. I passed my last grade with honors and a prize of \$2.50 for an essay. I wrote about Elias Howe, inventor of the first sewing machine.

I attended two church services today—one in the morning and another at 2:40. My father preached at both of them.

I am trying to learn to play the violin. I played a few pieces with my father this afternoon. I practice pieces with Emma playing a piano accompaniment.

My grandmother came two weeks ago today. She will stay until summer. She is a very good checker player. I tried to teach her to play chess, but she didn't like it very much. It is quite hard to learn to play. It's lots of fun though when played right.

Your RECORDER friend,
ROBERT BURDICK.

Leonardsville, N. Y.,
February 29, 1936.

DEAR ROBERT:

It surely has been a long time since you have written, over a year ago—just before Christmas, 1934, to be exact. I am so glad you decided to write again, and to know that you haven't entirely forgotten your RECORDER friends.

I congratulate you on your school honors. It makes me very proud to have two honor pupils represented in the RECORDER this week. But then, that's just what I expect of RECORDER girls and boys. I'm proud of them, every one.

I think I rather agree with your grandmother about chess. Two old friends of mine were expert chess players; when they were playing a game they seemed lost to the world. They were so very quiet and wanted every one around them to be the same. That didn't suit me, for to have fun I like to play and talk, too. How about you?

Success to you in your study of the violin.

Your true friend,
MIZPAH S. GREENE.

TELL ME A STORY OF JESUS

"Oh, tell us a story about a king and his palace and beautiful throne . . . Oh, lots of things about him. Will you please?" asked Muriel Irene; and Joyce, Twila, and Jean all came closer.

All right, my dears; this is a story about a real King. It begins with once upon a time, but it comes right down to this very day and hour.

This King came from a beautiful place very far away. He came to tell us about this beautiful country and teach us how to live that we might one day dwell there. This King

had a number of messengers and one day he sent one of these servants on a long journey to find some valuable things for his kingdom.

After walking a long time the servant became tired and sat down by the roadside to rest. A mother and her little boy came along that way and saw the man sitting there. "That man looks so tired," said the mother. "Can we give him a drink from our water jug," said the boy; "maybe that would help him." "Yes, son, we can do that," and as they came near they offered a drink to the stranger.

A kind smile lighted up the man's face as he accepted the water. "I have come from a far country," he said, "and am seeking jewels for the King's crown and a place for his throne. If you can rest awhile I will tell you about my search."

"O mother, please, let us rest and listen to the story." So the mother and her little son sat near to the stranger.

"Please tell us about your journey, kind sir, and where you expect to find the precious jewels and a place for the King's throne. Have you found any jewels today?"

"Today I found some beautiful gems; they were in the mouth of a little child and the toil worn hands of a woman."

They looked at him in wondering silence. Could he mean them? They had only the means of a simple living; they had no precious gifts for the King.

He smiled at them, tenderly, and said, "Dear ones, the kind words of this boy and the kind deeds of his mother are beautiful jewels. The boy said, 'Can we give?' and the mother poured out the clear water to drink. These kind words and the kind deed were wonderful jewels well fitted to be placed in the King's crown. All who give to the King are richly rewarded."

"But, kind sir, we do not know where to find the King. When you find a place for his throne will you tell us?"

"I have already found a place for the King's throne. All kind and true hearts are places where the King will build his throne and from this throne room he will guide in all ways. If you will let him build a throne of love in your hearts, he will come and abide with you. I bring you this message from the King."

"O mother, let us open our hearts to this wonderful King. How glad we will be to have the King for our guest. How wonderful it is that he will help us to place bright jewels

in his crown. Truly, mother, the King must love us very much."

Yes, dear ones all, the King Jesus loves us very dearly, indeed, and this is one story of how he looks for precious jewels of kind words and deeds and how he wants to have our hearts for his abiding place.

The Bible tells us that the prayers of true Christians are incense that rises to heaven. I wonder if the kind things we do and say are the flowers the angels gather and take up to our heavenly Father.

THE STORY LADY.

BETHUEL CHURCH

(From the "Sabbath Recorder," dated August 4, 1859.)

To the Editors of the Sabbath Recorder:

I recently preached the funeral sermon of Bethuel Church. As he had long been a reader of your paper, and a strict keeper of the Sabbath according to your views of the day, I have thought you might like to publish some of the items of his history.

He was born in the town of Cambridge, N. Y., February 17, 1784. At the early age of ten years, he experienced religion, and at the age of fourteen he made a public profession of the same; so that for more than sixty years he was numbered with the friends of the Redeemer. He was seventy-four when he died. His early years were spent in Washington County, N. Y. His first church connection was with the Baptists (close communion). Subsequently embracing the seventh day Sabbath, he was separated from his former Baptist friends (but not from Christians), and he remained in this belief, with increased firmness, to the end of his life.

Meeting with some reverses in business in the East, to place himself in better circumstances, and to lay a suitable foundation for the temporal welfare of his rising family, he came out to this state in 1837, and located himself in the pineries of Sand Creek, where he lived, and reared his rising family, and died.

Mr. Church was characterized for intelligence, sociality, and a high regard for the authority of the Bible. His own state and standing in the sight of God occupied a large share of his attention. Our deceased friend was eminently a reformer. The great causes of temperance and human rights found in him a warm friend. The first vote ever cast

in Ottawa County for the slave, was cast by him. His last days were serene and peaceful. His work all having been done beforehand, at the appointed hour he sweetly fell asleep in Jesus. A large circle of children and grandchildren mourn his loss, and the whole community feel that a good man has fallen. I regarded him as one of my most valued parishioners.

(Signed) JAMES BALLARD,
Pastor of Congregational Church,
La Monte, Michigan.

La Monte,
July 15, 1859.

OUR PULPIT

"A BRIEF BIOGRAPHY OF THE HOLY SPIRIT"

BY REV. THEO. J. VAN HORN

Many of my friends have heard me tell the dream I once had with both eyes open. A great company of Christian endeavorers were on a train going to a big C. E. convention. To the great inconvenience and dismay of those young people, the train stopped far from any station. The united strength of the entire crowd alighting and pushing against the train could not move it one inch. Those of mechanical minds examined with minutest care every part of the huge engine without being able to find a defect—water in the boiler, every part of the mechanism in place and in order, all the bearings tested and oiled, drafts and flues found to be clear. After long and exasperating delay, it was discovered that there was no fire under the boiler.

It is an illustration of conditions that exist, and of fatal omissions that are so often observed in Christian churches. These past few years have been times of real depression in the history of Christianity. Seventh Day Baptists have been seriously affected by this state of mind. One source of weakness is suggested by the story I have told. Have we recognized as we ought the One whom God has appointed in the Church to do things? Have we been ignoring God's great executive?

We have depended upon our system of organization; we have prided ourselves upon our education and culture; we have thought about our ingenuity and shrewdness, upon our natural and acquired ability, upon our

material resources. We have been applying ourselves to the perfection of our machinery, fearing that some defect existed there that was hindering progress. We have very creditably kept before us the divine model the blue print of which we have studied in 1 Corinthians 12, but giving too little credit, I fear, to the unifying, dynamic personality that dominates here.

Besides, we take care that our ministers are adequately educated. Our deacons are the best of men in their moral and spiritual attributes. Our Sabbath school superintendents are consecrated and faithful in the discharge of their responsibilities. Our teachers are capable and devoted. If there is a weak spot, it might be in the lack of faithful attendance by all the members upon the appointments of the church. But if we could attain to a perfect standard of equipment and service in all the particulars named, the organization would still lack the essential element.

Did Paul discover such a lack in that company of believers when he came to Ephesus at the time of which our text tells? See Acts 19: 1, 2. If Paul should visit our churches today would he discover the same defect? May this question concern us enough to urge us to a more careful effort to cultivate an acquaintance with the Holy Spirit whom God has appointed to be our most efficient helper.

It will awaken at once a thorough interest when we recall that when Jesus was leaving his disciples in sorrow he told them this: "I will send you another Comforter." With this Comforter, the Holy Spirit, they would do greater things than they had seen Jesus doing. And he would be with them always.

It will be not only interesting, but profitable to engage in a brief study of the biography of the Holy Spirit, with Bible in hand, in addition to what has been so admirably presented in the RECORDER.

1. He was God's trusted agent or helper throughout Old Testament history. Read Genesis 1: 2.

In the primitive stages of human history it is God's Spirit that is represented as the persuasive power that directs men into doing right. Genesis 6: 3.

Job represents the Spirit of God as his maker. Job 33: 4.

David feels his helplessness without the Holy Spirit when he prays. "Take not thy

Holy Spirit from me." Psalm 51: 11. Compare Romans 8: 26.

If there is danger of invading enemies, the Spirit of the Lord is the one to whom to look. Isaiah 59: 19.

The old prophet Micah knew that whatever power he had came from the Spirit's presence in his life. Micah 3: 8.

Zechariah, faced by seemingly insurmountable difficulties, took courage at the thought, "It is not by might, nor by power, but by my Spirit, saith the Lord."

It will appear from these few passages from the Old Testament that the Holy Spirit was the one upon whom depended the responsibility of getting things done. He was God's trusted agent in the affairs of the world.

In the era that was heralded by the prophets and ushered in by the coming of the Savior, a new significance and power are manifest in the presence of the Holy Spirit.

When Jesus began his public ministry as the founder of the new social order which he called the "kingdom of heaven," the Spirit of God came down out of heaven and testified that he was the Son of God. Matthew 3: 16, 17.

The Spirit was then his guide into the wilderness, where he was to pass through that testing time for his fitness to be the Leader of that movement. Matthew 4: 1.

Then we read this in Luke 4: 14, "He returned in the power of the Spirit."

Jesus acknowledged before his bitter enemies that it was by the Spirit of God that he cast out devils. Matthew 12: 28.

Jesus gave his disciples to understand that it was not by their eloquence or learning or by any endowment of nature that their preaching was to be effective (John 16: 8), but only through the Spirit.

A reading of the four gospels will leave the lasting impression that the Holy Spirit is the indispensable personality in the service of the kingdom.

Then at the last meeting of Jesus with his disciples, when he wanted to leave the most important and final direction for their future work, he said, "But tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24: 49. And then he said, "But ye shall receive power when the Holy Ghost is come upon you."

The book of Acts is a thrilling account of the fulfillment of this promise. The Holy Spirit is everywhere here represented as the supervisor of all the work in these beginning days of Christianity.

Read the story of that wonderful revival in Acts, second chapter. Under the urge of the Spirit's power Peter gave a message so moving that the result was three thousand converts.

When an important advance in the organized work of the Church was to be made, the Holy Spirit was there to direct. The sixth chapter of Acts tells the story of the origin of the diaconate. The men appointed to this office were men filled with the Holy Ghost.

Turn to the tenth chapter of Acts for the story of the Holy Ghost directing Peter to go to the Gentile, Cornelius, and in that historic meeting at this house proclaim the truth that Gentiles as well as Jews were to be included in the benefits of the gospel.

When the foreign missionary movement was started, the Holy Spirit was present at the meeting and directed the choice of the two men, Barnabas and Paul, who were ordained to this work. Acts 13: 2.

It is important to observe that Paul decided on his own initiative to go to certain places, but the Holy Spirit intercepted the plan and directed him to the Continent of Europe. So this foreign country was to have the gospel proclaimed throughout that vast territory. Acts 16: 6, 7.

Paul's experience developed a mighty faith in the Spirit's wisdom and power. See how he exalts this agent in all the practical affairs of the church in 1 Corinthians 12.

Peter declares that it was the Holy Spirit that moved upon the Old Testament prophets as they gave their messages. 2 Peter 1: 21.

We ought not to forget that "in the beginning" the Spirit of God moved upon the face of the waters when darkness was upon the face of the deep. It was that Spirit that brought order out of chaos. He is the same today. If it seems to us at times that we are in a discouraging state of disorder, economically, socially, spiritually, shall we not pray and expect that the Spirit of God will again move upon the face of the waters and that the Church, revived and invigorated by his presence, will meet the heroic demands of

the hour, and the things expected of her will yet be brought to pass.

"Come Holy Spirit, Heavenly Dove,
With all thy quickening powers;
Kindle a flame of sacred love,
In these cold hearts of ours."

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

A large attendance is expected to be present Tuesday evening when a sacred concert will be presented in the parish house at eight o'clock, the proceeds of which will be used toward a fund to purchase a new organ for the First Seventh Day Baptist Church of Hopkinton. The artists are from Providence, Wickford, and Exeter. Mrs. Elliott Wells is chairman of the committee arranging the program.—*Westerly Sun*.

PLAINFIELD, N. J.

Our parsonage committee has been a very interested and energetic one. It exhibited a good deal of energy after we learned the date when our new pastor and his family expected to arrive. As a result, a bright and shining home was ready for their occupancy, with many indications of thoughtfulness for their comfort.

Pastor and Mrs. Warren joined the church at the installation service, which was held Sabbath morning, March 7. Rev. H. C. Van Horn presided. The Piscataway Church joined us in this service and the communion service that followed. Their pastor, Rev. Neal D. Mills, assisted in both services. A reception for Pastor and Mrs. Warren will be held in the church Wednesday evening, March 25.

This month is being observed as Tract Society Month. Several special features have entered into our usual church program, among them a sermon by Pastor Warren on "The Savior's Sabbath Sanction," March 21, with a special collection for Tract Society work; and a forum is to be conducted Sabbath afternoon, March 28, at which Dr. Corliss F. Randolph, president of the Tract Society, will be the principal speaker.

CORRESPONDENT.

BROOKFIELD, N. Y.

Edward E. Whitford, with Mrs. Whitford, is spending some time at Daytona Beach, Fla. A letter from Mr. Whitford con-

tains a bit of description of their life at this coast resort, from which we quote:

"Driving down the beach Friday afternoon we saw a whale caught in shallow water by the outgoing tide. We drove another five miles southward on the sand and returning found some men trying to secure the whale. They put chains around it and dragged it off with a truck. It was a bottle nosed whale, about fifteen feet long, and would weigh, I should say, from fifteen hundred to two thousand pounds.

"The longest trip we have taken recently was 196 miles in one day to Silver Springs and Ocala. Riding in the glass bottom boat, we could see the water bubbling up from the bottom of the lake, the depth in one place being seventy feet. We also saw fine buildings of Camp Roosevelt for the engineers who are planning a canal across Florida. If carried out, this canal will make work for thirty thousand men for six years. The benefits of this canal are problematical. There is danger that this canal would destroy the beautiful springs I have mentioned."—*Brookfield Courier*.

ALFRED, N. Y.

Pastor Ehret, Pastor Van Horn, and Dean A. J. C. Bond attended the Allegany Ministerial Meeting at Wellsville, Monday. A. J. C. Bond gave a paper. Our pastors attend both the Hornell and vicinity meeting and the Wellsville and vicinity meeting. There are thirty-five members at Hornell, which meet semi-monthly, and twenty members at Wellsville, which meet monthly. — *Alfred Sun*.

Alfred was visited by one of the worst ice storms in its history. Electric lines were torn down and the town was without light or power for some time. A small sheet of letter size represented the Alfred Sun's output of last week, March 19, due to lack of current.

EDITOR.

NORTONVILLE, KAN.

All but four of the Jefferson County mail carriers and three retired carriers and the Nortonville office force and their families surprised Ansel Crouch at his home, the evening after the Sabbath. He will retire from service on April first, after sixteen years' service. He has served his patrons faithfully and Postmaster Schneider says that

he hopes the new carrier will be as good as the one going out.

[Mr. Crouch is a life-long Seventh Day Baptist.—Ed.]

The first day of spring, March 21, has been set aside as "Back-to-Church Day" at the Seventh Day Baptist church. The attendance for the past few weeks has been cut to less than half what it usually is, due to sickness, bad weather, road conditions, and other things. All members and friends are urged to begin to get back into the church-going habit next Sabbath. The goal has been set at one hundred fifty.

The third sermon in the "Sermonic Journey," next Sabbath morning, will cover the second and third chapters of Genesis, with the topic, "Man's Fellowship with his Creator." Pastor Osborn will take up the breaking of the fellowship through the fall, and the restoration through the grace of God.

—*Nortonville News*.

DAYTONA BEACH, FLA.

We find much of pleasure and interest in reading the reports from the various churches and societies as they are found in the RECORDER. The interest in our church has kept up well through the cold winter that we have had. The Friday night prayer meeting has been well attended and there has been manifest an increasing spiritual interest in the work of the church. This interest culminated in meetings every night last week and is to continue Monday, Wednesday, and Friday nights this week. Rev. Robert Wing has been the preacher and has brought some strong, stirring sermons bearing upon the fundamentals of the Christian religion.

His sermon Friday night was on Naaman and helped all to see the necessity of full obedience, that salvation might be had. There were two baptized that night—a mother and a young lady. Both were received into church membership on Sabbath morning. Rev. T. J. Van Horn is here and spoke Sabbath morning. It is our prayer that all of our churches may experience a season of refreshing.

OBSERVER.

Florida's best tourist season in many years has filled Daytona nearly to capacity, and has brought its share to the Seventh Day Baptist Church. Sixty people, representing nine

states, were present last Sabbath, and there have been larger congregations.

A series of evangelistic services held for one week by Rev. Robert W. Wing, of Coudersport, Pa.; Rev. E. A. Witter of Adams Center, N. Y.; and Rev. E. F. Randolph, pastor, have been so well received that they have been extended another week, with the added efforts of Rev. T. J. Van Horn of De Ruyter, N. Y. The Friday evening meeting was held in the Christian Church on Palmetto Ave., for baptism.

Radio services over WMFJ, Daytona Beach, were conducted March 5, by Pastor Randolph, with a vocal selection by Rev. and Mrs. T. J. Van Horn.

ANOTHER OBSERVER.

RELIGIOUS EDUCATION

REPORT OF DIRECTOR OF RELIGIOUS EDUCATION

Most of the time covered by this report, from December 15, 1935, to March 15, 1936, has been spent by the director in his apartment in Milton, Wis., where he has been engaged in routine office work, study, and the writing of Bible school lesson material.

The manuscript for the *Helping Hand* for the second quarter of 1936 has been written, and some work done on the material for the third quarter. A slight change has been made in this material. "Side Lights on the Lesson" and "General Review Questions" have been dropped and a section titled "S. D. B. Side Lights" put in their stead. These items cannot always be made a part of the regular lesson, but are added as matters of denominational interest and information.

Some correspondence has been carried on concerning the feasibility of publishing a lesson paper for children, especially concerning the cost of printing and distribution.

February 10-17, was spent in Chicago in attendance at the annual meetings of the International Council of Religious Education. Much of this time was given to the study of problems in the field of religious education, such as lesson material for the various age groups, training for Christian service, editorial work, etc.

While no regular work has been done on the field during the quarter, the director is

supplying the church in Chicago twice each month. For this no extra remuneration is received, the time being donated by him and the Sabbath School Board, the expense being met by the Missionary Board.

Respectfully submitted,
ERLO E. SUTTON.

GREAT OPPORTUNITY

CHRISTIAN YOUTH CONFERENCE OF NORTH AMERICA

Young people of the churches, Bible schools, Christian Endeavor, and other Christian agencies of the United States and Canada have come to look forward to fellowship, hard work, and the thrill of such conferences as have developed under the Christian Youth Council of North America and the Joint Committee on United Youth Program. The conference is to meet this summer, June 23-28, at a beautiful conference ground on Lake Erie, Lakeside, Ohio.

Such international leaders as Toyohiko Kawagawa, Kirby Page, Daniel Poling, with many others, will be there to lead in group discussions and deliver addresses.

Seventh Day Baptists have been allotted eight delegates. While we may not be able to fill our quota, will it not be possible for churches to join together and send a few of our young people to this great gathering, as the expense while there can be kept within twenty dollars.

If groups or individuals are interested in sending someone, we will be glad to mail literature from time to time.

Seventh Day Baptist registrations should be made through Erlo E. Sutton, Milton, Wis.

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular quarterly business meeting of the Sabbath School Board was held on Sunday afternoon, March 15, 1936, at 4 o'clock. The following trustees were present: J. F. Randolph, J. W. Crofoot, J. N. Daland, L. A. Babcock, Mrs. L. A. Babcock, L. C. Shaw, C. L. Hill, E. B. Shaw, D. N. Inglis, A. L. Burdick, and R. W. Burdick, and Director of Religious Education E. E. Sutton.

Prayer was offered by Rev. C. L. Hill.

The secretary read the minutes of the last meeting and reported on the call of the meeting.

A verbal report by the Publications Committee reported a meeting in which was considered the matter of publication of papers for the use of the children's departments of our Sabbath schools. It was voted that the report be accepted as a report of progress, and that the committee be instructed to proceed further in the investigation.

The committees on Field Work and Finance reported that no meetings have been held, due to the lack of problems to consider.

The director of religious education gave his quarterly report, which was adopted and ordered filed with the secretary.

The report of the treasurer was read, adopted, and ordered filed with the secretary. The report follows:

Robert E. Greene, Treasurer,
In account with the
Sabbath School Board

Balance on hand December 15, 1935	\$164.82
Interest on Building and Loan	25.00
Harold R. Crandall, Denominational Budget	
January	123.56
February	136.38
March	86.30
Dividend, Lincoln Building	6.25
Farm sales and mortgage	15.00
Total receipts	\$557.31

<i>Dr.</i>	
E. E. Sutton, expense	\$ 97.25
J. F. Randolph, advance on expense to Commission	25.00
E. E. Sutton, salary for December	65.00
E. E. Sutton, salary for January	125.00
Share of Year Book	25.10
D. N. Inglis, treasurer's bond	5.00
J. F. Randolph, balance of expense to Commission	14.58
E. E. Sutton, salary for February	110.00
Annual charge for securities	1.00
E. E. Sutton, expense to Council of Religious Education	22.13
Total expenses	\$490.06
Balance on hand March 15, 1936	67.25
	\$557.31

After discussion of the matter of a suggested change in the form of the treasurer's report, in order to present the actual condition of the finances of the board, it was voted that the matter be referred to the Finance

Committee for recommendations on whether or not changes should be made. Correspondence from Rev. A. J. C. Bond regarding financial support of the American Bible Society was read and discussed. A motion to include an item of \$15 for membership in this society in our budget for next year was lost. It was voted that the secretary be instructed to write Doctor Bond that owing to the many demands for financial support, we deem it inadvisable to make any appropriation for this work.

It was voted that the president and the secretary of the board act as a committee to confer with the president of Conference regarding the program of the board for Conference.

The minutes of the meeting were read, and, after corrections, were approved. Adjournment.

RUSSELL W. BURDICK,
Secretary.

"VICTORY"

Now thanks be unto God who always leads us forth to triumph with the anointed One, and who diffuses by us the fragrance of the knowledge of him in every place. 2 Corinthians 2: 14.

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—that is victory.

When you good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption—that is victory.

When you can bear with any discord, any annoyance, any irregularity, unpunctuality (of which you are not the cause)—that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradictions of sinners, persecution, and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation, nor to record your good works, nor to seek after commendation, when you can truly "love to be unknown"—that is victory. 2 Corinthians 6: 1-10. Romans 8: 35-39.—From a card prized by Mrs. G. E. Osborn, Riverside, Calif.

WHAT DOES THE CHURCH MEAN TO ME?

(Written by Mrs. Jennie M. Flint, deceased, and "read at our first church night, September, 1935," at Adams Center, N. Y.)

The Church, established by Christ
When he was here upon earth—
Who is able to measure its deeds
Or tell of its infinite worth?

It has brought us God's holy Word,
The Book of Life to all,
The Savior's love revealing;
Would that all answered the call.

The Church of God will triumph
And eternal life be given,
When Christ shall come again
To take his own to heaven.

To me it's a wonderful light,
In this world of darkness and sin;
I may accept and walk in its rays,
If the Savior I will but let in.

In his Word I hear Jesus saying,
"Ye are the light of the world."
Our forefathers heeded this Word
And the banner of truth unfurled.

They erected here this temple,
For worship—and a beacon as well—
And for many years they gathered
At the ring of the Sabbath bell.

Now the sons and daughters gather;
It means the light still shines.
The faith once delivered to saints,
Has come down e'en to our times.

The torch is to be nobly borne
By hands that are strong and willing,
To darkened lands, near and far,
The gospel call fulfilling.

To many 'tis a hearthstone glow,
Kindled so lovingly there,
Warming the hearts of all
Who have trials and sorrows to bear.

Just a cup of cold water will merit
If we look in the Bible to see,
" . . . as ye did it to one of the least,
Ye did it unto me."

Then what do I mean to the Church?
Service to God and man,
In the words of the poet, Guest,
Who sees it on this plan:

"Some think they serve the Lord right well
By worship and by prayer.
But service is a heavy word,
And freighted deep with care.

"And he who truly serves the Lord
Must labor year by year
To do the deeds which he would do
If he were here."

JENNIE M. FLINT.

September 8, 1935.

OBITUARY

CRITTENDEN.—Mary Clarke Crittenden, daughter of Herbert M. and Elvaretta Austin Clarke, was born in Independence, N. Y., March 6, 1870, and died at the home of her daughter in Hornell, N. Y., March 19, 1936.

August 13, 1892, she was married to Aaron Crittenden, who died March 8, 1934. They had made their home in Whitesville, N. Y., for many years. She is survived by four brothers, one sister, two sons, and two daughters.

She was a member of the Independence Seventh Day Baptist Church, which she joined April 7, 1887.

Funeral services were held in the home of her son, Merle, in Whitesville, March 21, 1936, conducted by Pastor Walter L. Greene. Interment at Whitesville. W. L. G.

RAIFORD.—Kenneth Arden, infant child of Richard P. and Juanita (Crandall) Raiford, of Poncechatoula, La., born February 7, 1936, died February 19.

His little life was but twelve days long, interment side by side with another little grave in a beautiful cemetery near Lee's Landing, La.

S. S. P.

If we were to eliminate every "Thou shalt not" because it runs contrary to human nature, every law would have to be repealed.—*Selected.*

RECORDER WANT ADVERTISEMENTS

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

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

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

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 25c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

VOL. 120

APRIL 13, 1936

No. 8

THE GLORY OF THE SON OF GOD

BY REV. S. S. POWELL

Jesus, Savior, Man divine,
Thought of God, O Word sublime,
Orderer of the rolling spheres,
Thou dost dissipate our fears.

Image of the invisible,
Full of grace, of mercy full,
Founder of celestial peace,
Thou dost bid our fears to cease.

Thrones, dominions, all shall be,
Now and in eternity,
Forth from thy almighty word,
Thou art King of kings and Lord.

God of gods and Light of lights,
Streaming forth from loftiest heights,
Pouring now celestial fire,
Teach us, Lord, our hearts inspire.

Contents

Editorial—Jesus' Lament.—Revival Emphasized.—Promoting Denominational Finances.—By the Way.—Lend a Hand.—Gospel of a New Day	202-205
Denominational Budget	205
Response	205
Missions—Missionary-Evangelistic Spirit and Work, a Test.—Anti-Christian Movement Subsiding in China.—Seven Principles of Public Worship.—Treasurer's Monthly Statement	207-209
The Fountain of Abundant Life	209
"When I Am Better Off"	211
Woman's Work—Alfred Evangelical Society.—The Ladies' Aid Society of Piscataway, N. J.—Report of Woman's Board	212
Supplement	XXV-XXXII
Young People's Work—"God in the Slums"—Jane Addams—"Christ in the Orient"—Toyohiko Kagawa	212-215
Observations	215
Minutes Wanted	215
Children's Page—Our Letter Exchange	216
Our Faith—Resurrection	216-218
Denominational "Hook-up"	218
Obituary	220
	222