

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.

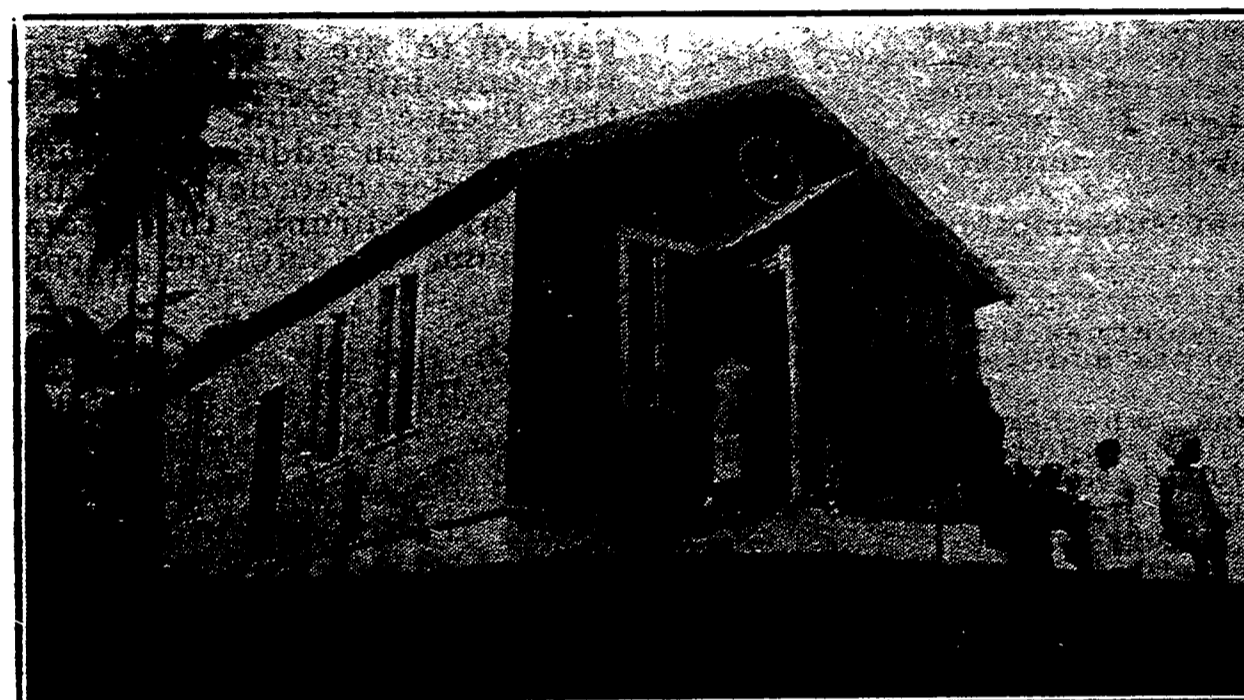
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The Sabbath Recorder

VOL. 121

NOVEMBER 23, 1936

No. 11



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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST BI-WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 121, No. 11 WHOLE No. 4,698

THEODORE L. GARDINER, D. D.,
Editor EmeritusHERBERT C. VAN HORN, D. D., Editor
L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,
Mrs. George H. Trainer
Luther W. Crichtlow
Mrs. Walter L. Greene
Rev. Erlo E. SuttonEntered as second-class matter at Plainfield,
N. J.

Terms of Subscription

Per Year \$2.50
Six Months 1.25Papers to foreign countries including Canada,
will be charged 50 cents additional, on account
of postage.All communications, whether on business or
for publication, should be addressed to the Sab-
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
expiration when so requested.All subscriptions will be discontinued one
year after date to which payment is made un-
less expressly renewed.

Benefits Claimed By Repeal A friend in whom the editor has considerable confidence, and who has opportunity for observation, thinks there is much less drinking under repeal than there was in prohibition days. This friend is conscientious in his belief, but doubtless is misled, especially by the propaganda that blankets the nation. A late example of this propaganda is seen in a recently issued survey which quotes Captain Stayton, favorite spokesman and for years acting head of the Association Against the Prohibition Amendment, with these extraordinary words:

"From every angle that human life and safety is affected by alcohol, statistics show decided improvement since the legalization of beer and repeal of the Eighteenth Amendment."

The weakness of the survey, however, is seen in its restriction to New York State, instead of covering the national area, and within that state, to a group of cities which include notoriously wet centers of New York City and Buffalo. Moreover, instead of "ev-

ery angle that affects human life and safety," the inquiry is confined to the single point of "arrests for drunkenness," which is a most doubtful term when used by the "wets." Quoting from reliable sources:

A study of police records shows them to be far more unreliable in their classification of offenses due to liquor, than are the records of traffic accidents, which in recent months have revealed clear evidence that thousands of cases of automobile fatalities in which liquor really played a part have been credited to a dozen other causes such as "speeding," "reckless driving," "inattention," "carelessness," "passing stop signals," etc.

For years, as is well known, figures for drunkenness in territory under dry laws in the hands of wet administrators have been expanded to the limit by official instructions to nab and jail every tipsy citizen, while under the license regime directly opposite instructions, and in addition camouflaging drunk arrests under disorderly conduct, vagrancy, etc., and have "shrunk" these totals to any desired minimum, to suit the purposes of the politicians.

Such surveys as mentioned above prove practically nothing so far as comparative records go. To be fair and of real value, results should be shown from contrasts in areas in which the prohibition law was honestly administered, with those in similar areas where so-called "liquor control" systems are co-operating under the sponsorship of its friends. Can the supporters, therefore, of the re-established liquor business demonstrate that the present system of license and so-called control is superior to no-license and prohibition fairly administered? They must prove, in other words, that the results of:

Legalizing, as at present, 548 distillers and 748 brewers, pouring out a flood of more than 1,500,000 gallons of alcoholic beverage annually;

Licensing 422,587 retail outlets for beer and other liquor under full protection of the law; *Diverting* from legitimate retail trade into the coffers of the liquor makers and distributors more than \$2,500,000,000 this year (approximately \$8,050,328,179.29 in the past forty months since legal beer came back);

Entrapping into the service of the trade some 400,000 youth, including tens of thousands of girls as bar-maids, hostesses, and lures for customers;

Devoting \$50,000,000 to high pressure, legally protected, advertising through press, radio, and movies since repeal.

They must prove that the results of these developments are more conducive to sobriety, lessening of crime, safeguarding youth (the

thesis of the friend above referred to), and protection of American industry, than would the honest, thorough-going execution of a prohibition policy by an administration independent of wet alliances.

DEVELOPMENTS UNTOUCHED BY THE SURVEY

While this matter is being brought before us there are some explanations due from those who advocate the benefits of life under the repeal. Here are seven developments never mentioned by liquor proponents:

1. The rapidly mounting cases of alcoholism being treated in the liquor cures;

2. The startling increase in excessive drinking cases admitted to Bellevue Hospital, New York City (note—according to Hospital reports—in 1934 Bellevue admitted 7,649 cases of acute alcoholism compared with 9,139 in 1935. For the first six months of 1936, alcoholics admitted were at the rate of 12,378 for the year);

3. The upward leap in the number of youth ineligible among insurance applicants;

4. The spreading roll of drink-caused traffic accidents;

5. The "rapid increase in the nation's federal prison population, despite prohibition repeal," reported by Sanford Bates, Director of Federal Prisons, and J. Edgar Hoover, chief of the Bureau of Investigation;

6. The widespread testimony of casualty insurance companies as to the steady increase in losses from accidents in which liquor is a factor; and finally,

7. The amazing development since "repeal" of the always closely related evils of gambling, commercialized vice, and political corruption.

Home One of the great joys of going away for a vacation or for other purpose is the getting home again. It is a fine experience to go to seashore or mountain camp, to visit friends, or to attend some big meeting. But after all, if home is what it should be, there is no thrill more satisfying than that experienced in getting home. "There's no place like home."

How much care and attention, then, should be given to make home what it ought to be. There quiet, sincere love must dwell. Manifest first of all in the parents, it ought to be reflected in the other members of the household. This love will lead to the understanding, sympathy, appreciation, and co-operation on the part of all. Frictions will be oiled by this grace. Love makes unafraid the inmates of the home. Sights are not being looked for. Even edged words will be overlooked, or understood as caused by some special strain. Wonderful place—home.

Much as love is needed on the part of inmates for each other and others, love of God is much more necessary to complete a home. Where he is loved and honored and his kingdom promoted—there is at least a bit of heaven.

"Heaven is my home" sings the poet. And why not? "Let not your heart be troubled," said Jesus, "I go to prepare a place for you, that where I am ye may be also. In my Father's house are many mansions." A friend who writes many good things for us exclaims, "I wonder just what our home will be like—the one he has gone to prepare for us?" Well, we wonder, and cannot tell. But we know it will be brighter and better, richer and fuller of all blessings than we can conceive or imagine. Let me live my life fully and richly and helpfully here; then some day, what a joy it will be—that home shall be mine.

That Answer How often one gets a letter that stirs him up to answer it in kind. The mind is searched for adjectives to describe its opinion of the offender—and a "hot" answer is inscribed and made ready for the mail.

Happy is the man who delays mailing such an answer till the next morning. Time to "cool off," meditation, and prayer will save that man from putting himself into the same class as that of his critic.

A long time ago Hezekiah received an insulting letter from the Assyrian ruler, Sennacherib. The conditions had been made worse by compromises. Hezekiah went up into the house of the Lord, we read, and "spread it before the Lord." What better could a king or anyone else do, who was disturbed and concerned over such a situation? How vain to send words of defiance and vituperation. It was a great decision on the part of Hezekiah, and a helpful example to us all, whoever we are. Happy are the people of God who trust in him and take their vexing cares and problems and lay them before the Lord.

Such action not only strengthens the one distressed and brings assurance and help from God, but it gives the perturbed soul time to reflect and to grow calm. A cool and calm mind may affect many destinies.

But to follow this plan is not always easy—especially when one feels that the letter which rubs him the wrong way is so unjust, false, and uncalled for. Just the same it is

the only Christian way. If such a letter has been answered in a biting manner, by no means mail it till you have slept over it, or gone fishing, or helped someone in need. Lay it before the Lord.

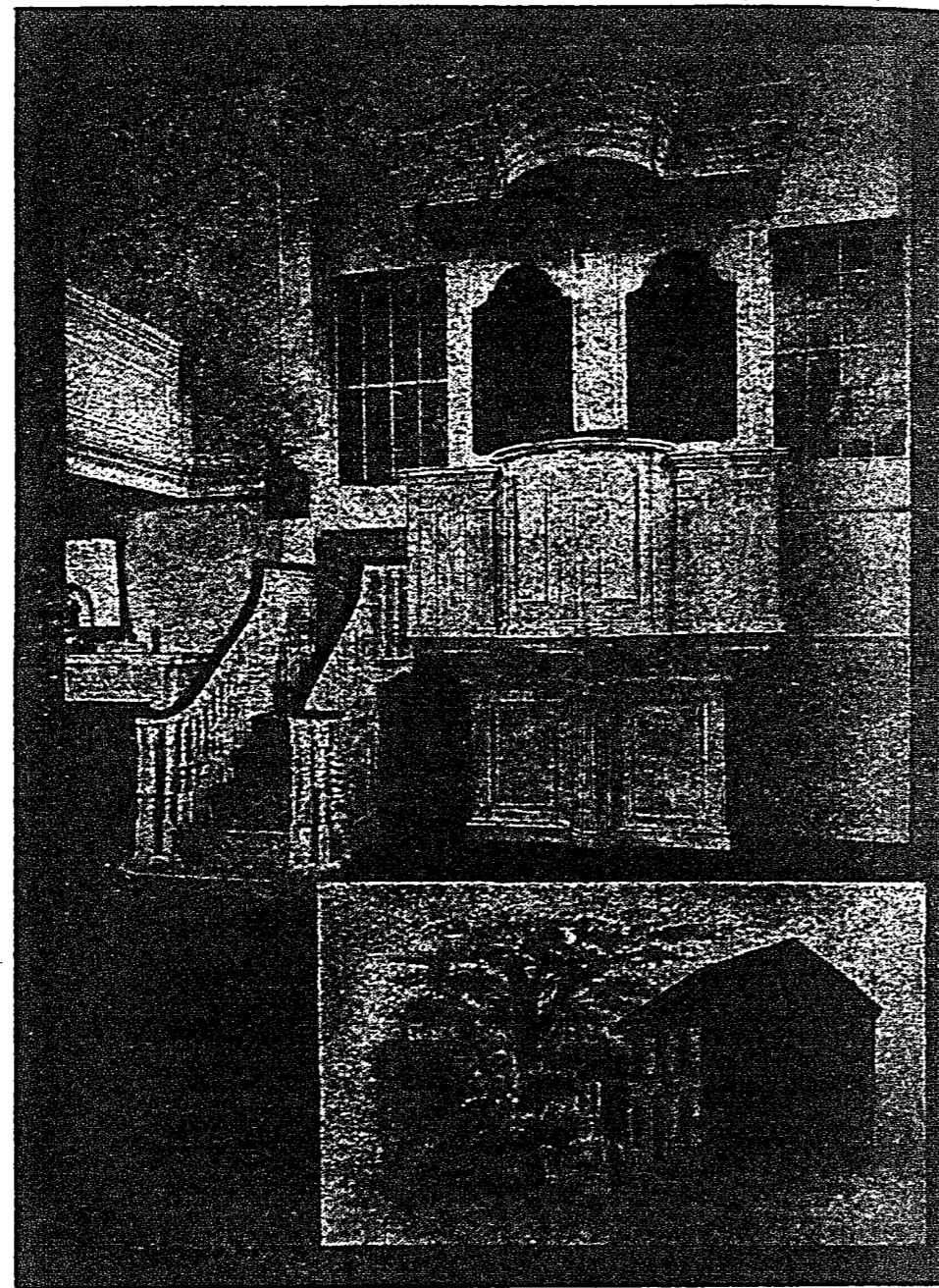
Hastily spoken words and hastily written letters have left many bleeding wounds in the hearts of friends and loved ones—wounds that may never be healed.

Meeting at Newport, R. I. Many Seventh Day Baptists, especially the younger people, do not know that the building erected in 1729 at Newport, R. I., by the First Seventh Day Baptist Church in America, is still standing in that city, not many yards from its original site. It was purchased some years ago by the Newport Historical Society and has been bricked in, strengthened by brace rods, and is being carefully preserved. The paneling and other interior decorations are much as when it was used for worship, and is beautiful, indeed.

For several years the president of the Seventh Day Baptist Historical Society has been interested in having a religious meeting, consisting of hymns, a sermon, and the Lord's Supper, held there once a year. Once in five years the New England churches suspend their own services, make a pilgrimage to Newport, and worship together in the old home church—for every Seventh Day Baptist Church now operating in Rhode Island and Connecticut owes its existence to this mother church.

The meeting this year was not at the pilgrimage time; fourteen, however, were present in spite of the heavy storm of wind and rain that swept the Atlantic seaboard.

The meeting was opened by President Corliss F. Randolph who introduced Rev. Herbert C. Van Horn, president of the General Conference, who conducted the service assisted by Rev. William L. Burdick, corresponding secretary of the Missionary Society. Mr. Van Horn, a direct descendant on his mother's side from John Clarke who founded the city of Newport and the second Baptist Church in America, expressed appreciation of the privilege of speaking from the historic pulpit. A picture of the pulpit appears in these columns. On the walls above the sounding board still hang the tables of the law, the presence of which saved this church from desecration in the destruction of the



city during the Revolutionary War. Only one other church of the city escaped, and for similar reason.

The speaker told of the part Seventh Day Baptists have had in England and America in the cause of religious and civil liberty. For the separation of Church and State and for worshiping according to the dictates of their own conscience they have suffered persecutions of intense suffering, imprisonment, loss of property and life. A justifiable pride is therefore taken by them in the celebration of the tercentenary of Rhode Island this year.

Inspired by our past, encouraged by our present, we are challenged to continue our God-given task of observing God's Sabbath, of teaching its truth, and of restoring it to a Sabbathless church, and by it to help bring a belief in and a consciousness of God to a near Godless world.

Following the message, fellowship was had in commemorating the death of our Lord in the communion service, conducted by Secretary Burdick assisted by Mr. Van Horn.

In all it was a beautiful and helpful occasion, and all reverently went out after singing "Blest be the tie that binds our hearts in Christian love."

CONFERENCE PRESIDENT'S CORNER

A word of encouragement comes from an old friend who for many years has been interested in Seventh Day Baptists and their work. He has had a wide experience in promoting the ethical and spiritual life in various parts of the United States. I want to pass on to you some of the things he says:

I think you are right in stressing the evangelistic note. Men today need repentance and his blessed salvation more than all other things combined. In fact humanity is torn with dissensions and hatreds because they have never found the "peace that passeth understanding."

I still believe that the converted men and women of the Seventh Day Baptists could stir America if they should become so filled with the Holy Spirit that a hungry, restless, and sin burdened nation could feel the warmth of their spiritual tenderness and charity. Again, to lose their lives if need be, would touch dead souls. I think humanity is still largely what it was in A. D. 30, and *twelve men* overturned thrones and lighted torches that still burn on. It is true we have more intellectual development, but with God a soul is not a matter of degrees. Jesus turned to the thief on the cross and handed him heaven. I do hope the Conference may witness a mighty outpouring of his holy Spirit that shall gladden and quicken every church in the denomination. "It is not by might nor by power but by my spirit, saith the Lord."

While I am writing this the preachers of Boston in their old historic pulpits are talking about everything else they can think of except human sin and the tragic need of a Savior. The Boston papers published the themes for today and in two pages of church notices I did not see a single theme calling men to find and follow Christ; one pulpit is spending six Sundays telling the people about the Dangers of Russia, when that same danger grips Boston and New England like the tentacles of an octopus—it is atheism, unbelief in sin, and ignorance of him who died to make men free and to conquer. I have looked a bit at history, and nations have come and gone because they tried to conquer with their physical and mental strength. If brains could have saved the world, Greece would have saved it three thousand years ago. She had the greatest thinkers of the ages; even now the best we can do is to copy her great thinkers along many lines. Harvard, this week, emphasized the great heritage of brains and spoke of freedom to think. I would not disparage thinking, but I would have that thought touched by the fires of his sacred sacrifice.

Let Seventh Day Baptist pulpits ring out with no uncertain sound in calling men to repentance, acceptance of Christ, consecration, and service. With every church *working* its own field, liberally supporting the activities of our boards and societies, exalting the Christ, and daily and consistently witnessing to his power and presence—we shall come up to the Conference of 1937 with work done and a mighty impetus for tomorrow.

DENOMINATIONAL BUDGET

You must not be dilatory with your offering, whether much or little. (Exodus 22: 29—Goodspeed.)

DENOMINATIONAL BUDGET

Statement of Treasurer, October, 1936

	Receipts	October	Total
Adams Center	\$	150.00	\$ 225.00
Albion		15.00	60.00
Alfred, First		92.00	284.65
Alfred Second		29.40	73.29
Battle Creek	\$	26.21	
Special		6.25	
	\$	32.46	32.46
Boulder		10.00	10.00
Brookfield, First			54.57
Carlton			10.00
Denver	\$	10.00	
Ladies' Aid society		10.00	
Sabbath school		5.40	
	\$	25.40	80.90
De Ruyter Sabbath school ...		25.00	116.95
Edinburg		6.00	19.00
Farina			75.00
Fouke		3.84	14.56
Genesee, First			58.91
Hartsville			50.00
Hebron, First		8.78	14.46
Hopkinton, First	\$	20.00	
C. E. society, special		3.00	
Intermediate C. E. society, special		1.00	
Special		1.00	
	\$	25.00	72.50
Hopkinton, Second			11.18
Independence		6.00	29.00
Irvington		100.00	100.00
Jackson Center			18.75
Little Prairie			3.00
Los Angeles, special		5.00	10.00
Marlboro		21.83	45.33
Milton		79.80	359.55
Milton Junction		35.85	82.39
New York City			95.00
North Loup			25.00
Nortonville Ladies' Missionary Society		10.00	10.00

Pawcatuck	\$ 250.00	
C. E. society, special	3.00	
	<hr/>	
	\$ 253.00	1,012.00
Piscataway	120.00	120.00
Plainfield	\$ 103.00	
Sabbath school, special	3.12	
	<hr/>	
	\$ 106.12	349.82
Riverside		90.00
Roanoke		5.00
Rockville		19.90
Salem	33.00	67.30
Salemville		8.28
Shiloh	\$ 127.34	
Ladies' Benevolent Society	108.50	
Mite Society	32.02	
Special	1.50	
	<hr/>	
	\$ 269.36	269.36
Verona	\$ 17.00	
Special	3.00	
	<hr/>	
	\$ 20.00	20.00
Waterford Ladies' Aid society	\$ 20.00	
Sabbath school, special83	
	<hr/>	
	\$ 20.83	50.33
White Cloud	\$ 23.40	
Special	5.00	
	<hr/>	
	\$ 28.40	28.40
Individual, Friend	2.00	33.00
Southeastern Association		24.90
Southwestern Association		12.00
Conference offering		200.00
Seventh Day Baptist C. E. Union of New England, special17	.67
Woman's Board		34.00
Shiloh-Marlboro Vacation Bible School		8.00
		<hr/>
		\$4,394.41
October receipts on budget	\$1,526.37	
Special	32.87	
	<hr/>	
	\$1,559.24	
<i>Disbursements</i>		
Missionary Society	\$ 768.90	
Special	32.87	
	<hr/>	
	\$ 801.77	
Tract Society		206.70
Sabbath School Board		115.80
Young People's Board		23.10
Woman's Board		6.90
Ministerial Relief		41.70
Education Society		99.15
Historical Society		11.55
General Conference		226.20
		<hr/>
		\$1,532.87

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
November 1, 1936.

MISSIONS

WHY EMPHASIZE AND HEARTEN THE CHURCH?

In the Preaching Mission we have been emphasizing the work of encouraging and inspiring the church, not because securing new decisions for Christ is less important, but because to revive and inspire the church is more important than is often thought and it appears to have been neglected. To hearten and strengthen the church is fundamental in all Christian work.

One of the things most vital in securing a genuine revival of religion in a community is for the church to be revived, that is, for its members to really reconsecrate themselves, become joyful, and enter into the work with a passion to lead others to the Master. A revival in which the church itself is not touched is, as a rule, worse than nothing because of its superficiality.

The prophet cried, "Comfort ye, comfort ye my people." It is very natural for Christians to become discouraged, and when they become discouraged, they unconsciously become less active. The religious, social, and financial conditions which have prevailed the last few years have tended to dishearten, and on this account there is a special need that an effort be made to encourage and enliven Christ's followers in the church.

There is a cheap kind of talk and preaching which berates the church. This usually falls on the faithful and discourages them. Not only does it dishearten the burden bearers, but it discredits the church, the body of Christ, in the eyes of the world and tends to make men less likely to join the church and support it. There are faithful ones in every church—those who would give their lives for Christ if the occasion required. These are the ones who feel the sting of the cruel lash when the church is criticized. How can we hold the church up to scorn and then turn and ask men to join it? There was a day when a church member was put under discipline if he criticized the church, the body of Christ. Such discipline was not without justification. The church is a spiritual hospital. Why make it offensive because it has sick people in it and is imperfect because it takes the sick and tries to make them well? All followers of Christ should avoid the saying and doing of those things which may

THE WEEK OF PRAYER FOR THE CHURCHES

Pastors and churches are beginning to inquire regarding the Week of Prayer for the Churches. As usual, the Commission on Evangelism of the Federal Council of Churches is planning to foster the Week of Prayer. The time set is the first week in January. Dr. Morgan Noyes is preparing the topics for the week and the general theme is, The Gospel of God. Mention is made of the fact at this early date that our churches may commence now to make it a part of their program. As soon as the printed folders are out, copies will be sent to all pastors and churches. The Preaching Mission is preparing the way for the Week of Prayer and it may be made to mean more this year than ever before.

MEETING OF THE MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held October 18, 1936, at the Pawcatuck church, Westerly, R. I.

The meeting opened with prayer by Rev. James L. Skaggs.

The members present were:

Albert S. Babcock, Rev. Willard D. Burdick, Karl G. Stillman, Corliss F. Randolph, John H. Austin, Rev. W. L. Burdick, Robert L. Coon, James A. Saunders, Rev. H. R. Crandall, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Mrs. Anne L. Waite, Morton R. Swinney, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Rev. James L. Skaggs, Rev. Albert N. Rogers.

The guests present were Mrs. Harold R. Crandall, Mrs. Okey W. Davis.

The quarterly report of the treasurer, and a statement of condition were accepted and ordered recorded. They follow:

SEVENTH DAY BAPTIST MISSIONARY SOCIETY QUARTERLY STATEMENT

July 1, 1936, to October 1, 1936

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

GENERAL FUND

Dr.

Memorial Board income	\$ 96.11
Permanent Fund income	1,990.97
Denominational Budget	1,235.82
Organizations	236.23
Individuals	7.00

bring a reproach on the church of the Redeemer.

He that winneth souls is wise. The church of Christ is the institution committed to this work, as well as to that of Christian nurture. To revive and encourage the church is an indispensable item in evangelistic work. If this can be done, we have prepared the way, not only for immediate decisions for Christ, but for the church to carry on a continual evangelistic work. The church of Christ is the hope of the world.

THE INFLUENCE OF THE PREACHING MISSION IS SWEEPING OUR COUNTRY

While it is too early to know the results of many of the Eight Day Preaching Missions in our churches, those which have come to hand are encouraging; and furthermore, the reports coming from those responsible for the movement in our country and in other communions indicate that the influence of the movement is steadily being augmented. There is room to give only one out of many illustrations which are coming to hand. Rev. William L. Mudge, executive secretary of the Pennsylvania Council of Churches, writes in part as follows:

Not only is the movement awakening the churches, but it is arousing a deeper spiritual interest among them. Since the early part of September I have been traveling almost constantly, and wherever I go I find a more eager interest in the spiritual values of life, and a greater willingness to hear and heed the strong message of the gospel.

Again the ministers themselves are showing a more aggressive leadership and are filled with greater confidence and courage to preach the gospel. In some cases, the change has been almost like a second conversion, if you can speak of it as such.

Further, the ministers and churches are coming closer together. In some counties where all the ministers have never met one another, there have been most interesting and helpful gatherings.

Ministerial Associations as well are outlining their programs with much stronger devotional subjects, such themes as "The Preacher and his Soul," "The Preacher as a Soul Winner," "The Preacher and His Pastoral Work," "The Preacher and His Message for the Times."

There is a widespread spirit of prayer which is also encouraging; and many pastors are organizing their members in groups of personal workers.

It is the Lord's doing, and is marvelous in our eyes.

Special gifts	8.00
Other	13.79
Debt Fund Investment	1,500.00
	<u>\$5,087.92</u>
Cash on hand July 1, 1936	2,329.27
	<u>\$7,417.19</u>
Cr.	
Corresponding secretary and expenses	\$ 741.34
General missionaries and expenses	366.33
Churches and pastors	722.99
China	1,515.00
Holland	125.00
Jamaica	578.58
Treasurer's expense	261.23
Interest	253.25
Loans	1,500.00
Printing	92.55
Special gifts	11.74
Germany	125.00
Miscellaneous	1.00
Debt fund investment	1,076.85
	<u>\$7,370.86</u>
Cash on hand October 1, 1936	46.33
	<u>\$7,417.19</u>
Net indebtedness July 1, 1936	\$22,588.03
Net indebtedness October 1, 1936	23,415.39
Increase for the quarter	\$ 827.36

STATEMENT OF CONDITION AS OF
SEPTEMBER 30, 1936

The Society OWNS:

Cash:	
In checking accounts:	
Washington Trust Co.	\$ 46.33
Industrial Trust Co.	101.00
	<u>147.33</u>
In savings accounts	1,349.54
	<u>\$ 1,496.87</u>
Investments, stocks, bonds and notes	\$102,485.38
Less - Reserve for depre- ciated securities	5,000.00
	<u>97,485.38</u>
Real Estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
In Minnesota	2,251.44
	<u>67,581.30</u>
	<u>\$166,563.55</u>

The Society OWES:

Notes payable:	
Washington Trust Co.	\$ 22,500.00
Anne L. Waite	500.00
E. C. Burdick	500.00
	<u>23,500.00</u>
Excess of assets owned over amounts owed ...	\$143,063.55

The above excess is applicable as follows:

Funds - Principal Amounts:	
Permanent Funds	\$ 95,429.68
Alice Fisher Ministerial Relief Fund	3,544.64
H. C. Woodmansee Ministerial Relief Fund	432.88
A. J. Potter Ministerial Relief Fund	1,018.61
Franklin F. Randolph Memorial Fund	59.01
Ministerial Education Fund	173.58
Amanda M. Burdick Scholar- ship Fund	1,099.34
	<u>101,757.74</u>
Funds - Unexpended Income:	
Permanent Fund	\$ 101.00
Alice Fisher Ministerial Relief Fund	45.56
H. C. Woodmansee Ministerial Relief Fund	13.34

A. J. Potter Ministerial Relief Fund	170.24
Amanda M. Burdick Scholar- ship Fund	41.53
	<u>371.67</u>
Funds - Other:	
Gifts for special purposes (Bible distribution)	19.67
Real Estate equities, not allocated to specific funds:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
	<u>64,329.86</u>
	<u>\$166,478.94</u>
Less - Deficit in General Funds	23,415.39
	<u>\$143,063.55</u>

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

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that in addition to caring for the correspondence and furnishing material for the Missions Department of the SABBATH RECORDER, the activities of the quarter have included attending the Commission meeting in Denver, Colo., the General Conference in Boulder, Colo., and a retreat in Beaver College conducted by the Commission on Evangelism of the Federal Council for the promoters of the National Preaching Mission. Conferences on denominational work have been held in Denver, Boulder, Chicago, the Western Association, and the Southeastern Association. Sermons or addresses or both have been delivered in Rockville, R. I.; Denver and Boulder, Colo.; Independence, N. Y.; Jenkintown, Pa.; Salem, W. Va.; and Salem College, twenty in all. Much time has been given to promoting the Eight Day Preaching Mission among our churches, and literature concerning this important movement has been sent three times to the pastors and leaders in all the churches. The expense connected with sending out the literature has been charged to the appropriation for office supplies. A trip was made to West Virginia to assist, for eight days, Pastor George B. Shaw of Salem in a Preaching Mission. One day was spent with the council called by our church in Waterford, Conn., for the purpose of examining and ordaining its pastor, Rev. Albert N. Rogers. Much attention has been given to problems connected with the field work and some progress has been made. Several churches have sought information and help regarding securing pastors and in connection with this work conferences have been held and many letters written.

Faithfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

Westerly, R. I.,
October 18, 1936.

The corresponding secretary presented information from correspondence concerning

missionary-evangelistic work on the home field. He reported that Rev. A. T. Bottoms had moved to the Iowa field.

It was voted that the corresponding secretary express the appreciation of this board to the New York City Church for the services of its pastor, Rev. James L. Skaggs, who served the church at Salemville, Pa., during the month of July, and also for the offer of his services for July, 1937, arrangements for such work to be left with the corresponding secretary of this board and the pastor of the church.

Voted that the matter concerning the Little Prairie Church be left in the hands of the corresponding secretary with power.

Secretary Burdick presented items of interest regarding work on the American Tropics field.

The corresponding secretary reported that Miss Anna West would arrive in New York on November 6, for her furlough. He also presented other correspondence from the China field.

Voted that the president, corresponding secretary, and treasurer be a committee to formulate a statement of policy in agreement with suggestions of the treasurer with reference to the management of mission property.

Voted that the corresponding secretary request Miss Anna West to visit this board at as early a date as can be satisfactorily arranged with her.

The treasurer's report on the distribution of the Ministerial Relief Fund was voted received.

The treasurer presented the following report for the Investment Committee. It was adopted and ordered recorded.

INVESTMENT COMMITTEE REPORT

During the quarter ended September 30, 1936, the Permanent Funds of the society have been increased by \$600, this sum representing a further payment on account of bequest under the will of Mary E. Bowler, deceased, late of Little Genesee, N. Y.

Changes in investments since the last quarterly report comprise the following:

Sales	
50 shs. General Motors Corporation, common	
\$3,000 Baltimore & Ohio R. R. Co. 6's, '95	
\$5,000 New York, Chicago & St. Louis R.R. 6's, '38	
\$5,000 Winnapaug Golf Club, 6's, '48	
\$4,000 First Mortgage Thomas F. and Mary E. Foley.	

Purchases

100 shs. American Power & Light Co. \$5 preferred	
5 shs. General Motors Corporation, common	
50 shs. North American Co., common	
\$5,000 Baltimore & Ohio R.R. Co., 5's, '95	
\$1,000 Boston & Maine R.R. Co., 5's, '55	
\$3,000 New York Central R.R. Co., 5's, 2013.	

In general these changes give the society an investment interest in the Public Utility industry not heretofore represented in our portfolio. We are also pleased to report the receipt of approximately forty per cent of the face value of the Winnapaug Golf Club bonds which were considered to be worth less than this sum. The proceeds thus obtained have been re-invested and will now produce income for the society. Improving conditions affecting the railroad situation are responsible for the increase in holdings of New York Central bonds. The change in Baltimore and Ohio bonds from a six per cent to a five per cent issue is a change from a bond selling at a premium with very little prospect of further price appreciation to one selling below par with a definitely possible increase in market value. The society's holdings of General Motors Corporation common stock were sold in the belief that the automobile industry has reached its peak of activity for the immediate future. All transactions, except the liquidation of the Winnapaug Golf Club bonds, have been at a profit.

Definite improvement in the collection of delinquent interest items is reported largely on account of payments received from Charles P. Eccleston and the Westerly Industrial and Improvement Co., both of which are now paid in full up to date. Total items now six months or more in arrears amount to \$420, as contrasted with \$1,013.25 three months ago.

Summary of Permanent Funds classified by types of investments follows:

Stocks	\$29,187.96	30.49%
Mortgage notes	43,546.09	45.64%
Bonds	20,830.04	18.70%
Real Estate	3,251.44	3.48%
Cash Savings Account	1,005.59	1.06%
Cash impounded in Ohio bank according to Mor- atorium Law	600.00	.63%
	<u>\$95,429.68</u>	<u>100.00%</u>

Respectfully submitted,
KARL G. STILLMAN,
Chairman.

September 30, 1936.

Voted that the budget for 1937 be adopted. It follows:

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
BUDGET FOR 1937

China	
Principal Boys' School	\$ 400.00
H. Eugene Davis, salary ...	1,200.00
H. Eugene Davis, children education allowance	150.00

Susie M. Burdick, retirement allowance	360.00	
Rosa W. Palmborg	500.00	
Grace I. Crandall	500.00	
Anna M. West	500.00	
Traveling expense	700.00	
Boys' School	200.00	
Incidental Fund	300.00	
		\$ 4,810.00

American Tropics

G. D. Hargis, salary	\$ 1,125.00	
G. D. Hargis, house rent	250.00	
G. D. Hargis, children education allowance	300.00	
Traveling expense for work in Jamaica	275.00	
Native workers	200.00	
		2,150.00

Holland	500.00
Germany	500.00

Home Field

Jackson Center, Ohio	\$ 275.00	
Colorado Field	275.00	
Gentry, Ark.	275.00	
Southwestern Assoc. general mission work	300.00	
Northwestern Assoc. to aid small churches	1,300.00	
Western Assoc. to aid small churches	500.00	
Hammond, La.	275.00	
Syracuse, N. Y.	120.00	
Middle Island, W. Va.	200.00	
Fouke, Ark.	275.00	
Salemville, Pa.	200.00	
Ritchie, W. Va.	200.00	
Emergency Fund to aid small churches	1,600.00	
Evangelistic work	550.00	
Foreign Missions Conference	40.00	
Traveling expenses Southwestern field \$250; Colo. field \$100; secretary and evangelists \$480; Pacific Coast \$100	930.00	
		7,315.00

Contingent Fund

Printing \$200; office supplies \$125; interest and other miscellany \$1,840.00	2,165.00
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Administration

Corresponding secretary, salary	\$ 1,350.00	
House and office rent for corresponding secretary	300.00	
Clerk hire for corresponding secretary	400.00	
Clerk hire for treasurer	250.00	
Audit treasurer's accounts	210.00	
Treasurer's bond	50.00	
		2,560.00

	\$20,000.00
Payment on Debt	2,000.00
	\$22,000.00

Prospective Income

Permanent Funds	\$ 4,174.00
Memorial Board	1,225.00
Denominational Budget	16,601.00
	\$22,000.00

The president presented the following standing committees:

Missionary Evangelistic

Edwin Whitford, Chairman; Corliss F. Randolph, Charles E. Gardner, Morton R. Swinney, Herbert C. Van Horn, John H. Austin, Mrs. Elisabeth K. Austin, James L. Skaggs, William L. Burdick, Willard D. Burdick, ex officio.

American Tropics

Everett T. Harris, Chairman; Albert S. Babcock, James A. Saunders, Albert N. Rogers, Hiram W. Barber, Jr., Walter D. Kenyon, Robert L. Coon, William L. Burdick, Willard D. Burdick, ex-officio.

Auditing

Hiram Barber, Jr., LaVerne D. Langworthy, Harold R. Crandall, Chairman.

China

Harold R. Crandall, Chairman; George B. Utter, Mrs. Anne L. Waite, Karl G. Stillman, John S. C. Kenyon, LaVerne D. Langworthy, Mrs. Willard D. Burdick, Asa F. Randolph, William L. Burdick, Willard D. Burdick, ex-officio.

Ministerial Relief

Karl G. Stillman, William L. Burdick.

Investment

Karl G. Stillman, George B. Utter, John H. Austin.

Budget

The officers of the board and the chairmen of standing committees: Willard D. Burdick, William L. Burdick, George B. Utter, Karl G. Stillman, Edwin Whitford, Harold R. Crandall, Everett T. Harris.

Voted that the report be approved.

Items growing out of correspondence were presented by the corresponding secretary.

The following resolution was presented and ordered adopted:

Rev. Clayton A. Burdick, a member of this Missionary Board since 1900, our president fourteen years, and, since failing strength shortened active service, president emeritus, passed from us September seventeen last. Faithful in his several pastorates, an eloquent preacher of the gospel, holding unshakable belief in his message, he had friends in the entire Christian community.

With world-wide interest, yet especially caring for all who professed to love the Christ whom he loved, the gospel in his hand shone brightly for many who think of him as God's messenger to them.

As a member of this board, his advice, always given in a kindly spirit, was thoughtful and good. A cheerful, helpful Christian brother; a faithful ambassador for Jesus Christ.

The minutes were approved.

The closing prayer was offered by Rev. Herbert C. Van Horn.

The meeting adjourned at 5 p.m.

GEORGE B. UTTER,
Recording Secretary.

WOMAN'S WORK

Then let every heart
Keep Christmas within.
Christ's pity for sorrow,
Christ's hatred for sin,
Christ's care for the weakest,
Christ's courage for fight.
Everywhere, everywhere,
Christmas tonight.

—Phillips Brooks.

WORSHIP PROGRAM

Hymn—"O Little Town of Bethlehem."

Scripture—Luke 2: 8-20.

"PEACE AND GOODWILL"

How long it has been since the angels sang above the sleeping village, the glorious song of "Peace on earth, good will to men." And how long the world has slept, unheeding the offers of love from the heavenly Father's yearning heart. "He came unto his own, and his own received him not"—the saddest words in all the Bible.

Sisters, let us pray with throbbing hearts, that out of the turmoil of hate and strife and greed, the world may emerge to the knowledge that love is the solution of all our ills. Love is the divine policy of the kingdom.

Let us all set our hands to bring "peace and good will" to the world—in our "little town."

WHO IS THY NEIGHBOR?

BY HARRIETT L. FRANKLIN

Jesus has given us the parable of the Good Samaritan in answer to this question asked by the lawyer. From it we conclude that Jesus wanted to show that we should befriend not

only people of like race, religion, and interests, but anyone in need, and should look beyond our own intimate circle of friends to do neighborly, helpful deeds. The priest and the Levite, men in positions of public service, who should have had at heart the welfare of others, passed by the poor man in need even though he was a fellow-countryman. But the man from Samaria, a place where there was bitter feeling toward the Jews, did not hesitate to do his utmost for a fellow human, even though the man was a Jew.

Jane Addams had the sympathy, the courage, and vision to do for the people of the slum districts of Chicago what others would not attempt. She proved herself a neighbor, showing mercy to numberless people in the depths of poverty and despair, and gave them fresh hope and higher standards.

Toyohiko Kagawa has been called the "Christ in miniature" because of his unselfish, courageous work among the needy people of his native Japan.

The commandment to which Christ gave first place is this, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." And the second greatest commandment is, "Thou shalt love thy neighbor as thyself." Jesus said definitely that there is no other commandment greater than these.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee. Devise not evil against thy neighbor, seeing he dwelleth securely by thee." Proverbs 3: 27-29.

"Speak ye every man the truth to his neighbor," Zechariah 8: 16.

I like the poem below, by Edgar Guest. The person described seems to want to do his part to help his fellow men.

THE NEIGHBORLY MAN

Some are eager to be famous, some are striving to be great,
Some are toiling to be leaders of their nation, or their state,
And in every man's ambition, if we only understood,
There is much that's fine and splendid; every hope is mostly good.
So I cling unto the notion that contented I will be
If the men upon life's pathway find a needed friend in me.

I rather like to putter 'round the walks and yards of life,
 To spray at night the roses that are burned and brown with strife;
 To eat a frugal dinner, but always to have a chair
 For the unexpected stranger that my simple meal would share.
 I don't care to be a traveler, I would rather be the one
 Sitting calmly by the roadside helping weary travelers on.

I'd like to be a neighbor in the good old-fashioned way,
 Finding much to do for others, but not over much to say.
 I like to read the papers, but I do not yearn to see
 What the journal of the morning has been moved to say of me;
 In the silences and shadows I would live my life and die
 And depend for fond remembrance on some grateful passers-by.

I guess I wasn't fashioned for the brilliant things of earth,
 Wasn't gifted much with talent or designed for special worth;
 But was just sent here to putter with life's little odds and ends
 And keep a simple corner where the stirring high-way bends,
 And if folks should chance to linger, worn and weary through the day,
 To do some needed service and to cheer them on their way.

FROM THE FINANCE COMMITTEE

The most important matter acted upon by the Finance Committee at its last meeting, November 8, was the special offering to be received at the Thanksgiving season by churches and individuals. The committee sent out letters urging all churches and individuals to share in this "thank offering." It is hoped that all contributions will be made above any amount already pledged. The important point is for everyone to have a part. Will all RECORDER readers pray it up, say it up to all of our neighbors, and pay it up as God has prospered us?

For July, August, September, and October, the receipts for the Denominational Budget were \$4,394.41. This is a little over one thousand dollars per month. The budget is \$32,389, or approximately \$2,699 per month. We are now in arrears approximately \$6,401.59. This Thanksgiving offering will give us an opportunity to catch up with our plans, with our ambition as a denomination. What we give becomes ours for eternity if given for the

kingdom of God. Bread cast upon the water comes back after many days, having fed three, thy hungry brother, the Master, and thy own soul.

THE FINANCE COMMITTEE,
 REV. HARLEY SUTTON,
 Chairman.

WINNING FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proved to be so popular and effective that once more we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

For \$1 we will send to any address, 40 pamphlets, 32 four-page bulletins, and 20 two-page tabloids, by about 40 authors. This package includes a Tithing Account Book, two playlets, and "The Scriptural Basis for the Tithing." It contains everything we publish, making over 560 pages on the subject of tithing.

When you write please mention the SABBATH RECORDER and give your denomination.
 THE LAYMAN COMPANY,
 730 Rush Street,
 Chicago.

WHAT'S AILIN' MY SPECS?

My spec's ain't nigh what they uster be—
 Jes' stick 'em on, 'n how clear you'd see!
 Read by the hour an' never get tired—
 But spec's makers now—they'd otta be fired.
 Ma says: "Dust 'em off! Land sakes; they're steamed."
 But I've dusted an' rubbed more than she ever dreamed,
 Don't do so much else, from mornin' till night
 But chamois them glasses to make print look bright.
 Why, when I was forty, the pages I'd skim:
 But now, eighty some, how fogged an' dim!
 Don't tell me them spec's-makers is up to snuff—
 Give me a chance an' I'll talk to 'em rough.
 No, spec's now ain't nigh what they uster be,
 Or else, why the dickens the words can't I see?
 Is as bad as to cheat you, defraud you, or rob.
 The way them spec-makers's fallin' down on their job.

—Farmer John (F. Cowan).
 "M. P. Recorder."

THE SABBATH RECORDER

SUPPLEMENT

SABBATH PROMOTION

Vol 3, No. 1

AMERICAN SABBATH TRACT SOCIETY

Nov. 23, 1936

**LAW AND GRACE
 IN A NUT-SHELL**

Law and Grace have to do with Redemption

SIN

Is and always has been the following of one's own desires instead of the will of God

SALVATION

Is and always has been by Grace through Faith in Shed Blood

Law and Grace are not opposing systems but component parts of the same system, to wit:

GOD'S PLAN OF REDEMPTION

"UNDER LAW"	DEFINITION	"UNDER GRACE"
God's method of dealing with sin and the sinner from Sinai to Calvary	SIN	God's method of dealing with sin and the sinner since the death of Christ
The violation of the will of God as set forth in the Ten Commandments and as interpreted by other parts of the Mosaic Code		The violation of the will of God as set forth in the Ten Commandments and as interpreted by our Lord Jesus Christ
Faith in the shed blood of a lamb or other animal The shadow or type	THE RESULT	Faith in the shed blood of Jesus Christ, the Lamb of God The body or anti-type
Deliverance from the guilt of sin only Nothing to make one want to do right, or to help him to do so.		Deliverance from the guilt of sin plus The desire to do God's will, and a new nature to enable one to do it.

THE SUPERIORITY OF GRACE

"Sin shall not have dominion over you for ye are not under law, but under grace"
 (Romans 6: 14)

PRAISE GOD FOR DELIVERANCE FROM THE POWER OF SIN AS WELL AS FROM THE GUILT OF SIN!

Which Law could not do, but Grace does!
 (Romans 8: 3, 4)

L. G. OSBORN.

II.

A SABBATH CONFERENCE

Twenty-two people gathered at the Gothic (seminary building), Alfred, N. Y., at the call of Dean Ahva J. C. Bond, May 24, 1936, in a morning and afternoon session to discuss the Sabbath question. Both sessions were opened with prayer. Doctor Bond stated the occasion and purpose of the meeting. There were present the pastors of all the churches in the association, including Rev. C. A. Beebe and other representatives of the Western Association churches, together with the corresponding secretary of the American Sabbath Tract Society. Upon Rev. Walter L. Greene, professor of Greek Bible, history, and homiletics, was the responsibility of presenting the subject for discussion. Most helpfully did he open up the question—involving the principle of the Sabbath, its doctrinal and practical aspects, and the problem of keeping it in this age.

To begin with, he read extracts from an illuminating sermon, strong and clear on the Sabbath truth, without announcing the author or time in which it was written, and asked the audience to guess who and when. A few guesses were hazarded—mostly in accord that it was a Seventh Day Baptist writer, and one suggested President Jonathan Allen as the author. Some internal evidences, however, pointed to a present day writer—and so it proved, and the man who wrote it was a leader in one of the larger denominations of Sunday-keeping Christians. He established the truth of the Sabbath in a way that would do credit to any Seventh Day Baptist preacher, ancient or modern, with never a suggestion of Sunday in it, save for an illustration in which the word Sunday was used—an illustration not read by Doctor Greene, for his own particular reason, but mentioned after we had guessed. The divine origin, concept, and purpose of the Sabbath was established in the argument; the perpetuity of the law declared; the fact of the Sabbath as a part of the plan of salvation, and that one keeps it because he is saved and as a manifestation of love for God.

Then Doctor Greene threw the subject open for general discussion, by giving out a mimeographed sheet of questions embracing the basis and reasons for the Sabbath and the practical problems involved in Sabbath observance, and of promoting it. Here are the questions submitted:

1. How necessary is a Sabbath to physical, moral, and spiritual welfare?
2. What advantage is the seventh day Sabbath as a religious rest day beyond that for Sunday?
3. Is Sabbath observance among our people demonstrating spiritual values superior to those obtained from Sunday keeping?
4. What are the prevailing views regarding Sunday as a religious rest day?
5. Is the appeal for Sabbath keeping on Biblical authority the most effective for today? Is Jesus the final sanction for Sabbath keeping?
6. Is my view of Sabbath keeping such as could be practiced if the world were to come to the observance of the seventh day?
7. How long was the Christian Church a seventh day Sabbath-keeping church?
8. Would most Seventh Day Baptist churches welcome a Sabbath-evangelistic campaign in their community?
9. How can larger co-operation with other Sabbath-keeping denominations be secured?
10. What can be done for those Sabbath-keeping Christians who have for conscientious reasons separated from other Sabbath-keeping bodies?
11. What can we do for the unemployed members of our churches and church families who wish to keep the Sabbath?
12. Is acceptance of the Sabbath best promoted by the publication and use of tracts in these days? Would evangelistic or visitation campaigns be better?
13. How can Sabbath loyalty and witnessing best be promoted?
14. How can we best utilize the Sabbath opportunities in our church life?

Old line Seventh Day Baptists and recent converts spoke freely. It was the consensus that the elements of God's holy Sabbath made for a better Christian life and experience than could be found in any man-established day of rest and worship. Practical testimony was made by those present who had in recent years accepted the Sabbath.

Sabbath keeping involves the integration of all the commandments of God in our lives. False use of light weights, lying, stealing, injustice, etc., make hollow and vain one's Sabbath keeping. One of the theological students refreshed us by telling of the questions asked him by a colored friend at home—"Are you going to be just a milk-fed preacher, and mumble your Sabbath keeping, or are you going to be an out-and-outer?" Are there any among us—not a few—who "mumble" their Sabbath belief and jumble their Sabbath keeping?

III.

Practically all the above questions were helpfully discussed, though much more time for full discussion was needed. The meeting of the day was closed by a beautiful worship period in the chapel, conducted by Rev. Edgar D. Van Horn of the seminary.

The chapel is beautifully, though plainly, furnished. On the front wall are the words artistically woven in fabric: "Worship the Lord in the Beauty of Holiness"; and "I will lift up mine eyes unto the hills." Below these words stood a small cross on an altar. In the morning the Catholic students held services there, and shortly following our own, the Episcopal students held theirs—between our Seventh Day Baptist worship—as Dean Bond remarked, he trusted "all Christian." Why not perfect liberty on a Christian college campus? That is American, and Christianity has helped to make it so.

But there was the suggestion of great importance to us in symbolism—as pointed out by Dean Bond on another occasion. There were the cross and the altar—symbolic of sacrifice and service, and helping the worshiper to sense the presence of God. And here is our contribution of the Sabbath, than which there is no greater aid; indeed, meant for the purpose of relating man more perfectly to God in his thinking and acting.

On the whole it was a most helpful and inspiring day to all who attended.

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY"

BY REV. MARTIN STUECKRATH

"And he said unto them, The sabbath was made for man, and not man for the sabbath." Mark 2: 27.

When Jesus was questioned by the Pharisees concerning the Sabbath, he revealed the true purpose and meaning of the Sabbath. He said, "The sabbath was made. . . ."

1. When was the Sabbath made? In the finished work of creation. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested (or ceased) the seventh day." Exodus 20: 11. God did not cease to rule the world, but he stopped calling new things into existence.

2. Who made the Sabbath? "In the beginning was the Word, and the Word was with God, and the Word was God. The

same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . He was in the world, and the world was made by him. . . . And the Word was made flesh, and dwelt among us," etc. John 1: 1-3, 10, 14. God made all things through Jesus Christ in communion with the holy Spirit. Gen. 1: 1, 2, 26. So God the Father also made the Sabbath through his only begotten Son, who also became the Son of man. "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28.

3. On what day was the Sabbath made? "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested (or ceased) on the seventh day from all his work which he had made." Genesis 1: 31; 2: 1, 2. This is also repeated in the New Testament in Hebrews 4: 4. "For he spake in a certain place of the seventh day on this wise. And God did rest (or cease) on the seventh day from all his works."

4. How was the Sabbath made? "And God blessed the seventh day, and sanctified it; because that in it he had rested (or ceased) from all his work which God created and made." Genesis 2: 3; Exodus 20: 11. God was refreshed on the seventh day. He delighted and found pleasure in the finished work of creation. Exodus 31: 17. The seventh day Sabbath is the birthday or memorial of God's great, marvelous, and wonderful work of creation. It is the blessed, sanctified day of God's rest or cessation.

5. For whom was the Sabbath made? Jesus said: "The sabbath was made for man, and not man for the sabbath." God blessed the day of the Sabbath that it should be a blessing for man and not a yoke of bondage. God sanctified or hallowed it, set it apart for man as a day for special worship and communion and to commemorate God's creative works.

6. Was the Sabbath made for the Jews only? Jesus said it "was made for man," that is, for mankind. "Is he the God of the Jews only? Is he not also of the Gentiles? Yea, of the Gentiles also." Romans 3: 29.

The Sabbath was made in the beginning for mankind. The word "Jews" we find first in 2 Kings 16: 6. The Sabbath commandment in Exodus 20: 8-11 points back to the beginning. Genesis 2: 1-3. The Sabbath is mentioned in Exodus 16: 4, 5, 22-26, one month before the giving of the Ten Commandments. Compare Exodus 16: 1 with Exodus 19: 1. Abraham kept God's commandments and laws. This applies to the Sabbath. Compare Genesis 26: 5 with Exodus 16: 28-30. As Joseph made himself known again to his brethren in Egypt, so God made himself and his law and Sabbath known again on Mount Sinai. Genesis 45: 1; Nehemiah 9: 13, 14; Ezekiel 20: 5, 12, 20. The Sabbath is for the converted Gentiles or strangers as well as for the Jews. "Also the sons of the strangers, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant." Isaiah 56: 6; Acts 10: 34, 35; 11: 17, 18. Christ said, "Is it not written, My house shall be called of all nations the house of prayer." Mark 11: 17.

7. What was Christ's example concerning the Sabbath? He taught and preached the gospel of the kingdom out of the sacred Scriptures on the day of the Sabbath, and decorated and adorned it with good deeds of love and mercy to the sick and needy people. He said, "Is it lawful to do good on the sabbath day, or to do evil, to save life or to kill? But they held their peace." Mark 3: 1-5; Luke 4: 16-21. Christ first saved, defended, protected, and justified the righteousness of God's law, before God, in him, could reconcile guilty mankind unto himself, and justify and save the believers. Through his teaching and practice, and through his death on the cross, his resurrection, and ascension, he magnified the law and made it honorable. Luke 16: 17; Isaiah 42: 21.

8. Did the apostle Paul evangelize the fullness of the blessing of the gospel of grace and peace to all men, to Gentiles and Jews? Romans 15: 8-10, 16, 29. He was specially called to be the apostle of the Gentiles. Romans 11: 13. According to the sacred record, he proclaimed to the Thessalonians, on three Sabbath days, salvation through Christ Jesus out of the Scriptures. Acts 17: 1-4. In Corinth he was a year and six months, and

on every Sabbath he preached the gospel of a free and full salvation. Acts 18: 1-11. The council of the apostles at Jerusalem recognized the day of the Lord's Sabbath as a continual God-given institution for converted Gentile Christians as well as for converted Jewish Christians. Acts 15: 7-21. The Sabbath, as a regular and necessary assembly-day for worship and service for the apostles and early Christians, was to them natural and self-understood. Acts 13: 14-49; 16: 13, etc.

The Sabbath is a sign that God, the Creator, is the Lord our God that sanctifies us. Exodus 31: 13, 16, 17. God's work of sanctification begins in us with the forgiveness of our sins, justification by faith, and the new birth in Christ Jesus. The Sabbath, for all true believers, is a day of special joy, delight, and victory in the Lord Jesus Christ. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14. These blessings are for all true believers in the Lord and Savior Jesus Christ, who worship God in Spirit and in truth. Isaiah 56: 1-8. Amen.

REBUILDING CIVILIZATION

BY REV. A. J. C. BOND, D. D.

(An address delivered at a meeting of the Fellowship of Faiths in Chicago in September, 1933, in connection with the Century of Progress Exposition.)

A few days ago in Flushing, N. Y., two boys were seen playing about an old vacant building. It was nothing new to see boys playing there, but on this occasion a neighbor happened to look up just as the building began to tremble and sway, and its walls to cave in. Excited, the man called sharply to the boys to run for their lives—and they leaped to safety just as the house collapsed.

For months the boys of the neighborhood had used this deserted house as a rendezvous. If at any time in their play they needed a board, they ripped it from the house; if they found in the walls a piece of timber suited to their needs, they pried it loose. Playing in

and about this old house, they found in it protection and shelter, but they heedlessly destroyed for passing uses that which should have served more permanent needs.

It occurred to me that this illustrates what has taken place in our world. We find our social structure in a state of collapse, threatening to fall about our ears, and possibly to destroy the very ideals and principles which other generations have built up through toil and sacrifice. Like the boys who barely escaped with their lives because they had been careless and destructive in their use of the building that had been their protection, we have been narrow and selfish in using to satisfy our passing whims materials that should have gone into the building of a safer future. But another thought, comforting and encouraging, also occurred to me. The collapse of the old house witnessed to the fact that the fundamental law by which buildings are erected to stand for centuries has not been destroyed. The falling timbers confirmed the law of gravitation. That the old dwelling fell when its supports had been destroyed was proof of the continued reliability of the plumb bob by which walls may be built to stand, and homes to endure.

The near collapse of our civilization is unquestioned proof of the reliability of the laws by which must be built the right and enduring social order. If through our disregard for these laws we have suffered loss, we have but to return to first principles and build better.

Carlyle once said that if there had been no French Revolution he would not know what to think of God. If the corrupt and pampered rulers of France at that time could trample into the dust in contemptuous pride every law of human right and every principle of human freedom, and could continue that sort of thing indefinitely and without restraint, that very fact would prove the impotency of God. That terrible and bloody revolution, therefore, with its unrestrained violation of the laws of humanity, became for Carlyle conclusive evidence that the laws of God had not given way.

John Haynes Holmes has made a similar statement with reference to present world conditions growing out of the Great War. Narrow nationalism and human selfishness were joined in an attempt to tear down all that humanity had tried to build up through

the centuries, and to destroy all that God had proposed for the race. The fact that we now find ourselves in such a plight is reassuring evidence that there is moral purpose and more than human power at the heart of the universe. It is conclusive proof that the purpose of God for mankind cannot be opposed with impunity. We have but to find that divine purpose for life, to connect up with that unfailing power, and go on with the building.

This constant quest of life's high purpose, and this eternal seeking after a power not ourselves, is the common experience of men of all religious faiths. In ancient times this aspiration found expression in the attempt to build a high tower that would reach into heaven. And all down through the centuries other like towers have been attempted. They have not always been built of brick and mortar. The intellectuals have tried to climb to God by rounds of logic; and the literalists through layers of Scripture texts. The scientifically inclined proceed through sequences from casual proofs; and the formalists would build with blocks from ancient creeds. But he who would attempt unaided to build a way to God will find his efforts forever thwarted.

But herein lies man's assurance as he seeks after God, if haply he may find him: He is not only not far from any one of us; he is seeking us more eagerly than we can seek him, and desires to draw us into that divine fellowship which is the sufficient answer to all our longings.

It should be a matter of deep concern to every one of us as to what place God is taking in our lives. Are we among those who are living meagre lives with hopes unfulfilled? Or do we experience a divine fellowship which sustains us under difficulties, makes us hopeful for the future, and sends us out into this troubled world to help carry the burdens of others struggling on the road?

What is needed, as has been suggested, is a fresh sense of the presence of God. To be sure this sense of the presence of God is the great need of all mankind always. But there are times when this thought requires new emphasis because God has been crowded out of our consciousness to an unusual degree. We seem to be passing through just such a period. It is quite clear to thoughtful people that men have been possessed of the notion

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that material prosperity can satisfy the needs of the human heart. The fact that the world is extremely sick, that the souls of men are weighted down, dissatisfied, longing for a peace which is not now possessed and which men feel they ought to be able to find, somehow, is evidence that what we need is a sense of God's presence in the world.

How can we go about it to restore this divine fellowship which is the great need of troubled souls at the present time? Until that question is answered we are like children crying in the night. A mother was about to leave her child alone in his bedroom, and in the dark he called out to her that he was afraid. "You have nothing to fear," the mother said. "You know God is there in your room with you." "Yes," he said, "I know God is here, but I want someone with a face."

In the dark night of our earthly pilgrimage we seek a light by which we may safely walk. In our uncertain efforts to build a livable and a happy world we look for a pattern by which to build and a power that will carry us to success. For the Christian both the pattern and the power are found in Jesus Christ. Here God has been revealed in terms of a human life; we study his character, become familiar with his spirit and his attributes as shown in his contacts with all kinds of people, and two things become clear. We are convinced that in him we have seen God; and we are equally convinced that under his leadership the battles of life can be won and a better world can be built. Jesus Christ is both our inspiration and our enabler. In the darkness and bewilderment of our night Christ is not only the herald of the dawn, but he is our light. As the figure of Jesus is silhouetted on the horizon of history, we hear his voice proclaiming the glad news, "Thy light has come." And as we lift our eyes to see, behold! The light of heaven glorifies that lonely figure, giving promise of coming day.

But the Christ of history reveals the eternal God. And he who lived in Palestine so long ago, temporarily tabernacled in the flesh, lives and works today in human hearts and in human affairs. Coming out of the far horizons where we have been content to admire him, stepping in from the outer rim of our political, business, and social life, to which we have patronizingly consigned him, Jesus seeks the center of life. He would live in

us to beautify and strengthen character and to make us useful in building a new world after the divine pattern.

For several years there has been growing in my garden a rosebush which has produced two kinds of roses—beautiful red roses, and a very common and unattractive variety of white rose. But I have noticed that each year there are fewer of the beautiful red roses and an increasing number of white roses. This summer one of my daughters said to me, "What is happening? Very soon we shall have no red roses on this bush." That which seemed a strange phenomenon is easily explained, and is in exact harmony with the laws of life and growth. Upon a hardy root has been grafted a bud of a more attractive variety of rose. But up from the root has come a sprout of the native variety. Because this wild bush has been permitted to grow it is sapping the life out of the red rosebush, and if something is not done soon will kill it entirely.

What the world needs is the life of God freely flowing in the life of man, producing the fruits of righteousness and peace. In Jesus Christ that divine life was made assimilative in the life of man. The fruits of that life are what men must cultivate if the ugly and the cruel are to be crowded out, and if the fragrant and beautiful red roses of character and friendship and happiness are to flourish.

While it is my highest privilege to speak here as a Christian, and to join with many other Christian ministers in holding Christ up to our friends of other faiths, I count myself happy also to speak as a Seventh Day Baptist and as one who stands alone in this great company of my fellow-religionists in bearing witness to the spiritual value of the Sabbath of the Christian Scriptures.

There are two types of people. There are those who require an objective religion, who are concerned chiefly with external observances, who find God through obedience to specific commandments. Also, there are people who approach God through mystical experiences, depending little upon outward forms. For both types the Sabbath may be made a means of bringing men into that experience of God which is the need of all mankind. People of the first type should take the opportunity which comes to them every week to observe the ancient and holy Sabbath

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day of divine commandment. To people of the second type the Sabbath affords, week by week, a day wholly free from worldly cares and from the pursuits of gain or worldly pleasure. There is something of the mystical in all of us or we could not be religious. On the other hand, we experience religion also through obedience to principles of conduct. Sabbath observance will deeply enrich one's religious experience in a consciousness of the presence of God, if he both obeys the letter, and then transcends all legalism in a divine fellowship, joyous and abiding.

I can easily imagine that Philip Curtiss, writer and novelist, is not alone in the sentiment which he expresses in a recent number of the *Atlantic Monthly*:

"When this country at last falls into line and accepts the idea of a dictatorship, and when politicians, bankers, and economists finally throw up their hands and ask me to take sole charge of affairs, one of the first things I shall do will be to revive the old-fashioned Sunday." "The old-fashioned Sunday is the best device ever evolved for restoring poise and judgment to a fidgety world."

The old-fashioned Sunday had its origin in the Puritan movement and derived its sanctions from a mis-use of the Scriptures in two particulars: First, certain passages of Scripture were misapplied in order to give support to Sunday; second, the Bible thus interpreted was held in superstitious reverence. Unless a religious institution, however venerable, has something more than superstition to support it, it is doomed. The inevitable downfall of a falsely supported Sunday was hastened by the fact that the god "Prosperity," looked with favor upon the ruthless disregard of all the insubstantial hold-overs of Puritanism. In the absence of religious sanctions which no longer obtain, and which never again can be made to support the first day of the week, the old-fashioned Sunday cannot be restored to the Christian Church. There is a way, however, whereby all may recapture that weekly experience of holy peace and restored power. It was accepted Scriptural and religious sanctions alone that gave to New England, to Scotland, and to other parts of the world that sacred Sunday for which a nerve-frayed humanity is longing. The Sabbath of Holy Writ runs through the Bible like a thread of gold. Found in the first creation story as its planned climax; having a place at the heart of the Ten Commandments, the

fundamental moral code of the world; constituting the touchstone of the religion of the prophets, not ceremonial but ethical; reaffirmed in the practice and by the direct witness of Jesus, the world's Redeemer and Lord, this holy Sabbath of God has all the sacred sanctions and contains all the life-filling elements necessary to bring into our hectic world the soothing and invigorating breath of heaven.

Doubtless all are agreed that whatever will strengthen home ties and build up family life will contribute largely to the building of a better civilization. Where can we find a more happy, helpful combination of life's most wholesome and enduring elements than in the blending, one day in every week, of the highest sentiments of home, family, and holy time, the most intimate symbol of God's own presence in the world?

The two oldest institutions of mankind are the family and the Sabbath; both are God-appointed. To call the Church to a faithful and intelligent observance of the Sabbath, and to revive in men a sacred regard for the Sabbath day, are not to exalt an institution alien to life and of little value for our time. When the Sabbath of God finds its rightful place in the hearts and in the practice of men, then will the integrity of the family be insured, and the kingdom of God will be set forward in the earth. Such is the only type of civilization that will satisfy the souls of men. And there is no other satisfaction. For such a civilization all who gather here are longing; and whatever may be our differences of approach to the task, for such a civilization we will together pray and under God continue to labor.

SABBATH EXPERIENCE

BY LOIS R. FAY

The editor of this supplement has asked different persons to contribute a verbal offering concerning their religious experience, especially as connected with Sabbath observance; and I am happy to be included in the list of those asked, especially if my humble offering may impart some degree of the pleasure I have received from reading the experiences of others.

The first Sabbath of 1900, my mother, widowed four years previous, with eight children, all minors, commenced keeping the seventh day Sabbath from evidence purely Scrip-

tural. I was then in the teen-age, and consenting thereto.

About this time I heard of William Rainey Harper's work in the American Institute of Sacred Literature at Chicago, and I commenced the study of New Testament Greek by correspondence. Blessed with a farm home, life which would have been irksome to many youth afforded the opportunity to take all that the University of Chicago had to offer in Biblical Greek and Hebrew language.

This opened up avenues of modern criticism, some of which are absolutely unthinkable in my opinion; also other avenues of spiritual revelation that entirely eclipse and glorify the flood with which the dragon seeks to engulf the true Church. I was impressed with the difference between the static church—the hard shell of past ecclesiasticism, and the developmental church, which opens up to new life, day by day, that eternal life continuing out of the past into the future, which is hidden in the Father, in the Son, and in the Holy Spirit. Thrilling episodes have come—not from the artificial social entertainments that allure most youth, but from visions of the actual work that God is doing in the world today.

Friday evening rarely passes in our town without an entertainment, and while most youth would fret at being deprived of such diversions, year after year, whatever small sacrifice it has been to me has been amply repaid by the realization of the power of God which works in the universe beyond all human help or hindrance. In those departments of life which God has granted us to help and hinder, the greatness of the issues which we may help to shape outweigh the paltry strife for notoriety, promotion, and amusement in tawdry, artificial play-life.

Inasmuch as my great-grandfather was one of the promoters of the Methodist Church, and grandfather and father were pillars in the Congregational Church, it has been impossible to confine my faith in ecclesiastical walls, in any one of the different groups that would welcome my membership; yet it has been comparatively easy to be cloistered apart from the diversions that undermine religious life at the present time.

It will be of interest to particularize sufficiently to relate how in answer to my prayer for some avenues of usefulness whereby I

might not stagnate spiritually in this unusual situation, I was introduced to the Seventh Day Baptists.

Our while neighborhood loved and respected Deacon Grimes and his wife, who were pillars in the Congregational Church from which we had at that time recently withdrawn. They took summer boarders for a living, and when the good wife's health gave out just as the summer season opened, I went to help out four or five hours each day, diminishing my duties on Sabbath and making up on Sunday, when there was always a rush. In a pile of old books on a hallway shelf was one giving the religious convictions of men of different denominations, which I asked to borrow, and from the chapter headed "Why I am a Seventh Day Baptist," I secured the address of the RECORDER, which has been in my mail most of the time since. I experienced the benefit of the fund that provided the RECORDER for those who had no means to pay, and also Editor Gardiner's encouraging evangelistic spirit. It was a pleasure when I became able to pay my own subscription, and a still greater joy to recently be able to help others to become readers as I was helped; and better still, to encourage others in a deeper knowledge of God, if I may be so fortunate.

There is much that is bewildering and confusing in the future outlook, and many deeply religious souls have no forward hope but for an end to the world. Especially when one holds a different belief from one's neighbors, tries to convert them and fails, there often results a loss of further interest in gospel regeneration of fellow-creatures. But even though as in Ezekiel's day "An end is come, the end is come; it watcheth for thee; behold, it is come," upon Israel and upon other nations, there has always been a remnant through whom the gospel of salvation is carried on into the eternal future; and if the world at large comes to its end, no one need be surprised. There will always be the proverbial seven thousand in Israel who have not bowed the knee to Baal.

Princeton, Mass.

THE SABBATH RECORDER

HERBERT C. VAN HORN, D.D.

Editor

American Sabbath Tract Society
510 Watchung Ave., Plainfield, N. J.

YOUNG PEOPLE'S WORK

Thursday is Thanksgiving Day. Had you forgotten that fact? Well, it is. And it is time for you and me to think of those things for which we ought to be thankful. You have nothing for which to be thankful? Things haven't gone too well with you this year? You failed others, and even yourself, in very important ways? You haven't done what you planned to do this year? You have been very successful along some line and you don't feel you ought to be thankful for something which you have accomplished by and through yourself? Whatever the hindrance, you still have much to be thankful for, now and always. If you don't believe me, read Dorothy Saunders' fine little article, "Thanksgiving Thoughts," contributed when asked to by the writer.

The writer remembers in his grammar school days having to memorize—at least he was supposed to have—poems about Thanksgiving topics at this season of the year. Long since most of those poems have vanished into the limbo of forgotten things, but a line here and there sings itself to mind, "Heap high the farmer's wintry hoard," "And the stars heard, and the sea." Two of those poems which used to make a little boy's heart glad at Thanksgiving time follow. They may not be great poems, they probably aren't, but they warm the cockles of every American's heart. A third of these old poems, Whittier's "The Corn-Song," is not included because of limited space.

Another item. A message to the young people of the denomination from the president of the Young People's Board is also included. The board is as capably headed this year as it was last.

Now, Old Man Gobbler, your hours here in the land of the living are numbered!

PRESIDENT'S MESSAGE

BY BURTON B. CRANDALL

The activity of the Young People's Board, in common with the majority of organizations, has followed a cyclical curve—now advancing, now receding. Our work has been carried on in a variety of ways through different mediums, including the SABBATH RECORDER, a field secretary, and printed or mimeographed material. The depression and the resulting

general spirit of disillusionment coupled with a drastic reduction in funds prevented the board from continuing with its work. The programs presented at Conference have continued, but it is the hope of the writer that the beginning made by the board last year in the publication of an excellent bibliography of religious education material will mark the beginning of an upward movement in the cycle of our activity.

The movement for a revitalized religious life in the church is sweeping the country, the National Preaching Mission being one of the latest manifestations of this surging desire for a new consciousness of God. The organization of the youth of the country against war is a more militant attempt to give effect to the command, "Thou shalt not kill." If we are to be true crusaders for Christ we must challenge ourselves to think through the implications of our religious beliefs and express our convictions in terms of a practical program of action.

The board wishes to give public recognition and hearty commendation to the program of activity which has been started by the Salem young people. We will gladly lend our support to the work of other groups who may be interested in extending some worthy project beyond its own immediate boundaries. Since local area problems and projects may best be met by the local groups, the board will aid to the degree possible in any given instance. Contact with the Young People's Board may be established through the associational secretaries who serve as liaison officials between the board and the individual groups. Write us concerning your problems and proposed activities and we will be glad to counsel with you.

The board is interested in the broader issues confronting youth as it takes place in the church. The phrase from a well-known hymn, "All one body we," applies with increasing importance in this age of multitudinous groups clustered about the central church organization. Perhaps this theme of church unity seems too obvious and does not apply in many instances, but experience has shown that a group operating largely as a single unit rather than as an integral part of the church frequently fails completely or at least does not have that strength which comes from union with the central body. For that reason I stress the desirability of concerted and co-operative action on the part of the young people's groups

with the church in the accomplishment of projects which may be promoted by either organization.

The vigor and enthusiasm shown by the young people at Conference has been a challenge to the board and we sincerely hope to capitalize on that interest in developing a program of action in which you may all participate.

THANKSGIVING DAY

Over the river, and through the wood,
To grandfather's house we go;
The horse knows the way,
To carry the sleigh,
Through the white and drifted snow.

Over the river, and through the wood—
Oh, how the wind does blow!
It stings the toes,
And bites the nose,
As over the ground we go.

Over the river, and through the wood,
To have a first-rate play.
Hear the bells ring,
"Ting-a-ling-ding!"
Hurrah for Thanksgiving Day!

Over the river and through the wood
Trot fast, my dapple-gray!
Spring over the ground
Like a hunting-hound!
For this is Thanksgiving Day.

Over the river and through the wood,
And straight through the barn-yard gate.
We seem to go
Extremely slow—
It is so hard to wait!

Over the river and through the wood—
Now grandmother's cap I spy!
Hurrah for the fun!
Is the pudding done?
Hurrah for the pumpkin-pie!

—Lydia Maria Child.

THANKSGIVING THOUGHTS

BY DOROTHY L. SAUNDERS

In late November days the crisp, clear tang of winter is in the air to bite our noses, redden our cheeks, and rouse our indolent minds to action. Who does not find himself responding to the gay challenge of bright skies and white clad hills to come out of doors, to wake up and do something? Enthusiastically we shake off our cares, turn our faces toward the summits, and set forth.

A blustery winter wind sweeps the petty every-day preoccupations from our minds, and our thoughts race along as swift and strong and free as the wind. Thanksgiving is almost

here, we suddenly realize. At once pictures of home and family flash into view, and we savor in advance the joys of the holiday season.

How many things we have to be grateful for this year. Our joy of living has never been so keen; it colors all our tasks and pleasures, making them rich and gay.

Health and bodily strength fill us with a sense of well being. There is no limit, we think confidently, to what we can accomplish when vitality and good spirits go hand in hand. The powers of mind and heart and soul are such wonderful gifts that we thrill exultantly at the mere thought of being their possessor. To think, to choose, to feel, and create love and beauty, to sense and approach the divine—these we can do.

Next in our thought comes family. How infinitely precious to us are the ties of home, the love of mother and father, brothers and sisters. If ever we achieve something noble in the world, it will be because of their unflinching love for us, their faith in our strength and ability, their inspiring confidence that we can seek no less than the highest. A few dear friends, chosen from a host of pleasant acquaintances, hold a similar place in our life. They, too, contribute to our character. Each friend, it seems, adds his bit in ennobling our personality, enriching our spirit so that we are part of all whom we have known. Words cannot express our gratitude for the love of family and friends. They are immeasurably dear.

We can hardly be thankful enough for that questing spirit which, unsatisfied with what it is or has, reaches out toward the ideal. It is this impulse of longing which leads us to new ideas and endeavors, higher principles of living and thinking, and finally, to the Great Infinite. How fortunate it is that we are never wholly content with our life, but keep constantly seeking what is beyond our reach. If we never attain the goal, still we shall have come closer for the trying.

What a sum of blessings we count. As we ponder them over, another thought comes to us. What do we owe in return for these gifts? What tangible evidence of thanksgiving can we make?

Each one is anxious to do something, but what it can be or where to begin we hardly know.

Too many of us, it seems, are troubled by this dilemma. We are eager to set out upon

some high road of adventure, of service, to make a place for ourselves in a crowded society, but we are baffled as to where and how to start. From every side beckon tasks to be done, needs to be filled, responsibilities to be accepted, until we don't know which way to turn.

"These are such petty duties," we demur. "Anyone could do these as well. We want to achieve something big and worthy of our finest efforts, not fritter away our time on insignificant details of daily routine. We'd like to write great books, or sing beautifully, or paint, or be an outstanding surgeon."

Confidently we speak, assuming with the arrogance of youth, that we could do anything if we but chose. Perhaps such optimism is not unfounded. We like to think that anything is possible for us, with God's help and our own unflagging zeal.

Still, our self assurance is of little help in solving the problem which is facing youth today. We want to know specifically what we can do, where our task lies.

Perhaps our responsibility is twofold. To those who love and believe in us, as well as to ourselves, we owe increasingly high standards of character and achievement. We cannot be content to be mediocre. The only way we can attain this goal is to determine upon one single purpose and follow that steadfastly, excluding all else.

Looking about us, we discover that those who have accomplished something in their field are those who have decided what they most wanted to do, then have gone ahead, relentlessly conquering every difficulty. Such singleness of purpose, putting one goal first always, is the only way to accomplish worthy things. Divided interests and scattered efforts mean that the prime objective is lost sight of and the prize is never reached. To find the heights requires our best, our all. If we aim for the best and fail, we still will not have tried in vain.

As young people who are surrounded by good fortune, who have so much for which to be grateful, we owe it to the world to find where our talents lie. When we have decided what we can do better than anyone else, then we must pursue with every power at our command, the elusive goal, sacrificing for it always. We cannot do less. With work and patience and faith we can accomplish anything, but only

in climbing the high way can we find the ultimate joy of living.

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way
And the low soul gropes the low;
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham.

THE LANDING OF THE PILGRIM FATHERS IN NEW ENGLAND

The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed;

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted, came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;

Not as the flying come,
In silence and in fear;
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free!

The ocean eagle soared
From his nest by the white wave's foam;
And the rocking pines of the forest roared—
This was their welcome home!

There were men with hoary hair
Amidst that pilgrim band;
Why had they come to wither, there,
Away from their childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow, serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod;
They have left unstained what there they found—
Freedom to worship God.

—Felicia Hemans.

CHILDREN'S PAGE

OUR HORSES

III. OLD WHITEY

(Concluded)

BY MISS LOIS R. FAY

I well remember one ride we had with Old Whitey, which shows what good sense she had. My mother, a lady friend, and I drove Old Whitey and the buggy up Wachusett Mountain. We enjoyed the climb and the view from the summit, but unforeseen danger appeared when we started down. The road was oiled and trodden smooth by autos. The horse's shoes, which gripped the surface all right pulling up the steep grades, failed to hold when going down and Old Whitey could hardly stand, with the buggy and the weight of three grown-ups pushing her. We were quite alarmed at first, as the road was narrow and some cars passing.

Finally I decided to walk, and hold back what I could on the rear of the buggy. Mother had to hold the reins to guide our eager steed, and our friend was too old to walk. Old Whitey soon sensed we must descend with care, and checked her own desire to take the grades with speed. By going on the un-oiled side where there was room to do so, and by using utmost care in the most slippery and narrow places, we arrived home safely.

The superintendent advised us not to take a horse up there again, and we have obeyed his advice. Many horse drawn vehicles full of happy people climbed to the top in years gone by, on the soft dirt road; but no horses are invited now, on the smooth, oiled road.

Old Whitey lived with us only a few years, and we remember her especially for one naughty thing she did; nor was it altogether naughty when considered with horse sense. We have laughed about it many times.

One mild afternoon in November, my mother and I drove with Old Whitey nine miles to West Boylston, where we had relatives, to take the electric car to the city of Worcester to make some purchases. My uncle had a barn, the upper part of which his son used as a garage; but underneath we tied Old Whitey, unhitched her from the buggy but left the harness on, while we went to the city. We returned about dark and looked to see if Old Whitey was all right. She was,

so we went into the house to see my aunt a few minutes before starting home.

Suddenly the telephone rang and a neighbor's voice said, "Did you know a white horse has just gone through your back yard out to the street and towards Oakdale?"

"No," I said. "It can't be ours for I just looked at her and she was all right."

"Well, you better look again to be sure," everyone agreed. So I rushed out to the barn and Old Whitey was gone! We were nine miles from home with our buggy but no horse! What could we do?

In a moment I knew what to do—call up the store in Oakdale, where men and boys always loitered, and ask them to watch for a white horse running away, and "Please stop her, for she is gentle and will not hurt anyone."

Our S O S (Stop! O Stop!) was received cordially and before we knew what to say next, the answer came back, "Your horse is tied in a stall here waiting her owner!"

Next it was up to us to bring her back to the buggy. It was about two miles to Oakdale, and it had begun to rain a little. Mother and I had to walk to Oakdale, get Old Whitey and walk back to my uncle's barn with her. We borrowed a lantern and an umbrella and fortunately it rained only a little. The men at Oakdale said, "A minute more and she would have gone too far for us to catch her."

In her rapid flight for home she shook the reins down and broke them. We wondered how we could ever drive home without reins, but our boy cousin came home just in time to suggest—guess what? A piece of clothesline! How Old Whitey did go when harnessed safely to the buggy and held in with the clothesline reins. Her feet seemed to hardly touch the ground in her haste to get home. We couldn't punish her for her prank, for how would we feel tied in a strange cellar alone all the afternoon, with no supper in sight?

When we reached home, late but safe, the rest of the family heard all about our exciting delay. We drove again frequently to our relatives in West Boylston, but we always kept a strict guard on Old Whitey that she did not give us the slip; and when we went through Oakdale we would occasionally hear a boy say to another, "That's the horse—"

Princeton, Mass?

OUR PULPIT

LAODICEA, THE LUKEWARM CHURCH

BY REV. HERBERT L. COTTRELL

(A sermon preached at the yearly meeting of New Jersey and eastern New York churches, Berlin, N. Y.)

Scripture—Revelation 3: 14-22.

Laodicea was the name of one of the seven churches of Asia Minor, to whom Christ, through the Apostle John, had been giving vital spiritual messages. These messages, though given over nineteen hundred years ago, are very applicable to the conditions which exist in the churches of the present day. In them are found loving words of praise, reproof, counsel, and promise. Some of the churches were commended for their charity, service, faithfulness, patience, ability to endure persecution. Some were reproofed for losing their first love, placing material things first, condoning wicked influences that existed in the church; others were exhorted to repent, hold fast their faith in Christ, be watchful, and strengthen the things that remain; while to all the churches there were promised great spiritual rewards to those who were faithful. It is significant, that in the messages to the churches of Smyrna and Philadelphia, there were no words of reproof and condemnation, but all was praise, counsel, and reward; while to the churches of Sardis and Laodicea, the divine writer could speak scarcely anything but words of rebuke and condemnation. Let us consider God's message to the church of Laodicea. This message revealed a very sad and hopeless spiritual condition, a condition of lukewarmness and spiritual indifference.

Let us listen to his words of condemnation. "I know thy works that thou art neither cold or hot: I would that thou wert cold or hot." What did he mean by these words? He wished that they were decidedly one thing or the other. He would that they were "cold"—sinners, lost from God, submerged in sin, filled with selfishness and worldliness, controlled by immoral desire, active enemies of God, working for the enthronement of evil; or he would that they were "hot"—saints, sincere Christians, imbued with an undying love for God and humanity and an unswerving desire and determination to serve him first of all. In other words, God has little patience with people who call themselves "Christians," and are continually "on the fence," to use a

DEAR RECORDER CHILDREN:

Not a single letter has reached me for this week's issue, so I'll have to substitute with a message to you one and all. During the next two weeks I'll be hopefully looking for letters from my faithful ones.

Of course you have heard of the meetings of the "Preaching Mission," which the Seventh Day Baptist churches of this association have just been holding, beginning November 6, and ending the 13th. Each pastor has preached, in turn, one evening in each church, and inspiring sermons they have been, every one. This week they are having the "Mission" in the Nile church, for the first day church was holding meetings in its church last week. Pastor Greene preached out there last night and I went out there with him.

I will tell you a bit about the meeting at Independence, for that was the church I attended every evening during the meetings. We had a large attendance, beginning with seventy-one the first night, increasing each night until the last night there were one hundred thirty present, many of whom were young people and children. We had an attendance contest. We were divided into two sides, the blues wearing a blue ribbon and the reds wearing a red ribbon, and how we all did work for attendance, gathering in people from all over the community. The joke of it was that often blues carried reds to church and reds carried blues. Next Sabbath night we are to have a supper at the parish house and the captains of the two teams, six on each side, are to furnish a surprise treat.

The children, the young people, and the grown-ups all helped in the music, the excellence of which was due in no small part to the efforts of our faithful pianist, Miss Anna Laura Crandall; Mrs. Milford Bassett who led the children; and Mr. Lee Millspaugh, of the Whitesville Methodist Church, who helped drill the young people.

Nearly all the pastors began with an inspiring sermon for the children and so the services proved helpful and inspiring to every one who attended, and we hope these benefits may be lasting.

Sincerely yours,

MIZPAH S. GREENE.

"The triumphs of life are not only dependent upon faith, but upon obedience."

slang phrase, when a definite stand in reference to individual life and moral problems is necessary.

The condemnation continues. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Who is the lukewarm Christian? I am afraid we have too many of them in all of our churches today. A lukewarm Christian is one who believes in God the Father, and in Jesus Christ as the Savior, who accepts the teachings and ideals of Jesus as worthy to be followed. But he will not make God and religion first in his life if they conflict with his personal business, his social or political life. His religion could never possibly stand in the way of his accumulation of wealth, his personal pleasure, or business interests. He is a Christian when it is convenient. He is a man without an all-consuming purpose and determination to make Christ first at any cost. Such Christians Christ would "spue out of his mouth."

But why would Jesus rather have an out-and-out sinner, one who is cold, to deal with, rather than a lukewarm Christian? Because a positive sinner is one who usually has a purpose and determination to encourage evil in the community. He is one who has a personality, and influence and power which have to be reckoned with. But if such a sinner is thoroughly converted, if his heart is completely surrendered to Jesus Christ, then his personality, his powers of influence and his qualities of mind and heart, may be used in the service of God. But a lukewarm Christian is one who so often proves to be only a drifter, one who goes along with the crowd. As that little animal, the chameleon, takes the color of the material he is on, so the spiritual color and tone of the lukewarm Christian is too often determined by the character of his environment. He cannot be depended upon in time of crises. As the saying goes, "You don't know when you can put your finger on him." He is unreliable. Do we wonder that Christ has so little patience with such Christians?

In this day and age of the world, God needs "hot" Christians, Christians with a zeal for God, a love for mankind, and a passion for righteousness. "George W. Cable tells of going to a taxidermist to have a humming bird stuffed. 'I was saying,' he goes on, 'that a humming bird is a very small thing to ask you to stuff. But a humming bird has the passion

d'ecstasie. One drop of blood with that passion in it is bigger than the sun.' One drop of human blood with the passion of our Savior in it is bigger than the sun. Other things being equal, men rank according to their passion for the truth or for the cause. The great are possessed with a powerful passion. . . . Christ put such passion in his struggle in the garden, his agony on the cross, and his battle with death in the tomb that temporarily checked the forces of evil." The world has ever been lifted to higher levels of Christian civilization by men with a passion for God and righteousness. They may not always have possessed the keenest intelligence, the broadest education, and the largest opportunities, but they were led, nay goaded on, by the supreme ideal. Zinzendorf said to a Moravian brother Herrnhut, "Can you go as a missionary to Greenland?" "Yes." "Can you go tomorrow?" "If the cobbler has finished my shoes, I can go tomorrow." That was quick, willing-hearted response. Wesley said, "If I had three hundred men who feared nothing but God, hated nothing but sin, and were determined to know nothing among men but Jesus Christ and him crucified, I would set the world on fire." "Send us men," said a heathen convert, "with hot hearts." Would that we had more "hot" Christians in our churches.

The reproof of the divine writer continues. "Thou sayest I am rich, and increased with goods and have need of nothing." What was the form of their riches? They raised a certain breed of black sheep which produced a very fine quality of wool which brought in a very large income. Their city of Laodicea occupied a central position on the great trade routes of the country, and therefore it was a center for commerce and industry. It was also a great financial and banking center. Their wealth was evident in beautiful homes, many servants, and useless luxuries. Their riches were only outward and material riches. Like the rich man of the parable, they were not rich toward God. Their riches were leading them to spiritual indifference and moral ruin. They had not become conscious of the truth of God's word, "Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Now come the loving words of counsel in this message. "I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich." This "gold, tried in the fire," is a faith

in God which is able to stand the test of trial, persecution, and even fire; a faith which is peaceful and optimistic and courageous under all circumstances; a faith the possession of which is of greater value than all material riches. Throughout all ages, apostles, prophets, and men of all conditions, through this faith have been able to accomplish all things. They have come into unity and fellowship with Christ. "Buy of me white raiment that thou mayst be clothed and that the shame of thy nakedness do not appear." This refers to the righteousness which only God can give to the sinner. With this righteousness there will come a purity of heart and life, a new consecration of purpose, and a nearer likeness to Christ. The Laodiceans were exhorted to buy these garments. But how could they buy these spiritual blessings? Do we not say that salvation is free? Salvation and righteousness are freely offered to every soul, but yet in a true sense we must give something for them. We must give to God our surrendered hearts and lives, our undivided allegiance and service. This is the coin which God wants us to give him. How true are the words of this song:

"To thee, who from the narrow road,
In sinful ways so long have trod,
How kindly speaks the Father, God,
'My son, give me thy heart.'

"How great that Father's love must be
How fond his yearnings after thee,
That he should say so tenderly,
'My son, give me thy heart.'"

For God's righteousness and salvation have we given him what he so much desires, a surrendered heart? Have we promised him:

"O God, my Father! I obey;
I come, I come to thee today;
Here, Lord, I give myself away,
I give to thee my heart."

But although this message to the Laodiceans was filled with stern rebuke and condemnation, although they were indifferent and lukewarm Christians given up to sin and worldliness, yet God loved them for he says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." And he gave to them as he gives to all today that gracious promise, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Just after Holman Hunt had finished his great painting, "The Light of the World," a

friend came into his studio. He looked long at the beautiful picture—the loving face of the thorn-crowned Christ, who stands so patiently outside the shut door; the door itself, overgrown with gnarled branches of ivy, the hinges rusted, it had been tight closed so long.

"Wonderful! Wonderful!" the man said at last, "Perfect, but for one thing, the door has no handle."

"No," answered Hunt at once. "The handle is on the inside. The door can be opened only from within." Christ will not force the lock; he will not enslave our will. He will enter in only when we choose to let him in. How much divine fellowship and power and happiness are denied us because of our refusal to open the door of our hearts and let Christ in.

This promise which Christ gave to the Laodiceans is a general promise, "If any man hear my voice and open the door." Any man, regardless of race, color, or condition, rich or poor, wise or ignorant; any man, though he be one of the greatest of sinners, may have Jesus come into his life and fill it to overflowing, if he will only throw his heart's door widely open, give him a hearty welcome and a complete sway over his whole life.

And who can measure the possibilities of growth and service for one into whose life Christ has entered and taken complete control? Jesus Christ entered into Jerry McAuley and transformed him from a worthless thief and drunkard into a Christian saved by grace, and made him instrumental in the salvation of thousands of souls. Christ entered into a Saul and transformed him from a bigoted persecuter of the Christians into one of the greatest missionaries of all ages, enabling him to accomplish his mission and then to face courageously a martyr's death. What might you become, you who are lukewarm, indifferent to religious obligation, selfish, and sinful, if you would only open your heart's door and give Christ a fair chance in your life? Will you try it?

DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

The Seventh Day Baptist Christian Endeavor Union of New England held their annual banquet at the Home and Garden Tea Room, Ashaway, evening after Sabbath, November 7. About thirty were present to enjoy the bountiful repast and profit by the

sense and nonsense of the program. Religious songs were sung and a number responded with toasts when called upon by Miss Elizabeth Crandall, who acted as toastmistress. Worth-while talks were given by John W. Gavitt, president of the union, Rev. Everett T. Harris, and Rev. Hurley S. Warren of Plainfield.

The annual thank offering meeting of the S. D. B. Society was held on Sunday evening, November 1, at the Brown Betty Tea Room in Westerly. Miss H. Louise Ayers was chairman of the committee of arrangements. After the dinner the business meeting was in order and during this the amount of the thank offering was announced, which proved to be a goodly sum. The feature of the program was an address by Mrs. Okey W. Davis of Salem, W. Va.

A committee of the Woman's Aid society served a chicken pie supper in the vestry of the church on election night. This was well patronized and a good profit realized.

The Z. Y. W. class met at the parsonage Sunday evening, November 8, for their monthly meeting. There was a good attendance in spite of the rain. Matters pertaining to the work of the church and ways in which the class might be of help were discussed. The pastor gave a short talk on "Responsibility," and the usual social time was enjoyed.

—Contributed.

SHILOH, N. J.

GENERAL CONFERENCE PREVIEW

On Hallowe'en in the Shiloh Seventh Day Baptist church basement the members were entertained and inspired. The creative brains of Rev. and Mrs. Leon M. Maltby produced the central part of the social time. Shadow pictures depicted how our president of Conference came in his small car to Shiloh to confer with the active committee to plan the entertainment of the ensuing General Conference. The president on his return to his office with feet on his desk worried long and "droopingly"—how could such a small church feed, lodge, and entertain those attending it? (Illustrated by an outline of the church flitting over his head, by trays with dishes, and by a child's bed.) The president wrote many letters which fell from his desk. Suddenly the local committee, working faithfully, removed in part the burden from the shoulders of the president and the 1937 Conference "was" pronounced a success.

Then Dr. H. C. Van Horn inspired us with a message based on the thought that we as a denomination must have a vision, must recognize the responsibility of our call, and must answer the beckoning hands from many lands seeking our leadership and information concerning our doctrines. CORRESPONDENT.

PLAINFIELD, N. J.

A most interesting service was held in the Denominational Building Sunday afternoon, November 15. The occasion was the dedication and unveiling of the tablet erected to the memory of the parents of Daniel C. Waldo whose generous gift to the Historical Society has made possible the furnishing of the Historical Rooms in a beautiful and suitable manner. The society has a fine display of valuable old documents, paintings, and many articles of church and home furnishings that do credit to the denomination. The president of the society, Dr. Corliss F. Randolph, is responsible for carrying out this denominational project of collecting and preserving these memorials.

At the dedication, the invocation was given by Rev. James L. Skaggs, and the Scripture reading by Rev. Wm. L. Burdick. Doctor Randolph presided and made some introductory remarks. Mrs. Clara Wiard, a daughter of Daniel Waldo, the donor of the gift, gave a very interesting paper on "Biographical Sketches" of her family. Mr. Wm. M. Stillman gave an informative paper on "Sunday Law in Pennsylvania," and showed how the Waldos were persecuted for their Seventh Day Baptist faith. A splendid address was given by President J. Nelson Norwood, of Alfred University, on "Let Us Remember." The tablet was unveiled by Miss Mildred Wiard, a granddaughter of Daniel Waldo. Benediction was pronounced by Rev. Hurley S. Warren. Hymns were sung during the program, and tea was served following the unveiling, by some of the Plainfield women and Mrs. Corliss F. Randolph.

There was a nice gathering of about sixty people. Representatives were present from Shiloh and Marlboro, N. J.; Salem, W. Va.; and the New York City Church; besides New Market and Plainfield. We were also happy in having our China missionaries, Miss Anna West and her mother, with us. We are glad for their safe arrival in this country, and that they could be present at this gathering. All

felt that it had been an interesting and profitable occasion.

Rev. H. C. Van Horn is assisting the central New York churches in their Preaching Mission. Pastor Warren has returned from Ashaway, where he assisted Rev. Everett T. Harris in the Preaching Mission there; and the Plainfield Church plans a mission from November 27 to December 5, with Pastor Harris assisting Pastor Warren. CORRESPONDENT.

INDEPENDENCE, N. Y.

The Preaching Mission closed Friday evening with an attendance of one hundred thirty. The series of eight meetings began with sixty and steadily increased in interest and attendance until the close.

The community co-operation was fine after preliminary organization and under local leadership, and much good is evident.

Dean A. J. C. Bond and the six pastors of the association; and Rev. R. E. Dronsfeld and Rev. E. J. Cory, local Andover pastors, took turns in preaching for the eight nights.

CORRESPONDENT.

LOST CREEK, W. VA.

Members of the Salem Kiwanis Club, accompanied by their families and other friends of the organization, went to Lost Creek Tuesday evening where they had charge of the program which dedicated the new basement recently constructed under the historic Seventh Day Baptist church there. . . .

Dr. S. O. Bond, president of Salem College, and formerly of the Lost Creek community, was the leader of the program.

The Salem College Y. M. C. A. quartet rendered five musical selections and Miss Mary Rago, of Clarksburg, played several numbers on the piano accordion. Group singing was led by Clyde L. Spurgeon, of the Salem club.

The principal speaker of the evening was Dr. J. L. Fendrick, of Los Angeles, Calif., professor of public speaking and debating at Salem College. His subject was "Growing Old." He said that the business of living is an attitude of mind, and explained some of the signs of old age. . . . —Salem Herald.

FARINA, ILL.

The past few weeks—or perhaps I should say months—have been eventful ones for the church at Farina.

A heavy cloud of sorrow and depression has rested upon us, due to the imminent departure

of our beloved pastor, Rev. C. L. Hill, and his family, and the loss by death of two of our influential men, Geo. G. Green and Fred E. Hewitt.

But there have been two happy events to brighten the gloom.

On Sabbath, October 3, twelve of our young people, ranging in ages from eight to sixteen years, were led in baptism by Pastor Hill, and received into the church. One other, who has been a member of our Sabbath school, was baptized, but did not join the church. The baptistry and platform were beautifully decorated with flowers, and the service was touching and impressive. In a few earnest words Pastor Hill charged the church with its responsibility in nurturing these young Christians, and surrounding them with an atmosphere of love and sympathy. As soon as a change of clothing could be made, these new members partook of their first communion with us.

For a long time a need has been felt for younger men to lighten the duties of our senior deacons, who have served so faithfully and well for many years. The deacons themselves have expressed a wish for this, and a church meeting was called to select two or more for this office. At this meeting it was decided to elect four, and the following men were chosen: Roy Crandall, Glen Wells, Morris Green, and Arthur Burdick. Two of these are sons of deacons, and one a son of a former pastor.

Deacon E. F. Randolph was elected moderator of the ordination council, and Mrs. Adelle Howard, secretary. The ordination service was held on Sabbath morning, October 24. This was also a beautiful and impressive service. The moderator, Deacon Randolph, presided, and after short statements of experience and beliefs by the candidates, he took the vote of the church for their ordination. When a chance for remarks was given, Pastor Hill expressed his love and esteem for these men, and said that he felt it a great privilege to take part in this service.

A very interesting and instructive sermon by the pastor followed. He chose for his subject, "The office and duty of deacons," using as a text the latter part of John 13: 12, "Know ye what I have done to you?" referring to the service of the Master in washing the disciples' feet. He explained that the "diaconate" was the order and service of deacons, the word "deacon" being derived from the Greek word

"Diakonos," servant, and translated in other passages, "Minister."

There followed a discourse on the various duties and responsibilities of deacons, a tribute to the characters and helpfulness of deacons he had known, and a protest against the derisive way in which deacons were sometimes represented in fiction and in plays.

Following the sermon, Pastor Hill very lovingly and tenderly gave the charge to the new deacons and to the church.

After this came the laying on of hands, in which the senior deacons present took part, and the consecrating prayer by the pastor.

The welcome to the diaconate was given by Deacon A. L. Crandall, and the welcome for the church by Deacon Randolph. The entire body of church members present then came forward and gave the right hand of fellowship, while singing, "Blest be the tie that binds."

Pastor Hill preached his farewell sermon on Sabbath, October 31. It was given under three headings: (1) "Finally, brethren, farewell"; (2) "Give an account of thy stewardship"; (3) "More to be desired than gold."

Under the first heading, 2 Corinthians 13: 11, 14 was read, but comment was left until later.

Under Stewardship, a general summary of work done was given, some statistics—number of sermons preached, marriages and funeral services, etc.—and reminiscences of the more than twelve years of his pastorate.

"More to be desired than gold" were the many expressions of appreciation and gratitude received for help he had been privileged to give, compensation far above any monetary consideration. In this connection were told some touching incidents, and letters were read from several absent ones, young people who expressed their deep regret at his going, and acknowledgment of the help derived from his teachings in Christian Endeavor and association with him.

He said with feeling, "Money could not buy these."

In his final remarks he said that "Farewell" did not mean "good-by," but "God prosper you."

There were few dry eyes in the congregation as he said his closing words.

A great loss is felt in the removal of Pastor Hill and his family. Although Mrs. Hill has been with us a comparatively short time, she has endeared herself to us with her ready

smile, her friendly ways, and her sensible and charitable outlook.

Many expressions of regret have come from people outside our church, from business men and those in all walks of life. Pastor Hill's influence has been felt far and wide. His cheery presence in sick rooms was not confined to those of his own flock. Wherever there was need of comfort or consolation, he was there. He has been not only a faithful and efficient pastor, but a loving friend and wise counselor. Problems of all sorts have been brought to him and help received.

Some of his most effective work has been among the young people. He carried a promising group from the Junior C. E. up through the Senior society, encouraging them in self-expression and discussion of moral and spiritual issues. He was a companion in their social activities, which they felt were not complete without Pastor Hill. As one young man wrote, in expressing his grief at his departure, and telling of his influence in the molding of his views and character, "You are the only pastor I can remember. You have seemed as permanent as the church itself. I cannot imagine my church without Pastor Hill."

On Sunday, November 1, a farewell dinner was given at the parish house, at which about one hundred were present. This was also the occasion of a shower of handkerchiefs and other useful articles for Pastor and Mrs. Hill, "Mother" Hill, and "Teddy." The latter, little "live wire" that he is, will be missed also.

They left early Tuesday morning, November 3, for their new home at North Loup, Neb., carrying with them our love, prayers, and good wishes.

CORRESPONDENT.

NORTH LOUP, NEB.

The social and pastor's reception at the Seventh Day Baptist church Sunday evening was well attended many members and a number of visitors being present. Three long tables and three short tables were filled.

Following the supper there were several numbers by the band. [The description of a splendid program has to be omitted.]

Pastor Hill in his characteristic way responded expressing something of his reactions to his call and of his hopes and ambitions. Mrs. Hill expressed her appreciation of the preparation of the parsonage. Mr. Hill closed his remarks by using the following lines (with apologies to Henry van Dyke):

Oh, it's home again and home again,
Nebraska for me,
A wanderer returned again
And here his home shall be.

'Tis the land of prairie, hill top
And undulating plain.
The land is God's own gift to us
And here like men we'll reign.

—Loyalist.

BATTLE CREEK, MICH.

The forum on the afternoon of Loyalty Day was a real success. Many young people gave the Sabbath history of their ancestors as far back as known. Some went to Tacy Hubbard. Then at the social hour following, those who were Sabbath converts, among the older ones, gave their experiences.

Battle Creek churches are now carrying the great Preaching Mission to its third step, the local church. Special services will be held at the Seventh Day Baptist church, five nights, beginning Monday eve, November 16. Rev. Alva L. Davis of Verona, N. Y., will be the preacher.

CORRESPONDENT.

NORTONVILLE, KAN.

This week the Christian endeavorers of the Seventh Day Baptist Church, assisted by the young people of the other local churches, are entertaining the annual convention of the Northeast Central District of the Kansas C. E. Union. Delegates will be here from six counties.

The sessions begin Friday night at 7.30 and continue through Sunday night with a strong program on the theme, "Follow Me," developed by state, district, and county leaders and ministers from the cities of the district.

Seventh Day Baptists have always taken a leading part in Christian Endeavor Union work. Our local society has sent delegates to conventions in the past years, over twenty-five attending the last state convention at Topeka. This is the oldest society in the district and the second oldest in the state, having been organized in April, 1887, as a continuation of the "Mission Band" which came into being in 1882.

The local committee, under the leadership of Boyden Crouch, general chairman, and Miss Nannie Greeley, superintendent, has worked hard to make the arrangements as complete as possible. It is no small task to entertain some 125 out-of-town young people.

—Nortonville News.

DODGE CENTER, MINN.

Rev. C. B. Loofbourrow, Mrs. Arthur North and sons Duane and Rodney, Perry and Roger Dangerfield of New Auburn, Wis., attended the semi-annual meetings in the Seventh Day Baptist church and visited friends over the week-end.

A social was held at the A. N. Langworthy home after the church service, the night after the Sabbath. About seventy people were in attendance and a general good time was enjoyed by all.

The young people of the church and Christian Endeavor met to have an early breakfast together, Sunday morning at the home of Mr. and Mrs. Frank Stebbins. All enjoyed the meeting and the chance to renew friendship with the young people of New Auburn.

The people of Dodge Center have enjoyed the meetings and have expressed it by good interest and attendance.

CORRESPONDENT.

VERONA, N. Y.

The Eight Day Preaching Mission held in our church closed November 14, with a very helpful sermon by Rev. H. C. Van Horn, who has been assisting Pastor Davis. Mr. Van Horn's subject was "Getting Right With God"; his text, James 1: 21. At the close of the sermon all who wished to reconsecrate their lives to God's service or start in the Christian life were invited to come to the altar and stand while Pastor Davis offered prayer. Almost the entire congregation responded to the invitation. The services during the week have been very interesting, well attended, and we believe much good accomplished.

Pastor and Mrs. A. L. Davis have gone to Battle Creek, where Pastor Davis will assist Rev. E. M. Holston in the Eight Day Preaching Mission there.

The Fathers and Sons' Banquet was held in the church parlors on the evening of November 7. LaVerne Davis was toastmaster and Rev. Neal D. Mills of De Ruyter was speaker of the evening.

CORRESPONDENT.

A farmer recently gave a valuable piece of advice. "You can do many things to improve your fruit. But the way to get good fruit is to raise good trees." In our efforts to build a better social order the advice of the farmer should be remembered.

—Watchman-Examiner.

RELIGIOUS EDUCATION

SABBATH SCHOOL BOARD - ANNUAL CORPORATE MEETING

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference was held at Alfred, N. Y., Wednesday, September 9, 1936, at 2.30 p.m.

The following were present in person or by proxy: Edgar D. Van Horn, John Fitz Randolph, Mrs. Emma Randolph, P. H. Hummel, Edward M. Holston, Mrs. Harriett B. Hill, Carroll L. Hill, Hurley S. Warren, Erlo E. Sutton, Ivan Randolph, Lester G. Osborn, George Thorngate, D. N. Inglis, James L. Skaggs, Earl P. Saunders, L. Ray Polan.

It was voted that the officers and trustees as nominated by the General Conference be elected, as follows:

President—John F. Randolph, Milton Junction, Wis.

Secretary—Russell W. Burdick, Milton, Wis.

Treasurer—Robert E. Greene, Milton, Wis.

Vice-Presidents—Willard D. Burdick, Rockville, R. I.; Roy F. Randolph, New Milton, W. Va.; Wardner F. Randolph, Texarkana, Ark.; Claude L. Hill, Farina, Ill.; Mrs. Herbert L. Polan, Brookfield, N. Y.; N. Olney Moore, Riverside, Calif.; Walter L. Greene, Andover, N. Y.

Trustees—Louis A. Babcock, Mrs. Louis A. Babcock, A. Lovelle Burdick, Russell W. Burdick, George H. Crandall, Jay W. Crofoot, John N. Daland, Robert E. Greene, Carroll L. Hill, D. Nelson Inglis, Edwin Shaw, Leland C. Shaw, all of Milton, Wis.; Mrs. Edwin Morse, Edgerton, Wis.; John F. Randolph, Milton Junction, Wis.; Edgar D. Van Horn, Alfred Station, N. Y.

The following have been appointed by the Sabbath School Board:

Editor of Children's Page, SABBATH RECORDER—Mrs. Walter L. Greene, Andover, N. Y.

Director of Religious Education—Erlo E. Sutton, Milton, Wis.

The minutes were read and approved. Adjournment.

EDGAR D. VAN HORN,
Chairman,

L. RAY POLAN,
Secretary.

MARRIAGES

FAIRCLOUGH-RODNEY.—At Wakefield Seventh Day Baptist church in Jamaica, Isaiah Fairclough and Rachel Rodney were united in marriage by Pastor G. D. Hargis on September 27, 1936.

GARVEY-GRAY.—At Wakefield Seventh Day Baptist church in Jamaica, Robert Henry Garvey and Ethel Adina Gray were united in marriage by Pastor G. D. Hargis on September 27, 1936.

THORPE-WILLS.—At Wakefield Seventh Day Baptist church in Jamaica, Zaccheus Adolphus Thorpe and Johanna Wills were united in marriage by Pastor G. D. Hargis on September 27, 1936.

OBITUARY

BRANCH.—Elizabeth Binns was born in Devonshire, Eng., January 22, 1852, and passed away at her home in White Cloud, Mich., October 14, 1936.

When a young lady she came to America and settled at Whitehall, Mich. In 1874, she married George W. Mickless who died in 1914. On December 27, 1923, she was married to Rev. L. J. Branch of White Cloud. Surviving besides the husband are three sons.

Farewell services were held in the Seventh Day Baptist church, conducted by her pastor, Rev. R. J. Severance, assisted by Rev. Frederick Pinch of Newaygo. R. J. S.

CRANDALL.—Algerose L., daughter of John and Elizabeth Burdick Higley, was born near Syracuse, N. Y., January 7, 1850, and died at her home in Leonardsville, N. Y., October 21, 1936.

She was married to Irving A. Crandall of this village April 25, 1870. Mr. Crandall died in 1933. Both were members of the First Brookfield Seventh Day Baptist Church since 1877, active and faithful to all the church interests.

Four children survive: Elva, wife of E. F. Champlain, and Mabel, wife of O. B. Whitford, of Plainfield, N. J.; Ralph of Alhambra, Calif., and Blanche, wife of Charles Cumberson of West Winfield. There are nine grandchildren and two great-grandchildren.

Funeral services were conducted by the pastor, Rev. Paul S. Burdick. Burial in the local cemetery. P. S. B.

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.

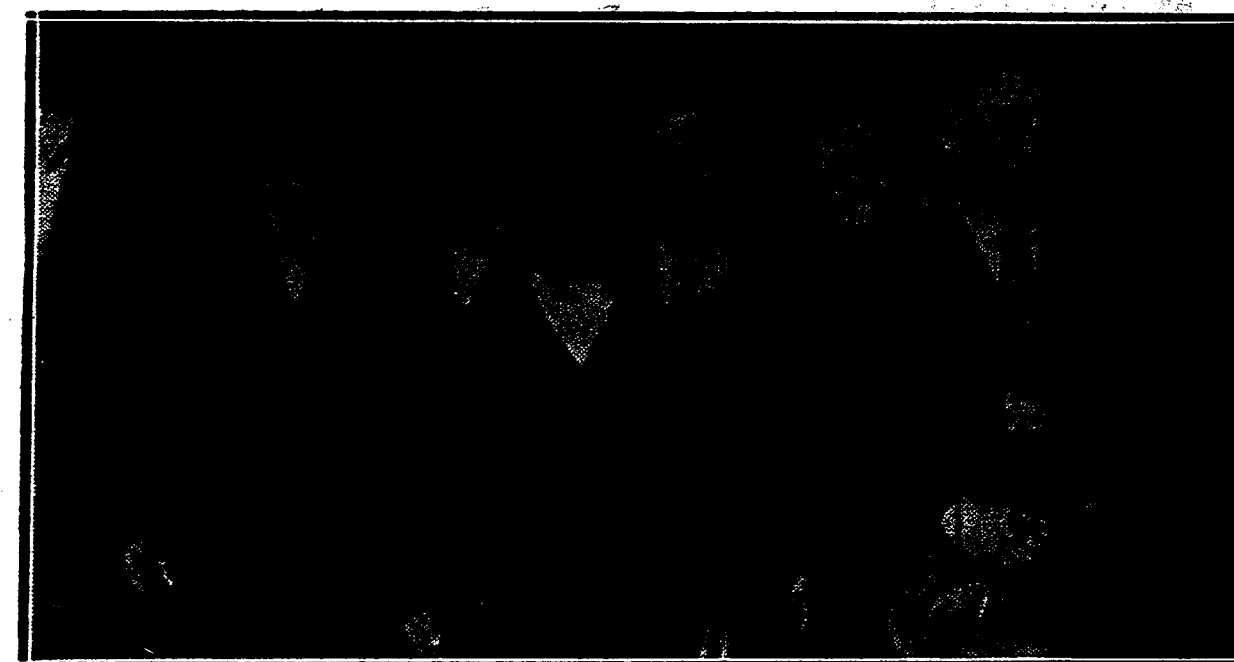
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The Sabbath Recorder

VOL. 121

DECEMBER 7, 1936

No. 12



SEVENTH DAY BAPTIST MINISTERS OF THE PACIFIC COAST.

Front row, left to right—George P. Andreas, John I. Easterly;
Back row, left to right—Loyal F. Hurley, Henry C. Lewis,
Edward S. Ballenger, B. B. Friesen.

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