

Farewell services were conducted by Rev. Orville W. Babcock, assisted by Rev. E. A. Witter, and burial was in Union Cemetery. o. w. b.

**GREENE.**—Wilbur Maxson Greene was born in Allegany County, New York State, June 20, 1845, and died at the home of John S. Davis, North Loup, Neb., September 12, 1936.

He was the youngest son of Joseph C. and Martha Johnson Greene and with his family moved to Minnesota in early boyhood. In 1878, with his wife and others he emigrated to Valley County, Neb.

He enlisted in early manhood in the Civil War and served about one year, being mustered out at the close of war. For some time he has been the last of the Civil War veterans in this locality. In 1905, he married Angie B. Stubblefield, who died in 1923. He has been a member of the Seventh Day Baptist Church since early manhood. He is survived by four nieces and two nephews. M. L. D.

**JOHNSON.**—Emma J. Maxson, daughter of George I. and Jane E. Tucker Maxson, was born in Voluntown, Conn., August 12, 1878, and died at her home in Ashaway, R. I., September 25, 1936.

She was married to John W. Johnson on February 5, 1896, who survives her as also do a son, George O. Johnson; two daughters, Mrs. Howard C. Kenyon and Mrs. Albert Arnold; and three grandchildren, all of Ashaway.

She has been a member of the First Hopkinton Seventh Day Baptist Church since April 28, 1894.

Farewell services were conducted by Rev. B. W. Hatfield, of Westerly. The Grange burial service was followed at the grave with Rev. E. T. Harris acting as chaplain. Interment was in the First Hopkinton Cemetery. E. T. H.

**KENYON.**—Mary E. Langworthy Kenyon, daughter of Amos and Eunice Lewis Langworthy, was born in the old Langworthy homestead in Tomaquag, Hopkinton, R. I., on December 4, 1847, and died at the same place September 2, 1936.

She was married to William Kenyon October 22, 1870, who celebrated with her their sixty-fifth wedding anniversary last year.

She was one of the oldest members of the Second Hopkinton Seventh Day Baptist Church, having joined by baptism in May, 1866.

Surviving her are her husband; two sons, Blyden and Amos; a daughter, Mrs. Betsy Dewberry; three grandchildren, and three great-grandchildren.

Funeral services were held at the home in Tomaquag conducted by Rev. E. T. Harris, with interment in First Hopkinton Cemetery. E. T. H.

**WEST.**—Dr. Allen Brown West, oldest son of Deacon Allen B. and Hattie Brown West of Milton Junction, was born at Reedsburg, Wis., June 19, 1886, and died in an automobile accident, September 18, 1936, at Stafford Springs, Conn.

He is survived by his parents; his wife, Marion Peabody West; a son, Arthur; and a daughter, Agnes Elizabeth; a brother, Robert; and sisters

Miriam and Virginia. Another brother, Carroll, was killed in battle in France.

Farewell services were held at Stafford Springs, Conn., in charge of Rev. Arthur Peabody of Newburyport, Mass. After cremation, interment was made at Milton Junction, Wis. Dr. Edwin Shaw, Dean J. N. Daland, and President J. W. Crofoot of Milton, and Rev. J. F. Randolph of Milton Junction took part in the final services. J. F. R.

**WHITE.**—Fred H. White, son of O. H. and Sophia Coman Wilcox, was born near West Edmeston, April 5, 1873, and died at Earlville, July 26, 1936.

Because of the death of his parents he was adopted into the home of the late Reuben and Maria White. In 1893, he was married to Mary Hicks of Livingstone, Mont. He lived on a farm near West Edmeston, later moving to Leonardsville, and then to Earlville.

He was a member and deacon of the West Edmeston Seventh Day Baptist Church, and also served some years as Sabbath school superintendent. He leaves, besides his wife, the following children: Ernest, a teacher in White Plains, N. Y.; a daughter, Arnela, and a son, Clifton, both of Earlville. There are three grandchildren.

Funeral services were held at the home in Earlville, and at Leonardsville, by the pastor, Rev. Paul S. Burdick. P. S. B.

**WILSON.**—Laura A. Banks Wilson was born near Attalla, Ala., June 17, 1855, and departed this life at the home of her son, Edward L. Wilson of Attalla, June 15, 1936.

She was the wife of the late Deacon J. C. Wilson who preceded her in death five years ago. She was one of the constituent members of the Attalla (Ala.) Seventh Day Baptist Church, to which church she remained a member until the time of her death.

Funeral services were conducted by Rev. J. M. Flood, and interment made in the Shiloah Cemetery near Attalla. V. A. W.

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# The Sabbath Recorder

VOL. 121

NOVEMBER 9, 1936

No. 10

## THOUGHT FOR ARMISTICE DAY THEY SAID HE WAS "IMPRACTICAL"

He preached a gospel which men called too idealistic.  
He said, "Love your enemies."  
Practical men have scoffed at his teaching. They have said:  
"In a competitive world you must be armed to fight your enemies. That is the safe way, the inexpensive way."  
Practical men made and ran the World War.  
Do you know how much the World War cost?  
Its total cost to all participants was equivalent to \$20,000 for every hour since Jesus of Nazareth was born.  
The next war will be far more costly. It will probably result in the wreck of civilization.  
Practical men have had their way for many generations. It would be worth while to try his way.  
It couldn't be more expensive.

—From the Federal Council.

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year after date to which payment is made un-  
less expressly renewed.**Religion on the Campus**

"In that reassessment of the issues of life," recently declared Dr. Glenn Frank, president of the University of Wisconsin, "which genuine education implies, religion cannot be exempt. The student cannot lock his spirit in quarantine for four years while he educates his mind." Such expression is in keeping with President Frank's hearty endorsement of the student religious activity on the Madison campus.

According to a recent survey, we learn from N.C.J.C. News Service, from sixty to eighty per cent of the student body have affiliations with and participate in some religious program. Ten student churches and two interdenominational groups provide a program of religious activities. Fourteen full-time pastors, directors, and part-time associates direct these activities. Infirmary shut-ins are carefully looked after and furnished ample reading matter; training conferences are held for student leaders; and various joint assemblies are had for meditation and worship. Joint Easter services are sponsored by the groups.

News of this kind is refreshing and should furnish encouragement for our own young people's religious activities while in college. Alfred has a student pastor and the young pastor at Milton has a wide influence on the campus there. A recent call at Salem reveals a most wholesome religious atmosphere and spirit of fellowship and co-operation between Pastor Shaw and the large, fine group of Seventh Day Baptist young people. Active religious work is being done in the old Greenbrier church by a couple of students. Once more the bell rings on Sabbath morning to call the people of that beautiful valley to worship. Another group carries on work at Buckeye, and still another at Middle Island, on alternate Sabbaths. A community survey is contemplated, and a Christian Endeavor mimeographed news sheet.

There is fine leadership there, and a vast amount of latent ability among these young people from fourteen different states and one foreign country. It's good to see so many evidences of religious awakening and movement in our colleges. Good to know that amid the demands of classroom, social halls, and athletics there is recognized the need of religious thought and expression. True is President Frank's statement — "The student cannot lock his spirit in quarantine for four years while he educates his mind."

**World Conference** A few weeks ago the **for Life and Work** writer attended several sessions of a meeting at Princeton, N. J., of the committee of the World Conference for Life and Work. The work of the American division of this committee was to help clear the way for the meeting which will be held in Oxford, England, July 12-26, 1937. Dr. John R. Mott acted as chairman, and in his statesmanlike characteristic manner charted the way and purpose of the meeting. Outstanding men of many denominations and educational leadership were present, whom to meet was a real inspiration. The World Conference will include practically all the Protestant bodies of all lands and most of the branches of the Eastern Orthodox churches.

The subjects for consideration indicate the recognition of a situation of crisis faced by the Church in many lands due to the rise of the spirit of nationalism and the challenge of atheism and communism, and the necessity of rethinking and restating the mutual relations of

Church and State and demonstrating the spiritual unity in these practical attitudes and concerns which characterize the Christian churches of every name. The subjects are such as "The Church and the Community"; "The Church and the State"; "Church, Community, and State in Relation to the Economic Order"; "The Universal Church and the World of Nations"; and "Christianity and War."

This Oxford Conference doubtless will be a memorable meeting. Its delegates will be restricted in number. Seventh Day Baptists will be entitled to one. According to action of Conference the president is empowered to appoint such delegate, if one can be found who can attend without expense to Conference. It is hoped that some one of our religious or educational leaders may be in England next summer and be available for such appointment.

**The Statue of Liberty** Wednesday, October 28, 1936, marked the fiftieth anniversary of the Statue of Liberty on Bedloe's Island in upper New York Bay. It was the gift of France to the United States in 1886, in honor of the centenary of the Declaration of Independence. The work was begun in 1874, and in 1876 the hand bearing the torch was completed in Paris and sent to America. The statue was completed in 1883. The task, we also read, required the aid of sixty men for ten years. When completed, the various sections were sent to America on a war ship. "The statue itself, composed of iron and copper, weighs over 100 tons and the cost was \$250,000, which, added to the sum expended on the pedestal and base, makes a total sum of nearly \$600,000." The height of the statue is 151 feet, base of pedestal to torch is 305 feet. The length of the hand is 16 feet 5 inches, index finger 8 feet, and the arm 42 feet. The arm is 12 feet thick. The work is the most notable of Frederic Auguste Bartholdi, born in Alsace, France, 1834.

It is the inspiration of many newcomers to America and the shrine and inspiration of many of our citizens. A monument indeed it is to peaceful friendship.

**Pastors Can Help** The National Conference of Jews and Christians has been doing much in recent years for a better feeling among the people and for the promotion of peaceful interracial fellowship. For some time a news service has been of real help, working through

religious journalism. But many never read a religious paper. So now a news service is being promoted among daily and weekly newspapers. The service is non-profit making and is without any great financial backing.

Pastors can help in the work so zealously and unselfishly undertaken by the National Conference, by bringing attention of local editors to the news service. Editors will listen to local ministers. The suggestion to our pastors and other leaders, therefore, is that they encourage the management of their local papers to use this intelligent religious journalistic help. Write the N.C.J.C. News Service, 289 Fourth Avenue, New York City, for its leaflet on its news service. Then call attention of your editor to this unique service and advise him that the entire community—church going and others—would be profited were this religious feature included in the program of his paper.

**Christmas and Religious Emphasis** It is not too early to be planning for Christmas. A note of warning concerning Christmas programs may seem strange; but justification is felt for such a note as one contemplates the high commercialization of the day—the playing up of Santa Claus and the failure of emphasis upon the event represented, namely, the birth of Christ. All too little attention is given to the central value of the season's celebration—the coming of the Christ those centuries ago. Our schools, by having taken over the day for special observation, have in too many instances robbed the Bible schools and churches of a fresh opportunity to dramatize the day's real significance. Little attention is given by the public school celebration to the birth of Jesus and what it means to the world. In competing with the schools the religious institutions, in many cases, have also lost sight of the true objective.

Nothing is meant, here, of disparagement of the high motive of various organizations to help the underprivileged to a happy day. But our churches should not forget whose spirit and love and sacrifice have made possible such a service. Too much emphasis has been placed upon Santa Claus and far too little on the birth of Christ, is the writer's contention. Our Christmas parties and other forms of joyful expression should all impress upon the young that the Christmas holiday is a celebration of the birth of our Lord Jesus Christ.



Let the religious note be more strongly sounded by all our churches and the spiritual aim be emphasized. In this year when the need of a more spiritual experience is being felt, and effort—nationwide in scope is being made to meet the need—in such a year it should be easy to lay the emphasis of Christmas where it belongs, with beneficent and glorious results. A revival at Christmas! What more natural! He whose birthday we celebrate said, "Ye must be born again."

**News Items** Undeterred by anything like the Ten Commandments which declare against coveting, Chancellor Hitler, the other day at the Fourth Annual Congress of the Nazi Party frankly expressed desire for the lands of his neighbors. "How Germany," he said, "has to work to wrest a few square kilometers from the ocean and from the swamp while others are swimming in a superfluity of land! If I had the Ural Mountains with their incalculable store of treasures in raw materials, Siberia with its vast forests, and the Ukraine with its tremendous wheat fields, Germany and the National Socialist leadership would swim in plenty." It is said that when these words were spoken the sky overhead was dotted with four hundred army airplanes. A blind man can see toward what Germany is trending.

Liquor consumption is rapidly increasing. During the twelve months ending June 30 last, the total amount of legal liquor paying taxes exceeded by 18 per cent, or approximately 260,000,000 gallons, the total officially recorded for the fiscal year, 1935. The brewers during the past fiscal year boosted their total beer sales to the post-repeal high record of 1,515,607,887 gallons of the amber fluid, a 16 per cent gain over the fiscal year, 1935, and a nearly 19 per cent total gain in beer sales over the first fiscal twelve months of the legal period. —Selected.

Up to August 1, 1936, the first forty months since the re-legalizing of liquor—during the first eight months of which beer and wine alone were legal—a conservative estimate places America's drink bill at approximately \$8,050,328,170.29, which resolves itself into an average per capita cost of liquor to every man, woman, and child in the United States of \$63.24 since the traffic came back under government protection. That means that out of

the earnings of the American people the liquor traffic has taken an average of \$259.28 from every family in America. —Selected.

#### MAN'S NATURE CHALLENGED

When the world was living on the spiritual capital given to it by the Church, systems of economics and government and finance acknowledged the true nature of man. But now that the nature of man is challenged, and human personality is absorbed by the state as in Russia, Mexico, and Germany, and when economic rights precede human rights, the problem of man must be settled first. And if it is not settled, then all our solutions will fail, for souls are being born into the world every minute, presenting the riddle all over again.

Our problem today, then, is the problem of the forgotten man—not the forgotten man in the sense of the man who is unemployed or hungry; not the forgotten man who is economically dispossessed or socially disinherited; not the forgotten man of the bread lines; but forgotten man in the sense of forgotten human dignity, forgotten human worth, forgotten divine destiny, forgotten personality, forgotten power to rise above the state and the collective to commune with the Life and Truth and Love which is God.

This is the real forgotten man of our day—the man who can enter into himself and find down in the depths of his soul that he was made for God, and only God can make him remembered—even for eternity.—From "As Religion Sees It" by N.J.C. News Service.

#### NEW JERSEY BAPTISTS STRIKE AT GAMBLING MENACE

Atlantic City, Oct. 27 (NCJC)—The New Jersey Baptist Convention, in session here, was called upon by various speakers today to pursue a vigorous youth program and to become more militant in stamping out the gambling menace.

Herbert B. Clark, of North Adams, Mass., President of the Northern Baptist Convention, scored anti-social forces that exploit young people, in urging the youth program. He described his work among young people and stressed their willingness to "go along" with any youth movement on the part of the Church.

The public tendency to condone petty gambling without realizing that it weakens law enforcement and aids entrenched vice

rings, was deplored by Rev. M. M. Lewis, of South Orange, chairman of the convention's social service commission. Any movement to combat gambling, he declared, will become increasingly difficult until there comes a radical change in public thinking on the whole matter.

"We cannot have widespread purchase of Irish Sweepstakes tickets, accompanied by newspaper publicity on large winnings of a few people; we cannot have public approval of the purchase of lottery tickets; we cannot have betting on numbers, baseball, and football pools indulged in by men and women in factory, office, and store, and yet have any hope of curbing organized gambling and its attendant corruption of police and city officials to obtain protection. It is a tremendous snare to all of our youth. The Christian Church must become alert. With clear-cut convictions, she must stamp out the gambling menace in this day."

#### CONFERENCE PRESIDENT'S CORNER

Shall we play with our religion in the Preaching Mission? Will it be enough gently to touch the hem of its garment? The Preaching Mission is not a panacea of fancied religious ills. It is a determined effort to get the mind of the Church back to first principles—to realize that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God"; an effort to get back to the fact of sin—sin not of the drunkard and racketeer type, but sin of covetousness, neglect, disloyalty, and self-complacency. There is sin enough in our churches, in our own hearts, to sink humanity, to ruin us.

The Preaching Mission purposes to turn us back to a sense of sin—and gloriously—to him who came to save, who only is able to meet our need—the world's need.

Shall we then dabble easily in this work for the Master—or shall we plunge into it? We know what men do when a child falls into the water, when a person is trapped in fire. But in viewing life and death issues in spiritual relationships we are apt to fold our hands and talk of proprieties and dangers of making a mistake in talking and praying with people who need the healing grace of Jesus Christ.

I believe in the truth declared at Toronto, October 29, by a leading minister at a Baptist meeting—"A red hot religion and a re-

vival of evangelism is the great need of the Church today."

The Church, as the Federal Council of Churches has pointed out, has been so occupied with the fruits of religion it has neglected the roots. We must cultivate the roots by prayer, better use of the Bible, and meditation. We must let God talk to us.

If Seventh Day Baptists do not have the vision they will perish. We must remember the fate of Laodicea—the lukewarm—"neither cold nor hot." The Preaching Mission is a call to prayer—to worship—to spend ourselves for Christ and the Church. What will you do?

#### FROM THE RELIGIOUS LIFE COMMITTEE

##### EVANGELISM

BY MORTON R. SWINNEY

The term evangelism has come to mean various things, and when we hear the word we may think of any one of several lines of activity. It is not the purpose of this brief article to argue for or against any of these forms of evangelistic effort, but rather, to discuss the method which seems to the writer to be the most adaptable, most healthy, and most natural way to lead men and women into a knowledge of and a companionship with Jesus and his way of life.

That method is the one employed by Jesus—personal evangelism. Jesus did not call great crowds together for a series of planned meetings. True, he talked to the multitudes, but this was incidental. He went about from day to day, and as opportunity presented itself he issued the invitation, "follow me." It was the natural thing for him to do. It was fundamental in his life. It was his purpose. And how many times those whom Jesus had touched and won to him went away and brought others—their brothers, their friends, their families.

This method will work today. It is a method everyone can use; not only our pastors and deacons, but every layman who has the ability to talk. And if we are trying to live in accord with the example and teachings of Jesus, does it not seem reasonable that we should follow his example in this detail? Are we not being selfish, having ourselves found the joy and blessing that come from following him, if we fail to pass on this gospel to others? Is there anything about our religion that is of

more importance than the winning of others to the cause of Christ?

It is not possible to predict the results if Seventh Day Baptists would give personal evangelism its proper value, its rightful place in the program of the Church, the family, and the individual.

We do well to give this serious thought, weigh the matter carefully, and act accordingly. A study of the program of the Religious Life Committee will help us in our thinking.

Jesus told his disciples to go and preach the gospel. Are you one of his disciples?

Niantic, Conn.,

October 17, 1936.

### DO THE CHURCHES WANT WORLD PEACE?

BY REV. JAMES L. SKAGGS

(A paper read at Conference by Corliss F. Randolph)

A consideration of this question calls for a review, in so far as information is available, of the statements of churches and religious bodies in respect to war and peace. It also calls for a review of any actions which may have been taken by churches and religious bodies to foster ideals and plans for world peace. In other words, we must consider what the churches have said and what they have done as a basis for an opinion as to whether they really want peace.

An effort has been made to compile a résumé of the statements of various church bodies, omitting in so far as practicable a duplication of statements, and using such portions of resolutions as seem most forcefully and pointedly to bear on the question under consideration. It has been a problem of selection from the abundance of material.

The Methodist Episcopal Church, in General Conference, 1936, said:

War as now known is utterly destructive. It is the greatest social sin of modern times, a denial of the ideals of Christ, a violation of human personality, and a threat to civilization. Therefore, we declare that the Methodist Episcopal Church as an institution does not endorse, support, or purpose to participate in war.

As Christians we shall earnestly seek to discover and recommend ways, in harmony with the mind of Christ, by which mankind may deal effectively with evil, whether in the relations of nations, or in the relations of economic or racial groups.

We believe that the United States should lead the other nations of the world in a program for the progressive reduction of armaments. The governments of fifty-nine nations having, by the Pact of Paris, officially renounced war, should now abolish weapons designed primarily for aggressive warfare. The drastic reduction of such weapons would greatly enhance the significance of the peace pact, allay suspicion and fears among nations less prepared to make war, prevent rivalry in armaments among the nations, and help to promote peace in the world.

The exposure of the aims, methods, and practices of the munition makers of the United States and of other nations is of great value in the development and understanding of the causes of war. We commend the committee of the United States Senate, under whose direction this investigation was made, and express it as our conviction that their findings are making a valuable contribution to the exposure of one of the primary causes of war. We urge the passage by the Congress of the United States of a neutrality bill designed to keep the United States from international entanglements incident upon the sale of materials to belligerent nations.

We recommend that the federal government assume exclusive responsibility for the manufacture of munitions of all kinds. We further recommend prohibiting the sale of munitions of war to any individual, group, or nation.

We recommend the creation of a Department of Peace by the United States government, the head of which shall have cabinet rank, this department to be financed through appropriations equal to not more than five per cent of appropriations for purposes of national defense. The department should be authorized and directed to carry on a constructive program of education as a part of its functions, using every known avenue of approach to the mind, on the causes, cost, and waste of war.

We recommend that if men are conscripted in time of war, money, industry, and materials shall also be conscripted to the end that individuals may not derive profit from war, war materials, or war supplies.

We appeal for such modification of the present Immigration Act as will place Orientals on the same quota basis as now governs immigration from European countries.

Recognizing the imperative need for international organization, we urge the government of the United States to enter the World Court and to state the conditions under which it will consent to membership in the League of Nations.

We urge the government of the United States to call an international economic conference for the purpose of securing a more intelligent and just distribution of natural resources; and also for the purpose of removing all dangerous barriers to international trade. Toward the success of that conference we urge our government to be willing to surrender inequitable national advantages, even as we shall ask other nations to do.

We endorse the program of peace education as now being conducted by the Emergency Peace Campaign and the National Peace Conference.

As missionaries, by virtue of their vocation, are intermediaries between races, nations, and classes, we urge that they take full advantage of the opportunity thus afforded them for the creation of understanding and good will in these groups.

Presbyterian Church in the U. S. A.:

We commend to all educators a policy of instruction to the effect that war, as an accepted method for the settlement of international difficulties, is immoral, uneconomical, and inhuman; that it violates the Paris Pact to which our government has affixed its signature; and that it is opposed to the gospel of Christ.

We commend to our government a foreign policy and procedure consistent with the teachings of Jesus: a co-operative, good neighbor policy. We protest against the glaring inconsistencies of the professions of a desire for peace by our government and its unprecedented expenditures of money in building a war machine.

We urge the adoption by our government of effective measures to insure neutrality when other nations are at war, even though this involve the loss of trade and profit.

Acknowledging penitently that the hands of our nation are bloody and unclean, and acknowledging too that our failure, along with the other peoples of earth, to meet the just needs for the fairer distribution of raw materials and foods without which the danger of war can scarcely be removed, we express our condemnation of the wrong which the country of Ethiopia has recently had to bear.

Northern Baptist Convention, 1935:

a.

WHEREAS modern war with its attendant evils is so devastating and so incompatible with the gospel of Jesus Christ, and in every respect contrary to God's plan of love for all mankind; and

WHEREAS the present situation among the nations is so fraught with suspicion and fear as to bring about such a rivalry in armaments as will inevitably result in another world war and the destruction of much that we value in civilization; and

WHEREAS we recognize the need for some immediate steps toward the abolition of war; therefore, be it

*Resolved*, That we endorse the national referendum movement which proposes an amendment to the Constitution of the United States providing for a popular referendum before the declaration of a war of aggression, this referendum to apply to all warfare beyond the borders of the United States and its possessions and to provide that in the event of invasion or insurrection the government may have full and immediate use of all its national defenses; further, be it

*Resolved*, That copies of this resolution be sent to the President of the United States and to congressmen and senators of the states in the territory of the Northern Baptist Convention.

b.

WHEREAS the Senate Investigating Committee on munitions has revealed with startling clearness the intimate relationship between private profit and war; therefore, be it

*Resolved*, That we support the passage of legislation that will take the private profit out of war.

Methodist Church of Australasia, 1935:

This General Conference . . . recognizing the grave and urgent responsibilities which rest upon the Christian Church in regard to the present unsettled state of the world, hereby affirms—

(1) That war is contrary to the spirit, teachings, and purpose of Christian conscience, enlightened as it is with the Spirit of Christ, and cannot escape the conclusion that war is a crime against humanity and therefore should be repudiated as a method of settling international disputes. War is a violation of the will of God and is a tragic hindrance to the establishment of the kingdom of God throughout the world. In the light of this judgment we declare our repudiation of war, of the manufacture of armaments, of exploitation of weaker nations, of secret treaties which involve the honor of the nations without the consent of the peoples, and of a narrow nationalism which refuses to recognize other members of the human family.

The Presbyterian Church in the United States of America, 1935:

We recommend an increasingly definite educational campaign toward: Organized resistance to war; opposition to the private manufacture of war munitions; to compulsory military training in schools and colleges; and to all selfish nationalism, racial exclusiveness, and trade imperialism which tend irresistibly toward international war.

Disciples of Christ:

We affirm that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.

Congregational and Christian Churches:

We urge our churches and ministers by every possible means to bring public opinion to bear on this important matter (disarmament) and to induce our government to lead the way by drastic reduction of every kind of armament on land, and sea, and in the air.

Evangelical Synod:

We declare that we will not, as a Christian Church, ever again bless or sanction war.

Methodist Episcopal Church, South:

It is our profound conviction that all Christians, wherever located, are under the most solemn obligations to promote and foster the spirit of international good will and universal brotherhood.



## United Brethren Church:

We believe that the Christian churches have a vital part in the overthrow of war and the establishment of friendly relations among the peoples of the world, and that they cannot escape this responsibility.

## WHAT HAVE THE CHURCHES DONE?

It may appear from the statements and resolutions adopted by churches and church organizations that the churches are by no means indifferent in the matter of world peace. And we may observe further that the churches have not been content with the mere passing of resolutions. Through various agencies, influences have been brought to bear on our government which may have far-reaching influence. Many church bodies have sent communications to the President and to members of Congress. Innumerable articles are being published in the religious press, written by able and well-informed men and women, pointing out the impending dangers and exposing the weaknesses and fallacies of our economic and military systems.

The churches have given support to every move of our government to reduce the dangers of war. They supported the nations in the enactment of the Pact of Paris, renouncing war as a national policy in the settlement of international disputes, which was signed by all the leading nations of earth. And the churches seem determined not to allow the nations to forget that they have given their solemn pledges in that international treaty.

The churches have had a leading part in urging upon our government the enactment of neutrality legislation, that in case of war between other nations, we may keep ourselves free from economic entanglements which would tend to draw us into the conflict. As churches we have grown weary of the idea that our flag must follow the dollars of those who would gain riches from the miseries of warring nations or endanger the peace of our country by traveling on the ships of belligerents. I believe that our churches are also standing solidly behind the sentiment advanced by our President, that our soldiers should not be again sent to fight on any foreign soil.

The churches are not insensible to the fact that the causes of war are largely economic. Crowding populations demand room for expansion, and a dearth of natural resources and raw materials cause

an English statesman (George Lansbury, February, 1936) pro-

posed in the House of Commons that the nations which have an abundance of resources should consider a more equitable division with the less fortunate nations. His suggestion did not get very far. But the fact that it was made is significant.

Various church bodies and Christian writers have emphasized the basic importance of so allocating the resources and raw materials of earth that all peoples may have enough to maintain reasonable economic and industrial standards. Undoubtedly political ambition often plays its part in the causes of war, but the churches have recognized the fact, and must not lose sight of it, that economic conditions are always basic.

In a measure the Federal Council of the Churches of Christ in America represents the churches: certainly to a larger degree than any other Protestant organization. Through its Department of International Justice and Goodwill, it has often represented our Protestant churches in behalf of peace, and with a voice stronger and more effective than that of any single denomination.

Two years ago the Executive Committee of the Federal Council of Churches promulgated an eleven point program which it commended to the churches as a working basis:

1. That the United States should press upon the nations the multilateral pact of non-aggression suggested by President Roosevelt by which each nation would pledge itself not to send its military forces across the boundary of other nations.
2. That the President should be authorized to place an embargo on arms, munitions, and credits to nations that send their military forces across the boundary line of other nations, or propose to do so.
3. That the arms and munitions industry should be placed under governmental control and that the United States should join with other nations in exercising strict control of international traffic in arms and munitions.
4. That the President and Congress should be urged to withhold appropriations required for carrying out the naval building program authorized in the Vinson Naval Bill.
5. That the nations should completely abolish all weapons designed primarily for aggressive purposes and provide for a comprehensive system of international armaments control.
6. That the nations should completely renounce, except for strictly police purposes, all military and naval aviation and should co-operate in the establishment of international supervision of commercial aviation in order to prevent its illegitimate use for military purposes.
7. That the United States should promptly join the World Court and should define the

terms upon which it would be willing officially to relate itself to the League of Nations.

8. That the Asiatic Exclusion section of the Immigration Law of 1924 be repealed.

9. That our war debts should be revised downward.

10. That compulsory military training in schools and colleges should be abolished and citizenship granted to those persons having conscientious scruples against the bearing of arms.

11. That the churches should institute a program of peace education designed to supplant the war mind with the peace mind.

Now it is not a question as to whether we would all agree with all of the eleven propositions here set forth. It is a question as to whether the churches want world peace? I think we would agree that there can be no doubt as to the meaning of the various church bodies and of the Federal Council of Churches. In all my research I have been deeply impressed with the evident depth of feeling and eager effort on the part of the churches to make clear the fact that they are solidly against all aggressive war; that they demand the removal of the causes of war; the allaying of fears by the reduction of armaments and military preparations; and that the private profit motive be removed from the arms and munitions industry.

On March 31, 1936, in response to a call by the Department of International Justice and Goodwill of the Federal Council of Churches, a conference met in Pittsburgh. In this conference fifty-three executives, editors, and other leaders responsible for the peace programs in eighteen denominational or interdenominational groups faced the need for more effective action. While not speaking officially for their groups, those attending the conference agreed that the Federal Council of Churches should be asked to prepare and distribute a suggested annual program for peace education for churches, this program to include:

1. A list of peace programs and activities planned by other peace organizations in which churches desiring to do so may participate—for instance, the National Peace Conference and the Emergency Peace Campaign, with factual information concerning these organizations and their programs.
2. A list of days on which all churches might have a concerted emphasis on world peace, with suggested program materials for use on these days.
3. A list of points of emphasis for both immediate and long-range study and action during the year, these points to be developed in the educational programs of the constituent bodies for children, young people, and adults.

4. Recommendations for peace activities—for instance, peace polls, local peace action groups, etc.

The conference also voted that, "in view of imminent and recurring threats to world peace we ask the official bodies of churches and synagogues to give sympathetic consideration to the program of the National Peace Conference and the Emergency Peace Campaign with the view to participation at all points consistent with their own policies." — *May, 1936, Fed. Council Bulletin.*

We have no way of knowing to what extent the individual churches are responding to the appeals of denominational or interdenominational groups. But it seems fair to assume that our government has been encouraged in some peace moves, and particularly in the neutrality legislation, by the voice of the churches.

On the other hand, there is clear evidence that the voice of the churches has not been sufficiently strong and forceful against preparations for future wars. The situation is reflected in a statement recently issued by the National Peace Conference, of which Dr. Walter Van Kirk of the Federal Council of Churches is chairman, as follows:

The undersigned, deeply disturbed by the tremendous increase in military and naval expenditures, call your attention to the increasing percentage of the country's annual expenditure now being devoted to national defense. In two years' time the figures for the army and navy in the regular budget have risen from \$533,597,243 in 1935 to \$744,839,588 in 1936, and now to no less than \$937,791,966 in the estimated budget submitted to Congress on January 6 last—an increase of no less than 75 per cent. But this tells only part of the story because of the allotment to both the service of huge sums from relief and unemployment appropriations, conservatively estimated to be approximately \$200,000,000 in the current year, which would bring the total military and naval expense for the present fiscal year to nearly one billion dollars.—*Fed. Council Bulletin, Apr., 1936, p. 7.*

Our country is spending the largest sums on military preparation in all history, in peace time, and other nations are arming even more feverishly than our own, and it is being freely predicted that it is only a question of getting ready when the nations will plunge into another world war.

Surely the times are ominous enough so that if the American churches are going to do anything that is really effective, there should be no delay. If the churches really want world peace, as they assert in their various statements

and resolutions, they must become more articulate. They should declare in no uncertain terms that war is unchristian; that our government has a duty to work with other nations to remove the fears, the stresses and strains, the economic and industrial inequalities, which lead to wars.

As individual Christians we should support the Pact of Paris, by which our country as a signatory has renounced war as a national policy. The Christian patriot may well renounce war as a personal policy, and let our government understand that we will support no war, unless it shall involve the invasion of our country by foreign forces.

Another world war is not inevitable. But its imminence presents a challenge to the Christian forces of all lands. As surely as Jesus is the Prince of Peace, the war system must eventually give way to a world brotherhood. The attitude of the churches must determine how long that great day will be delayed. Though we may be temporarily disappointed, though other wars may come, the churches must not give up their hope and their optimism, their efforts, for, eventually,

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
Till wars shall wax and wane no more."

## MISSIONS

### THE PREACHING MISSION

WHAT OUR CHURCHES ARE PLANNING REGARDING THE EIGHT DAY PREACHING MISSION

As has been stated in the Missions Department, a few churches have already held their Eight Day Preaching Mission and it appears that plans are perfected in many of the other churches. The churches in Ashaway, R. I., Verona, N. Y., and Garwin, Iowa, plan to begin their meetings November 6. Also the churches in the Western Association (First Alfred, Second Alfred, Andover, Independence, Friendship, Richburg, First Genesee, and Hebron) plan to have their mission November 6 to 14. Our church in De Ruyter, N. Y., has arranged to hold meetings November 13 to 21; November 27 to December 5 is the time set by our churches in Plainfield, N. J., and Milton, Wis., for the mission; our church in Shiloh, N. J., is planning meetings to be held December 1

to 12; and Waterford, Conn., is arranging to join with the Protestant churches in the state in holding meetings January 5 and 6. It is expected that North Loup, Neb., will have its mission not later than the third week in November. Correspondence indicates that other churches are arranging for the Eight Day Preaching Mission, but the dates have not come to hand.

It is arranged that Rev. A. T. Bottoms assist in the meetings in Garwin; Rev. Hurley S. Warren in Ashaway; Rev. Everett T. Harris in Plainfield; Rev. Erlo E. Sutton in Shiloh; and Rev. W. L. Davis in Edinburg, Tex. Rev. Herbert C. Van Horn will spend some time assisting the pastors in the Central Association in their meetings. As already intimated, the pastors in the Western Association, together with Dean Ahva J. C. Bond, have arranged that a mission, beginning November 6, be held in every church in the association, and "the following ministers will preach one night in each church: R. W. Wing, Harley Sutton, E. H. Bottoms, Edgar D. Van Horn, A. J. C. Bond, A. Clyde Ehret, Walter L. Greene."

It is evident that the most of our pastors are making thorough preparation for the Eight Day Preaching Mission and that they are heartily in accord with the chief objectives of the mission, which are to encourage and strengthen the working forces in the churches, reclaim the backslidden in heart, and to reach the marginals, that the church may become a greater power in evangelism. As an illustration of this, extracts from four reports are given below:

I have been preparing my people for weeks now. Tonight we have a special preparation service at which committees will be appointed on publicity, visitation, etc., and prayers offered for the success of the "Mission." We are using the decision cards, a copy of which you sent and the song books put out by the Federal Council.

EDGAR D. VAN HORN.

Our General Committee for the Preaching Mission consists of the chairmen of the six standing committees of the church, the active elder, and the pastor. At a meeting of the General Committee there were named committees on publicity, visitation, ushering and hospitality, attendance, music, and chapel setting. The aim is to enlist as many folks as possible in the preparation for and carrying out of the mission. Two objectives were chosen: (1) To strengthen the loyal; (2) to visit and interest the marginal.

HURLEY S. WARREN.

I have sent on some requests that I think the church at North Loup are working on and when I arrive not later than the third week in November, the time appointed for many churches, I hope to hold a mission. The meetings will be evangelistic and will have for their purpose reclaiming any indifferent, helping spiritually the faithful, changing the mental outlook of the entire group from one of defeat to radiant optimism and hope, converting unconverted, helping the new pastor to a place of trust and confidence in the hearts and minds of his people — in other words, just trying to do the work of an evangelist.

CLAUDE L. HILL, *Pastor elect.*

The success of these meetings does not depend upon God, though we can do nothing without him. It does not depend upon the preacher. He has his part, and God honors the preaching of his Word. It does not depend upon the choir, though good music lifts the soul heavenward. The success of these meetings will depend upon us, upon the individual membership of this church, upon our faith in God, our prayers, our willingness to let God use us. "Prove me, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Only a sacrificial church can bring men to God in Christ Jesus.

ALVA L. DAVIS.

### THE NATIONAL PREACHING MISSION REPORTS FROM THE CITIES

The program of the National Preaching Mission is being carried out in the twenty-five cities according to schedule. We never know the full results of such efforts, for they are often hidden and far beyond our estimation; but the reports coming from the cities where the meetings have been held show that the results achieved thus far are highly gratifying. Bulletins from the headquarters of the Commission on Evangelism of the Federal Council come to hand each week, and for the information and encouragement of Christian people extracts from these reports are given below.

#### THE BIRMINGHAM PREACHING MISSION, OCTOBER 4-7

There were 104 meetings and speaking engagements during the four days of the mission. There were eleven radio broadcasts in addition to the broadcasting of eight mass meetings and luncheons.

At the opening session the Birmingham auditorium seating 7,000 was completely filled and ushers reported many turned away. The attendance at the three other meetings ranged from 3,500 to 7,000 and in addition more than 9,000 attended the district meetings in nine churches on Sunday evening. Twelve to thirteen hundred women came to morning sessions on three successive days. The ministers' meetings had an attendance of from 350 to 400. The seminars

drew from 600 to 700 people each day. Nearly 10,000 young people were reached in schools and colleges. The extension meetings reached 5,000.

A distinctive feature of the Birmingham mission was the meetings in stores and shops. These had a total audience of more than 11,000.

At the closing service, with 5,000 present, there was a public rededication of 300 ministers in a most impressive scene.

"The National Preaching Mission, in my judgment," said Dr. J. M. Broady, "is the greatest thing that can possibly come to any city. Birmingham has been richly blessed, permanently changed, and stirred to spiritual depths as it has never been in all of its history."

#### THE LOUISVILLE PREACHING MISSION, OCTOBER 8-11

October 8—Louisville mission began this morning. Impossible to care for women desiring to attend meeting. Many turned away. Over one thousand in preachers' morning mission.

October 11—Doctor Truett preached the greatest sermon I ever heard to the greatest crowd that ever listened to a sermon in this city. Pavilion crowded about seven thousand. Victory all along the line.

#### THE ST. LOUIS PREACHING MISSION, OCTOBER 11-14

Never before in the history of St. Louis, according to the testimony of Dr. Arthur H. Armstrong, the veteran executive of the St. Louis Church Federation, has any religious event secured city-wide publicity. Preceding the opening of the mission, the *St. Louis Globe-Democrat* issued a four-page supplement devoted exclusively to the National Preaching Mission, giving statements concerning its history, its purpose, its personnel, and program. On each of the days during which the mission was in St. Louis, the *Globe-Democrat* again carried four pages of material about the mission, reprinting many of the addresses in full.

The press of the city covered the mission "like a political convention." This extraordinary result was due to the effective set-up made by the St. Louis Committee of One Hundred.

At the opening session, there were 12,000 people in the Municipal Auditorium with a choir of 900 voices. The attendance at the various meetings did not reach quite the high peak of some other cities, but the total impression upon the community was beyond all expectations.

Dr. Ivan Lee Holt, the president of the Federal Council of Churches, and minister of the St. John's Methodist Episcopal Church, South, of St. Louis, says, "Nothing like it has ever been known here before."

### LETTER FROM MR. AND MRS. HARGIS, JAMAICA, B. W. I.

DEAR FRIENDS AT HOME:

It is time we give you a glimpse of the work we are doing in Jamaica. Our hearts are made glad every time we have a baptismal class and decisions on the part of indi-



viduals to keep the Sabbath. A visit to Bath during the month of August began with a baptism of three candidates in a river near Bath. The morning was beautiful and the riverside was a very pleasant place to be. An audience of about one hundred witnessed the service. The day was set apart for the Harvest of Fruits. The church was well decorated with stalks of ripe cane, coconuts, bananas, plantain, and all along the front piles of pears (avocado), peppers, oranges, grapefruit, eggs, yams, dry coconuts, and many other native products. These are all contributed and are sold for the regular market price and the money used for church expense. In this service I preached a sermon and there was a blessing service for babies. I wish you could see this service—it is much different from any service we have in the States. The blessing of children in Jamaica has its background in the Church of England and Catholic Church, and in those churches it is baptism of infants. We simply have a prayer of blessing and each baby is held by the pastor and its name read out. Many times the mothers have not determined on a name until at this time. There is a lurking fear if this service is not held for all babies, they will be lost if they should die. Bath Church is growing in numbers and their building is little by little nearing completion. A branch work at Thornton, about five miles away, under Mrs. Ella Anderson, is a growing work.

On August 30, in the early morning, I drove to Luna Church and found a service in session. This was a prayer meeting before baptisms. We soon started down the hillside to the stream, fully one-fourth of a mile away. The path is steep, winding, and slick, and the crowd, in a long line, single-file, singing, moved rapidly down to the place where the stream had been dammed for the service. About 175 people were on hand; the steep hillsides were covered; the trees were full, and all standing room was taken. A serious quiet took hold of the audience and they waited in reverence during a brief sermon and the baptism of six. I drove back to Kingston—twenty-one miles, to await the afternoon when the most important service was to take place.

The entire family went up on the next trip—this is one of the few trips into the country little Dorothy Anne has taken. We

reached the church and a big crowd was assembled, for we were dedicating the new church. For several years there has been a struggle on the part of this little group to erect a house of God that would serve as their church home. At last it is complete and it is neat as can be. It is painted inside and out in white and robin's egg blue; and there is a cement floor, rostrum, pulpit, and benches, all complete and varnished furnishings. It is not large, but complete and very well finished. We tarried, awaiting a bus load of Kingston friends who were to take part in the program. They did not arrive and later we learned, when the service was nearly over and they came in, that the bus was too heavily loaded and could not climb the hill. Anyway, they took part, and our service of dedication was a success. The dedicating of the little church, on top of this hill, in a most scenic spot, was a joy. Hills and valleys are in all directions and far, far away is the sea. It is one of the most beautiful locations of any Seventh Day Baptist Church in the world. The faithful group at Luna is to be commended for its labor, sacrifice, and determination to have an attractive house of worship. A communion service closed the day which, though full, was a blessed one for all.

On September 6, I was in Bowensville and there a concert was given for the raising of funds to continue their building. They are worshipping in the basement of the new structure. They have a large building and the piers supporting the floor on one side are eight feet tall. The wood, except roof and siding, is all hewn by hand from the hillside. Because of the destructive wood-ant, the native hard woods are used. This church building is covered with zinc and now they are struggling to get flooring so they can move their worship to the main floor. The concert was sacred and consisted of recitations and musical numbers by choir, quartets, duets, and solos. A good audience was in attendance and they received in offering one pound and ten shillings, \$7.50.

The visit to Wakefield was planned well ahead. Since the expense money for 1936 is all used up and I must carry amount spent until January, every trip must count for as much as possible. I went to Albion Mountain and there found three brethren from Bowensville helping Brother Wilshaw in his

### MISS WEST CHANGES DATE OF LANDING IN NEW YORK

In the last issue of the SABBATH RECORDER, it was stated that Miss Anna M. West and her mother would arrive in New York November 6; but a letter just at hand (Nov. 3) from Miss West, written in Rome, states that they will land in New York November 13, on the S. S. *Hamburg*, Hamburg-American Line.

### TRACT BOARD MEETING

The Tract Board met on Sunday October 11, 1936, at 2 p.m. with Second Vice-President Lavern C. Bassett presiding and the following members present: Lavern C. Bassett, Nathan E. Lewis, Courtland V. Davis, Mrs. William M. Stillman, William M. Stillman, Irving A. Hunting, Everett C. Hunting.

Visitor: Alfred Hunting.

The report of Corresponding Secretary Herbert C. Van Horn was read as follows:

Since the last meeting your corresponding secretary has written twenty-two letters, five or more accompanied with tracts on request; has prepared and had mimeographed (Conference work) two different messages to churches and pastors, and mailed them, also duplicated two messages and mailed to members of the Committee to Promote Raising the Denominational Budget, and duplicated one message and sent a copy to each member of the Religious Life Committee. Copies of these messages in each case have been sent to members of the Commission.

The matter of procuring suitable material for a Sabbath tract in German referred by the board to the secretary is being looked after.

The material for the Denominational Directory Bulletin, authorized by the board, is about ready for the printers.

The secretary preached at the Piscataway Church, New Market, September 19, and conducted the communion service. At Ashaway, R. I., in the old First Hopkinton Church he preached September 26. The day before he was present on special invitation as corresponding secretary at the ordination of Albert N. Rogers of the Waterford, Conn., Church. In this service he had a part on the program.

Other meetings attended during the month were of the Executive Committee of the Federal Council; of the group of Reformed Church ministers at New Brunswick, and three sessions of the Life and Work Council at Princeton. This meeting was in preparation for the Oxford (England) Conference, 1937.

Treasurer Ethel T. Stillman presented her quarterly report as follows:

ministry. One of the visiting brethren spoke, and then I took my turn and two sermons were well received. Albion Mountain Church is still worshipping in a booth made of coconut tree trunks as uprights, and thatched. They plan a better building and we wish them God speed. I traveled on by the seashore to Wakefield, and there I received a welcome, for we had a busy program ahead. Three weddings in one day is unusual—the schedule was 9 a.m., 12 noon, 3 p.m., Sunday, September 27. The church was well filled at each wedding, and this was the thing the friends of those to be married wanted to see. Marriage in Jamaica is accompanied with days of preparation in building a booth for the wedding dinner, baking many cakes which graduate from a tall one to a very flat one. There is a procession of girls carrying the cakes on their heads to the place of the wedding feast—girls graduating from a tall one in front to a short one in the rear, carrying cakes graduating in the same way. Each girl was neatly dressed in white, with pink apron, and carried a bouquet of flowers. It is a very interesting sight. After each wedding the crowd goes to the home and toasts and feasts.

In the evening we had a worship service which was well attended—there was a total of four services for that day.

In general the work is in healthy shape, and we are thankful for the faithful ones who stand by the work in the various fields. We have the ones who need constant care to keep them faithful, and there are some who fall away. Visitation must be constant or the work suffers; hence we do our very best to reach every church as often as humanly possible. It is our earnest desire that the gospel be preached and souls saved, for there is nothing needed more, here, than the message of his divine love.

Pastor Mignott is still about the same in health and we urge you to pray definitely for him that he may be patient and blessed.

Pray for us and for the work, for we need constant guidance—in these days of stress.

Yours in Him,

PASTOR AND MRS. G. D. HARGIS.

85 Constant Springs Rd.,  
Half Way Tree,  
Jamaica, B. W. I.

Dr.	
To balance on hand July 1, 1936:	
General Fund .....	\$2,003.25
Reserved for publications .....	47.50
Reserved for Recorder Supplement ..	661.00
Reserved for Denominational Building tax .....	11.00
Denominational Building Fund - General .....	3.92
Furnishings Historical Rooms, Waldo Fund .....	172.89
Maintenance Fund .....	80.95
	\$3,190.51

To cash received since as follows:

GENERAL FUND	
Contributions:	
Individuals .....	\$ 38.44
Denominational Budget .....	399.96
Income from invested funds:	
Through Tract Society .....	473.26
Through Memorial Board .....	5.81
Receipts from publications:	
Sabbath Recorder .....	437.31
Helping Hand .....	317.84
General printing and distribution of literature .....	24.50
Interest Dora Egbert Trust Fund .....	2.20
Interest Everett Pearce Trust Fund ...	2.20
Plainfield Trust Company loan balance 1936 taxes Denominational Building ..	978.95
	2,680.47

DENOMINATIONAL BUILDING FUND	
Interest note—Silas Burdick estate .....	21.00

MAINTENANCE FUND	
Rent publishing house .....	\$ 150.00
Rent publishing house account alterations .....	75.00
	225.00
	\$6,116.98

Cr.	
By cash paid out as follows:	
Sabbath Promotion work .....	\$ 87.50
Sabbath Recorder (inc. Supplement) ..	1,554.03
Helping Hand (labels) .....	4.50
General printing and distribution of literature .....	249.98
Corresponding Secretary salary and expenses .....	492.00
Treasurer's expenses .....	69.40
Recording Secretary expenses .....	21.25
Expenses representatives to Conference, Commission, associations .....	150.00
Annuity Gifts - payment .....	313.75
Editor Emeritus - Honorarium .....	131.63
Expenses - 1382 Bellevue Avenue:	
Taxes and interest, 1935 and first half 1936 .....	515.54
Taxes Muriel Place (part of above property) 1934, 1935, and first half 1936 .....	15.49
Insurance premium .....	30.48
Plumbing repairs .....	24.58
Account sewer assessment .....	95.41
Expenses Prescott Place property:	
Taxes, 1935 .....	978.95
Plainfield Trust Company:	
Account principal loan General Fund and interest on renewal .....	183.67
Interest new loan and renewal for Denominational Building taxes .....	94.34
	\$5,225.30

MAINTENANCE FUND	
Janitor .....	\$ 33.00
Supplies and removal of ashes .....	2.63
Removal and replacing of awnings .....	50.00
	85.63
	\$5,310.93

By balance on hand, September 30, 1936:	
Reserved for Sabbath Recorder Supplement .....	\$ 661.00
Reserved for Denominational Building tax .....	11.00

Reserved for tract publications .....	47.50
Denominational Building Fund .....	24.92
Denominational Building Fund - special Waldo Fund for furnishings ..	172.89
Maintenance Fund .....	220.32
	\$1,137.63
Less Overdraft, General Fund .....	331.58
	806.05
	\$6,116.98
Total Indebtedness General Fund .....	\$3,381.25
Indebtedness D. B. tax .....	7,151.88

COURTLAND V. DAVIS,  
Secretary.

**W O M A N ' S   W O R K**

Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen. Psalm 72: 18, 19.

**WHO IS THY NEIGHBOR?**

BY MYRA THORNGATE BARBER, OF THE  
NELLIE SHAW SOCIETY, NORTH LOUP, NEB.

Anna lives in America; in fact, she is my next door neighbor. Anna has three little girls. They are not attractive children, because for one reason they are dirty, and for another, they are not so well behaved. Anna's husband is a common laborer, being employed on the various alphabetical projects sponsored by our government. But there is no one in our community who tries harder than Anna does to keep her small daughters clean, or to be a true helpmeet to her husband. Why doesn't she do better then? Well, you see, Anna has never seen her husband, nor the faces of her children. She is blind, and has always been blind; moreover, she and her family are destitute. Is she my neighbor the more because she lives close to me? Is she thy neighbor?

Winnie Shotted Bear is an Indian girl. She lives on an Indian reservation. She is only thirteen, yet she appears to be much older; Indian girls often do, you know. Her home, if it may be called a home, is a shack of two rooms, without windows, no floor save the earth, and the door only a hole covered with a blanket. The furniture also is sadly lacking. Here lives not only Winnie but also her several brothers and sisters and her father and mother. What chance is there for Winnie here? True, she has all the advantages the

government offers, schooling, food, clothing. But maybe she needs more. Her personality can never be changed; in fact, it should not be changed. No doubt, as she roams the hills of her father's poor farm in the summer she is happy; and yet one cannot help thinking of the cold, hard winters, the school she hates, the poverty, the American ways that she can never take as her own. Is she my neighbor? Is she thy neighbor?

Lotus Blossom lives in far-away China. Being a woman, she is of little account. Her work is hard, disagreeable, and everlasting. Sometimes she straightens her tired back, when she is harvesting rice, and remembers tales she has heard of her American sisters. They, she has heard, can read and write and seldom work in the fields. They always have enough food and clothes and are warm in winter, and then she hastens to her work again. Her mother-in-law's eyes are on her. That means she will have to give account of herself for the five minutes she spent resting. Hard work is necessary in that family, even in all families in that part of China. There are so many mouths to fill and so little with which to fill them. Another little one is resting within Lotus Blossom's body. How can this one be fed, when there is nothing to feed brothers and sisters?

Famine, drought, war. How the family has survived is still a mystery. Yet here they are needing the barest necessities of life. Lotus Blossom's dream of the ease of America is quickly brushed aside. She stoops again to her endless work. Is she thy neighbor? Is she my neighbor?

Annette is an American girl of a family of fourteen brothers and sisters. She soon learned that there was little she could do to better herself. Her father is not only very poor but shiftless. Her mother is over burdened by poverty and child bearing, and could be of no help to her, so Annette got married, herself but a child. She thought it might be a way out. But alas, soon after her wedding day the husband was arrested for forgery and taken to the state reformatory. So Annette went back to the already crowded parental home. After her baby was born she tried to find work, but her knowledge of housework is limited, and there is nothing else she can do. And so she is still at home with her baby on relief, as are all her family. There is nothing better for her. There never will be anything

better. Is she thy neighbor? Is she my neighbor?

Mrs. Ferris is a dear old lady. She is contented in her home with her warm fire and her plants. Little things please her—a telephone call, a new bulb, a book from the library, and if a friend calls on her for a visit she is happy, holding the memory for a long time. She is proud and goes without many a luxury to save a cent or two. Her life has always been hard, as her gnarled, knotty hands can testify. Maybe she has forgotten all that. At least she never mentions it. She only wishes that everyone could be as blessed as she is. Is she my neighbor? Is she thy neighbor?

The field is limitless—the none too bright girl, as she tries to do the work she does not understand; the tired school teacher, as she faces the fact that she might not be a success; those who serve us everywhere, in America, Japan, Ethiopia; those who serve us in any way; those who chop the beets to be converted into sugar for our jelly; those who twist the flowers for our hats or carve the knick-knacks for our what nots; who sell us our groceries or connect our telephone calls—they are all our neighbors, even as you and I are neighbors.

You remember the story as told in the Gospel of Mark. Jesus' mother and brother sought him. When he was told of their seeking he said, "Who is my mother, or my brethren? . . . whosoever shall do the will of God, the same is my brother, and my sister, and my mother." (Mark 3: 31-35.) And also, "henceforth I shall not call thee servants but friends." (John 15: 15.)

Following his example, can we say, then, "He or she is my neighbor"? Rather let us say, "The whole world is my neighbor, and not only neighbor, but friend." If and when that blessed time shall come, then will come universal peace and heaven on earth.

**REPORT TO QUARTERLY MEETING**

*To the Quarterly Meeting of the Seventh Day Baptist Churches of Southern Wisconsin and Chicago, Ill.*

Your purpose to place some sort of memorial to the memory of Rev. A. H. Lewis at or near the location of the Berlin, Wis., Seventh Day Baptist Church, has been worked out about as follows:



Dr. Edwin H. Lewis noticed a reference to the matter in the SABBATH RECORDER, and at once wrote a letter stating that he wished to have a part in the undertaking, and after the interchange of several letters it was arranged that he and his sisters would provide a wooden tablet to be placed in the church building, and the quarterly meeting would provide for a marker to be erected in the cemetery which is adjoining the lot where the church building is situated, and that the quarterly meeting would arrange for and conduct a dedicatory service.

The tablet was made in California under the direction of Doctor Lewis, who now has his home in Palo Alto. It is a beautiful piece of workmanship, made of long-seasoned sugar pine, a single piece five feet long, two feet wide, and two and a half inches in thickness. The lettering was done by a Spanish painter, and is in colors. There is attached to this report a copy of the inscription which was worded by Doctor Lewis. The marker in the cemetery is made of concrete with a plaque set in the cement bearing this inscription:

IN MEMORY OF  
 ABRAM HERBERT LEWIS (1836-1908)  
 AND HIS WIFE  
 AUGUSTA JOHNSON LEWIS (1837-1909)  
 BURIED AT PLAINFIELD, N. J.

The marker is situated at the corner of the Datus Ensign Lewis lot, father of Abram Herbert Lewis, and is constructed to be in harmony as to design with the family monument. It was designed and built by Roland W. Green who lives just across the road from the church building and the cemetery.

All expense for the tablet was met by Doctor Lewis and his sisters except the freight on the tablet from Milton to Berlin, as the tablet was first sent to Milton, prepaid, where it was unpacked and placed for a time in the parlor of the Milton Seventh Day Baptist church to offer an opportunity for people to see it who might not be able to attend the dedication services at Berlin, which were held on Sunday, October 11, 1936, at two o'clock in the afternoon with the following program:

1. The song, "Come to the Church in the Wildwood," was sung by a chorus of men: Dr. O. Eugene Larkin, Rev. John F. Randolph, Mr. George M. Ellis, Rev. Carroll L. Hill, Mr. Louis A. Babcock, Mr. Kenneth A. Babcock, Prof. D. Nelson Inglis, and Dr. A. Lovelle Burdick.

2. On behalf of the donors of the tablet and the marker these memorials were formally presented for care and preservation to the Berlin Seventh Day Baptist Cemetery Association, an organization which now has all the claims, or rights, to the church property which any owner of the adjoining farm land might have. These rights were legally relinquished for a lot in the cemetery.

3. Dean John N. Daland spoke upon the topic, "The Purpose and Value of Memorials."

4. Kenneth A. Babcock gave a vocal solo, "O God, Our Help in Ages Past, Our Hope for Years to Come."

5. Mrs. Louise Lewis Kimball, a daughter of Abram Herbert and Augusta Johnson Lewis, read a letter, being a message for the occasion, from Edwin Herbert Lewis, a son.

6. Rev. O. Sivertsen, pastor of the Berlin Baptist Church, spoke words of welcome to the visitors and of appreciation for the memorials, and sang a solo.

7. Walter B. Cockerill, the secretary of the Cemetery Association, read a historical paper regarding the Berlin Church at the time when the Lewis family were members of the community.

8. The dedicatory prayer was spoken by President J. W. Crofoot of Milton College.

9. The congregation then repaired to the cemetery and gathered about the Lewis lot, while Kenneth A. Babcock sang, "Faith of Our Fathers," the people uniting with him in the chorus, after which Rev. Carroll L. Hill made the prayer of dedication for the marker, and pronounced the benediction.

Nearly forty people from Milton and Milton Junction, and about as many from Berlin and other places, were in attendance, among them being a daughter, Mrs. Louise Lewis Kimball, of Evanston, Ill.; a granddaughter, Mrs. Frances Murray, of Winnetka, Ill.; two nieces, Mrs. Agnes Dodson and Mrs. Fannie Root, both of Berlin, Wis.; and a cousin, Dr. Albert S. Maxson, of Milton Junction.

The expense for the tablet, which was met by the surviving children, was in the neighborhood of \$75. The expense to the quarterly meeting for the marker in the cemetery amounted to \$19.76, bills for which are herewith attached.

To Roland W. Green, Route 2, Berlin, Wis., for material and labor on the marker .....	\$10.00
To Edwin Shaw, Milton Wis., for freight and the plaque for the marker .....	9.76
	\$19.76

"Those that are in Christ shall ever be with him."

FROM THE AMERICAN BIBLE SOCIETY

"I SEEK THY PRECEPTS"

BY REV. FRANCIS CARR STIFLER, D. D.  
 Editorial Secretary, American Bible Society

The various political parties pointing toward this year's election were agreed on one thing, that the world to which they offer their remedies is a world tottering in confusion toward seemingly inescapable calamity. Among other groups who profess their concern for human welfare in such terrifying days is the American Bible Society which for one hundred twenty years has been translating, publishing, and distributing the Scriptures in the United States and elsewhere on five continents.

As an aid in the observance of Universal Bible Sunday, to be celebrated widely by the Protestant churches again this year—the date is December 6—the American Bible Society has mailed to 115,000 pastors in the United States a brochure on the theme, "The Bible in a Time of Confusion." It has been written by Bishop Paul B. Kern of the Methodist Episcopal Church, South. Dr. Kern says:

The Bible is the most astounding Book ever written. The languages in which it originally appeared have long since joined the ranks of the dead, but the words of this ancient Book have been reincarnated in the living speech of every continent on earth. Constantly being translated into new languages and dialects, the Bible is rapidly becoming the universal possession of the spiritual life of the race. Civilizations crumble, but the Word of God endures. Fashions pass over the face of the earth, but the supreme value of this library of eternal truths remains in the unalterable loyalties of the human spirit.

Doctor Kern then develops eight reasons why he reads the Bible and finds in it those steadying forces that no earthly circumstances can shake. His inner, personal experiences, his findings in the study of history, his analysis of the needs of men, and the almost universal agreement as to the remedies for men's ills, these are among the reasons for his faith in the permanence of the Bible. After some practical suggestions the bishop concludes in these words:

A world in confusion, overrun with materialism, bewilderment, despair; its peoples limply yielding themselves to the short-sighted plans of cruel dictators or paralyzed with fear that such a fate may soon befall them; homes broken, justice forgotten, security gone, war clouds rising, the voice of hope drowned in a chorus of the hoarse cries of opportunists—this is our present world, but not the whole of it; for in it is a

Book speaking in the language of every great nation the unchanging purposes of God and his Christ—"And, lo, I am with you always, even unto the end . . . heaven and earth shall pass away, but my words shall not pass away . . . I am the way, the truth and the life. Come, follow me."

As in many years past, Universal Bible Sunday will have the endorsement of state governors and will find thousands of churches of many denominations eager to make the day serve the high purpose of bringing the people of our nation again to a recognition of the unrivalled place that this most enduring literature holds, even in the midst of such times of confusion as those through which we are now passing.

The theme for the day suggested by the American Bible Society is "I Seek Thy Precepts." This theme is chosen in the hope that many who may have forgotten the steadying force of the Bible may be encouraged to return to a study of its enlightening pages.

YOUNG PEOPLE'S WORK

DEAR READER:

Greetings to you from the editor of these columns after his long but unavoidable absence. In the interim he spent a profitable summer hard at work. He hopes you did also. Life must go on, however, and work too. It is with pleasure, therefore, that he carries on.

Material for these columns is needed, and that right away. Won't you do your bit toward making this, your column, a success from now on? Come on, shake off that languor, and get down to that extra effort necessary to send that paper of yours in to these columns. You have been meaning to do it for a long time. Or maybe you have already promised the writer to send in a paper. Come on, conscience, twinge your possessor. Do anything reasonable, just so those papers come flooding in.

What to write about? Why, just anything—anything, that is, except births and deaths. They are reserved to another section of the RECORDER. But there are those young people's meetings that you enjoyed so much. Why not let us know about them? Is some particular plan, old or new, working effectively in your society? If so, let us know about it. The two papers below, sent in by Pastor Osborn, of Nortonville, Kan., describing activities of the Nortonville Christian Endeavor society, illustrate admirably what can be done in the way

of presenting that material to others of us. And what the Nortonville young people can do, others of us can, if we will.

Or have you some interesting avocation that we would be interested in hearing about? For example, one young fellow took the writer to see his farm projects carried on under the auspices of the U. S. Farm Bureau. That young fellow's projects were so unusual that you would have been interested to read about them. If you are carrying on work all your own, why not let us know about it.

Or do you read good books in your spare time? If so, why not exert yourself a little and let the rest of us know that that book is worth while reading. This can best be done in the form of a short, but accurate, book review. For instance, the writer is particularly interested in good biographies. He has just finished reading Edmund Gosse's *Father and Son*, which is among the biographies of first water in English literature. It presents in candid detail the struggle between later eighteenth century religious conservatism and the restless seeking after truth of that period as typified in the persons of Gosse's father and Gosse himself. "This book is the record of a struggle between two temperaments, two consciences, and almost two epochs. It ended, as was inevitable, in disruption. Of the two human beings here described, one was born to fly backward, the other could not help being carried forward."

The above is not a book review. It is hardly more than a book notice, but it illustrates faintly what the writer has in mind. In the near future, however, he is going to review shortly Henry F. Pringle's *Theodore Roosevelt*, another biography of first water, just to show that it requires little effort to review a book with some degree of clarity after one has read through it understandingly. How about it; won't you help to make a go of your column?

### OLDEST SOCIETY TO ENTERTAIN

The Nortonville Christian Endeavor society, the oldest in the Northeast Central District of the Kansas Union, will entertain the annual convention of that district November 6-8.

In 1881, when Rev. Arthur E. Main, then missionary secretary, was in Nortonville, a "Young People's Mission Band" was organized on March 31. On April 23, 1887, the society was re-organized into a Christian Endeavor society, and the constitution adopted. Only

one society in Kansas is older than our Seventh Day Baptist society at Nortonville.

Seventh Day Baptist young people have always been active in Christian Endeavor Union work. Three of the Nortonville society's members are on the county executive committee, and the attendance award at county conventions usually comes back with our delegation. Pastor Lester G. Osborn is pastoral counsellor for the District Union.

The District Convention usually goes to a city, this being the first time a small town has entertained it. The local committee under the direction of Boyden Crouch is working hard to show the union that it can be done, and done right.

The union executive committee met at the parsonage Sunday, the eighteenth, to complete the program. The theme of "Follow Me" and the interest shown promises well for a good convention. The Nortonville society is proud and happy to be privileged to entertain her "younger" sister societies. L. G. O.

### TRY THIS ONE

After your new officers are elected, in order to get new plans, and get the members more interested in the committee work and better acquainted with the purpose and meaning of Christian Endeavor, try a "Round Table" meeting as the Nortonville society did some time ago. Here's the idea:

Put out four or five tables. We used four, one for each department of committee work—worship, service, education and fellowship; or prayer meeting, lookout, missionary and social. A fifth table for officers could be added if the group is larger. On each table were placed books, pamphlets, and clippings of different phases of Christian Endeavor work. At the head of each table sat the chairman of the committee, and the members were divided among the tables evenly.

After a devotional period and a brief talk on Christian Endeavor work, let those at the tables go through the material and pick out plans that look feasible for the society. These are to be discussed by the group at the table, and several chosen to try out. Later each chairman presents to the whole society the several plans in brief. Thus each member knows what is to be attempted, is more interested in it, and more ready to help put it over. Then it is up to the chairman of each group to "work the plan." L. G. O.

### IMPRESSIONS OF BOULDER CONFERENCE

BY WILLIAM DENNIS

Since earliest times man has lifted his eyes to mountains in search of inspiration, so it is not unusual that Seventh Day Baptists will long remember the 1936 Conference at Boulder. The inspiration was there before the Conference began, and the thoughtful messages, the old friends about us, and the music of young voices, merely added to the week which is stamped indelibly on the lives of those of us who were fortunate enough to share these wonderful experiences.

To many of the young people there, it was their first sight of these great mountains, and to most of the rest it was the first Conference. This combination should be fortunate indeed in the welding together of the new western churches and the old eastern ones. The friendships made by over one hundred young people will do more to sponsor future co-operation and friendliness in our churches than any pastoral address which could have been made.

These young people played a large part in the meetings of the Conference. In arranging the meetings in general, in conducting a competent office force, meeting guests, transportation, the delivery of mail, the planning of trips, yes, even the furnishing of souvenir cactus plants to guests, the Boulder young people accepted their responsibilities. From Rhode Island to California, young people gave their services for a splendid choir; and other musical selections, nearly all presented by young folks, formed an integral part of every program. At any time these young folk might have been found snow-balling on the Continental Divide, or waiting for a dynamite blast in the shaft of a gold mine, but when there was a place to be filled on the program, they were in the auditorium.

Most impressive to me of all Conference services was the one held early Thursday morning preceding the breakfast. Towering over Boulder to the west is Flagstaff Mountain, where an amphitheatre has been built at the top, facing the east. This was the only meeting of Conference which it was not necessary to call to order, for away out over the great Mississippi plain clouds of red and gold broke, and the rising sun struck a myriad of lakes and ponds, and illuminated the cities of Denver, Boulder, and Longmont. Here Pastor Ehret led a service, providing the words to the music of the wind in the pine trees. Long

after meetings are forgotten, this Rocky Mountain sunrise will be an inspiring memory to all who attended.

Conference in Boulder will always be to me a bright spot in memories: the chimes of a neighboring church which always seemed to play the right tune at the right time; the green lawns of Boulder; the hospitality of our mountain churches; and the magnitude of the outdoor temple where Conference was held.

### AN EXPERIENCE AND A TESTIMONY

BY MISS BEATRICE SKAUGERUDE

(Presented at the Southern Wisconsin Quarterly Meeting held at Albion)

"Let your light so shine before men that they may see your good works and glorify your Father which art in heaven." I would like to use this verse as the subject of which I am writing. Later you will see what came about, because of one who lives according to this rule.

Less than two years ago I entered the hospital, very early in the morning, after a long, wearisome train ride. I was met at the door by a kindly-appearing night nurse who deftly and surely swept away my timid approach. She offered her assistance and before long I was settled in her room while she hurried back to her many duties. There was very little sleep for me, but the remembrance of her kindness did much to brighten the way for me, and I then and there knew some day I would have a friend.

I was with her only that day and soon moved with another nurse and, consequently, did not see very much of her. I was disappointed in not seeing her oftener, as it was the desire of my heart to know her better.

Finally, in spite of the difficulties I encountered, I managed to have several short visits with her and never once did I fail to see her reading her Bible intently and very eagerly. I was interested, but somewhat awed and dismayed at her faithful perusal of the Book.

It was something new and strange to me, though a delightful and welcome pastime. I soon decided there must be something more to it than I had ever discovered. But, then, I had never studied it so faithfully and made a daily habit of reading it. It was not laid aside with intentions of forgetting it because I came in to visit with her. I am glad she was happy in answering my many questions; it



gave me more confidence, and the Bible was opened often. I asked her to what church she belonged. She replied, "Seventh Day Baptist Church." It seemed a vague answer—I don't believe I had ever heard of it before, and the Sabbath was even more vague and I couldn't quite understand it, though it fascinated me. She believed so completely and was so sincere in her belief and living. I was very much in earnest concerning it.

Matthew 5:16 may be brought in here, for in that one verse was the secret of her happy life—and she was willing to share her happiness with an almost total stranger, so that I, too, would know of this Friend she knew so well and loved. I can truly say that her light shone then, shines now, and always will shine with love that she has for God's children. I felt strangely apart from her until I learned more and more of the Master—and then I, too, understood that which I could not define before.

"A friend loveth at all times"—how true it is! At all times I knew she was anxious to help and encourage me when I was discouraged and did not understand.

After studying diligently the Seventh Day Baptist tracts I was convinced of my next step—being baptized. I was impatient and I felt the great need of it—that a new life was awaiting me and nothing must hinder it.

"He that believeth and is baptized shall be saved." I did believe, fervently, and in January I was baptized by Pastor Thorngate. I shall never forget that uplifted feeling that enveloped me as "I went down into the water and came up again." I was born anew—and it makes me so happy to have you know, too, that because of the extreme goodness of this special friend I, too, was shown the way. "The effectual fervent prayer of a righteous man availeth much."

Soon after, I joined the church. I believed in my heart that the Sabbath was the day to keep, and slowly but surely, from sunset to sunset was an interval of rest for me, as it was and is for so many.

I am remembering to "keep the Sabbath day holy" as I never kept Sunday—and I hope I may be one some day whose light may lead someone else to God, even as I was led.

"A man must show himself friendly," and there is a Friend who sticketh closer than a brother, Jesus, the Friend of all; and she taught me of him.

## OBSERVATIONS

BY THE CORRESPONDING SECRETARY OF THE TRACT SOCIETY

The corresponding secretary tried the road via the "hitch-hiker." The benevolent motorist to accommodate him, however, was his own son, wanting to spend a few days of his vacation around the old college campus. An opportunity to do a bit of work in the Southeastern association with but little expense to the board was too good to be lightly passed by. So, by a crook of the thumb with other friendly gestures, a free ride was enjoyed.

The hitch-hiker when in an easy-going car with a friendly driver can be very comfortable. He is getting on toward his destination without cost—to himself—except some patient corner-waiting, the "face." Of course, he must not meditate too closely on the fact that it costs the driver something. No, he knows the driver must go on anyway. Few realize what it costs the owner of the car in starting and stopping in gas, brake lining, and rubber. Let the owner worry. But as the secretary had on several occasions taken this same driver, his now benevolent benefactor, over this same route, he had no compunctions of conscience in the matter of a free ride for once.

The secretary might say, by way of an observation, also, that often enough the hitch-hiker pays something for his ride. The driver may be alone, and the man picked up may prove an enjoyable companion. Many a bit of wholesome philosophy is sometimes picked up by the way. One recalls even now some interesting events of history and geography of a northern state being imparted by one of the temporary knights of the road. Anyway, this particular bit of hitch-hiking experience was very pleasant.

AT BERE A, W. VA.

The Seventh Day Baptist Church at Berea is losing a good pastor, Rev. Ary T. Bottoms, who preached his farewell sermon there October 31. The church wants Brother Bottoms to take a year of work in Iowa and come back to West Virginia. Of course Brother Bottoms does not quite accept such a proposition. His family is already located at Welton, and while this is being written this man is likely getting on his way to join them. We are glad for the work in Iowa that he is to be with them, but we naturally feel sorry for the church which he is leaving. We hope they will not try

to save money by going without a pastor for awhile. That is poor policy, and not only often fails in saving money but results in spiritual disaster. Times did not seem to be "hard" in that section, if the bountiful tables are any criterion by which to judge. The Berea Church stands in a beautiful spot, commanding a widespread view of the valley of South Fork of Hughes River on which the village is located. The pastor is the only resident minister of the place and our church is really the religious force of the entire community. It is one of the most strategic points in West Virginia and should be constantly and well manned. It is much to be hoped that a pastor may speedily be found. The parsonage is a fairly comfortable house located on a splendid small farm, that is always for the use of the pastor.

Brother Walter Hancock took the writer over to Berea, and we arrived in time to enjoy the Sabbath school. Doctor Hancock taught the adult class and proved a master hand, and a most interesting and inspiring teacher. About forty-five people gave good attention to the message of the secretary, who not only set forth a bit of the Tract Board problems but sounded a note of encouragement of our entire denominational outlook.

## LOST CREEK

It happened at this time that a Young People's Rally was being held this Sabbath at Lost Creek, and some sixty to seventy-five young people of the association gathered for a two-session conference and a banquet. The two conference meetings were over when the secretary arrived. But he was in time for the evening banquet, but not ready—having been at a West Virginia dinner at 2 p.m. at Berea. He could enjoy the fun and mirth, however, and the stunts and good fellowship emanating from the seventy at the table in the fine new social hall just dedicated. Especially did he appreciate the words of the toastmaster, Ernest Floren Bond; and the inspiring address of the main speaker of the evening, Mr. Wayne Rood, a senior of Salem College. Most helpfully and sincerely did he hold up Jesus Christ, and inspired us all to want to be like our Master. This young man is headed for the ministry, and will make a leader who will mean much to us in days to come. Judging from all I heard of the "pinch-hitting" of Duane Hurley for President Bond, on a Quiet Hour

address, we have another splendid prospective leader from the West. Both these young men are from Riverside, Calif., and "D" also is dedicated to the ministry. It was esteemed a great privilege to have the opportunity to speak a few words to this fine group, representatives from so many of our homes from widely separated churches. Pastor Eli F. Loofboro may well take pride in the great accomplishment of his people in building and equipping a fine social hall. It was not financed by a benevolent government, either.

## SALEM

On Friday night opportunity was afforded to address the prayer meeting group of the Salem Seventh Day Baptist Church, at Pastor Shaw's invitation. It had not been his plan to hold a meeting here on this Sabbath eve, in consideration of union evangelistic services being conducted at a neighboring church. However, though the bell did not ring as usual, Pastor Shaw had said the doors would be open and he would be present to meet any who might come. About thirty came, and they made a challenging appeal to the speaker. Later, all, I think, led by Doctor Shaw went to the union meetings.

On Monday morning, starting for home was delayed in order to attend chapel service and hear Doctor Herbert N. Wheeler in one of his famous lectures on Forestry. He is chief lecturer in this field of the United States government. He has a splendid line of pictures, a helpful philosophy, and an optimistic note. It is good to hear him, and we hope to have him with us at the Shiloh Conference next summer. The college has a large Freshman class and a splendid student body. It seems to have a good football team, judging from the result of the "home-coming" game which we witnessed.

## FOOD FACTS

### DID YOU KNOW THAT

Cottage cheese or schmier-kase adds as much proteins to the diet as an equal amount of lean meat.

Aristotle, the Greek philosopher, called honey "dew distilled from the stars of the rainbow."

The New York Agricultural Experiment Station at Geneva reports turnip greens, parsley and peppers as rich sources of Vitamin C.

An egg shell bears a natural protective film coating.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

—Release March 16.

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Mother has been reading me the letter I wrote you when I was a baby, so I decided to write another. Georgia is writing, too. Georgia had a birthday cake the other day with four candles on it. We ate dinner outdoors and sang "Happy birthday to you." Little brother Paul is two and a half. He is learning how to draw and cut.

I am five and go to kindergarten. We have a slide right in our room. We play Humpty Dumpty and lots of games.

We have a cute little goat named Mitzi. She is naughty and eats the bark of trees. We hate to tie her up because she plays with us like a dog. We took Georgia for a ride on her back. Georgia wasn't expecting it and she cried. We have a white puppy, too. I am drawing you some pictures. Lovingly,

HELEN RUTH GREEN.

Corning, N. Y.,

DEAR HELEN RUTH:

My! but I was surprised and pleased to receive such a nice letter from you. Five years old! What a big girl you are getting to be. I am so glad you are at Corning, for you are near enough Andover so that perhaps we can get to see you one of these days. Sometimes we take our big boy Claire that far when he is on his way to Washington, where your Aunt Marjorie lives. Tell mother I was much pleased to receive her letter and plan soon to write to her.

A goat must be great fun as a pet, but they are very, very lively. One time, when my big girl, Eleanor, was about your age we were visiting at Berlin, N. Y., at the home of another Mr. Green. Eleanor was playing with a little goat when suddenly a big one came behind her and bunted her over. She wasn't hurt a bit but how frightened she was. Wouldn't you have been? I liked your picture and Georgia's letter.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE.

I picked up the RECORDER this evening and decided it was about time I wrote to you.

I was very much interested in Lucille Ruth Maltby's letter because she mentioned Con-

ference and playing with the "little Coons and Osborns." We were up there just last Sabbath day to a quarterly meeting with the Denver and Boulder churches. We had a fine time and played with both the little and big Coons.

I was so glad I got to see you twice while I was in New York and I want to tell you what a good time I had in your class at Independence. I still wish I could have seen Skeezics, though.

Coming here from New York we came by way of Springfield, Ill., and saw the Capitol, also the tomb of Lincoln. It was very impressive and lovely.

We also stopped at Elmdale, Kan., a few miles from Cottonwood Falls, where my two aunts and uncles live. Aunt Lettie lives on a farm and so my cousins and two brothers and sister spent most of the time riding horseback, even though we sweltered at 110 degrees above zero.

Aunt Lettie says they don't ever keep a thermometer because if they looked at one all the time they might get hot. Whew! I don't understand it.

My school activities are increasing all the time. Tomorrow I am to be in an all girls' assembly. Then in about two weeks I will be in an Armistice Day program. The poem I have to say is ten verses long.

I think I'd better close now.

Your friend,

MARY LOUISE JEFFREY.

Denver, Colo.,

DEAR MARY LOUISE:

I have been hoping to hear from you again ever since I had the pleasure of meeting you this summer. I surely enjoyed having you in my Sabbath school class and wish you could be in it every week.

I am glad you had such a pleasant trip. Some day I hope we can take a trip out your way and accept your mother's kind invitation to make you all a visit. I was disappointed not to be able to do so at Conference time, but I can pacify myself with the thought that there's very little time for visiting during Conference.

You surely had a warm time while in Kansas. You make me think of our niece, Jean Crouch, whose home is in Panama. As perhaps you know, she spent a year with us during her tenth year. One warm summer day

## CHURCHES TO MASS ON ARMISTICE DAY

BY N. C. J. C. NEWS SERVICE

New York, November 2.—Church forces will move in a solid phalanx against war on Armistice Day, November 11, according to a nationwide survey just completed by the N. C. J. C. News Service.

The Federal Council of the Churches of Christ in America has set aside November 8 as Armistice Sunday and issued an Armistice Day call to the churches to rally against war in a time of crisis and "save the world from a holocaust."

The World Alliance for International Friendship Through the Churches, meeting at Denver, Colo., November 7-11, will listen to addresses by distinguished clergymen and laymen and is expected to release an important "message" on peace.

The historic Jewish attitude towards universal peace will constitute the central theme of Armistice Day observances arranged by various organizations and community centers affiliated with the Jewish Welfare Board.

The Committee on International Peace of the Central Conference of American Rabbis announced that forty-two rabbis have volunteered to speak once or twice during the year to interpret the peace program of the conference to the congregations.

Fort Worth, Tex., October 31. — The World Conference of the Seventh Day Adventists, held here this week, stressed missionary activities, adopting a foreign mission budget of \$3,405,437, said to be one of the largest in the history of the denomination.

China, South Africa, India, Ceylon, Mexico and Central America, Southern Europe, Japan, the Philippines, Siam, Indo-China, Central Europe, Australia, North Europe, Alaska, Canada, and islands of the sea were slated for stated appropriations from this amount. Church extension work and salaries of teachers in one thousand church schools were also named as beneficiaries of the fund.

Other action taken by the conference included the opening of a post-graduate Adventist college in Washington, with a budget of \$100,000 recommended; an anti-war crusade; and opposition to Communism and Fascism.

I remarked that I was altogether too warm, and she exclaimed, "Whew! Aunt Mizpah, you don't know anything about hot. Why in Panama it's blood heat, all the time, even in winter. Why, there we don't really have winter." She had never seen snow in all her life until she came here and how she did love it.

You surely are busy in school with your extra activities, but I'm so glad you took time to write to your RECORDER friends.

Very sincerely your friend,

MIZPAH S. GREENE.

OUR HORSES

III. OLD WHITEY

BY MISS LOIS R. FAY

You can easily guess two guesses right, about this horse—old and white—but everything else about her I will have to tell you. She was tall and thin, white—not short and fat, white, like Jerry in his old age. She was so old when we first met her that her teeth were very bad, and no horse dentist had made her teeth look young, like Andy's. We never saw Whitey till she came to live in our barn. A neighbor told us we could try her a few weeks to see what she would do for us. He told us she was old and not very strong, but she had such good spirit that he thought she would like to work for us, and sure enough she did help us nicely for several years.

Old Whitey had a wonderful spirit but she was half starved when she came, because of her poor teeth; but by cutting up hay with a hay cutter, and feeding her soft grass and fine moist grain, she began to feel like a new creature, and how she loved to go! We had many nice rides with her, for she seemed to know the way everywhere. The blacksmith lived about a mile away. We led her to the shop, left her there, and when she was shod with her new shoes, the blacksmith turned her loose with a "Go on home." Home she would come, all by herself, as fast as she could go every time, never stopping to nibble at neighbors' lawns and gardens, as Jerry would have done with similar chances.

We imagined she must have lived at some fire station, she took such pleasure in pulling the buggy over the roads, always with care and control, with head tossing high and fast steps.

(To be continued.)



## OUR PULPIT NATIONS OF DESTINY

BY REV. EVERETT T. HARRIS

(Preached July 4, 1936, and requested for publication in the Sabbath Recorder)

Scripture—Habakkuk 1: 12; Jeremiah 51: 1-10; Isaiah 40: 1-8.

Text—Isaiah 60: 12(a). "For the nation and kingdom that will not serve thee shall perish."

Nations come and nations go, but the same Eternal God rules them all and rules forever.

He saw Nineveh, capital of ancient Assyria, rise in power and attainments; he saw it fall before the Babylonian kings. He saw the Babylonians fall before the Persians, the Persians fall before the Greeks, and the Greeks fall before the Romans. And in the midst of the rise and fall of these world powers, he was revealing himself to a people regarded as insignificant by the Greeks and Romans. The Hebrews were his chosen people.

Isaiah, a Hebrew, prophesied that the nations that would not serve the Eternal God would perish, and it has been so.

Sometimes it seems difficult to discover the plan of God as we study the history of the nations. But we believe that God has a plan—and has had since the beginning of time.

The Hebrew prophets were sure of one thing concerning the relationship of God and the nations, and that was that God could not abide sin.

Habakkuk saw that it was God's purpose to raise up the Babylonian nation to punish Judah for her sins.

Jeremiah saw that Babylon would in turn be destroyed, having served her purpose, because Babylonians were a sinful, unmoral people.

God raised up a good king over the Persians who allowed the captive Hebrews to return to Jerusalem. In all this changing of events the prophets saw the purpose of God in purifying and purging Judah. Out of Judah came the Messiah—Jesus the Christ, who revealed God in all fullness.

As we look back now from a Christian point of view, we can see an explanation for the rise and fall of nations. We can see that always God was revealing himself as fast as people had the capacity to understand. To this end he was purging and purifying the Hebrew nation.

Jesus, the Messiah, came preaching the inestimable value of human souls in the sight of God. That was the revelation that God wanted men to grasp.

"What doth it profit a man if he gain the whole world and lose his own soul," Jesus taught. (That is true of nations as well as of individuals.) The Master despised no man, woman, or child, no matter what his situation in life. "Be ye perfect, even as your Father in heaven is perfect," he challenged us, showing the unlimited possibilities of growth and the heights to which Jesus desired men's souls to grow. It was the hidden force that abolished slavery, that gave suffrage to women, and has caused children to be protected by law.

To many of us it seems that America is a nation of destiny. It is here that God's dream of strong men standing individually before him has come to fruition.

Our forefathers in 1776, caught God's dream and expressed it thus: "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

In the old country people still believed in "The Divine Right of Kings" — "the King cannot be wrong." But here in America, they shocked the whole world by the declaration that "Governments are instituted among men, deriving their just powers from the consent of the governed."

Back of it all we can see the shadow of God's wings. God created man in his own image. The human spirit cannot be bound for it is Godlike. It has the capacity to govern itself. It has unalienable rights which may be suppressed for a time, but eventually those rights will be reasserted.

Some of those rights are freedom of worship, of speech, of the press, of peaceable assembly, of petition; no invasion of the security of persons, houses, and papers only by warrant of law; the right of public trial by an impartial jury; and that private property should not be taken for public use without just compensation.

The hope, prayer, and purpose of the founders of the republic were "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

Thus we see that the Master's teaching of the worth and integrity of the individual was woven into the very framework of our Constitution.

Out of the subsequent emancipation of men's lives and minds America has produced leaders in every field and has come to take her place in one hundred sixty years as a leader among the nations.

Today, democracy's underlying philosophy is on trial. Democracy is being challenged both abroad and right here in America. People in other lands have said that man is not able to govern himself; that in order for a country to be great, a nation should have a great leader to discipline them. Their propaganda has reached this country and many Americans are believing them when they say "Democracy has failed."

Last June Doctor Ghigi of the University of Bologna, Italy, spoke at Boston at commencement exercises. Doctor Ghigi, exercising his American given rights of freedom of speech, said in effect, in justification of Fascism, in a dictatorship there is less conflict of classes and a better and more just distribution of wealth.

It may be true, but we see very few who want to go to Italy because of a more just distribution of wealth. What if the struggle of the classes is suppressed; what if more wealth comes to the state, if at the same time the right to think, to discuss, and to create is denied the individual? A clear conscience in a free individual and in a free state is more to be desired than the wealth of many Ethiopias.

Alice Robe, former manager of the Rome bureau of the United Press, writes in the *Liberty Magazine*, under title of "Why I Fled Italy." She says,

I was running away from a people once the most lighthearted in the world, now so directed and over-disciplined that they move like robots. . . . My thoughts went to the whole of America—a laughing people in spite of their troubles, a courageous people. And now—I thought of Italy, from whose radiant face the smile has been wiped, whose lyric voice has been silenced, whose free will stifled. And I thought of the will-destroying beat of that insistent, unceasing note, "Il Duce says, 'believe, obey, fight!'"

No, we do not want mechanical men in America. We want God-fearing individuals who can think intelligently and can act on their own initiative. Fascism and dictator-

ship are not the genius of our people. Let us remain true to the heritage of our fathers. They died willingly that we might have this freedom and these inalienable rights, and now we are being asked under pressure of hard times to sell our heritage for a mess of red pottage.

The fine promises of equality of wealth and material possessions are a part of this subtle campaign to undermine our national philosophy. Our Constitution calls for equality of opportunity and equality before the law, and although there are defects in it, yet it is as practically ideal as humans can make it. Our forefathers knew very well there would not be equality of wealth. If such an equality were assured, what would it do to the development of personality through individual attainment?

The genius of our people is equality of opportunity and equality before the law. Let us try to make it more perfect and not be sidetracked by promises of Utopia.

Character as a people has come to us by striving to overcome obstacles. With the spirit of the men of '76 we can keep America free from foreign philosophies and can work our way out of the present difficult times. There will be terrible hardships; there will be some who never rise above hard work all their lives. But even they can enjoy freedom and find a real happiness. At least they can govern their own life, they can have freedom to worship and to express themselves and to develop individual character, which is the "pearl of great price."

What has all this to do with religion, some one may ask. If that one were in Germany, Italy, or Russia today he would not need to ask.

The underlying philosophy there is that the country comes first, last, and all the time.

Religion is made to serve the ends of the state. Some of the Protestant pastors of Germany refused to be regimented into the national church of Germany and they are suffering untold misery because of their refusal.

The American philosophy of government is that governments derive their just powers from the consent of the governed.

We begin with the individual and work back to the state, while Fascism and Nazism begin with the state and bend the individual to its will.

Along with great privileges go great responsibilities. We can only govern ourselves as a people as we keep our minds growing, keep informed concerning the times, and use our right of suffrage.

Our American system is open to many abuses and the two greatest are ignorance and indifference.

Eternal vigilance is the price of freedom. As long as we keep alert to the trends of the times and express our Christian conscience through freedom of speech, the press, and the vote, the future national integrity of America is assured. She cannot be misguided for long, if the people build on the foundation of our fathers—build in line with God's purposes that individual character may be achieved.

What makes a nation great? Is it not those qualities which constitute the greatness of the individual—not his wealth or his ancestry so much as his industry and courage, his consideration of the rights of others, his spiritual qualities of love and forbearance.

Truly, America is a nation of destiny—not because of her power and wealth, but because of her ideals. Her ideal of liberty is God's unfolding plan for mankind, where men may achieve Godlike character as they govern themselves. If we can keep our country in line with God's purposes, he will surely bless us, but if we forget him and despise his dream, he will surely forsake us. Isaiah said long ago, "For the nations that will not serve him will surely perish."

On this day set apart to commemorate her birth, let us dedicate ourselves anew to that ideal. Let us not lose faith in the ideal of liberty nor despise the heritage of our fathers. Let us gladly pay the price of mistakes which we have made, and no doubt will continue to make, yet we will pay it gladly for the privilege of governing ourselves, of worshipping as we please, of building our own souls. At least our mistakes will be our own mistakes, and not the mistakes of a dictator. And then when honor comes to our country we may take a just pride in it, for it will be our country.

We have enjoyed the rights of worship, of building homes of our own, of finding happiness in this beautiful country we have inherited. Would we so shackle these privileges that our children may not enjoy them also?

As citizens of this great country let us help her rise to meet her destiny, taking whatever responsibilities and hardships that come with the privileges, showing the world that with God's help America can work her way out of these difficult times in line with the purposes and intents of our forefathers, that men can govern themselves wisely and justly, and that God's dream has not failed.

Ashaway, R. I.

### PACIFIC COAST ASSOCIATION

The mid-year meeting of the Pacific Coast Association of Seventh Day Baptists met with the Los Angeles Church October 9-11, 1936. Expecting a good delegation, the Los Angeles people had secured a hall on S. Broadway for the meetings of Sabbath and Sunday. And they judged accurately. About one hundred fifty were present on Sabbath, a number which would fill the little church at 264 W. 42 Street nearly twice. The hall had a dining room and kitchen in connection with it, so our dinners and suppers were served there. It made a very convenient arrangement, and permitted us to fellowship throughout the entire day.

The messages of the entire association centered about the text, "Ye have compassed this mountain long enough," Deuteronomy 2: 3. All of them stressed some aspect of our duty as Seventh Day Baptists to let our light shine and to proclaim the unsearchable riches of the gospel to a needy world. As God called on the Israelites to end their inaction and enter the promised land, so he calls upon Seventh Day Baptists to end their indifference and inactivity and to enter the fields God is opening to our people. Six ministers were present as follows: Rev. H. C. Lewis, Rev. Geo. P. Andreas, Rev. B. B. Friesen, Rev. John I. Easterly, Rev. E. S. Ballenger, and Rev. Loyal F. Hurley. The sermons were all full of spiritual food and inspiration, and urged us all to greater faith and consecration.

As usual the young people had a fine service. The theme was "Preparation for Service." Under the leadership of Bernice Brewer six young people spoke of the different parts of the Christian armor, each separate piece of armor being stressed by a different speaker. Of course we were encouraged and blessed by this meeting on Sabbath night. Then on Sunday the young people asked the privilege of conducting a praise service between the supper

hour and the time for the evening service. It was one of the most helpful and inspiring of all these good meetings.

The praise service mentioned above and one other meeting were filled with thankful testimony to the goodness of God. Many told how God had guided them and healed them and saved them from evil habits and impure lives, and how he had answered their prayers for themselves and for others. Convincing evidence that God still lives.

The high point in the meetings came Sabbath afternoon when two men were ordained to the Seventh Day Baptist ministry. The Los Angeles Church had called Mr. B. B. Friesen and Mr. Geo. P. Andreas to ordination, and had invited the three other Seventh Day Baptist churches on the coast to send delegates. These men were given a verbal examination, one at a time, on their experience and beliefs. Their statements were clear cut and highly satisfactory to the delegates present, and the vote to ordain them was most hearty. So there are two more consecrated Seventh Day Baptist workers on the Pacific Coast. Let us thank God and take courage.

LOYAL F. HURLEY,  
Corresponding Secretary.

### HELP YOURSELF TO HAPPINESS

BY ORA A. CLEMENT

"Jack caught a trout. He was as pleased as though it were a whale," said Tom of a friend with whom he had been fishing. What Tom said was exactly true. The friend would not have been more pleased if his fish had been large as a whale.

One of the most important facts of life is that one may get great satisfaction and happiness from small things. If this were not so, what dreary lives most of us would have to live. Because it is so, the humble people may get as much joy from living and working as the great people. Many times they have more pleasure than rich and powerful people. It is not the size of an undertaking that gives one a lift, but the knowledge that it is being well done.

Here, then, is the recipe for a happy life: Do something each day that you like to do, and do it the very best that you are able, because you like to do it. Give yourself the luxury of a few moments of pure joy, as you do a bit of perfect work for the fun of doing

it. It will freshen your spirit like a cold shower.

Perhaps you like needlework, and can do a few stitches on some very pretty piece of embroidery. Perhaps you can fashion exquisite things from a cherry stone, with a pocket knife. Perhaps you enjoy collecting and classifying. Perhaps you like to commit to memory choice bits of prose and poetry. There is no end to the interesting hobbies that are available to the humblest and poorest of us. And there is no limit to the amount of satisfaction they may be made to yield.

Coleen Moore, gathering the tinies for her famous Doll House, worth many thousands of dollars, probably got no more joy from the collection than does many a boy or girl from a collection of tree leaves, or beetles, or postage stamps.

Many people, old and young, are so situated these days that they must be aware of the great sorrows being borne by people about them. There are so many who grieve over losses and disappointments. The knowledge tends to make us all depressed. Let us give ourselves a tonic, and keep up our morale and sweeten our own lives by finding happiness in small things.

### RELIGIOUS EDUCATION

#### MINUTES OF SPECIAL MEETING OF THE SABBATH SCHOOL BOARD

A special meeting of the Sabbath School Board was held at the Milton church on Sunday evening, October 18, 1936. President J. F. Randolph called the meeting to order at eight o'clock, with the following members present: Mrs. L. A. Babcock, L. A. Babcock, R. E. Greene, C. L. Hill, J. W. Crofoot, Edwin Shaw, D. N. Inglis, A. L. Burdick, J. F. Randolph, and R. W. Burdick. The director of religious education, E. E. Sutton, and Mrs. C. L. Hill were also present.

Prayer was offered by A. L. Burdick. The secretary reported on the call of the meeting and on the purpose of the meeting, that is, to consider possible arrangements for Mr. Sutton to jointly serve the Sabbath School Board and the Denver Church, from whom he had received a call to serve as its pastor on such a basis.

J. W. Crofoot and others reported on meetings held at Conference with a committee of the Denver Church.



After due discussion, it was voted that, should Mr. Sutton enter into such a joint agreement, he continue the editing of the *Helping Hand*.

It was voted that at least two months of the year be spent on the field, if this agreement is carried through.

It was voted that Mr. Sutton be sent to Conference at board expense.

It was voted that Mr. Sutton attend the annual meeting of the International Council of Religious Education and the Lesson Committee at board expense.

It was voted that if it is possible, \$125 per month be paid Mr. Sutton until such a time as he should take up the work with the Denver Church; and thereafter, \$75 per month for the balance of this Conference year.

The minutes were read and approved.

Adjournment.

RUSSELL W. BURDICK,  
Secretary.

### DEDICATION AT LOST CREEK

(Address given by Orville B. Bond at the dedication of the Lost Creek Seventh Day Baptist Fellowship Hall, October 17, 1936.)

I am happy to pause at one of the mileposts in the history of this church and enjoy the fellowship and hospitality that prompted its birth. I am happy to have my voice mingle with the echoes of those who have dedicated this institution more than once in the past. I am happy to be counted with those who have had visions of growth and opportunity beneath the original foundation of this church. I am happy to see the faces of many of those whose family names were recorded on the early pages of the history of this institution. May we not forget those whose spirits prompted them to endure hardship and deprivation to blaze the trails and establish such institutions as the school and the church alongside of the home, that the society in which their children should live might be free from the influence of evil.

One has but to read the pages of recorded history of this church to see its mileposts. Six times has the physical structure of this church been altered. Twice was this organization housed with logs from the forest, on the spot now known as the Sheets Mill Graveyard, adjoining the farm of Brother Paul Bond. Once was it housed in what was known as the first frame church in this country, on the

ground now known as the Frame Church Cemetery, just across from the home of Brother Will Randolph. This building became inadequate.

Desire to have the church more nearly in the center of population, caused the first brick church to be erected on this spot. Those to be accommodated by this new structure were the settlements of Quiet Dell, Hacker's Creek, Roanoke, and near Jackson's Mill. This original brick church was destroyed by fire, but its walls were soon rebuilt and it has stood for many years as a landmark in this country.

My friends, we are on hallowed ground. We have removed foundations laid by the hands of our forefathers. We have gone beneath the solid rock on which they built. We are today recording the act of the alteration of the physical structure of this church for the sixth time in its history. My friends, we are met to dedicate this constructed portion beneath the auditorium of our church.

This accomplishment has not been realized without hardship and sacrifice. Nor has it been realized without hope and faith. It furthermore is evidence of vision and a splendid spirit of co-operation within the church and its auxiliaries.

For a number of years such an addition to our church has been greatly needed. Today the dream is realized. May we pay tribute to that auxiliary of our church that limits its membership to only the feminine sex and promotes its enterprises with the same degree of efficiency and diplomacy that its members direct the activities of their husbands.

May we today, as we rededicate this hallowed ground and rededicate our adult, youth, and child membership of this church and Sabbath school, also dedicate this new structure to the advancement of God's kingdom. May the service that this structure renders prompt us from this day to respect this spot beneath the foundation laid by our forefathers as "The Fellowship Hall of the Lost Creek Seventh Day Baptist Church."

RESPONSE TO DEDICATION ADDRESS  
BY ELEANOR CURREY

"Victories that are easy are cheap. Those only are worth having which come as the results of hard fighting." This quotation by Henry Ward Beecher could be taken as a theme for what we Christian endeavorers would say for this hall. The fight that has

been made to establish this hall is common knowledge to each of us, and we hold its success as a triumph. And in this triumph we have discovered what this Fellowship Hall means to us.

It is grand to wake up to the realization that at last we have a place ready and waiting for our use when such events as our Christian Endeavor Rally stare us in the face. It seems almost a dream—that once our worries of such events concerned mainly a place for holding our banquets, conferences, and social hours. Now we are thankful that it can remain a dream. This last summer has shown us what it can be, while the future will probably show many other hidden values it holds.

And in this lies the main tangible value, but there remain two others that are not so tangible. While we all realize them we can hardly put them into words. They are these:

This hall stands as a monument erected by the members of this church to their faith and ours. Because it took faith to stay by the job, day in and day out, Sunday in and Sunday out; faith in the belief that some day it would be a success; and faith in us that we would merit its use.

And then it stands as a challenge to us as Christian endeavorers. It challenges us, that we may leave to our posterity as much spiritual and material advancement as our parents and friends have left to us. In this we find our goal and the future will show us the means of reaching it.

### DENOMINATIONAL "HOOK-UP"

ANDOVER, N. Y.

Seven churches of the Western Association are co-operating in a simultaneous "Preaching Mission" for eight consecutive nights, November 6-13, 1936.

These churches are Alfred, Alfred Station, Independence, Nile, Richburg, Hebron, and Little Genesee. Dean A. J. C. Bond and the six pastors of the association, A. C. Ehret, E. D. Van Horn, W. L. Greene, E. H. Bottoms, R. W. Wing, and H. Sutton are rotating from church to church preaching each night in one of the simultaneous meetings.

Each church community is being organized in preparation for the services and to conserve the values gained.

By vote of the executive committee of the association this series of meetings will take

the place of the usual fall semi-annual meeting of the association. W. L. G.

ALFRED STATION, N. Y.

Beginning Friday night, November 6, an eight-day series of meetings will be held with a different speaker each night. All churches of the Western Association have joined in a simultaneous preaching campaign. The pastors are requesting all church members to rally to the support of this movement to make men familiar with and conscious of God's plans for the building of a better world. The world stands at the cross roads and the future depends upon which way men take.

—Alfred Sun.

ASHAWAY, R. I.

The yearly meeting of the Seventh Day Baptist churches was held at the First Hopkinton Church, Ashaway, yesterday and had to do with the Rhode Island Tercentenary celebration. Papers of historical interest were read at the afternoon session and the announcement was made as to the Westerly Tercentenary tablet which is to be erected near the old Meeting House Bridge commemorating the civic, religious, and commercial center of Westerly for more than one hundred years after its founding.

The tablet is being erected by the Seventh Day Baptist churches of Hopkinton and Westerly, and is expected to be in place before the week is out. It was to have been dedicated yesterday at the services of the united churches, but was not ready.

At the morning session the pastor of the church, Rev. Everett T. Harris, presided, and Rev. Harold R. Crandall, pastor of the Pawcatuck Church, preached the sermon. The subject was "Building the Church." Other pastors who took part in the service were Rev. W. D. Burdick of Rockville and the Second Hopkinton Church and Rev. Albert N. Rogers of Waterford, Conn.

In the afternoon Mrs. Willard D. Burdick of Rockville presented a paper which had to do with Henry Collins of Newport.

—Westerly Sun.

ALBION, WIS.

The quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptist churches was held at Albion, October 16 and 17, 1936.

Services began the evening of October 16, with a vesper service arranged by the Albion

Church. Charles Williams and Mrs. Clarence Lawton each sang a solo and the junior choir sang two anthems. Pastor Donald Gray of the Walworth Church gave the evening address from the subject, "Responsibility."

The Sabbath morning service opened at ten-thirty with Pastor C. W. Thorngate of Albion presiding. A duet by Mr. and Mrs. Maurice Sayre and an anthem by the Albion choir, added much to the morning worship. Rev. Erlo E. Sutton read the Scripture lesson and offered prayer. Pastor Carroll Hill of the Milton Church gave the sermon using as a theme, "The Living Christ."

A delicious and satisfying dinner was served to a large number in the church basement by the Albion Church.

The business meeting at one-thirty was devoted largely to the report of the committee on the dedication service at Berlin, Wis., which was held October 11.

At two o'clock Pastor John Randolph of the Milton Junction Church gave an informal talk on "Applied Christianity," using the life of Kagawa and reading from his book, "Songs From the Slums." This was followed by the young people's hour with Edward Rood, young people's representative, presiding. After a responsive reading, Irwin and Ivan Randolph sang a duet; Arlie Davis read the Scripture lesson and led in prayer; Phyllis Crandall of the Walworth Church sang a solo; Miss Beatrice Skaugerude gave a very interesting paper on her personal experiences which had led to her membership in the Albion Seventh Day Baptist Church.

The meeting adjourned to meet with the Milton Church in January.

CORRESPONDENT.

HUMBOLDT, NEB. (LONG BRANCH)

Mrs. Denā Lewis, Mrs. Jennie Davis, Mrs. Bert Sayre, Mrs. Cora Hemphill, and Mrs. U. F. Davis returned home Friday from their visit in Humboldt. The three sisters, Mrs. Davis, Mrs. Sayre, and Mrs. Hemphill had a very delightful time visiting the scene of their girlhood days and renewing acquaintances. Mrs. Davis, the eldest of the three, visited the house where she was born, the schoolhouse where she first attended school, the court house situated on the spot of the old one where she was married fifty-four years ago on October 11, at Pawnee City. Then they drove to Oneida, Kan., where she

and her husband went on their honeymoon trip. This time the trip was made by motor car instead of horse and buggy. During their stay the sisters occupied a double room in a hotel in Humboldt and had the time of their lives, living over the past and making trips around the country.—*North Loup Loyalist.*

DINUBA, CALIF.

This name is new to most Seventh Day Baptists. But it is here that Rev. Loyal F. Hurley and a local minister, Brother Friesen who recently became a member of the Riverside Church and was ordained by that church as a minister of the gospel, are continuing to hold evangelistic meetings. Brother Hurley writes of some of the bitter attacks made on the workers there, but that many are becoming interested in the gospel. He urges that Seventh Day Baptists must preach more gospel, "more of the grace of God and the love of God. That is what the world is hungry for." The following is from a copy of Brother Hurley's letter to his Riverside people, directed to the president of that church.—(EDITOR.)

There is still reason for gratitude and praise to God for the way he is leading and blessing us in our meetings. There have been no more conversions to date, but a continuous interest has been manifested night by night.

Probably one of the most important results of our meetings is the slowly changing attitude on the part of many people toward Seventh Day Baptists. Many of you cannot imagine the bitter prejudice that people often have toward Sabbath keepers in general. Often that is due to the narrowness of certain proponents of the Sabbath truth, and the bitter way in which Sunday keeping is condemned. That is one kind of bitterness. Another kind of bitterness is that aroused by some church people against anybody who does not believe exactly as they do. And that kind of bitterness is worse than the first kind mentioned. It is the lot of Seventh Day Baptists in this vicinity to feel the fury of both kinds of opposition and dislike. And to break down such prejudice is not the work of a few days or even weeks. But we are happy to report that little by little the prejudice is being broken down, and a cordial, sympathetic spirit is coming in to take its place. That promises well for future days.

As some of you have learned already, we expect to have seven young people confess their faith in Christ by baptism next Sabbath afternoon at two o'clock. Baptism will be held at Reedley Beach along the Kings River. I trust that Brother Friesen will officiate at the baptism, since he is the local leader and will have to guide and help the young folks after I am gone. Of course, if the young folks desire it I shall be happy to baptize them, but I would rather Brother Friesen would render that service. They are

fine young folks, earnestly trying to serve the Lord. Please pray for them.

And as you pray for them do not forget the many folks around this vicinity who have no church connection or spiritual home. Some have been cast out of the church to which they once belonged, usually because they do not believe every little point of doctrine just as the leaders say they must. They need Christian love and sympathy and patience. They must be offered real fellowship and liberty of conscience, along with a chance to serve the Lord and their fellow men. Will Seventh Day Baptists be able to grant them such a welcome and such liberty that they will feel at home among us? God grant that we may.

After next Sunday night we begin a different kind of labor. Our meetings at the Community Tabernacle will be omitted until the following Friday night. During the interval Brother Friesen will drive us to Fresno and Chowchilla for meetings and visits in Sabbath-keeping homes. Then we return here for the week-end at the tabernacle again, and for personal contacts with people here.

Please pray for us that we may be kept from blunders and mistakes, and that we may rightly represent the Christ we seek to serve. May more of his love flow through all of our lives out into a needy world.

### JIG SAWS AND LIFE

BY C. C. VAN HORN

(A paper read at the Southwestern Association, Hammond, La.)

I enjoy very much working out a good jig-saw puzzle. By good I mean one of from one hundred fifty to three hundred pieces. I don't want to complete it in one sitting, but have it in a convenient corner where during long evenings, rainy days, and odd moments I can stop and place a few pieces at a time, from day to day, till finally the picture is finished. The first few pieces placed do not give us much of an idea of what the maker had in mind, but as piece after piece is correctly laid and the work is at last completed, we have before us a beautiful picture.

Dear friends, did it ever occur to you that in many respects our lives may be compared to a jig-saw puzzle? There is, however, one distinctive difference; the human artist has the completed picture before him to begin with. The Divine Artist places before you a jumble of pieces from which, if you will, you may build a picture that will cause the angels to exclaim, "How beautiful!"

There is not a misshapen piece, a stain, nor a surplus block in the heap before you, but you are required to meet the Great Author's plan of your life.

Do not forget that now you are building for eternity. Piece by piece the structure is growing. A loving touch for the child in trouble, an approving smile for the struggling youth, sympathy for the burdened heart, comfort for the sorrowing, cheer for the aged, and many, many more pieces lie before you, which if placed by you according to the design of the Great Artist will add much symmetry and beauty to the building you are rearing for eternity. If a blot appears anywhere in the picture it is because you have failed to follow the plan placed before you. You have borrowed something from the world and tried to work it into the Creator's plan of your life. In so doing you have destroyed the harmony, introduced discord, marred the beauty of your life picture. You may be able to help divine to partially remove the stain but you will never feel the same. A feeling of regret and remorse will linger through your life.

Here is a good thought I caught when a boy in school,

"Little acts of kindness,  
Little words of love,  
Make our earth an Eden  
Like to heaven above."

It is just as true today.

Little things, little deeds, little words, scattered along life's pathway as we journey if done in love for mankind, will add cheer, brightness, and beauty to the life picture we are working out.

"A word fitly spoken is like apples of gold in pictures of silver."

If I were to choose a text, it would be the words of Paul, "Work out your own salvation with fear and trembling."

### MARRIAGES

DAVIS-TATE.—At the Seventh Day Baptist parsonage, Salem, W. Va., October 9, 1936, John Huffman Davis of Clarksburg and Clemance Genevieve Tate of Weston were united in marriage by the groom's pastor, Rev. Geo. B. Shaw.

DUBUSC-VARS.—At the Seventh Day Baptist parsonage, Plainfield, N. J., October 24, 1936, by Rev. Hurley S. Warren, Miss Esther Vars of Plainfield and Dr. L. C. Victor duBusc of Elizabeth, N. J., the new home to be in Elizabeth.

OCHS-JOHNSON.—Theron H. Ochs of Milton and Margaret Johnson of North Loup and Janesville were united in marriage at the Milton Seventh Day Baptist church on Sabbath morning, October 3, 1936, at 9 o'clock. The serv-



ice was performed by Rev. Carroll L. Hill assisted by Rev. Edwin Shaw. The new home will be at 349 High Street, Milton.

**PETT-GREGOIRE.**—Forrest E. Pett of Whitewater, Wis., and Leona L. Gregoire of Milton were united in marriage by Rev. Carroll L. Hill at the Seventh Day Baptist parsonage in Milton, October 4, 1936. The new home will be at 304 Clay Street, Whitewater.

**SEVERANCE-KERR.** — Howard D. Severance and Mildred L. Kerr, both of Milton, were united in marriage September 20, 1936, by Rev. Carroll L. Hill, at the home of the bride. The new home will be at 537 N. 17th Street, Milwaukee.

**OBITUARY**

**GREEN.**—George Greer Green, the son of Susan Maxson and James P. Green, died at Chicago Memorial Hospital in Chicago, Ill., following several weeks of illness.

He was married to Miss Rena Rodgers July 31, 1900, and eleven children were born to the union, the survivors being, Paul, Frank, Susie, Ralph, Maurice, Marion, Mildred, George, Clarke; also the wife and mother. He is also survived by two brothers, John and Roy of Farina, and one sister, Mrs. Clara Bond of Wood River, Ill. He was a member of the Farina Seventh Day Baptist Church.

Funeral services were conducted Tuesday afternoon at two o'clock by his pastor, Rev. C. L. Hill, and burial was made in the Farina cemetery.

C. L. H.

**HORVATH.**—Carol Joe, infant daughter of Mr. and Mrs. Joseph Horvath, was born in Jackson Center, Ohio, March 27, 1936, and was called from this life August 4, 1936.

Funeral services were conducted by Rev. Verney A. Wilson, pastor of the child's mother, in the Jackson Center Seventh Day Baptist church, and interment made in the local cemetery.

V. A. W.

**INGLIS.**—Emma Isabel Seeley, daughter of Nelson and Harriet Fairchild Seeley, was born at Marquette, Wis., February 11, 1858, and died in Mercy Hospital, Janesville, October 7, 1936.

She was married to J. Andrew Inglis September 9, 1875. Their early married life was spent in or near Marquette, where many Seventh Day Baptist workers enjoyed their hospitality. Mrs. Inglis became a member of the Marquette Seventh Day Baptist Church July 28, 1900. In 1909, Mr. and Mrs. Inglis moved to Milton, and after her husband's death she transferred her membership there.

She leaves to mourn three children: Harriet A. (Mrs. Fred Breneman), Professor D. Nelson, and Ruth; and four grandchildren.

Farewell services were conducted Friday afternoon, October 9, by her pastor. Interment was in Milton cemetery.

C. L. H.

**LACEY.**—Edward P. Lacey was the son of Amos and Nina Lacey. He was born April 4, 1880, and passed away at his home in Farina, September 26, 1936, following six years of intense suffering.

His wife, who survives him, was at the time of his death a patient in a hospital at Louisville, Ky. The writer married Mr. and Mrs. Lacey and later baptized Mrs. Lacey, the husband being a member of the Christian Church. They never joined the church at Farina, but considered themselves members of the parish.

Funeral services were conducted by his pastor, Rev. C. L. Hill, and burial was made in Elder Cemetery.

C. L. H.

**LAUGHTER.**—Daisy Laughter, daughter of Mrs. Andrew J. Williams of Morales, Tex., died September 25, 1936. She was born June 19, 1887.

She was an unbaptized Sabbath keeper—a great reader of her Bible. Her mother and step-father are lonely.

A. J. W.

**SWIGER.**—Frederick M. Swiger died at the home of his son in Salem, W. Va., October 4, 1936. He was born February 11, 1859, the son of Israel and Phoebe Dye Swiger, and had lived his entire life in the county where he was born.

In 1881, he married Olive Ford, who died in 1928. He is survived by three sons. He was the last surviving member of the original Board of Trustees of Salem College. For many years he was a member of the Salem Seventh Day Baptist Church, where he served as a deacon, as a trustee, and in other ways. To the faith of Christian Science he gave his later years, living a humble, conscientious, sincere life.

His funeral was conducted by President S. O. Bond of Salem College assisted by Rev. Geo. B. Shaw.

G. B. S.

**ZWIEBEL.**—George M. N. Zwiebel, son of Michael and Sophia Zwiebel, was born at Montra, Ohio, December 25, 1883, and departed this life at Jackson Center, Ohio, August 29, 1936.

On January 12, 1913, he was united in marriage to Miss Althea Hughes, and to this union were born six children.

In 1917, he was baptized and united with the Battle Creek Seventh Day Baptist Church, but in 1928 he transferred his membership to the Jackson Center Seventh Day Baptist Church.

He is survived by his wife, the children, one grandchild, two brothers and five sisters.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, and interment made in the local cemetery.

V. A. W.

**RECORDER WANT ADVERTISEMENTS**

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

Cash must accompany each advertisement.

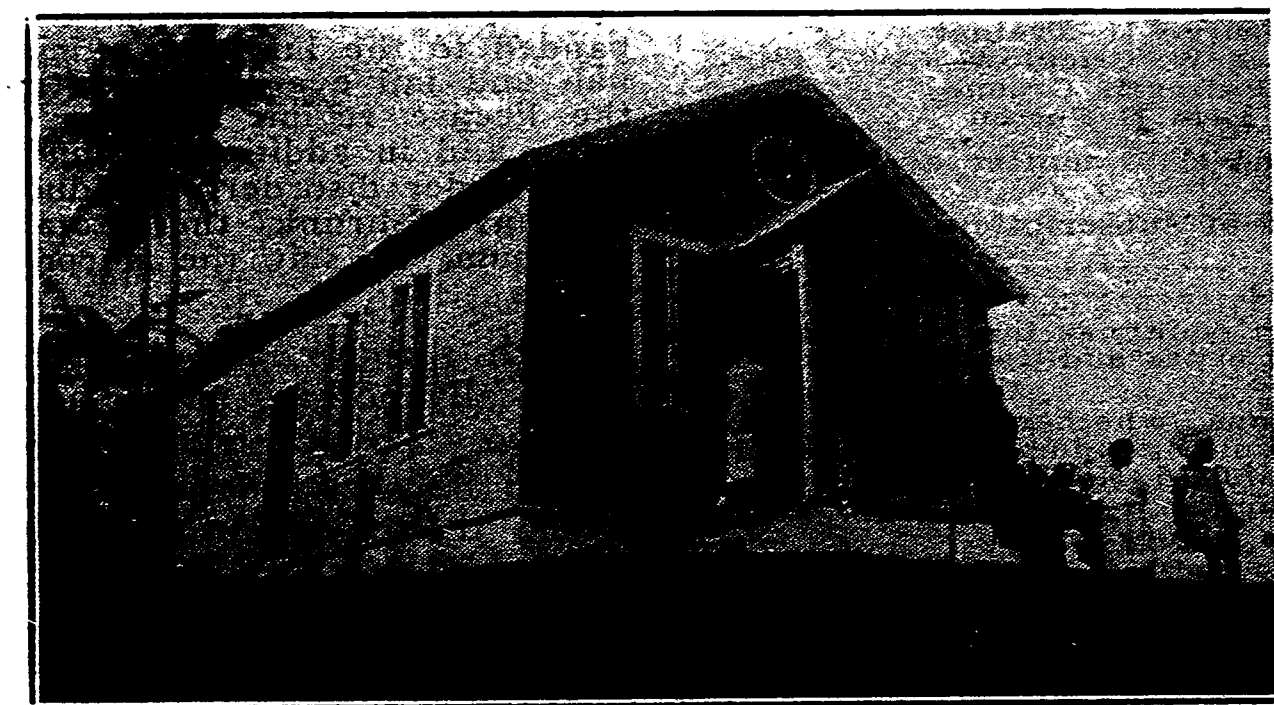
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# The Sabbath Recorder

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LUNA (JAMAICA) SEVENTH DAY BAPTIST CHURCH

"The dedication of the little church, on top of this hill, in a most scenic spot, is a joy. Hills and valleys are in all directions and far away is the sea. It is one of the most beautiful locations of any Seventh Day Baptist Church in the world."

(G. D. Hargis, in SABBATH RECORDER, November 9, 1936.)

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