

What Will Happen June 30?

THE BOOKS FOR THIS CONFERENCE YEAR WILL CLOSE!

- What will their closing mean to you?
 Will you have given more, or less, than you should have?
 Has your Church followed the suggested programs for the presentation of denominational interests?
 Has your Church been stimulated by the suggestions of the Religious Life Committee?
 Will your Church come to the end of this Conference year with a quickened interest in its spiritual life?
 Have the Bulletins from the Finance Committee been presented and discussed each month? Have the graphs been of any use?

WHAT CAN YOU DO?

- Note that there are only three months left in which you may contribute to the Denominational Budget for this year. Arrange your gifts accordingly.
- Divide the amount you have given for the Master's work outside of your community by 12 (months). Will your problem look like this: $\$0.00 \div 12 = \0.00 per month?

DID YOU KNOW:

- THAT** only 24 churches sent in contributions to the Budget treasurer in February? This is 14 less than in January.
- THAT** \$1,094 was contributed in February by the churches? This sum can be added to your church graph.
- THAT** our Denominational Budget receipts show an average increase of \$94 per month over the same period last year?
- THAT** approximately \$750 more has been received thus far from the churches than last year?
- THAT** we have, nevertheless, a deficit of \$9,600 now?
- THAT** much of this deficit can be removed by June?

WILL YOU TRY?

Committee for the Promotion
of the Financial Program.

The Sabbath Recorder

VOL. 120

APRIL 27, 1936

No. 9

ARE YOU WILLING?

- To close your book of complaints and to open the book of praise?
 To believe other men are quite as sincere as you and to treat them with respect?
 To ignore what life owes you and to think about what you owe to life?
 To stop looking for friendship and to start being friendly?
 To be content with such things as you have and to stop whining for the things you have not?
 To enjoy the simple blessings of life and to cease striving for the artificial pleasures of the day?
 To forget what you have accomplished and to meditate on what others have done for you?
 To cease looking for someone to help you and to devote yourself to helping others?
 To consecrate your life to the service of an imperfect church and to remember that Christ chose twelve imperfect men to be his disciples?
 To accept Jesus Christ as your Savior and to let your life be an outlet for his joy, love and peace?

Brookline, Mass.

—By S. M. Lindsey, D. D.,
In Watchman-Examiner.

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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. 9

WHOLE NO. 4,683

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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.

Working Together As a people we have many problems, some that others do not have. Many, especially in these days, are confronted with the problem of finding a job, or "making a living." This has been increasingly hard in recent years, and millions are out of work. More than this, Seventh Day Baptists must consider the element of Sabbath employment.

A good friend, several years ago, thought he could find work in a chain of clothing stores, almost any time, for "one of the boys." When the matter of not working on the Sabbath was brought up he wrote, "I hadn't thought of that; I don't see that it can be worked." That was that.

For many years we have talked about furnishing employment for our own people, but—like the weather—"No one is doing anything about it." That is not exactly true, because many things have been done in this line. But we must do more. Moreover, workers must prove themselves capable and reliable. One must not excuse inefficiency in himself or unreliability, expecting to be cared

for—because he is a Seventh Day Baptist. Prejudice toward one's own is easily exhibited in criticism of some Sabbath institutions for not employing some of our folks. Working together involves responsibility and dependability on both sides.

Recently, a good friend suggested that we should work together in another way. We have professional men, men in business or engaged in certain lines of activity calling for patronage. Seventh Day Baptists should employ Seventh Day Baptist doctors, lawyers, and buy of their own merchants. We believe in this principle too, and are glad to give voice to it. Maybe we are all more or less guilty of falling down in this matter. We must work together. On the whole it is our observation that Seventh Day Baptists have been loyal to each other here. Of course not always does it so work out. People do trade where they think they get the best prices on a certain grade of goods, or the best rates and discounts. They should not be criticized for doing this. We should work together. As in the other instance, this also must be a mutual affair. Prices, service, goods, what not must be of a class and grade fair within the competitive field.

It may be pointed out that this kind of co-operation not only gives heart and encouragement to those who are so working together, but enlarges the income of both parties and reacts otherwise favorably by releasing larger contributions to the church and for other kingdom tasks.

It is a mutual problem and must be approached sympathetically and fair and open-mindedly. But that we ought thus to work, all are practically agreed.

"Steps by Faith" True faith expresses itself in action. "It shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off."

Sturdily the burden bearing priests marched down to the water's edge. It was the time of high waters and the river was at its flood. Fearlessly these leaders stepped into the stream, steps of faith—faith soon to be rewarded.

But there is more to this picture. The line of march was formed and in motion before any pathway opened. Only when the priests had gone down into the flood, followed by

oncoming people of God, did the waters abate and roll back. Only then was the way opened and the passage made.

It may well encourage us in our perplexities and problems of Christian living. Many a difficulty is overcome by attempting it fearlessly and resolutely. Often enough no way appears open till our feet have pressed into the flood. We should remember, too, that however fearless in pressing on the leaders may be, there is need of followers who will with equal courage and faith share the march and its dangers with them.

Step out on the promises of God. "Prove me, now herewith, saith the Lord." He has never failed nor forsaken his people who have dared to rest their feet in the waters according to his command.

Elder Conradi Honored A special English edition of *Truth, Light, Life* has been dedicated by his co-worker, Brother Bruhn, to Elder Conradi, editor and publisher, in honor of his eightieth birthday.

It is a neat pamphlet of sixteen pages and cover, with three photographic cuts of our honored brother—one as a lad of sixteen, one as he appeared in America in 1915, and one of him in his library as he appears today. It contains messages and expressions of appreciation from friends and fellow workers from various parts of the world. There are congratulations and expressions of love and confidence from friends of recent years, as well as those of a half-century standing. From America we note the names of Dr. Corliss F. Randolph, president of the American Sabbath Tract Society, and Pastor F. F. Stoll of Irvington, N. J.; from England, Pastor McGeachy of the Mill Yard Church; Dr. G. Velthuysen, Jr., and C. Westerdal of Holland; Rev. W. W. Fletcher and J. J. Crammond of Australia, and a number of the Seventh Day Baptist leaders, fellow laborers of Doctor Conradi in Germany.

From the many congratulatory messages we publish one, at this time, with the hope of printing others later. This is from Otto Kohler of Braunschweig, dated March, 1936, and addressed "To the Old Champion of 'Wahrheit—Licht—Leben' Greetings":

A capital choice of a name for his paper! He—the champion from his youth onward, whose only aim it was to spread truth and clarity, light and life—today is still living and active amongst us.

He lives by the grace of God, for the honour of God; he lives to the pleasure of those who love him, for whom he smoothed the way to the truth; he lives to the envy of those who hate him! Thus it was willed by God.

Greetings to thee, noble champion, in thy jubilee year!

Let us look back to the beginning of his awakening. In a simple cottage, far away from the home country, the love of the Father first took possession of him. Irresistible was the pattern of the simple people with whom he dwelt. He surrendered himself to the Lord, his fight for truth began. Not always was it easy for him to fight his way through; poverty and danger were often his companions, but also he by whose love he had been taken captive. Years passed; his activities were never an easy task; his place was where there was something to save, where his full energy and powers were needed. Well tried in the fight, accustomed to victory, he went on working for many years, never losing sight of his aim, risking his all for the truth. Then came a great turning point in his life; the Lord gave him his grace and much light by which to discern his Word in the true light. In this way his powers, his courage, were to prove their worth, his belief reveal itself to the Father. He has proved his worth; his aim took him straight along the path he had chosen to tread, on which shine forth in brilliant letters: "Truth—Light—Life." This is the path; take it and look neither to the left nor to the right.

Then came the time when we, too, came within his field of vision. Once, too, it had been our aim to search after truth, light, and life. The time arrived also when we in Brunswick had to decide upon the course we would take. Stimulated by the enlightenment he gave us, it was not difficult for us to form our decision. For us there was but one way, the way to truth, light, and life. Joyfully we entered upon that path and joyfully will we continue along it. Many have risen up and have opened their mouths wide, but in the face of the truth they must remain mute.

Today we may look to God with hearts filled with thankfulness, look to him who by his grace has given us such a champion and preserved him to us up to the present day, that his Word, his eternal Gospel might be rightly proclaimed. But few years have elapsed, and if we regard the measure of success we must confess "God has been a wonderful help." Beginning again with nothing, relinquishing vast pecuniary means, great publishing houses and all offices, taking with us nothing but the Bible, in our old faith in God that he would bless the work in truth and justice. The Lord has done so to the full.

The Lord has blessed the day on which, on his eightieth birthday, our dear Brother Conradi can survey the work and, with St. Paul exclaim, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15, 58).

Our desire and our prayer can only be that the heavenly Father may preserve to us our dear Brother Conradi that we may long enjoy the benefit of his thoughtful advice.

Much grace and blessing of God the Father, and our Lord Jesus Christ, that his path may end, as it began, in "Truth—Light—Life."

Fighting Groups of The German Faith In a recent communication from the International Christian Press and Information Service we learn that the call to a unification of folk religions at the end of 1935 has now led to the formation of a German Faith Fighting Group. Its program runs:

The fighting group of the German faith is a religious fellowship whose members form their way of life on the German philosophy. It aims at bringing together the folk-religion movements outside Christianity, those who confess the German faith, in the common purpose of presenting to all foreign doctrines and their offshoots the united front of an active community of like-minded people. The German Faith Fighting Group leaves the experience or knowledge of God to every individual as his personal concern, and guarantees full freedom of faith in accordance with the custom and morals of the German race, with the sole reservation that it is necessary to avoid all occult philosophies. The German Faith Fighting Group regards the laws of race and of nation as the revelation of God, and their observation and recognition as the fulfillment of life.

We cannot help wondering what the ultimate effect on our own church work in Germany will be. Time alone will tell.

From Prize Ring to Christian Service There is still a converting power in the gospel, power in the Christ to save. Regardless of how good one may naturally be, he needs Christ's redeeming love and sacrifice. Not a few readers of the SABBATH RECORDER have seen, at some time, the power of the Christ manifested and have witnessed the ineffable joys of a sinner redeemed. A recent bulletin gives a stirring account of this power still working in the world around us. It is a thrilling story of a lad who had lived in back alleys, slept in box cars and vacant buildings, had known starvation and stealing to appease hunger, the clutch of policemen, and then two years of imprisonment.

Some might think he was "finished," or "washed up," according to the story, or merely seeking a new occupation when he entered upon the new life. Not so, however. He was, at the time of his conversion,

a box-office attraction, sought by many fight promoters. He never disappointed a crowd, but gave them the thrills they were after. Never in his fighting history was he knocked out, though he once continued four rounds with a broken jaw. His background had taught him that the world was cruel, and that his hardest battle was to keep the fickle audience thoroughly entertained.

One night he was at a club where a young man, once associated with fight promotions, approached him. He knew that the man had gone in for some kind of religion, a new "racket" perhaps. Naturally, he was not much interested in meeting him, but a conversation took place just the same. His soul's salvation was mentioned; he laughed it off and tried to forget it. The fighter remained under conviction for some time and after training at his mountain camp and engaging in another bout, he decided to look up his Christian friend, which he did.

One night the two went to a church service. The pastor knew the meaning of salvation and presented a vital message. He seemed to sense the need of the burly fighter, and when he gave the invitation pointed down at him directly and said, "Why don't you come?" With deep conviction and penitence he came and gave his heart to Christ.

Some time later he received a telegram offering him the most outstanding fight of his career. He could meet the foremost man of his division. As a Christian he questioned the offer, so he returned to the pastor who had led him to Christ and placed the question before him. "I need money and here is a chance to clean up in a big way; what shall I do?"

"Your body is the temple of the Holy Spirit," the minister told him, "and you would not have it knocked around, would you?" Victoriously, the once proud fighter tore up the telegram and turned to go. "Just a moment," continued the minister, "why don't you use some of that fighting spirit serving the Lord and winning souls?" "How and where," came the quick response. From that conversation the ex-pugilist became a student in the Moody Bible Institute. Out of the glamor of worldly life, newspaper headlines, jostling crowds, gigantic flood lights, and easy money, came this new servant of the Lord to enroll as a student at the school in Chicago that D. L. Moody founded.

Encouragement The following comes from a RECORDER friend in the South, with her own renewal and two new subscriptions for friends. May the tribe of such friends increase. The letter says:

I do enjoy the RECORDER so much, and as we have had it in our family for so many years, I don't want ever to give it up. My father . . . took it when I was a little girl in Nortonville, Kan., and all those years following till he passed away. . . . Since then we have always kept it up and I always want to. I wish I could do more for it. I'm a lone Sabbath keeper here now, and find it very hard to keep it always, but I love the Sabbath and Seventh Day Baptists; I pray the time will come soon that I may be able to live where I can have Sabbath privileges and receive a greater blessing for observing it in a more complete and satisfactory way. I need the prayers of my own Christian people that I may remain faithful. . . .

China Bulletin The "China Mission Bulletin" of March 15, 1936, just received at the SABBATH RECORDER office, is full of interest. We wish we could reproduce it all for our readers. It contains messages of encouragement from many of our mission friends. The pictures mean much to us, especially — if others will not feel we are too partial—those of Dr. Grace I. Crandall and Miss Susie Burdick. The latter is standing, and showing us she needs no physical support in doing so. Isn't that fine! Miss Mabel West writes that Miss Burdick is able to walk "alone, even to climbing the stairs. A more energetic lady is not to be found on the compound."

This year is Doctor Crandall's twenty-fifth year in China, and the "Bulletin" features her article, "Twenty-five Years of Progress." It appears elsewhere in this number of the RECORDER. Appreciatively of this Miss West comments: "She does not mention her own part in the changes. Much might be said of her untiring Christian service at Liuho, in Shanghai, and for the country people."

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, April 12, 1936, at 2 p.m., with President Corliss F. Randolph presiding and the following other members present: Lavern C. Bassett, Herbert C. Van Horn, Neal D. Mills, Asa F. Randolph, Mrs. William M. Stillman, William M. Stillman, Irving A. Hunting, A. Burdet Crofoot, Fred-

erik J. Bakker, Mrs. Herbert C. Van Horn, Hurley S. Warren, and Business Manager L. Harrison North.

Rev. Herbert C. Van Horn led in prayer. The minutes of the last meeting were read.

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

Some attention has been given by the corresponding secretary to preparation for meetings to be held in assisting Pastor L. A. Wing at Berlin, N. Y., to begin April 21.

Invitation has been accepted to preach the sermon Sabbath morning, May 16, in commemoration of the one hundred twenty-fifth anniversary of the Marlboro Seventh Day Baptist Church. Invitation of the Alfred, N. Y., Seventh Day Baptist Church has been accepted to present the interests of the American Sabbath Tract Society the week-end of May 23.

Thirty-two letters have been written concerning phases of our work and Seventh Day Baptist beliefs, accompanied in most instances by tracts. A communication was addressed to the Calendar Reform Association calling attention to the position of Seventh Day Baptists relative to calendar revision. The letter was accompanied by the leaflet prepared a few years ago on Calendar Revision, and a marked copy of a recent SABBATH RECORDER containing the article "Dies Dominica."

Four or five pastors have acknowledged receipt of the special mimeographed material sent out in February as aid in promoting Tract Board interests during the month of March. One pastor had based his Sabbath morning sermon on the material received, and another had presented it in an evening meeting where between thirty and forty were present.

A mimeographed letter encouraging the development and strengthening of rural churches has been prepared and mailed to forty-seven pastors or other local leaders. Attention was called to Dr. Boothe C. Davis' book on *Country Life Leadership*, and the book was offered for fifty cents, or free to any pastor who wished it but felt unable to pay for it. Two copies have already been sold at fifty cents. Attention was called to other books on our shelves to be had at reduced prices, some to be had for the asking. It would seem that these books had better be used than to remain indefinitely on the shelves.

"Observations" were prepared for two issues of the SABBATH RECORDER. A meeting of the Executive Committee of the Federal Council of Churches was attended; one sermon preached at Irvington, N. J.; an address given at a Sabbath service of the New York City Church; and a forum arranged and conducted at Plainfield, where President Randolph gave an interesting and inspiring address.

Respectfully submitted,

HERBERT C. VAN HORN,

April 12, 1936.

Corresponding Secretary.

The Corresponding Secretary was instructed to write a letter of greeting to Dr. Theodore L. Gardiner in recognition of his ninety-second birthday.

Secretary Van Horn gave the report of the Leader in Sabbath Promotion, Rev. Ahva J. C. Bond. It appears elsewhere in this issue.

Treasurer Ethel T. Stillman gave the following quarterly report which was adopted:

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending March 31, 1936

<i>Dr.</i>	
To balance on hand January 1, 1936:	
General Fund	\$ 370.09
Reserved for tract publications	72.50
Reserved for Denominational Building tax	10.00
Reserved for RECORDER supplement	811.00
Denominational Building Fund	9.67
Reserved—furnishings, Historical Society room	709.04
Maintenance Fund	238.12
	\$ 2,220.42

To cash received since as follows:

GENERAL FUND	
Contributions—individuals	\$ 30.25
Denominational Budget	489.59
Income from invested funds—Tract Society	460.00
S. D. B. Memorial Fund	1,144.31
Receipts from SABBATH RECORDER	1,058.16
Receipts from <i>Helping Hand</i>	399.32
General printing and distribution of literature	37.76
Contributions—RECORDER supplement	50.00
Tax, Denominational Building	1.00
Account corresponding secretary's expense to coast	144.71
Interest on two trust funds	5.45
Refunds—account interest on notes	19.50
Damages to typewriter, corresponding secretary	17.50
Discount, prepayment second quarter taxes	4.73
Loan for taxes on building	6,172.93
Transfer from savings account, Pearce Trust Fund	30.00
Transfer from savings account, Egbert Trust Fund	30.00
	10,095.21

DENOMINATIONAL BUILDING FUND	
Contributions	\$ 3.00
Income—interest on note, S. G. Burdick estate	21.00
	24.00

MAINTENANCE FUND	
Rent, publishing house	\$ 150.00
Transferred from savings account	300.00
Refund account overpayment of freight	25
	450.25
	\$12,789.88

Cr.
By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion Work	\$ 47.50
SABBATH RECORDER	\$1,685.13
SABBATH RECORDER supplement	210.00
<i>Helping Hand</i>	419.88
	2,315.01

General printing and distribution of literature	68.89
Corresponding Secretary—Salary	\$ 356.50
Expenses	164.50
Stationery, etc., executive-secretary agency	40.09
Recording secretary—expense typing minutes, etc.	1.49
Treasurer's expenses	57.36
Payments on notes, General Fund	450.00
Interest on notes, General Fund	26.59
Payments of Annuity Gift income	353.75
Payment of note, tax account	2,700.66
Interest on note (see refund)	83.29
Interest on new loan covering entire tax	77.17
John C. Dilts, tax collector—1935 and first half 1936 taxes on Denominational Building	3,477.00
Recording tax certificates, Forristel and Butensky properties	4.68
Account RECORDER subscription, J. C. Kenyon	1.30
	7,794.38
Withdrawal from Egbert Trust Fund	30.00
Withdrawal from Pearce Trust Fund	30.00
	\$10,285.78

DENOMINATIONAL BUILDING FUND	
Furniture and equipment, Historical Society rooms	458.15

MAINTENANCE FUND	
Installing offices in printing shop	\$ 684.83
Coal	34.50
Compensation insurance—janitor	2.18
Janitor	33.00
Furnace repairs, etc.	12.22
Removal of ashes	8.46
Miscellaneous expenses67
	775.86

By balance on hand:	
General Fund	\$ 363.52
Reserved for RECORDER supplement	651.00
Reserved for tax on Denominational Building	11.00
Reserved for Tract Publications	47.50
Denominational Building Fund	33.67
Reserved for furnishings, Historical Society rooms	250.89
	\$1,357.58
Less overdraft, Maintenance Fund	87.49
	1,270.09
	\$12,789.88

Total indebtedness—General Fund \$3,950.
E. & O. E.
Ethel T. Stillman,
Treasurer.
Plainfield, N. J.,
April 1, 1936.

Examined, compared with books and vouchers, and found correct.
John W. Hieseler,
Auditor.
Plainfield, N. J.,
April 11, 1936.

N. D. Mills gave the following report of the Committee on Distribution of Literature, which was adopted with its recommendation:

The number of tracts sent out last month is 2,847. Ten new SABBATH RECORDER subscriptions at \$2.50 were reported, and seven at \$1. Forty-eight were discontinued, sixteen at \$2.50, twenty-three at \$1, two paid for by the RECORDER Fund, and seven free to newly married and others. At the regular meeting of the committee it was reported that the Plainfield Sabbath School had pledged to finance the sending of thirty-eight *Helping Hands* to Jamaica for a year.

The committee recommends that the SABBATH RECORDER be sent for one year to nine leaders in Jamaica and charged to the funds allotted to this committee.

Asa F. Randolph read the following report which was adopted with its recommendation:

Your Committee on Files of Denominational Literature begs leave to report that it is in receipt of a letter from the Periodical Division of the Library of Congress, saying

"The Library of Congress receives annually over 10,000 different periodicals and 900 newspapers. The funds available make it impossible to bind and preserve more than a limited number of these. Many publishers are now sending us bound volumes of their periodicals at regular intervals to replace the current issues previously received. It is a matter of pride with them to have their sets complete on the shelves of the National Library. If you find it possible to adopt this policy, the Library of Congress would appreciate the gift of the bound volumes indicated below."

The "bound volumes indicated below" are "SABBATH RECORDER, vol. 102 and all subsequent volumes." The current volume is No. 120; thus, including the current volume, nineteen (19) bound volumes are required to complete our file of bound volumes of the SABBATH RECORDER in the Library of Congress, and two volumes each year thereafter.

Your Committee believes it highly desirable that the Library of Congress contain bound volumes of the SABBATH RECORDER for the convenience of readers desiring to consult them; and in the want of an appropriation for the use of this Committee, it recommends that these bound volumes be provided as requested, and the cost charged to incidentals.

Respectfully submitted,
Corliss F. Randolph.
April 12, 1936.

Lavern C. Bassett reported that the Investment Committee plans to foreclose two mortgages now held by this board.

Herbert C. Van Horn reported for the Agency for Communicating with Unattached Sabbath Keepers as follows:

The chairman and executive secretary of the agency sent out during the past month eleven letters in the interest of the work of this agency. An information sheet was prepared for the use of the members of the agency and mailed to them and to two or three other key people. This sheet shows twenty-seven groups in fourteen states and four foreign countries of Sabbath-keeping people with which the agency is in touch. Still another interested group has made itself known to us since the information sheet was typed and mailed. In answer to the request of the representative of this group our *Manual of Procedure, 1935 Year Book, Helping Hands*, tracts, and SABBATH RECORDERS have been sent.

The faith and vision of representatives of these people who are coming to us is shown in the quotation below from one who recently found liberty and a place among us: "I cannot

believe," he writes, "that it is God's design that this church remain the small and so-little-known people in the great world of need as it is today. It stands for all that is good, truly Christian, and truly evangelical. We are a people who have a history of which no one should be ashamed, and we champion a great truth which means more than merely keeping one day above another."

Office supplies—stationery, postage, etc.—have been provided at an expense of \$13.93.

Respectfully submitted,

HERBERT C. VAN HORN,

Chairman and Executive Secretary.

April 12, 1936.

The president announced the receipt of a letter from the president of the General Conference relative to our part in the program of the coming session. It was voted that the chair be authorized to appoint a Conference program committee. The following were appointed: Herbert C. Van Horn, Mrs. William M. Stillman, Asa F. Randolph, Hurley S. Warren.

The minutes were read and approved.
Adjournment.

CORLISS F. RANDOLPH,

President,

NEAL D. MILLS,

Recording Secretary.

MISSIONS

CONSERVING THE INFLUENCE OF EASTER

Easter is past. In most churches the event it memorializes has been observed. Multitudes have been stirred to renewed consecration and the straying have been called to their duty regarding becoming Christ's disciples.

The weeks that follow Easter constitute a time of danger. The danger is that the holy impulses die without being put into deeds, the good resolutions be forgotten, and that the influence of Easter be lost. If we allow this, the observance of Easter may be a hindrance rather than a benefit, for to be forever stirred to rise to higher things and make no effort to attain them is a menace.

It is not necessary as individuals and churches to sink back to the dead level of former days. The weeks that follow Easter should be those of growing zeal, increased achievements, and a new joy; but this will be

realized only as we as churches and professed followers of Christ plan and endeavor to make it so.

A VETERAN MISSIONARY HONORED

On March 20, 1936, our beloved brother, Rev. L. Richard Conradi, Hamburg, Germany, celebrated his eightieth birthday. To mark this event, friends from many countries sent him messages of appreciation, and Elder Conradi's co-workers in Germany published a special edition of the "Monthly," a Seventh Day Baptist magazine, containing some of these letters. Not only was the birthday edition put out in German, but there was also an attractive English edition, a few copies of which were sent to America. These are being circulated and read with much interest, pleasure, and inspiration.

Very few men living have accomplished as much in the field of missions as has Brother Conradi. His life has been one of intense activity extending around the world and his achievements cannot be measured. We thank God for his life and pray that he may be given many more days of joyful activity.

MRS. HARGIS AND THE CHILDREN RETURN TO JAMAICA

Mrs. G. D. Hargis has been expecting to join her husband in his work in Jamaica this spring. At the time the SABBATH RECORDER was issued two weeks past, it had not been decided when she would sail; but arrangements were perfected for her return earlier than expected and she and the children sailed from Los Angeles April 14. Their many friends will rejoice with them in the fact that the family is again united and will constantly bear them and their work to the Throne of Grace.

ADVANCING THE WORK IN LONDON

The work of Seventh Day Baptists in the city of London is now well along in its fourth century and it is gratifying to know that it is being pushed by Pastor McGeachy and the church. The vigor with which they spread the truth is encouraging and the skill in devising methods for this purpose is worthy of consideration by others.

One of the unique means which is being used is the writing, publishing, and selling of books which give information in a brief, and interesting way regarding subjects in which

thoughtful people are interested. The subjects of some of the books are "Tales From the East," "Tales From the West," "Tales From the North," "The Proclamation of Liberty." Tens of thousands of these have been sold and in addition to giving useful information to the public, they bring in a profit which is enabling the pastor and the church to carry on an extensive work.

Not every man can write books as does Pastor McGeachy and not every congregation has the enthusiasm to sell them, but our church in London is giving us an illustration of what can be done to promote the work at home and abroad, and because of this fact parts of a recent letter from Pastor McGeachy are given below:

DEAR BROTHER BURDICK:

I was pleased to receive your letter. I am sorry you have not been receiving the "Sabbath Observer" lately. I am sending you several of the last few issues so that you will be up-to-date on all matters touching the work in England. As the reports in the "Sabbath Observer" are very full, I shall not trouble to give you much information in this letter.

It will interest you to know, however, that we were aiming at raising £200 as a reserve fund, for our Evangelical Sabbath Mission which would cover the liabilities of the Evangelical Sabbath Mission Press to individual investors, after which all additional money could be freely spent for missionary work. I am glad to say that we have succeeded in this and that our funds had reached £222 at our last committee meeting, held on Saturday night. £10 was allocated to help with the lads' holiday camp this summer, as we did last year, and also £5 was voted to help a family, the mother of which is a member with us.

This money has been raised chiefly by my own personal work in selling our shilling books. Recently I have been selling them around Park Lane and neighborhood in the West End of London. I believe this is our equivalent of Fifth Avenue, New York. Here are found the homes of lords and ladies, so that our books have gone into the homes of some of the highest in the land. One was bought by the Italian embassy, another by the wife of the Jugo-Slavian consul, and also by the Royal Egyptian consulate.

I am now stopping this work for two months in order to write a new book to be called "Tales From the West," second series. It will be our sixth shilling book. I hope to include the story of the Pilgrim Fathers and others from Puritan and early nonconformist history, including some of early Seventh Day Baptist history in this country. Of our last book, "Tales From the East" second series, which dealt principally with Japan and the Far East, including a story of the Seventh Day Baptist mission in China, we have now sold about twelve thousand copies,

or half of the whole edition since it was published in October. The popular nature of the books, well illustrated, with the fact that it helps the work of our mission, is what helps us to sell the books. I should think it would be possible to do something similar in America and so help the denominational funds.

With best wishes,

Your sincere brother,
JAMES McGEACHY.

17 Higham Road,
Tottenham, N. 17,
March 30, 1936.

MISS SHAW BACK TO HER WORK IN CHINA

DEAR SECRETARY BURDICK:

This isn't going to be a long letter, for we came home from prayer meeting to find the fire out. The weather has been very slow about turning warm. Arriving here from the warm South, I had difficulty in not feeling sorry for myself for several days.

I was delighted to find the hospital doing so well and busy, in spite of the cold season and the new hospital opened near here. Doctor Crandall had already contracted for a new porch to be built on the building where she used to live, which is now used for patients. She has been very busy painting beds, trimming rose bushes, besides the regular tasks of doctoring and teaching. She has ordered a large quantity of vaccine from the government and plans to begin a campaign as soon as the weather gets warm enough. (It is impossible to get down to the skin while winter clothes are in season.) The government has also sent a supply of quinine for free distribution.

While I was away, the department of education took over the control of nursing education. It was necessary for us to register as a nursing class. We do not yet know just what effect this will have upon the work. Doctor Crandall has been nearly swamped with questionnaires from the government, till she began to wonder if she would have to hire someone else to do the work while she answered questions. They even sent the police twice last week to hurry us in sending in a questionnaire. We are beginning to fall into the habit that the country people have of interpreting every move of the government as related to preparation for war.

I have found it a bit hard to get back into the routine after a vacation. I suppose it is always true that there is more romance about

a first term, and that one returns to China from the homeland to find himself almost overwhelmed by the reality of the awful need of this great country for physical and spiritual uplifting.

I guess I was too free from temptations while on my vacation and forgot my weaknesses. For I have had a desperate time for a week. It seems as if my students draw out and discover all my faults. I feel as if I were surrounded by mirrors in which I see myself trying to conceal my self-pity, prejudice, stubbornness, fears, over-sensitiveness.

I think I can get my perspective back now, for it came to me in prayer meeting tonight that I was looking at life through the microscope of anxiety instead of the telescope that sees past today's ups and downs. I wish I knew what Stanley Jones meant when he said so often, "Let go and let God." I guess I try too hard and in the wrong way.

Both of the doctors seem very well. Doctor Palmberg has to be careful not to use her eyes too much. I didn't realize how sick Doctor Grace was last summer when she had carbuncles on her neck.

The salaries were greeted joyfully, yet it discourages one to think that we Seventh Day Baptists can't get along without help. The money has not come from Mr. Starr this year. Doctor Crandall told his aunt that the hospital could pay my salary if he was too hard pressed this year. We may need the money worse later on ourselves. We have received seven and one-half per cent from the closed bank deposits. The bankers have been sent to prison.

Yours most sincerely,

MIRIAM SHAW.

Liuho, Ku, China,
March 20, 1936.

IT IS HIS CHURCH, NOT OURS

This survey opened by pointing to the growth of co-operation and the renewed consciousness of the place of evangelism in the life of the Church. It would close with the reminder that the Church is not man's creation, but God's—a simple truth which we are, nevertheless, in our many activities apt to forget. Beneath all that has been written in the preceding pages there lies the thought: Are we, in this and that movement or activity, seeing with his eyes, thinking after him his thoughts, planning his plans? Mighty

forces are sweeping through the world today: mighty in our view, puny in his if they are directed against the line of his will. The greatest needs of the Church today are a quiet courage, faith, and the grace of a right judgment in all things, that we may not make mistakes. It is his Church, not ours.—M. M. Underhill, D.D., in *International Review of Missions*.

TREASURER'S MONTHLY STATEMENT

March 1, 1936, to April 1, 1936

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

GENERAL FUND

Dr.

Berlin	\$ 3.46
Permanent Fund income	450.38
Julie E. H. Flansburg (foreign missions)	1.00
Battle Creek	2.00
Dodge Center Sabbath school	4.32
Dodge Center Church	2.85
Denominational Budget for March	469.71
Second Hopkinton45
Seventh Day Baptist C. E. Union for native Jamaica workers	8.00
Cash on hand March 1, 1936	338.02
	<hr/>
	\$1,280.19

Cr.

Interest	\$ 112.98
Transfer to Debt Fund savings account to be applied on reduction of debt, as follows:	
½% interest on \$5,000 note to 6-11-36	\$ 6.39
½% interest on \$3,750 note to 6-24-36	4.91
Share budget receipts for March	46.56
	<hr/>
G. D. Hargis, March salary, rent, travel expenses and native helpers	156.50
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native workers ..	8.00
William L. Burdick, March salary	112.50
House and office rent, clerk and supplies ..	67.37
E. R. Lewis, salary and travel expense	66.24
V. A. Wilson, salary	22.91
W. L. Davis, salary	22.91
R. W. Wing, salary	41.66
A. T. Bottoms, salary	33.32
S. S. Powell, salary	22.91
R. H. Coon, salary	22.91
A. L. Davis, work in Syracuse	10.00
Trevah Sutton, salary	6.25
E. R. Sutton, travel expense	8.45
Treasurer's expense	20.00
China payments for March as follows:	
H. E. Davis, salary and children	\$125.00
Principal Boys' School	33.34
Boys' School	16.66
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmberg	41.66
Anna M. West	41.66
	<hr/>
L. R. Conradi	313.32
G. Velthuisen	41.66
Cash on hand April 1, 1936	125.00
	<hr/>
	7.44
	<hr/>
	\$1,280.19

"The glory of the soul-winner is a growing one, not finding completeness in the work itself."

SEVENTH DAY BAPTISTS IN CURRENT RELIGIOUS BOOKS

FROM THE LEADER IN SABBATH PROMOTION

At least five important books published within the last three years contain references to Seventh Day Baptists. Whether such publicity is valuable or not may depend upon the character of the references. On the whole it would seem perfectly proper to count the references in these books among the intangible assets of the denomination. They will be carefully read by many people in certain religious circles. Two of them at least will be read by many in other countries than America.

Below they are listed in the order of their publication.

Christian Unity in Practice and Prophecy

This book, written by Dr. Charles S. Macfarland, and published by Macmillan, appeared in 1933. Doctor Macfarland was for many years the general secretary of the Federal Council of the Churches of Christ in America, and is now secretary emeritus. In this book he gives the history of the beginning and growth of Church co-operation in America. On page 184 he says: "Indeed, some of the smaller bodies, such as the Friends, the Moravians, the Evangelical Church, the United Brethren, and the Seventh Day Baptists, have exercised an influence out of proportion to their size in the movement for federal unity and would be likely to follow it toward a more organic form."

Just how far Seventh Day Baptists would go in the direction indicated by Doctor Macfarland is a question we need not discuss here. But to have had a part in this movement which elicits so favorable a reference in so important a volume is worthy of note.

Religion Renounces War

This volume, published by Willett, Clark and Company, is by Dr. Walter W. Van Kirk, whose voice is familiar to all who listen to "Religion in the News" on the radio on Sabbath evenings. Doctor Van Kirk is secretary of the Federal Council's Commission on International Justice and Good-Will. In his book, *Religion Renounces War*, he quotes at considerable length and under various headings the pronouncements of the churches on the subject of war and peace. In the index to this book there appears the item: "Seventh Day Baptist, General Conference." This is

followed by six subjects with page references: "Affirmation Against War, 11; Defends Rights of Conscience, 173; policy of non-recognition, 77; Reduction of Armaments, 106-107; War Debts, 60."

The first item reads: "War is unchristian. Up to the present time we have worshiped military force. We have glorified war and made warriors our heroes. The time is here when we must decide which of these traditions shall prevail—whether the Cross or the Sword shall be our symbol; whether we will worship Christ or Mars, for both cannot prevail."

Other references are equally worthy and stimulating.

Convictions

This volume, edited by Canon Leonard Hodgson of England and published in this country by Macmillan, has already been reviewed in the *SABBATH RECORDER*. It contains the responses of the churches to the reports of the World Conference on Faith and Order held in Lausanne, Switzerland, in 1927. Pages 59 to 61 contain the reply of Seventh Day Baptists which was approved by the General Conference held at Adams Center, in 1932. The Analytical Index refers several times and under several headings to the pages containing this report. The sole reference to the Sabbath is on page 60, and it finds a place under that head in the index.

World Fellowship

"World Fellowship presents significant addresses and messages delivered by leading spokesmen of all Faiths, Races and Countries in 83 notable meetings of the World Fellowship of Faiths." So reads the first page of the jacket of this book published last year by Liveright. On page 547, there is an excerpt from an address delivered in New York City in 1933, by the president of our Conference for that year. Pages 801 to 806, contain the address delivered by the same speaker in Chicago as a part of the program of the World Fellowship of Faiths in connection with the Century of Progress Exposition.

Contemporary Christian Thought

This book by Doctor Macfarland is published by Revell. About forty of the leading books recently published are reviewed and these reviews are presented as illustrative of present trends in Christian thinking.

Among the books reviewed is *Convictions* referred to above. Doctor Macfarland shows keen insight when he hits upon the following sentence in the pronouncement of Seventh Day Baptists as their most distinctive contribution to the Lausanne discussions: "The Seventh Day Baptist General Conference, in the United States, holds that the practice of infant baptism has destroyed the original significance of Baptism as a sacrament of the Church."

The present writer is especially glad to have that particular sentence broadcast as expressing the sentiment of Seventh Day Baptists, growing out of the World Conference on Faith and Order.

Seventh Day Baptist Books for Current Circulation

Canon Leonard Hodgson of Winchester, England, general secretary of the World Conference on Faith and Order, recently asked for titles, publisher, and prices of three books that "will help members of other churches to understand the outlook of Seventh Day Baptists." These titles are to be listed with a like number from other denominations and sent to interested representatives of these denominations. The purpose, of course, is to make available to all concerned, books that will help them to understand something of the beliefs and practices of the various communions interested in the Faith and Order movement, and to aid in the preparation for the next Conference which will be held in Edinburgh in 1937.

The following books were listed for the sake of those who may desire information concerning Seventh Day Baptists:

"Seventh Day Baptist Manual," by W. L. Burdick and Corliss F. Randolph; "Sabbath History I," by Ahva J. C. Bond; "Manual for Bible Study," by Walter L. Greene.

AHVA J. C. BOND.

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.

CHRIST IN HIS COMMUNITY

BY HARRIET C. MARTLAND

(A paper read at prayer meeting at Plainfield, N. J., by Mrs. Martland, chairman of Community Interests Committee, and requested for publication.)

The Bible has ever been the Magna Charta of the poor and of the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of the rulers are insisted upon. Nowhere is the fundamental truth, that the welfare of the state, in the long run, depends upon the righteousness of the citizens, so strongly laid down. The Bible is the most democratic book in the world.

There is no greater virtue than to help human beings to live a free and beautiful life; no greater sin than to do them indifferent and cruel hurt; the love of humanity is the whole of morality; this is goodness, this is humanism, this is social conscience.

By social conscience in the church we mean a church of deed as well as creed; a church that will not only preach Christ, but do Christ; a church which makes its worshippers share this world as well as the next; a church which will look upon idleness by the side of industry, wealth by the side of poverty, luxury by the side of want, health by the side of disease, as the real sins against the Holy Ghost.

The social conscience is creative as well as dutiful and tender. Its religion is to do more than practice personal virtues; it can express its energies only by public co-operation in public welfare.

We are to consider a subject concerning which volumes have been written and which we can scarcely hope more than to touch. The subject is "Christ in His Community." His community could scarcely be Nazareth alone, the home of his boyhood and young manhood, about which little is known. The only recorded words of Jesus during this time were those spoken in the temple at Jerusalem, to his parents. Although he astonished the rabbis and doctors and all who heard him, with his questions and answers, of them the gospel writers did not record a single word. The Bible does tell us that during this time he was obedient to his parents, and increased in wisdom and stature.

Following his early ministry in Galilee, where he selected his first disciples, began his teaching, and did his first miracles, we find him in the synagogue at Nazareth, his home town, outlining his work in simple words, Luke 4: 18, 19. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord."

In discussing Christ in his community, we must narrow his activities and teachings down to what today we would call "social service work." Christ considered the whole world his community and every man his neighbor, as shown in the story of the Good Samaritan. In the Gospel of St. Mark, chapter 12, verse 31, Jesus tells us "Thou shalt love thy neighbour as thyself." There is no greater commandment.

Christ taught us the dignity of service of menial labor, as well as courtesy, when he washed the disciples' feet, in the upper room, and on another occasion he rebuked Simon the Pharisee because he forgot to bring water for ablution. He denied that food, even if eaten with unwashed hands, can defile a man. It is what comes out of us that defiles us. In etiquette, as in every social accomplishment, Jesus was perfect.

Christ exalted the greatness of service to his disciples in St. Mark 10: 44, 46. "And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In the first chapter of Isaiah, the seventeenth verse, we are told, "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

All through the Bible we find much to stir the social conscience of people. All through Christ's life he taught by asking questions that would stir one's own judgment and conscience and help one to put himself in the place of another. In St. Luke 6: 31, Jesus gives us the Golden Rule: "And as ye would that men should do to you, do ye also to them likewise."

Time does not permit us to take each act of Jesus as given in the New Testament and analyze it for its social service value as pertaining to his time and ours, but perhaps

this short review will show that Jesus did command us to be social-minded; he showed us the dignity and privilege of service; that to serve men is good, but to win them is better; while to enable them to win one another is best of all. In trying to develop social conscience of the church we find much encouragement in the Bible: Romans 8, the twenty-eighth verse, "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Also in the first chapter of Luke, the thirty-seventh verse we find, "For with God nothing shall be impossible." In John 14: 27, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And in John 13: 34, 35, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one to another."

Although we do not know much of Christ's actual teachings, they were surely very great and important. When he first began to teach he was recognized as a prominent personage in the land; wherever he went a multitude followed, drawn from all classes and occupations; the sick were brought to the market-places where he healed them. They sought even to touch the hem of his garment and were thus made whole. We read that he was often hungry and weary. It seems that he had a strenuous career, though short; there was not a moment wasted. Important persons sought our Savior's acquaintance. There was the king's officer at Capernaum, whose son was healed. There was Nicodemus, ruler of the Jews, who came to him secretly by night. These are only a few. They followed him everywhere to hear his teaching; they never found his words dull or uninteresting. They discussed him at length. So should we.

The reason the common people heard him so gladly was that he always respected his audience. Though they were ignorant and diseased and sinful, he gave them the best. When the publicans and sinners came to hear him, the sight of the Pharisees, those hard and unloving critics, moved him to utter three unforgettable illustrations of the infinite sacredness of human life, the one lost sheep in a hundred, the one lost coin in ten, the one lost son out of only two.

One reason he was beloved lay in the thoroughness of his methods. Like the good shepherd, he sought until he found. That he did not overlook the lowest is seen when he commanded the beggar Bartimaeus to be brought that he might cure his blindness. He would place everyone on the same level. He condemned the assumption of titles—"One is your Master, and all ye are brethren."

Possibly men's hearts would be more deeply satisfied if, instead of crucifixes, icons, painted windows, and pictures, there were a fuller knowledge of Christ's words and deeds. Yet, the words of Christ which have determined the fate of civilization were left almost, it would seem, to chance. Jesus, as far as we are told, wrote only once and then on the ground; nor do we know what phrase it was that rid a sinful woman of her pious persecutors. Yet no man who ever spoke ever deserved a more verbatim report. If Jesus returned today, every syllable as it fell from his lips would be taken down in shorthand. Yet he trusted those who loved him to carry on his work, and wished nothing to survive that had not helped someone who needed help.

By his example we are taught to conquer by humility, to be kingly through modesty. Though not a picture remains of Jesus, we all have in our minds a very vivid picture of him in his dignity, modesty, service, and humility.

Christ taught largely through miracles, and of these only two did a hurt. In the first, he taught us that many swine are not worth one man's soul. In the other, by withering a fig tree, in mercy, he warned a nation drifting to its doom.

Luke's record of Christ reveals a friend, moved by deep human sympathy that appeals to the best emotions of the human race. John's picture of Christ is more like a flying eagle, rising above the earth, looking into eternities. Energy, obedience, sympathy, vision, these are what we find in him. We are invited to approach him, not from one but from many points of view, and from whatever direction we come to him we shall find that he will in no wise cast us out.

"Evil thinking that is silent may be infinitely less harmful, than is sincerity that passes on, though with disapproval, the evil speeches of another. We can at least be graveyards for gossip."

WOMAN'S WORK

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.—Matthew 18: 19-20.

WORSHIP PROGRAM FOR MAY

Read John 17: 20-21.

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

Where is heaven? How close is God to us? Are we one with God, as Jesus prayed we might be? We can have heaven now, no matter what our trials and troubles are, for through prayer the Father and Creator is able to keep and sustain us in peace and security. The lesson in Luke 18: 1 can be stated: Always pray and you will not lose heart. This universe is governed by spiritual laws: one of these important laws is prayer, the soul's communion with God.

Song—"Come, Thou Almighty King."

MILTON JUNCTION LADIES' AID

The Ladies' Aid society of the Milton Junction, Wis., Church starts 1936 with forty-eight members, a very good average. For the past few years the society has worked in divisions, one for each of the first three quarters of the year, the fourth quarter the society working as a whole under the direction of a committee. This year a program committee arranges for the meetings, time, place, type, program, and devotions. A social committee takes care of all teas, luncheons and work of that sort, and a work committee has charge of the work at the meetings. A birthday dinner is served once each quarter. The committees are changed quarterly, each member being on some committee during the year.

A few years ago each member was given an English walnut shell containing the name of her "English" sister whom she was to remember the coming year at birthday anniversary, during sickness, or at any time or in any way desired—the sister to remain incognito until the Christmas party, when the identities were revealed. This plan is still continued. Thirty-six attended the meeting

last winter and a very nice time was enjoyed. At this time a quilt was presented to the president, Mrs. J. F. Randolph, with the name of a member written on each appliqued block. The average attendance for last year was about twenty.

The ladies help financially in any way possible and this year have pledged \$150 to help finish paying for the pipe organ. M. R. W.

WOMAN'S AUXILIARY OF NEW YORK CITY

The Woman's Auxiliary Society of the New York Seventh Day Baptist Church, reports for the year from January 1, 1935, to January 1, 1936, as follows:

Our membership at present numbers twenty-five, fourteen of whom are resident and active, six resident and inactive, and five are nonresident.

The present officers are Mrs. Royal L. Cottrell of Brooklyn, N. Y., president; Mrs. Albert Regenbrecht of Linden, N. J., vice-president; Mrs. Walcott Williamson of Brooklyn, N. Y., secretary; Mrs. Ralph Babcock of Great Neck, N. Y., treasurer; Mrs. J. L. Skaggs of West Englewood, N. J., directress.

We have held seven regular all-day meetings with an average attendance of eleven members. We also held a picnic in June at Echo Lake Park, Scotch Plains, N. J., where we enjoyed a delightful day.

The order of our meetings has been much like that of former years. They have been held in the homes of the different members, and sewing, needlework, and other forms of hand work occupy the time in the morning. This year, sewing for the family of one of our ministers has been done. After the luncheon are the devotionals, followed by the business meeting.

The organization took its place in raising funds for needs as they were presented. The treasurer reports the following:

Receipts	
From dues and thank offerings	\$61.50
From gifts for Denominational Fund	21.60
From sale of aprons and holders	3.90
From directress fund for Salem College	
Aid society	10.00
From directress fund of Lewis Camp	5.00

Disbursements	
For Denominational Fund	\$ 54.00
For church expenses	28.75
For Salem College Aid society	10.00
For Lewis Camp	5.00

With a balance in excess of last year's balance, we feel hopeful of accomplishing greater things this coming year.

The suggestions from the associational secretary, Miss May Dixon, were received and thoughtfully considered.

During the year, death has claimed two of our members. Mrs. Ethel Haven Hillhouse, who for several years served as secretary of this auxiliary, and who was always such an inspiration, died in February. In September, Mrs. Addie Lewis Russell, who had been inactive because of ill health but whose interest was always keen, passed away. One new member has been welcomed to the joys and pleasures as well as to the work of our society.

Perhaps it would be of interest to mention a few of the homes where the meetings were held, just to give an idea of the miles to be traveled in order to enjoy and help with these social occasions that are a means for stimulating our interest in denominational work and Christian fellowship.

The May meeting was held with Mrs. J. Ramoth Anderson, Linden, N. J.; the first fall meeting was with Mrs. Ernest White, whose home is in White Plains, N. Y. The December hostess was Mrs. Esie F. Randolph of Great Kills, Staten Island; and the invitation for the next meeting came from Mrs. Cortiss F. Randolph of Maplewood, N. J.—but this was the beginning of another year's work.

Respectfully submitted,
CORRESPONDENT.

OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

Of ten lepers healed one time by our Lord one stopped long enough to speak to the physician about it. "Were there not ten healed? But where are the nine?" No doubt the nine continued to benefit by the grace bestowed, but much was lost to the Master in the way of encouragement through appreciation.

Many letters and other forms of communication go out from our boards, committees, Conference officials, and others which bring no answers. Some are sent out for the sake of information and it is quite discouraging and thwarting to the purposes of the work

to receive no replies. The value of prompt replies to questions sent out by such an official as corresponding secretary of the General Conference is obvious. Communications and information from secretaries of boards may not so obviously need answering, but a reply might be a source of encouragement and of value in checking up on the value and importance of sending such material.

As a case in point, the secretary of the Tract Board in February sent four mimeographed sheets containing information of the work to seventy-five pastors and other leaders. No reply was asked, but it would be of real help were the board to know how many could and did make use of this material. Criticism and suggestion would be of value when at some other time a similar communication might be contemplated. Not over five have written. It is with no thought of criticism that the question is repeated, "where are the other nine?" Pastors are busy "doing things" rather than reporting them. But it has been a real help to know that one pastor presented the material sent, in an evening meeting where between thirty and forty were present, and that another pastor incorporated information contained in a special sermon on a Sabbath morning. Perhaps others of the "other nine" may yet be heard from, as doubtless some of them in Christ's experience afterward made good, following their recovered blessing.

THE FOUNTAIN OF ABUNDANT LIFE

BY REV. LOYAL F. HURLEY

MANIFESTATIONS OF THE SPIRIT

One of the most common criticisms of the whole subject of the Holy Spirit is that many of those who claim the "baptism of the Spirit," as they incorrectly term it, are emotionally fanatical and unbalanced. And to a large number of modern Christians emotion in religion is the final and damning sin. We expect folks to get excited over football or politics, but when it comes to religion there is a suspicion that excitement there is somewhat akin to insanity. The religious enthusiast is thought unbalanced.

Now there is a sound basis for a part of that judgment at least. Who is there that has not seen someone very fervent in praying and singing and shouting in church, but who acted like the very devil in his daily conduct?

You have all known someone who was long on profession, but short on performance. Long ago that was a criticism of religious sham. Read Isaiah 1: 10-15; Amos 5: 21-24; Micah 6: 6-8. It is nothing new to suspect mere emotion in religion.

Probably the scientific atmosphere of our age has increased our suspicion of emotionalism. Science has accomplished so much of value that cannot be questioned that we are coming more and more to have a high estimate of the temper that produces those results. But emotionalism is the exact antithesis of the calm, scientific attitude of mind that our modern age well-nigh worships. So religious emotion is taboo.

Yet our criticism of emotion in religion may be as fanatical as some of the emotionalism we criticise. *There is a place for emotion, in religion as well as in life.* Let us think about it a moment.

First let us note that emotion must have a proper place in all life's experience, for God put emotion into human nature. It may be misused or abused, but that is no fault of the emotion, rather a fault in using it.

In the next place, let us remember that we misuse emotion whenever we divorce it from its normal companions, the intellect and the will. Separate emotion from the intellect and use either one alone, and the result is something of an abnormality. The same is true when we use either the emotions or the will without regard to the other.

We label certain men as belonging to the "intellectual" type. We may mean various degrees and shades of intellectuality in using the expression, but in its extreme meaning we are thinking of one whose intellect dominates and overshadows all else in his makeup. Such a mind is "a machine for deducing a certain number of laws from a given number of facts." Of course, in such an activity the emotions must be held firmly in check lest they give a bias to the judgment. So it is natural that the longer such an attitude continues, the keener becomes the analytical power of the intellect, and the colder and more completely unresponsive becomes the emotional nature. Such a one may dazzle with his brilliance, but he chills the marrow in your bones with his icy coldness.

When we speak of the "emotional" type we may mean either one of two things. Sometimes we mean a person who uses emotion

without intellect. He has wild dreams without intelligent foundation. He believes what he feels like believing, instead of believing what his intellect tells him is the truth. Probably one should say that he believes without bothering his intellect to learn whether his pet notion is true or false. He is a visionary. Or he may give himself up to the enjoyment of mere emotion without calling upon his will to act. Such folks just effervesce. They just enjoy feeling happy, or sad, or hopeful, or insulted, or neglected, or exalted, or saintly. They feel so good when they feel their feelings! But emotion that does not lead to action is a danger and a delusion. It destroys the very manhood it might so nobly help. Emotion divorced from the will makes a sentimentalist.

But when intellect and emotion and will are properly balanced and all work together as the Creator intended them to do, then life is both noble and efficient. In such a life the emotions play a most important part. If one studies his deepest convictions—those underlying the best that is in him—he will find that they do not rest merely on facts or ideas which he can explain with intellectual clearness. Often they have a moral and emotional basis, and seem to rise up within him from a deeper level than his mere intellect can fathom. He feels that they are true and right, even when he is unable to give an intellectual reason for them.

And it is out of convictions like these that earth's most dynamic characters have been moved to action. The will becomes mighty to dare and do only when it is stirred by a mighty emotion. Think over the doctors, the teachers, the inventors, the scientists, the evangelists, and the missionaries who have blessed the world with their sacrifice and devotion. Every one of them has had a fire burning within his bones. He has been the instrument of a consuming emotion, a deathless passion that drove him on till his work was accomplished. He stirs the world because he himself has first been stirred.

Now the first manifestation of the Holy Spirit on the day of Pentecost was a great emotional enthusiasm. It was such an enthusiasm as led men to say that the apostles were drunk. And the criticism was so general that it had to be answered. "These are not full of wine," they said, "they are full of the Holy Spirit." They were literally God-intoxicated.

The story tells us that there appeared tongues "like as of fire" and rested upon each of them. Now it is open to anyone to decide for himself whether "like as" means literal fire or only the appearance of fire. What was seen upon them is not so important as what was within them. They were all afire inside, burning with zeal.

And this emotion was not divorced from intellect. When Peter, as the spokesman of the group, began to preach, his sermon was a presentation of the clearest of facts, facts written down in the Hebrew Bible, facts of the life of Jesus known generally over Palestine, facts of his teaching and healing, his suffering and death; and then the new fact of which the disciples were glowing witnesses, the resurrection of Jesus their Lord. Peter was no visionary. His intellect was partner with his emotion in all he said.

Neither was Peter a sentimentalist. He was not just enjoying his good feelings. Rather this holy enthusiasm had burned up the timidity and fear that had previously held them all in bondage, and sent them out to challenge the murderers of their Lord face to face. Emotion was inspiring dynamic action of the will, and continued to do so till they "turned the world upside down."

Now there are certain facts and features of Pentecost that will no more be repeated than the incarnation of Christ. Our Lord was born; "the word became flesh"; the revelation was made; and it doesn't need to be repeated. So on the day of Pentecost the dispensation of the Spirit began; the Church was born with accompanying demonstrations some of which will probably never be repeated. But one thing seems clear by the verdict of history. That is that every great revival in the church since that first wonderful birthday has grown out of a correspondingly great emotional enthusiasm. If we want another revival we must have an enthusiasm first.

But let us be sure we have a sane emotion and that we get it in a right way. Raymond Calkins calls attention to Phillips Brooks two tests of religious feeling. They are its parentage and its offspring. "Whence did it spring? Did it come from a conscious effort to create, or to manufacture it? Or work it up? Then we can distrust it. If by any artificial process one has consciously tried to produce it, it is sure to be false and superficial and unworthy." "But one is entitled only

to that degree and amount of religious feeling which comes to him as a result of the daily doing of one's duty to Jesus Christ. Such a soul is sure one day of a Pentecostal blessing from above. But any other kind of feeling is meretricious, artificial, insincere, and is sure sooner or later to issue in spiritual disillusion."

"In the next place, what is its offspring? What does the feeling do? It may be an enervating and thus a positively dangerous element in religious experience. No feeling can be trusted which cannot be put to work."

The emotion of Pentecost had the Spirit of God for its parentage, and the acceptance of the great commission for its offspring. That was safe for the apostles, and will be for us. To quote Calkins again, "Thus, it is not less feeling that we need in religion. If many people had less feeling than they have in religion, they would not have any. It is not less, but more, that we need. And not only more feeling, but more of the right kind of feeling: a feeling that comes, and comes only as the result of, as the reward of, a life that gives itself daily to God in a humble effort to know and do his will, and to wait for, and so receive the gift of the Spirit; a feeling that issues in conduct as truly as the mill stream turns the wheel and provides the food by which men live. For to be filled with the Spirit is to walk in the Spirit. And such is the living that not only exalts him who lives it, but recreates the life of the world in which he lives." Such an emotion was the first manifestation of the Spirit.

Riverside, Calif.

WORLD MISSIONS INSTITUTE

"The dates for the World Missions Institute connected with the Chautauqua Assembly at Chautauqua, N. Y., are August 16-23, 1936. A splendid missions program is being built up for this institute. Dr. E. McNeil Poteat, Jr., of the Poland Baptist Church, Raleigh, N. C., has been secured as chaplain of the assembly for that week. Mr. Emory Ross, who has traveled in Africa widely as a missionary and as secretary of the Protestant Mission Council of the Belgian Congo and who is the author of next year's study book, 'Out of Africa,' will have the morning series of lectures on Africa. Other outstanding missionary speakers will be a part of the program."

YOUNG PEOPLE'S WORK

YOUNG PEOPLE'S WORK SECTION

BY TREVAN R. SUTTON

In February, I was sent to represent the Seventh Day Baptist Young People's Board on the Young People's Work Section of the International Council of Religious Education, held at the Stevens Hotel in Chicago. This International Council is made up of about two hundred persons representing various denominations. Under the council are more than a thousand other persons working on various sections. The Young People's Work Section is one of these groups. The work of the sections overlapping our section received recommendations and co-operation from other sections, and likewise we had the same relationship with the others.

The major business item of this section was the merger of this group with the International Young People's Commission, and the drawing up of a new constitution for the united group. The new name is to be Young People's Work Section and Commission.

The greater part of the time used in these sessions was given over to discussion on many topics. A more detailed report has been given to the Young People's Board, so this will be just brief statements of the chief ideas expressed and reports made.

In the discussion concerning Christian Patriotism several suggested that the term Citizenship should be used instead of Patriotism, because Patriotism appears to connote an attitude of loyalty to government regardless of right or wrong, while with Citizenship the attitude allows for loyalty to one's convictions. Church programs should aim to influence young people into standards of citizenship that is Christian.

At several times plans for youth conferences and camps were presented. Plans are being formed to continue the youth conferences similar to last year on the program of "Christian Youth Building a New World." One conference this year is to be on Lake Erie at Lakeside, Ohio, June 23-28. See page 198 in SABBATH RECORDER of March 30. Efforts are being made to avoid competition and overlapping in conferences and camps through the co-operation of various denominational and other agencies.

In regard to curriculum in both the Bible schools and young people's societies, it is im-

portant that the curriculum deal with the needs and problems of the children and youth, and bring to them the truths of the Bible in ways that they become vital experiences. There was a strong feeling that there was a lack of suitable materials for the rural and small churches.

Several speakers pointed out the importance of impressing upon young people and children that religious experiences can be vital and are not just a lot of emotionalism. There must be some means for having these vital experiences through worship services (both formal and informal), camps, conferences, choirs, drama, etc. We must not stop there, for there must be actual action to follow up the inspiration of these experiences. Vitalizing religious experiences must grow as the individual grows in these experiences. Youth is ready to be bound to a religion that gives the chance of actively following.

Under the leadership of Stanley Vandersall of the International Society of Christian Endeavor, consideration was given to the trends in society programs and procedures. There is a trend away from a set name for the society like that of C. E., or B.Y.P.U., to some local selected name like that of organized classes, yet remaining in contact with the larger organizations. There is a trend toward more simply organized societies. There is a trend away from definite standards of membership handed down from leaders. There is a trend away from standard dated topics to use of topics which will best fit local needs, with an increased use of Bible material as a basis of study of personal and world problems.

It was expressed that youth should be taught that real progress must be slow—that we cannot reform or Christianize the world over night. Like the great cathedrals which took generations to build, the cathedrals of society cannot be erected in one generation—the youth of today will be a part of many builders.

At the joint session of all sessions, each day, we had the opportunity of hearing inspiring addresses by Toyohiko Kagawa of Japan. So inspiring were his messages that those who heard him were challenged to be more faithful to the Master. Space will not permit a report of his addresses. Many readers perhaps have heard him, others may

yet have the chance. The rest may get a glimpse of Kagawa's life and work by reading an article by Victor Marriott on page six of the February (1936) issue of the *International Journal of Religious Education*.

Garwin, Iowa.

YES?

No one pays
Any attention
To red traffic lights
On the way to ruin.

PEOPLE AND PRAYER

BY ANON E. MUSS

The effectual fervent prayer of a righteous man availeth much. James 5: 16.

Someone has said, "A church moves forward on its knees." It is a true statement. There is something about prayer in a church which binds it together and sets it in a place by itself, apart from other churches and people.

Why pray? We do not pray to attract God's attention to any plight we may be in or to let him know we are in need of something as though he were far away and didn't know it. Psychologically, we pray to attune our minds to God so he can help us. He is just outside our consciousness all the time, waiting to be asked in. When we pray we are tuning the harp of our soul so God can play sweet music on it. It is up to each man to tune his own harp; no one can do it for him—not even God.

When we pray for someone who is away from us and with whom we cannot communicate, then—and then only—are we wholly dependent on God for the outcome; then he takes matters into his own hands and we can do nothing but pray and "believe that we receive." (Mark 11: 24.)

Prayer is an attitude. That is why Jesus said, "Men ought always to pray" (Luke 18: 1); that is why the church at Thessalonica could be expected to "pray without ceasing" (1 Thessalonians 5: 17). It is an attitude of humbleness, a realization of weakness, an intense and unquenchable longing and supplication for all the better things in life.

Prayer is—and must be—a conversation. We would not expect to stay on friendly terms with someone who did all the talking

while we were together. It is the same with God; he must talk to us and with us, or the prayer is in vain. A talk with God is a privilege we do not appreciate fully, although we use it little enough that it ought to be a real experience. It is an unfailing bulwark against evil.

If the leaders of our land today would take the attitude Samuel had when he said, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12: 23), we would not have to deal with the problems which face us today. Questions economic, social, political, and religious would automatically cease to be.

As the thermometer shows the temperature of the air, so one's prayer life reveals the depth and warmth of his Christian experience. Not long ago there appeared in a space in the RECORDER which was set aside for prayer requests, a request for prayer that "a young man might find a way to go to college, give up the habit of smoking, and give his heart to God." In a very few weeks the prayers that had gone up because of those requests had been answered—all of them. It shows what united prayer can do. It is not always that prayers are answered so quickly, nor is it always that God says, "Yes." The kind lady who sent in those requests helped God answer them herself—she made it financially possible for that young man to go to school under the condition that he would stop smoking; God did the rest. It has been well said that we should "pray as though all depended on God, and work as though all depended on us." Today, as that young man writes this article, he is grateful to God for answering prayer and for people who pray. He would like to see the column continued.

Let us, therefore, having prayed, "asking in faith," put legs on our prayers. Give God a chance to answer them.

Watch ye and pray, lest ye enter into temptation. (Mark 14: 38.)

DENVER PASTOR'S ADDRESS

The address of the pastor of the Seventh Day Baptist Church of Denver, Colo., is Rev. A. J. Meiklejohn, 1548 West Alameda, Denver, Colo. Communications from committees and boards for this church should go to this address.

THE GREAT DAY OF ATONEMENT

LEVITICUS 23: 23-32

BY REV. MARTIN STEUCKRATH

The great Day of Atonement was a great Sabbath, a day of rest from all usual daily work. It was a day of assembly and special sacrifices, of fasting, prayer, and affliction of soul. Ten days before the great Day of Atonement was a Sabbath of blowing of trumpets, as an announcement of the yearly atonement, which was a remembrance of sins every year. This Sabbath of announcement of the yearly atonement represented, in type, the proclamation of the gospel of reconciliation. The great yearly Sabbath of Atonement, with its sacrifices, pointed, continually, to the finished work of reconciliation by the sacrificial death of Jesus Christ on the cross for the salvation of mankind. Hebrews 10: 1-4; Daniel 9: 24.

"Without the shedding of blood there is no remission." "The life in the blood maketh an atonement for the soul." In Christ we have redemption through his blood, the forgiveness of sins, according to the riches of God's grace. Hebrews 9: 24; Leviticus 17: 11; Ephesians 1: 7. "And if Christ be not raised, your faith is vain; ye are yet in your sins. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Corinthians 15: 17-23. "Who was delivered for our offences and was raised again for our justification." Romans 4: 23-25.

Both Christ's death and resurrection were necessary for our salvation unto eternal life. Both are illustrated in Leviticus 14: 1-7, 42-53 by two birds which were used for the cleansing of the lepers. One bird was slain, and the leper was sprinkled with its blood seven times. The live bird was dipped in the blood of the bird that was killed, and the atonement was completed by letting loose the live bird in the open field, and the leper was pronounced clean and free. Besides all other sacrifices on the great day of the yearly atonement (Leviticus 16), lots were cast upon two goats, one lot for Jehovah, the Lord, and the other lot for the scapegoat (Hebrew: for Azazel; i.e., goat of departing, for entire removal, according to the context in Leviticus 16: 5, 10; 20-26). Both goats were identical, like the two birds for one sin offering and atonement. The slain goat represented Christ's work which justified, vindicated, or expiated the majesty of God's righteousness as expressed in his law.

The live goat was one with the dead goat, and typified Christ's work of bearing, removing, and taking away the guilt of all our sins from the presence of God. Hebrews 9: 24-26. The mercy seat (Hebrew: Kapporeth, or covering) which covered the transgressed law of God in the ark of the Holiest of God's sanctuary, was sprinkled seven times with the blood of the slain goat for covering. All the transgressions and sins were confessed and laid on the scapegoat, and he was sent away with them. This was a symbol that the sins of repentant Israel were forgiven and entirely removed from God's presence "As far as the east is from the west." Psalm 103: 12.

The Lord Jesus Christ was, according to God's will, the true bearer, carrier, and remover of the guilt of our sins from God's presence. "The chastisement of our peace was upon him." God laid on him the iniquity of us all. Isaiah 53: 5, 6. "Behold the Lamb of God which taketh away the sin of the world." John 1: 29. "Who himself bare our sins in his body upon the tree." 1 Peter 2: 24. "Christ was once offered to bear the sins of many." "He appeared in God's presence to put away sin by the sacrifice of himself." Hebrews 9: 26, 28. Peace was made through the blood of Christ's cross. From God's side enmity is abolished. Colossians 1: 19, 20. God was in Christ reconciling the world (mankind) to himself, not imputing their trespasses unto them, and hath committed unto us the word and ministry of reconciliation. He himself in his great love now invites his enemies, through his messengers: "Be ye reconciled to God." If men turn to God, against whom they sinned, by repentance, and believe on the Lord Jesus Christ who died because of their sins, then their enmity is gone also, and both God and man are reconciled to each other, and man is justified and vindicated and has peace with God. 2 Corinthians 5: 17-21; Romans 5: 1.

"Being justified freely by his grace through the redemption which is in Christ Jesus; Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission (or passing over of the penalty) of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Romans 3: 24-26.

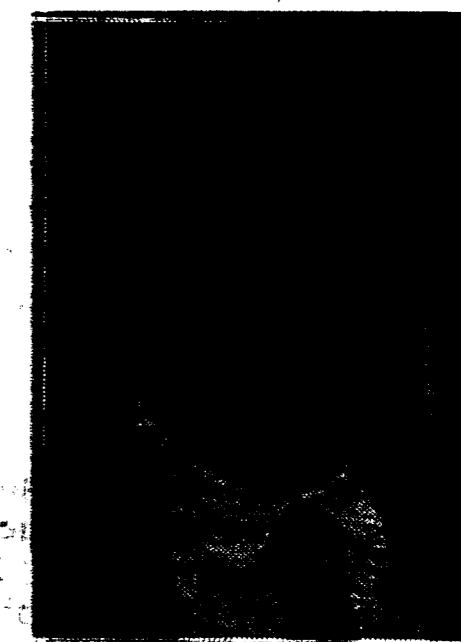
"What shall we then say to these things?

If God is for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8: 31-34. Through his triumphant resurrection and glorious ascension he received of the Father the promise and gift of the Holy Spirit. Acts 2: 31-37. This gift of the Holy Spirit is without any exception and difference for all mankind at all times until the very end, who repent—turn away from sin—to God and believe on the Lord Jesus Christ and accept him as their personal Savior and Redeemer. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39.

St. Louis, Mo.

DEACON FRED PALMITER

Fred Erwin Palmiter, oldest son of Albert H. and Harriet Babcock Palmiter, was born September 18, 1870, and died at his home in



DEACON FRED PALMITER

Albion, Wis., March 7, 1936. His father died in 1914, but his mother is still living at the advanced age of ninety. He was born and raised on a farm west of the village and after receiving a good common school educa-

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MARY GENIEVE:

No letters from RECORDER children have reached me since I received Carolyn Spencer's letter, just a month ago, so the best thing I can do now is to answer the letters I have had to neglect, and yours is one of them.

Of course you read in the last RECORDER the letter from a good friend of yours, Anne Beebe. I wonder if reading your letter didn't have something to do with inspiring her to write again. Doesn't the Children's Page seem more your page when you read there letters from your very dear friends, and don't you say to yourself, "I must write again soon"?

I am so glad to hear that you are a member of the church and have begun so early to serve our dear Savior, for nothing else in the world can bring you greater happiness.

I am glad, too, to hear of your excellent work in school. In everything we do which is worth while we should strive to do our very best for second best borders on failure, doesn't it?

I am sorry I have been so long in answering your letter; please write again and I hope to do better next time, for I was very glad to add you to my RECORDER family.

Your sincere friend,
MIZPAH S. GREENE.

DEAR LILLIAN:

Well here comes my long delayed answer to your very welcome letter. Of course you know that my reason for delay was that I like to get all the children's letters in, even if there is no space left for my answers.

You must find your domestic science course very interesting and helpful and I wish every high school could have such a course. I'm sorry I did not have your privilege when I was your age. It will help you to become a better home helper and home maker, I am very sure.

I just went in and turned on the radio. I know you can't guess why, so I'll tell you. Skeezics has come in from the cold and wants to warm his feet, so, since he cannot get me to hold him he told me in very plain cat language, "Please warm up the radio." Isn't he

tion entered Albion Academy, from which he was graduated in 1890. On March 18, 1893, he was married to Miss Vinnie Coon, also of Albion. To this union were born three daughters: Wilma Irene, who died in infancy; Mildred, now Mrs. Carol Oakley; and Winifred, now Mrs. Willard Babcock. For more than twenty years he was a farmer, but in 1921 retired from that occupation and moved to Albion village, where he built up a business in painting and paper hanging. He was a swift and capable workman and unlike many craftsmen gave full measure of service.

In 1915, he was baptized and joined the Albion Seventh Day Baptist Church and remained a faithful and consistent member until his death. During the pastorate of Elder James Hurley he was ordained a deacon of the church and his faithfulness and helpfulness and his willingness to serve will be long remembered.

He was an intelligent and well read man and an interesting companion. For some years he taught the adult Bible class in the Sabbath school. He had been ill for more than two years suffering constantly but never losing faith in God and a hope of a blessed eternity.

He leaves to mourn his departure, his faithful wife and his two daughters who with their husbands have so devotedly cared for him during his long illness. He is also survived by his mother, one brother, and two sisters, two grandsons, and three granddaughters, besides a host of other relatives and friends.

Funeral services were held from the home Tuesday, March 10, at one-thirty and at the church at two o'clock, conducted by the pastor, Rev. C. W. Thorngate. Burial was in Evergreen Cemetery, Albion.

C. W. T.

Ernest Gordon, in the *Sunday School Times*, is cited as authority for the statement that the number of pilgrims to Mecca has fallen off enormously. More Mohammedans are said to pay first-class fares to Paris from Cairo every summer than pay any class fares to Mecca. They no longer want to see that barren valley. And yet some people feel that the only incentive for Christian missions is to share our religious insights with the non-Christian religions—and sharing, of course, is not a one-way street.—Selected.

a funny cat? You see he seems to know that the radio is warm only when it is in action.

I wonder how that candy turned out that you were planning to make when you closed your last letter. Hope it helped to cure your cold.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR DICKIE:

And now it is your turn to have your good letter answered, and then I am finished until I find more letters from RECORDER boys and girls in my post office box, which I hope will be very, very soon, don't you?

I am glad you enjoy the Children's Page and also that you have begun to do your part to make it interesting. Please do so often.

I congratulate you that you are so interested in reading and arithmetic and that you do so well in spelling, for those are lessons that you will have to use all your life, you see. Of course we can learn best the lessons we like to do, so I'm sure you are doing good work in reading and arithmetic.

I am sorry you had to lose your little dog, Wuzzy, for dogs are fine play fellows, especially for boys. I hope you will be able to have another nice dog. Have you any other pets?

Pastor and Mrs. Shaw are home now, are they not? Of course you are glad to have them back, but you must have enjoyed Pastor and Mrs. Van Horn, too.

Your true friend,
MIZPAH S. GREENE.

THE STORY OF HARUKA

(Continued)

(Adapted from "The Rainbow Bridge")

Haruka and Jiro were very much excited when the great ship drew near the docks of San Francisco, for were they not at last in that America of which they had heard so much? And they were a little bit frightened, too, as they stepped over the gangplank and down on the pier, which seemed as big as a village and looked like a great barn.

They were met at the gangplank by Doctor Chen, an old Chinese friend of father's, and as soon as their baggage was inspected the Miyata hurried out to the street, and there the children were more frightened than ever, for enormous men in uniform began waving their arms and shouting at them. Haruka started to run back and Jiro was too frightened to move but their father laughed

at them and said, "They are just asking us if we want a taxi."

Soon they were in Doctor Chen's automobile and up and down hill they went toward his home. The children thought the houses they passed were very queer; "All built together," thought Haruka. But as they reached the streets near Doctor Chen's home the buildings looked more natural to them, and then they were in Doctor Chen's home and were being greeted by the members of his family; his wife in American dress, his mother in Chinese costume, and his little son dressed like an Oriental baby prince.

Soon dinner was served and oh, how good the delicious Chinese food tasted to the hungry children. They ate with chopsticks as they did in their Japanese home, but sat on stools at a low table instead of mats as was their own custom.

After dinner Doctor Chen took them all for a walk through the nearby streets. On every side were Chinese and Japanese stores, and among other buildings Doctor Chen pointed out to them a joss house, a Christian church and a Chinese theater.

"So this is America," sighed Haruka as they returned to their good friend's home. It wasn't a bit as she had expected America to be. Father laughed when he heard her and said, "It is in America but it is a little piece of China and is called Chinatown. You will find it different in Colorado where we are to make our home."

The next day they took the train for Colorado, for their father was anxious to get settled in their new home. The train was a wonderful place to the little Japanese children, with its Pullman and its dining-car different and larger than the Japanese kind. Then the scenery outside the window was so wonderful and beautiful. Jiro told Haruka that America must be as big as the rest of the world since it took so long to get to the end of their journey.

Haruka thought America was all right, but complained that it had queer things to eat, and she had as much trouble handling the knives and folks on the diner as American boys and girls would have trying to use Japanese chopsticks. Then she didn't like having to cut her food at the table, for in Japan food comes to the table all ready to be popped into the mouth. As for the forks, she expected to stick them into her every time she tried to use them.

As for little Saburo, he called America a bumpy place, for although his ship bruises did not hurt any more it didn't take him long to get new ones on the train. The first night he wanted to sleep in the top berth with Jiro, so mother put on his new American pajamas and helped him climb in. When Jiro got in after, he found the little fellow trying to climb into the clothes hammock. Just then the train jerked and the two little boys were sent sprawling in the aisle, and poor little Saburo had a much bruised elbow. As soon as mother had bound it up, however, he climbed up into the berth again and slept soundly beside Jiro until morning.

(To be continued.)

TWENTY-FIVE YEARS OF PROGRESS

DEAR HOMESIDE FRIENDS:

Since this is my twenty-fifth anniversary year in China, I have been asked to write a little of my impressions during these years. There is so much that I might write I hardly know where to begin. I probably shall know less how to stop.

You who have heard me speak at home will remember how much I talked of political conditions. That has always been a fascinating subject to me, especially over here where a great ancient nation with the ideals of government of the Babylonian era has within a few years become a modern nation under party rule. As you perhaps know, I reached China just a few months before the Manchus abdicated the throne, and the developments since then have appealed to me like a great drama. I often feel that the thrill of the whole thing has been well worth all the suffering and loss due to wars and rumors of wars which I have experienced. I understand there is much talk of thrills among this generation. I would advise anyone who really wants a new and thoroughly thrilling thrill to spend the next few years in China; not in Shanghai, but among the people of the hinterland, hearing them talk and living their life with them. I am sure there will be more thrills during these years.

Probably some will take exception to my calling China a modern nation, but I was speaking of its government. To a casual observer China seems just as dirty and unsanitary as ever, but there has been no cholera for a couple of years and the health depart-

ment is attacking other diseases. We must remember that it takes, at least, one generation to change a family even where the children have the advantage of the most modern education. Think of the task of changing 400,000,000, the majority of whom have no chance whatever for education.

In about the year 1920, I cannot remember the exact date, I went up to Peking to take a short post-graduate course in the Peking Union Medical College, the Rockefeller institution. One of our old school girls, who was a pupil when I came to China, went with me. She is a graduate nurse and had a friend who was a teacher in the nurses' school there. This friend took us about a great deal, always in a Chinese group, and naturally we went to the places where the Chinese go mostly. One of these places was a park with an outdoor restaurant. It seemed to be a rendezvous for returned students. As we sat at a table she pointed out people here and there, young men just back from America or Europe, where they had obtained high degrees in engineering, political science, commerce and banking, railroad administration and other allied subjects. They had gathered in Peking with the desire that they could serve the government in the department for which they were trained. But how hopeless! Their country was in the power of the war lords, the old time commanders of the provincial armies under the Manchus, men who knew very little of military science and less of honor. They cared nothing for their country's welfare but were leading their hordes of turbaned ne'er-do-wells from one end of China to the other, struggling for possession of Peking where they might amass a fortune, send it abroad, and when their position was no longer tenable follow their fortune, leaving their following to join with others or become bandits as they chose.

But in 1927, this was all changed. Another horde marched from the south but how different! These were columns of orderly, well trained young men in modern khaki uniforms, who not only looked like soldiers but were the real things. The turbans vanished before them like mist before the sun. The waiting returned students flocked to their standard and things began to happen. This group was inexperienced, of course. Among them were Reds, fanatics, haters of all foreigners, and extremists of all sorts, just as there would be in America under such a rev-

olution. There were many mistakes, there was strife for supremacy, there were jealousies, there was self-seeking and dishonesty; but there was also an honest desire for service, unselfish patriotism, honesty, high ideals, and real ability. This party, which contained all kinds, gradually began to take form, and the better men little by little came to the fore and ascended to the places for which they were qualified, and more things happened until the rate and volume of new happenings seem like the rushing in of the Hangchow bore.

Take the matter of road building. The cinder road to Liuho, built by a stock company which had to buy their right of way, was the first long road out of Shanghai, twenty-five miles long. (Americans can hardly imagine a country with only water routes and foot paths.) I think this was built in 1921. Then the soldiers built a road here and there. The advantages were so apparent that each year saw more such efforts until the last few years the mileage has leaped into thousands and tens of thousands of miles, and still going strong. The scenic grandeur of Chekiang Province is open to the motorist to the Fokien border; one can drive through the Red devastated regions of Kiangsi Province and continue west to Hankow and on even into the farthest west Szechuen Province. One American drove a car from Canton to Shanghai. The magazine of the Automobile Club of China is full of tales of the beauty of the many routes which are well kept up and well policed.

But this is not the only kind of progress. I read an article the other day in which there was the statement that the reason why the Japanese bombed Shanghai was because they wanted to destroy the Chinese mills, the products of which were already cutting heavily into Japanese trade. But they did not touch Wusih, Nantungchow, and the many other commercial centers. Now they see that to save their commercial life they must get complete control of China, throttle her manufacturing, and make her a producer of raw materials to feed the mills of Japan. China, with her thousands of trained men who are just coming into their own, will never submit to that.

Here I have mentioned only a few of the material changes which are so evident all about us. There have also been mental and spiritual changes. With a president who

with his wife keeps daily early morning Quiet Hour before he begins the day, and many other high officials who are Christian, the attitude of the educated classes toward Christianity has, of course, changed. Students are flocking into the churches in ever increasing numbers; the country people are more eager to hear, and antagonism is less evident. The devil is not idle, to be sure, but Christ is marching on, conquering and still more to conquer.

The future is uncertain. The struggle with Japan has long been going on but is growing more and more intense in spite of the apparent yielding and the bland talk of friendship. It has thus far been mostly a struggle of wits against force, the wits losing ground mostly, but obstructing too much to suit Japan. I do not know that I am a prophet, but I feel that if in the present struggle in Japan the army wins completely over the throne and the conservative elements, it will mean an intensifying of the struggle in China and it will become arms against arms. Yes, it will mean woe for China but also woe for Japan. Japan has too few resources of her own and too many enemies in her back yard. While they could destroy all the accomplishments in these years of development, in conquering they may even lose all their life blood; 1936 looks ominous. I hope you, my readers and friends, will not fail to pray for the Christian leaders of China. Grace Hospital stands right in the center of the first line of defense of the Shanghai area so, please, remember us, too.

Your friend,

GRACE I. CRANDALL

REV. G. VELTHUYSEN, JR., HONORED

CORLISS F. RANDOLPH

It is well known to readers of the SABBATH RECORDER that Rev. G. Velthuisen, Jr., pastor of our church in Amsterdam, and pastor-general of all our other churches in Holland, has long been engaged in social purity work; in short, that this was, and is, his chosen life work. All such, therefore, will be interested in learning that well-deserved recognition of this service has come to him.

The September, 1935, issue of *De Getuige*, the official organ of the Midnight Mission of Holland for the suppression of traffic in women, appears as a Jubilee Number in honor of the seventieth anniversary of the birth of Rev. Gerhard Velthuisen, Jr., who, in early man-

hood, consecrated himself to the cause represented by the Midnight Mission. More than twenty years ago, his contribution to the social welfare of Holland brought him special recognition, when he was decorated by Queen Wilhelmina for distinguished service. Now, on the occasion of this present anniversary, authorities and other friends, alike, conspired to do him honor, after more than forty years of unremitting devotion to this task.

In addition to an interesting outline of what he has accomplished in this life-long period of ungrudging toil and responsibility—years in which the earlier ones were replete with ridicule and scorn and violent opposition, *De Getuige* carries messages of appreciation and praise, of confidence and esteem, and of affectionate congratulations from leaders in this cause with whom he has been so long associated. These come, not only from the many parts of his own country, but from other countries as well.

From Paris, M. Avril de Ste. Croix sends a message of "admiration and appreciation to one who, for more than forty years, has labored for social and moral uplift, not alone in his own country, but also in others which are engaged in the struggle against social evil, and in behalf of the protection of women."

From London, F. Simpkins, Esq., secretary of the International Bureau for the Suppression of Traffic in Women and Children, writes, "Years ago the late Mr. Alexander Coote, the founder of this International Bureau, wrote of Mr. Velthuysen as follows:

"He is a man full of charity, and ready at all times and under any circumstances to deny himself, and to sacrifice to any extent, if by so doing he can forward the interest to which his heart and hand are set."

"This is a better tribute than anything I could write myself."

Similar messages came from Sheffield in England, and from Winterthur in Switzerland.

On the front page of *De Getuige* is a half-tone portrait of Brother Velthuysen; and on the fourth page is one of Mr. and Mrs. Velthuysen, showing the mellowness of the years as they have crept upon them, the latter with the characteristic pleasing half-smile which she always wears. The third page contains a portrait of Brother Velthuysen in the early years of his social purity work, along with that of his intimate friend and co-worker

of those days, Joh. van der Steur, seated beside him. True yoke-fellows they were, like unto David and Jonathan, as one writer in *De Getuige* describes them.

Of this occasion, in a recent private letter to the present writer, Brother Velthuysen modestly says, "At my seventieth birthday I have been honored, more than I deserve, by a select company of friends from divers associations which have at heart the cause of social purity, and protective and rescue work; and also by several authorities. From my father's all-conquering faith and my mother's example, I learned the source of power and grace by which the Lord has crowned my work outside the church, in the combat against vice, and in so much protective and rescue work."

"Well done, thou good and faithful servant."

OUR PULPIT

CHRISTIAN STEWARDSHIP AT THE CROSSROADS

REV. HURLEY S. WARREN

(Sermon preached at Plainfield, N. J., March 28, and requested for publication.)

Text, Isaiah 55: 2.

Christian stewardship of life is at the crossroads today. For our present purpose let us select one phase of this broad subject for consideration. It is, Christian stewardship of money. Your pastor holds it a privilege to present, at least once a year, a message on this phase of the total Christian responsibility.

CHRISTIAN STEWARDSHIP OF MONEY

This seems to be an age of questioning and testing. Hardly a practice escapes at least an inquiry. Oftentimes the measuring stick is applied by the one investigating, however superficial the investigation may be. Much to my astonishment, a while ago several leaders in the church branded tithing as an old-fashioned practice. They contended that one ought to recognize the ownership of God in all things and from this broader view of stewardship would come a renewed interest in the financial support of the church's program which would be spiritual in expression and not legalistic. Yet there seemed to be a casting about for a means by which this ideal might be made effective. It was the conviction of some that the tithe affords a

reasonable basis for a spiritual service; that one can recognize God as the Giver of all and at the same time tithe; that one can easily fool himself into believing that he is giving more than a tenth when a careful check is not made; that until some way is found to be better, tithing should be taught. The consensus among those who have observed and practiced the art is that tithing is definite, dependable, and effective.

Without doubt there are scores among us who would testify that holding rigidly to at least one-tenth has been a source of certain joy and satisfaction and a means of grace surpassing any legal exactment.

Money is a medium of exchange almost universally accepted and employed. It is earned by the strength of mind, body, and spirit which God himself bestows. "The silver and gold of earth are his also." The case is plain—he who handles money is handling that which is God's and is a steward under him. Christian stewardship of money means that one will study to use material things (all of which have value in monetary terms) in a way that Christ would have him use them.

In order to render satisfactory stewardship one should have a budget of some kind. It is doubtless simpler to budget in the case of stated and regular salary or income. Yet a farmer or a merchant can work a budget. It is fundamental to budget and essential to make it work. One of the sins of some Americans is the mania for living beyond their incomes. There is little uncertainty that this bad habit would be overcome by a determination to stay within specified amounts for certain items and to avoid a superabundance of items. It would be a source of information and perhaps education to some to make an enlarged diagram of a dollar and designate what part goes for this item and what for that. Stewardship involves budgeting, and a budget worked is a Christian virtue.

According to a chart published by the *American Educational Digest* we spend our personal, state, and national income as follows: church, three-fourths per cent; schools, one and one-half per cent; government, four and one-half per cent; crime, eight and one-fourth per cent; investment, eleven per cent; waste, fourteen per cent; luxuries, twenty-two per cent; living costs, twenty-four and one-half per cent; miscellaneous, thirteen and one-half per cent.

It appears from this set of figures that, generally speaking, the last end of the family income is used for the promotion of the kingdom of God. Not so, however. When the last end is used, there is usually nothing. The figures represent definitely reserved amounts, many of which are tithes. One-tenth of every dollar of the salary or net income ought to be an amount taken out before other items are provided for, thus making sure the sharing of the financial burden of the kingdom task. The practice of tithing may be simpler for persons with stated incomes, but just as a farmer or merchant can budget, so can he tithe. And great will be the joy and blessing to every one in any walk of life who remembers and worships the heavenly Father in this way.

The principle of the tithe is brought this morning merely as a basis. I realize that there are those who may not be able to give one-tenth. At the same time there may be some whose giving might well be in terms of five-tenths.

There are right ways of using money, and wrong. Every day witnesses both. And all of us are just as responsible for the use of the nine-tenths as we are for reserving one-tenth for definite purposes. Isaiah says, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isaiah 55: 2. Money represents invested and expended thought, time, and energy. In a very real sense it represents a part of oneself. One may dig eight or nine hours for two or three dollars. Why will he spend his money for that which is not food for the body or mind or spirit of himself or his fellows? Another may teach or train an entire day for five or six dollars. Why will he turn over what he receives for that which does not satisfy? The words of the Lord by the mouth of his prophet contain a challenge and a message for us today, "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." As we give diligent heed unto the instruction of our God we shall be led to partake of that which is upbuilding, and our souls will joy in the abundance of life. And our stewardship of money will be fulfilled as unto God in the name of his Son.

LOCAL AND DENOMINATIONAL NEEDS

I have entire faith that the budget will be realized. The purpose of this brief study is to encourage everyone to have a share in its realization. As we make our pledges may they not be made unto one another, but as unto our heavenly Father "For Christ and the Church."

Well do I remember the experience of several young men when in college. These young men were borrowing money on which to stay in school. They were tithing as well. There may have been some in the church who were more able to give than they, but they had the satisfaction and joy of doing as they felt led to do.

FRIENDS:

If everyone will pledge as he is able, The church budget will be raised with money on the table.

Wherefore, do we (you and I) spend money for that which is not bread? and our labor for that which satisfieth not? Let us hearken diligently unto the Lord, and eat that which is good, and allow our souls to delight themselves in fatness.

DENOMINATIONAL "HOOK-UP"

WHITE CLOUD, MICH.

A midnight fire on Tuesday, March 31, damaged the Seventh Day Baptist parsonage at White Cloud, to the extent of about \$800. The blaze had broken through the roof when it was noticed by a neighbor. Rev. and Mrs. R. J. Severance escaped uninjured. Some of their furniture was saved and they are keeping house in two rooms in a building on Main Street until their house can be repaired.

—From correspondence.

BATTLE CREEK, MICH.

"Holy Week" services were conducted as union services with mid-day meetings at the Post Theater, daily except Friday, from 12 to 12.27 p.m. In the Good Friday service, lasting from 12.15 to 12.30, Pastor Edward M. Holston brought the message of the "Fourth Period," "A word of victory from the cross."

A tentative date is set for the semi-annual meeting of the Michigan-Ohio churches, May 1-3, at Battle Creek.

Members of the Loyal Temperance Legion, of the Seventh Day Baptist Church, presented an entertainment in the social rooms

of the church, Saturday evening. A short musical program was followed by a reading, "Yes, I Am Guilty," given by Mary Lou Langworthy. H. P. Buzzell gave an interesting lecture on "Alcohol and Health," illustrated by slides. Brief remarks were made by Mrs. Jennette Whitney, president of the W. C. T. U., and Mrs. G. G. Price, of the First Methodist Episcopal Church. The program was in charge of Lyle Crandall, president of the S. D. B. Loyal Temperance Legion, assisted by Mrs. Paul Crandall, in charge of the local temperance work.

—Bulletin and clipping.

NORTONVILLE, KAN.

While studying his lesson last Friday night, Jay Wells wrote a poem which we print this week. This is his hobby and he writes several poems each week.

THE PRINCIPAL THING

If I were a Hebrew and lived long ago
And prayed in the streets, just for a show,
Or spent all my time a keeping the law,
And principally cared for what others saw,
I fear I should miss just the principal thing
Of carrying the message that I should bring.
A man is a man. I care not his birth:
Just measure a man for what he is worth.
If I were a Hindu and belonged to a caste
And by one tribe my life was held fast;
No matter how hard I tried to get loose
The laws of the land would say it's no use.
I fear I would miss the principal thing
Of carrying the message that I should bring.
If you live in the States, the principal thing
Is to show to the world how much you can
swing;
It matters but little what trade you may hold,
The first question asked is about how much
gold.
Don't you think we have missed the principal
thing
Of carrying the message that we should bring?
Don't measure a man just by his birth;
Just measure a man for what he is worth.

J. R. WELLS.

—Nortonville News.

NORTH LOUP, NEB.

Last Sabbath was Nonresident Roll Call. The Scripture lesson, 1 Peter 2: 1-10, was read by Albert Babcock, who also made other announcements. The roll call was in charge of Mrs. Jessie T. Babcock, church clerk. There were quite a number of letters read bearing the messages of about fifty absent members. We are glad for the interesting letters received at least once a year which help us to keep in touch with our many absent friends.—Loyalist, April 16.

CHICAGO, ILL.

The Chicago Church again sends greetings to all the faithful Seventh Day Baptist brethren. The Chicago Church is being served every second Sabbath by our worthy editor of the *Helping Hand*. We think him a very impressive preacher and would only be too glad to have him every Sabbath, if our finances would permit it. Mr. and Mrs. E. Leuenberger are in the Dakotas serving the Methodist Church. We are sorry to see them go. I am sure they will carry the Sabbath message to seekers after the truth and we trust all things will work together for good. We are of good courage and from time to time are advertising our church name and meeting place in one of the Chicago daily papers, that over a million people read every day. We hope to keep our banner flying. Some day we hope to see the awakening of the church to greater home missionary activity, especially in the large cities like New York, Chicago, etc., holding special services or meetings during summer months. It would well repay the General Conference to make special consecrated efforts employing their greatest evangelists in these tent preaching services.

Yours for a greater evangelistic Church,
DEACON M. WILEY.

BEREA, W. VA.

The Sabbath school held its election of officers, March 28. L. F. Jett was made superintendent, with C. H. Batson as secretary, and Mrs. Guy Sutton superintendent of the primary department.

A Christian Endeavor social was recently held at which all attending had a good time.

REPORTER.

BROOKFIELD, N. Y.

A large group of Seventh Day Baptist people met for church night and a maple sugar party last Sunday evening in the parish house.

Howard Fitch and Mary Palmer, with family assistants, were the committee appointed to have charge of all arrangements.

A very amusing session was held with Major Bowes' amateurs, Howard Fitch acting as master of ceremonies. Surprising talent was displayed by stage and screen stars and actors of note, as well as accomplished musicians.

Plenty of maple syrup on snow and stirred sugar disappeared in the accustomed manner, and the group managed fairly well, considering the side-aches experienced because of the jam demonstration put on by the announcer over station FUN. —Brookfield Courier.

VERONA, N. Y.

For three months our church services have been interrupted by stormy weather and almost impassable roads. Now that spring is here we trust all will work with renewed interest.

April 4, Pastor Davis delivered the Palm Sabbath sermon, "The Triumphant Christ." At the close, the sacrament of the Lord's Supper was observed. In the evening the church program and fellowship supper were held in the church parlors. The interesting program included a symposium on denominational needs and problems. Subjects discussed were Missions and the Missionary Board; The Tract Society and the Publishing House; The Church. The closing discussion was led by the pastor.

The annual meeting of the Town Council of Religious Education will be held in our church Tuesday evening, April 21. The combined choirs will furnish special music.

The committee to plan the program for the Central Association, to be held in Brookfield in June, met at the home of Mr. and Mrs. T. Stuart Smith, Sunday, April 12.

The Young People's Club was entertained by Mr. and Mrs. Floyd Sholtz on the evening of April 11. CORRESPONDENT.

PLAINFIELD, N. J.

On Sabbath afternoon, March 28, a forum was conducted in our church, at which Dr. Corliss F. Randolph gave a very interesting and instructive paper on Tract Society work and Rev. Neal D. Mills and Editor Van Horn also spoke. A social and supper followed, each family providing its own meal.

Annual meeting of the Sabbath school was held on the evening of March 29; and the annual meeting and supper of the church were held April 5, afternoon and evening. Reports in both meetings showed that many activities had been carried on and much work done during the past year.

Most of our church people and many visitors were highly entertained on the evening of April 8, by the liquid air demonstration

given by Dr. Paul C. Saunders, of Alfred University.

Easter was appropriately observed by a beautiful candlelight vesper service on Friday evening, April 10, and on Sabbath morning by especially good music by the choir, and a sermon by Pastor Warren on "The Risen Christ." The Sabbath school also had an Easter service.

At the Friday evening meeting, April 17, Mrs. Charles F. Neagle and Mrs. L. H. North gave, in a very interesting way, their impressions of David Grayson's book—"The Friendly Road." CORRESPONDENT.

ASHAWAY, R. I.

FIRST HOPKINTON CHURCH

A large audience witnessed the play, "The Rock," given in the Seventh Day Baptist church, Friday evening. The parts were well chosen, each one acting his part in a most creditable manner. The play itself, equal to a sermon, carried a great message and a call to follow the Master.

The costumes and scenery added much to the play, which showed that a great deal of time, thought, and practice had been put into it, and many words of appreciation are being heard. It is considered by many as one of the finest programs ever presented in this church.—*Westerly Sun*.

SECOND HOPKINTON, R. I.

All are glad Rev. W. D. Burdick is able to resume preaching services in both churches here. His recent illness necessitated a substitute speaker for the third time in forty-three years of his preaching, which marks an unusual record.—*Sun*.

ROCKVILLE, R. I.

Easter services were held Sabbath morning at the usual time of worship at the Rockville Seventh Day Baptist church. Rev. W. D. Burdick preached an Easter sermon and there was special Easter music.—*Sun*.

WESTERLY, R. I.

Nearly two hundred men were present last evening, April 5, at the meeting of the Federation of Men's Clubs in the Pawcatuck Seventh Day Baptist church. A meat pie supper was served at 6.30 o'clock by the women of the church, following which a demonstration in liquid air was given by Dr. Paul C. Saunders, professor of chemistry at Alfred University.

Preceding Doctor Saunders' address several selections were sung by the men's chorus under the direction of Miss Elizabeth Crandall. Doctor Saunders was introduced by Karl G. Stillman, president of the Pawcatuck Seventh Day Baptist Club, and the members of the federation were welcomed to the meeting by the pastor, Rev. Harold R. Crandall. Invocation at the supper was pronounced by Rev. Everett L. Washburn, pastor of Calvary Baptist Church.

Doctor Saunders performed a number of interesting experiments showing the peculiar characteristics of liquid air and explained how it is produced and its commercial value.

The annual church gathering and meeting of the Pawcatuck Seventh Day Baptist Church was held last evening, April 12, at the church. More than one hundred sixty members and their families sat down to dinner furnished by the Woman's Aid society. Following the dinner a hymn sing was led by the chorus of the Men's Club which also rendered a number of selections.

The financial reports of the church and all organizations showed balances on hand and that all organizations had carried their proportionate load in denominational and local charities as well as meeting the expenses of the church.

All the present officers were re-elected.

Although they didn't exactly see the sun rise, more than three hundred fifty people attended the union Easter sunrise service at the Pawcatuck Seventh Day Baptist church this morning. The service was scheduled at six o'clock, forty-five minutes after sunrise.

The sermon was delivered by Rev. Harvey H. Conklin of Grace Methodist Episcopal Church, with others taking part.

Welcoming remarks were made by the pastor of the church, Rev. Harold R. Crandall, and congregational singing was led by John Gavitt with Miss Elizabeth Crandall at the organ.—*Excerpts from Westerly Sun*.

"God's livery is a very plain one, but its wearers have a good reason to be content. If it have not so much gold lace about it as Satan's, it keeps out foul weather better, and is besides, a great deal cheaper."

KEEP THE DISTURBANCE OUT

BY ORA A. CLEMENT

"You manage your affairs so well," said one man to another in a business conference. "You are always cheerful and you never seem to get into a jam."

The other man laughed. "I am not sure I manage my business well," he said, "but I do try to manage me."

"Meaning?"

"Well, I used to be a worrier. I was hounded by fear and dread continually. I kept myself ill and unfit, and of course I could not work with any efficiency in such a state of mind. Then something made me see how very foolishly I was behaving. I made up my mind that if I could not control all the circumstances under which I worked, I would at least learn to control the effect of those circumstances upon my inner self—the real me.

"Of course it was not all accomplished at once, but it was not so hard to change my habits of thought when I once got it clear in my mind what I was trying to do."

The visitor, noting the tranquil, confident way in which the man's employees were doing their work, could not doubt that the control of self had had a wholesome and profitable effect on the whole business. He resolved in his own mind that he would learn the secret of self-control.

Such a man or woman may be compared to a corked bottle thrown into the sea. So long as the air inside the bottle is kept in, the bottle may safely yield itself to the water. It is tossed up and down, turned end over end and submerged by the waves time and again. It always returns to the surface uninjured.

But if the cork comes out, and the disturbing element gets inside, the bottle is lost. It soon sinks and does not rise again.

We may be tossed and tumbled about by outside events. Our business and our home and our whole plan of living may have to be changed. But so long as we refuse to let these events replace our tranquil faith in a loving heavenly Father, we shall come through it all unharmed.

Omaha, Neb.

"Our lives are simple or complex, according as we do, or do not get into line with God's plans."

MARRIAGES

DIAL-COSBY.—Miss Dorothy Cosby and Emory Dial, both of Topeka, Kan., were united in marriage at the home of the bride's mother, Mrs. John Cosby, in Topeka, Sunday, April 12, 1936, Rev. Lester G. Osborn, of Nortonville, officiating.

PARROTT-DAVIS.—At the Seventh Day Baptist church, Battle Creek, Mich., February 28, 1936, Miss Dorothy J. Davis and Mr. Charles W. Parrott were united in marriage by Rev. Edward M. Holston.

WELLS-McCOY.—Miss Vivian McCoy and Alfred R. Wells, both of Nortonville, were united in marriage by Pastor Lester G. Osborn at the Seventh Day Baptist parsonage Sunday, April 12, 1936. The new home is to be at Abilene, Kan.

OBITUARY

DAVIS.—Hattie A., daughter of Milton and Mary Ford Davis, born in Doddridge County, W. Va., March 18, 1862, died in Battle Creek, Mich., March 18, 1936.

At the age of fourteen, she united with the Lost Creek Seventh Day Baptist Church, and on going to Battle Creek, joined the church there, where she was a faithful member until her death.

In 1917, she married Judson Hayward, who died in 1929; and on September 15, 1930, she married V. Lon Davis. Besides her husband she leaves a sister, Mrs. Elizabeth Drummond, and two brothers: A. G. and William E. Davis.

Funeral services were conducted by Rev. E. M. Holston assisted by Rev. H. N. Jordan, and interment was in the Oak Lawn Cemetery.

R. M. H.

GREENE.—Christine Odell Babcock was born at Farnum, Neb., December 23, 1897, and passed away at New Auburn, Wis., March 16, 1936.

She was one of eleven children born to Wilbur and Laura Babcock. In 1913, with her parents she came to New Auburn, Wis. March 20, 1918, she was married to Harley D. Greene. To them were born two children, Ella Marie, and Harlie D., Jr.

At the age of fourteen she united with the Farnum Seventh Day Baptist Church. On coming to Wisconsin she transferred her membership to the church of like faith at New Auburn. Her strong faith in God endured to the last.

She is survived by her husband, two children, her aged mother, five brothers, and four sisters.

Farewell services were conducted at the New Auburn Seventh Day Baptist church by Pastor C. B. Loofbourrow, March 19, and the body was laid to rest in the village cemetery. C. B. L.

HULL.—Joseph E. Hull, son of Benjamin Franklin and Margaret Sweet Hull, was born in the town of Adams, December 20, 1862, and died in Mercy Hospital, Watertown, N. Y., March 12, 1936.

At an early age he became a member of the Seventh Day Baptist Church of Adams Center, N. Y. He was married to Miss Ida E. Cady, March 11, 1884. He is survived by two daughters: Mrs. Roy Greene and Mrs. Elwyn Reed, both of Adams Center.

Funeral services were held from the home of his daughter, Mrs. Greene, March 15, 1936, conducted by a former pastor, Rev. A. Clyde Ehret, assisted by Rev. Ivan M. Cash of the Baptist Church. Burial was in the Adams Center union cemetery.

O. W. B.

JACOBSON.—Nellie Doran Jacobson, daughter of William and Harriet Doran, was born in Onondaga County, N. Y., and died March 19, 1936, at the home of her cousin, Mrs. Harry Greene, of Milton Junction, Wis., where she has resided the past four years.

She was a member of the Clinton, Wisconsin, Presbyterian Church. While living in Milton Junction she attended the Seventh Day Baptist Church of that village.

Farewell services were conducted from the Seventh Day Baptist church at Milton Junction, by the pastor, Rev. John F. Randolph. Interment was made in Milton Junction cemetery.

J. F. R.

LOOFBORO.—Ralph Euberta, the oldest son of John W. and Susan Forsythe Loofboro, was born near Welton, Iowa, August 8, 1860, and died at his home near New Auburn, Wis., March 21, 1936.

When a young man he went to Nebraska, where in 1888 he was married to Melissa Potter. Later she died leaving an infant son. On March 8, 1894, Mr. Loofboro and Mary Mattison were united in marriage. Seven children were born to them. In 1902, he came to New Auburn, Wis., where the home has since been.

The deceased became a member of the Welton Seventh Day Baptist Church at the age of sixteen. He is survived by his wife, three sons, four daughters and nineteen grandchildren; also by four brothers and one sister.

Funeral services were conducted from the Seventh Day Baptist church at New Auburn, Wis., on March 23, 1936, by Pastor C. B. Loofbourrow. Interment was in the New Auburn cemetery.

C. B. L.

PALMITER.—Deacon Fred Palmiter, of Albion, Wis., died March 7, 1936.

(An extended obituary elsewhere in this issue.)

A MESSAGE

BY C. M. SHELDON

I would like to write a message
Full of joy and peace and love,
That would drive all doubt and sorrow
From the path that leads above.

I would like to give a message
That would ever onward go;
Like the moving of a river,
Ever onward it would flow.

Like a lake hid in the forest
Calm and still at close of day,
Gleaming in the golden sunset,
Helping us to see the way.

I would like to write of paintings,
Nature's pictures, all about,
Of the trees and rocks and lichens,
Scattered long the upward route.

I would like to write of flowers,
That are strewn along the way,
Of their fragrance and great beauty;
You can find them any day.

Of the shrubs and ferns and mosses
Clinging to the boulder's side,
And the birds that sing so happy
As along the way we stride.

Yes, I'd like to write of friendship
We have had along the way,
Of the smiles and happy greetings
That have come to us each day.

Of the children's, "Hi there! mister,"
As they pass along to school;
You can hear their laugh and chatter
As they wade some muddy pool.

There are many things I've mentioned,
There are many more left out;
So you'll have to finish the message
As you tread the upward route.

Every life is like a message
As you pass along this way;
So be careful of the writing,
What you do and what you say.

Albion, Wis.

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.

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The Sabbath Recorder

VOL. 120

MAY 11, 1936

No. 10

A BEATTITUDE FOR MOTHERS

Blessed are the mothers of yesterday, for their memories shall be called beautiful and beneficent. They are like flowers growing by sunken gardens and beside still waters and in green fields.

Blessed are the mothers of today, for they have the keeping of tomorrow in their hands, and in their hearts; and the destiny of nations, hearts, and homes.

Blessed are the mothers of tomorrow, for they have been summoned to a great and heroic hour. For they shall be called the mothers of men who shall make miracles of human life.

Blessed are the mothers of scientists and statesmen; of laborers and poets; of preachers and prophets; of teachers and dreamers; for dreams and visions and prophecies and the glow and glory of creation are born in the hearts of mothers.

Blessed are the mothers, for they are conservers of the human race. Blessed are the mothers, for they forced the nomadic tribes to settle in a permanent community that the young might be served and saved. Blessed are the mothers of the world, for they have conserved the spiritual things of life for the sake of their children.

Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human life. They have darned little stockings, mended little dresses, washed little faces, and have pointed little eyes to the stars and little souls to eternal things. Blessed are the mothers—By William L. Stidger, in Pulpit Prayers and Paragraphs, Harper and Brothers.

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