

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.

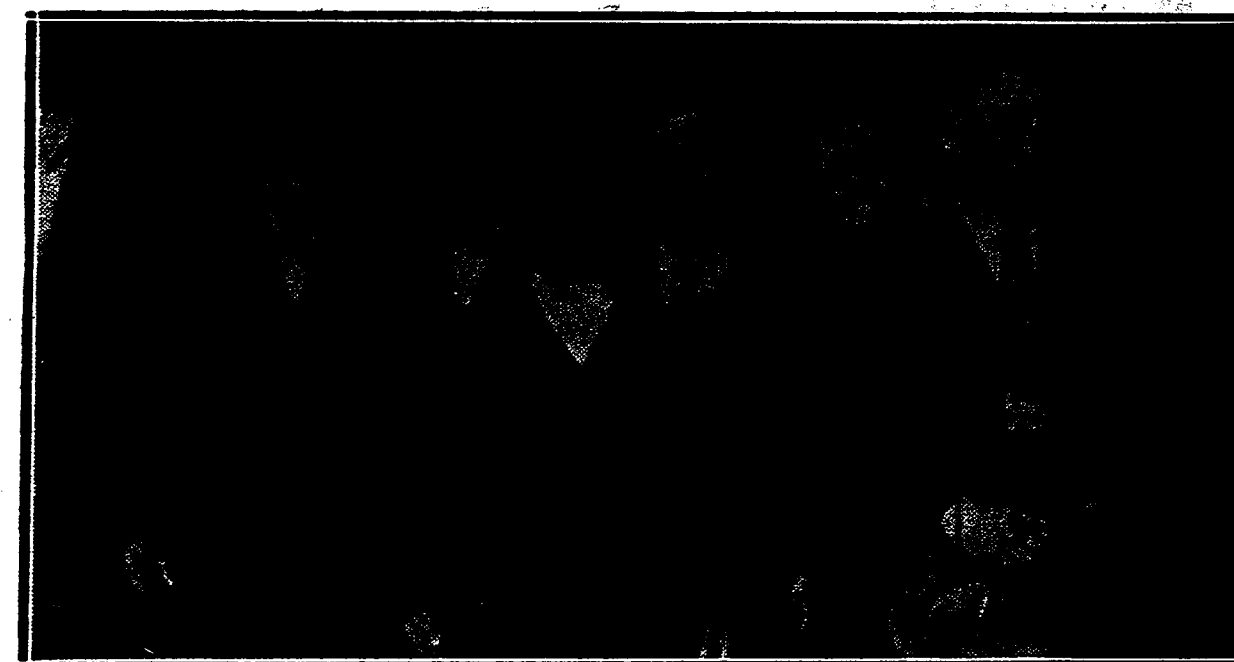
ESPERANTO, the international language, puts you in touch with the whole world. Text-book only 10 cents. Information free. Am. Esperanto Institute, Rockford, Ill. 10-26-36

# 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.

Contents

Editorial.—In a Time of Confusion.—Christmas Message From Doctor Fossdick.—After the Preaching Mission—What?—Unveiling a Tablet.—An Interesting Hearing.—Persecution in Germany .....	346-349
Conference President's Corner .....	349
Preaching and Teaching Christian Truth .....	350
About Raising Money in Our Churches .....	350
Missions.—From the Quarterly Reports of the Missionary Pastors.—Conserving the Results of the Preaching Mission.—New Church in California.—The Truth Advancing in Germany.—Doctor Crandall Writes Regarding Conditions in China.—Treasurer's Monthly Statement.....	352-355
Tract Society Minutes .....	355
A Meditation .....	357
Young People's Work.—Denver Society.—A Sabbath Experience .....	357-360
Henry Collins of Newport .....	360
Children's Page.—Our Letter Exchange.—Our Horses.....	363
The Need of Christ in the Business World .....	365
Our Pulpit.—Forgotten Altars .....	366-368
Denominational "Hook-up" .....	368
Religious Education.—Preparing for Christian Citizenship .....	371-373
Marriages .....	375
Obituary .....	375

# 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. 12

WHOLE No. 4,699

THEODORE L. GARDNER, 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. Crichlow  
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.

**In a Time of Confusion** The Bible in a time of confusion should be accepted as one of God's most wonderful gifts. By whatever method it has come to him, or by whatever method of appreciation he may approach it, it is man's comfort and help.

Why is it that men treasure this "most astounding Book ever written"? To man in every age it has been of significance and vital worth.

There is a fine brochure of a dozen pages offered by the American Bible Society to pastors, calling attention to Universal Bible Sunday, while the world is "rocking in ominous confusion." This offering is made with the hope expressed that "its suggestions and the vigorous treatment of its theme will encourage many to speak boldly to a drifting world, of the Word that will not pass away." The author is a celebrated leader of the Methodist Episcopal Church, South, Rev. Paul B. Kern. The answer to the question above given by Mr. Kern is summarized for our readers. I read the Bible, he says, because within its

pages are found power for ordering the inner life; because it offers a way of escape from the inner perils which threaten modern life; because in its pages are found the secrets by which men walk the pathways of light and hope and freedom; because it assures one that man is supremely dear to God; because it points the way to world brotherhood; it tells whither I am bound and why; it offers a sound social philosophy; because it inspires one to look beyond the present. But impressed by the greatness of this Book, we must be careful lest we extol it in the place of using it; "lest we praise it and do not practice it."

**Christmas Message** As a part of a significant program of popular education in international affairs, the Foreign Policy Association has secured the cooperation of Doctor Fosdick in emphasizing the importance of realistic peace education through a Christmas message.

A beautiful cellophane-wrapped package, containing three "Headline Books," carries a decorative Christmas card with the following message from Doctor Fosdick:

Christmas turns our hearts toward desires for peace, but the events of the realistic world seem none-the-less to be heading in toward war. If we are genuinely to keep Christmas, we must love peace not only with all our hearts but with all our minds. That involves much more than hating war; it involves an earnest effort to understand the causes of war and the indispensable conditions of securing peace.

This package bears more than general Christmas good cheer; it presents typical specific messages of the now famous "Headline Books" concerning the conditions and the possibilities of peace. I commend these messages to all who will read in the hope that this Christmas season we may more intelligently set our steps on the highway to a decent and fraternal world.

—Harry Emerson Fosdick.

Each of the three books selected adds meaning to the Christmas message. *War Drums and Peace Plans* analyses the apparent failure of the present plans for peace. *Dictatorship* interprets the forces that breed Fascism and Communism and asks the question, "Can we preserve democracy in this country?" *Clash in the Pacific* faces the problem of rivalries in the Far East and the situation which may involve the United States in a conflict with Japan.

The package may be obtained from the Foreign Policy Association, 8 West 40th St., New York City, for \$1 postpaid.

**After the Preaching Mission—What?** Stimulated and inspired by the great work in this country on the part of Dr. E. Stanley Jones, Doctor Whale of Cambridge, Doctor Holt of St. Louis, and other spiritual leaders in the Preaching Mission, thousands of churches have carried on missions singly or in union and decisions and rededications have been made. Really, revivals have been held and evangelistic services performed. Souls have been born into the kingdom and right relations to God have been re-established. It is most refreshing and hopeful. It would seem men and churches are called to a better day.

It must ever be so—when the great fundamental truths of the gospel are preached, accompanied by concern and prayer, a revival results and old-time pentecosts are repeated. The world awaits a new emphasis of preaching on the great foundational certitudes. And this is being done. Doctor Whale from England has gloriously upheld the truth in "Ye must be born again." Great certainties, like the cross—the only solution of the sin problem—must be urged over and over. The Preaching Mission has been offering and inviting such emphasis as that.

Reactions from East and West, North and South among our own churches are wholesome and most encouraging; souls saved, great decisions made.

Now what? After these reviving times there are things to be done. Emotions, strong stirrings of the Spirit, must not be left to vaporize into nothingness. These forces must be harnessed. New born babes must not be left as foundlings upon the church steps. They must be clothed and nourished and cared for. Grave responsibility rests upon pastor, officials, and people. The time is ripe for the Preaching Mission to continue as a praying and working and giving mission. Prayer life in individual and home should be encouraged. The "Upper Room" booklet suggested by the Religious Life Committee is good and ought to be placed in many homes. We need the quiet hour and the family altar.

Definite tasks in religious work according to the ability and training should be found for every one. Growth in grace demands proper exercise as in physical development. Lessons in stewardship in some way must be impressed upon our members—new and old.

Fresh study in the meaning of the Christian

gospel for our social life and its relationship to our fellow men must be promoted. The "Fellowship Enlistment" card adopted by a Scranton, Pa., church is helpfully suggestive. We are indebted to the *Christian Advocate* for it. Here it is.

1. I will earnestly seek God's will and leadership in my own life.
2. I wish to join the fellowship of those who seek the spiritual reign of God in the affairs of men.
3. I hereby renew my covenant with God, reaffirming my obligation to regularity of church attendance and to participation in the activities of my local church.
4. I promise by the help of God to endeavor to bring others to the acceptance of Jesus Christ as a personal Savior.
5. That I may further co-operate in this movement I hereby pledge ..... units of \$1 per month, or \$12 per year to the support of the ..... Church.

The Christian host is moving  
And I am moving, too,  
The covenant most holy  
I've signed—and will not you?

I'm living with a purpose,  
And e'en my common round  
Is lighted up with wonder  
Since in Christ's will 'tis found.

But the "what" in our editorial title must be answered by each pastor and religious leader and by the co-ordinated efforts of the individuals and groups within our churches. What will it be?

**Unveiling a Tablet** Twenty years is a long time for a significant organization to operate without a public meeting. Such a first meeting was held by the Seventh Day Baptist Historical Society, Sunday afternoon, November 15, in the Seventh Day Baptist Building at Plainfield, N. J. President Corliss F. Randolph opened the meeting and presided. This meeting, he said, was the first public one held since the inception of the society in 1916. He intimated, and we hope, that others will be held—and more often.

The center of interest in this meeting was the unveiling of a bronze tablet placed in memory of Calvin Waldo, 1810-1885, and his wife Polly Calkins Waldo, 1814-1880. "Who were staunch defenders of Sabbath Truth in Cussewago Township, Crawford County, Pennsylvania." The tablet briefly tells the story, "erected by their son Daniel Calkins Waldo who, in 1877, was persecuted for his



Sabbath Faith by arrest, prosecution, and imprisonment under the laws of the Commonwealth of Pennsylvania."

#### THE PROGRAM

Following the invocation by Rev. James L. Skaggs, appropriate and inspiring portions of Scripture were read by Rev. William L. Burdick, and the hymn, "O God, Our Help in Ages Past," was sung by the audience, led by the Plainfield Church choir. Doctor Randolph in presenting the speakers gave a brief statement of the purpose of the Historical Society, which is organized to preserve the records of the past, make them available for the present, and for the encouragement for the future.

Mrs. Clara Wiard, daughter of Daniel Waldo, gave some interesting biographical sketches of her grandfather and father's families. The Waldo ancestors came to America only fourteen years after the landing of the *Mayflower*. Calvin was born at Shaftsbury, Vt. Later he lived at Perry, N. Y., where he was married. Soon after their marriage they settled in Cussewago Township, Pennsylvania, where land was cleared and a fine farm developed. Calvin became a widely respected pioneer citizen of this community. Calvin and his wife were members of the Bethel Baptist Church of which Rev. Thomas Brown was pastor at the time of his conversion to the Sabbath. The Waldos carefully studied the question and also accepted the Sabbath, joining the Seventh Day Baptist Church of Cussewago when it was organized in 1857. "They were Christians, characterized by deep piety and loyalty to God's word and to his church."

Daniel Calkins Waldo, the second son of Calvin, was born March 23, 1843. His first wife was brought up in the A. P. Harris home in Adams Center, N. Y.; later the home was in Cussewago Township, Pa. Waldo and his wife, Clara, bought and operated a farm and by industry and good management provided well for their family. They were also members of the local Seventh Day Baptist church.

Some time after the death of his wife, Mr. Waldo married Lucinda Wiard, a member of the Baptist Church, but who later accepted the Sabbath and joined her husband's church. After the Cussewago Church ceased, these folks were instrumental in organizing the Blynton-Hickernell Church in 1901.

"In 1878, Mr. Waldo was prosecuted for working on Sunday. The case was eventually carried to the State Supreme Court where a fine of five dollars, more or less, was imposed.

He never lost his keen interest in promoting the Sabbath truth. A sum of money was given by him for this Denominational Building in order that the Sabbath truth might be advanced."

It was an inspiration to have this daughter bring the facts concerning the lives of the noble, loyal people. At the close of the program which was held in the Tract Board Room, with seventy present, all repaired to the floor above where the tablet itself was unveiled by Miss Mildred Wiard, granddaughter of Daniel Waldo.

#### SUNDAY LAW IN PENNSYLVANIA

This was a thoughtful address by William M. Stillman, whose paper should be published in full. He emphasized his conviction that the Catholic Church abrogated the Ten Commandments, and placed the church above the Word of God. He showed that the 1678 law in England made it a crime to work on Sunday. This law of Charles the Second was reenacted in Pennsylvania with little change. Mr. Waldo believed as much in the part of the commandment to work six days as to rest the seventh. For this he was persecuted.

#### "LET US REMEMBER"

This was the subject of the address by Dr. J. Nelson Norwood, president of Alfred University. Doctor Norwood never disappoints his audience. A helpful and inspiring address was given. Some urge, he reminded us, that there are many things we should forget. However, he felt perhaps there is nothing that should be forgotten. Rather, that even the unpleasant, disturbing things should be remembered and from them lessons be learned to advance us on our way. We should remember because we are our own past. Doctor Norwood illustrated this thought in many helpful ways, and said it was true in all life, community, cultural, church, and denominational. The more memory is cultivated the more effective it becomes. One who lives in the future is childish. To live only in the present is to live thinly; but by drawing from the past we may select the culture and the help for enriched personality.

Remembering may be helped by reminiscences, reunions, anniversaries, visiting shrines,

and making pilgrimages. The value of shrines was emphasized by illustration from observation and experience. It is fitting as on an occasion like this unveiling to tell to visitors and to our children in the future of a faithful defender of truth who was willing to suffer for truth. It is fitting that we keep the memory of Daniel C. Waldo green in this beautiful and simple way. "May our denomination and race produce more like him."

**An Interesting Hearing** A meeting was held, Sunday night, November 15, in the office of the corresponding secretary of the American Sabbath Tract Society. There were ten present, including pastors, laymen, and members of Tract and Missionary Boards. Two visitors were present: Brother J. F. Trefz, late of Canada, and his son-in-law, Mr. Ernest of Orange, N. J. A hearing was given Brother Trefz on his interpretation of various parts of Daniel, Ezekiel, and Revelation concerning the falling away of the church, the forsaking of the Sabbath, and the final restoration.

While the sincerity of the brother was deep and plainly to be seen, his carefully worked out system failed to convince his listeners. As one expressed it, any scheme or system based as this seemed to be, upon presumption, unsupported, would be a most dangerous and unfortunate basis upon which to rest the presentation of any vital truth.

The discussion was all on a high plane, and the respectful, kindly hearing was appreciated by Mr. Trefz and his son-in-law, himself a truth seeker but not in agreement on this point with his father-in-law whom he respects most highly.

Those in attendance, and some were there at no little inconvenience, felt that it had been time well spent and the hearing worth while. We have respect for Brother Trefz and respect and great admiration for Mr. Ernest, the son-in-law. We trust we may become better acquainted with him.

**Persecution in Germany** In spite of all we read, it is likely that few people in America realize the gravity of the German situation. Doctor Leiper of the Federal Council, who has visited Germany four times since Hitler's accession to power, recently in a public meeting declared "that the crushing blows of Hitler's hammers on many Christians in Germany have gone unheeded by many of their co-religionists in other lands." He thinks that

too few people appreciate the seriousness of the situation and that visitors who return from Germany undismayed are misled by outward appearances. He bases his convictions not only upon what he himself witnessed but upon quotations from the mouths of German leaders themselves.

In an address before an inter-church mass meeting in the Collegiate Church of St. Nicholas, New York City, November 23, Doctor Haynes Holmes said, "The truth about Germany is terrible." The true picture in Germany is indicated by the fact that eighty thousand Jews and fourteen thousand Christians have left Germany. All answers to the favorable reports on the conditions inside of Germany are answered by the presence outside of Germany of these refugees."

At this same meeting, making a plea for universal brotherhood, Bishop Manning, in a brief address, said:

We are here to express our sympathy with the Christian refugees who have been driven out of Germany under the present dictatorship, but this does not mean that we feel any less sympathy for the Jewish refugees, or that we protest any less earnestly against the wrongs which they have suffered.

No one in Germany, in this country, or anywhere else, can be anti-Jewish in his feeling or action without at the same time being definitely unchristian. The foundation truth of the Christian religion is that God is the Creator and Father of us all and that we are all his children. Upon that fact of the divine fatherhood we base the truth of our common brotherhood, our common humanity, the equality of all men, of all races and all colors, in the sight of God. Racial or religious prejudice can have no place in the heart of any true Christian.

#### CONFERENCE PRESIDENT'S CORNER

##### SOME THOUGHTFUL SUGGESTIONS

On invitation one of my good, clear-thinking friends writes:

"As to what three things I would stress during the year, and what three I would undertake to do at Conference, if I were president of Conference? I am not sure my suggestions will be helpful. Why three things? Perhaps I should stress only one, and undertake to do only one thing at Conference. That one thing would not be the budget, as I feel that it has been overstressed in the past to the neglect of vital things. I have a feeling that if things were well with us spiritually, the budget would not need to worry us. We need a more vital belief in our mission and a deeper faith in God. We are too often apologetic as to our beliefs. There is no occasion for Seventh Day Baptists to be on the defensive. We are

too powerless in the face of a tremendous and challenging task. If all this would boil down to one thing it would undoubtedly be the need of the power of the Holy Spirit among Seventh Day Baptists."

If this is good for a president of Conference to ponder over, it will not hurt members of our churches to consider seriously. What do you think?

#### OUR PRAYER

"O Lord, our heavenly Father, we beseech thee to bless us and all who belong to this organization. May its members be sheltered and protected evermore by thy fatherly love; and to all vouchsafe the help and guidance of thy Holy Spirit. Help us all to bear one another's burdens, to live not for ourselves, but for others, as members of one family in Christ; cleanse us from our sins; make us strong in faith and service to others by the indwelling of thy Holy Spirit. Make us to reflect the glory and beauty of the Christ life, and to go on, unafraid, in the mission of living and spreading the knowledge and inspiration of the truth which thou hast committed to our hands. Bless thy children of every land and race; and everywhere may the gift of God's love and grace be accepted and Christ be known in true redemption. And bring us all at last to the joy of thy heavenly kingdom; through Jesus Christ our Lord." Amen.

#### PREACHING AND TEACHING CHRISTIAN TRUTH

BY REV. ORVILLE W. BABCOCK

The possession of a multitude of "things" and the accumulation of vast knowledge have multiplied the confusion and turmoil of modern life. The work of the Christian minister and layman alike has come to be increasingly difficult and complex.

There are alluring appeals for faiths and loyalties. Materialism, nationalism, and sensualism are still making inroads upon the growth of the Christian Church and realization of the kingdom of God. The streets are full of people whose goal in life, when approached, turns out to be a mirage. With life spent, overwhelming discontent is the only reward for many, when the Christian way might have been a guiding and sustaining force to satisfaction and joy.

That, then, is the end of Christian work, that life may be made complete. The materials are everywhere present. The tensions

of the world cannot well be escaped, and what is needed is a Christian "wisdom about life," realizable through a revaluation and understanding of Christ in the world. When he said, "I am the way," we may be sure he meant just that. His way was one of meekness and humility. His demands were and remain difficult: to love one's enemies, to do good in the face of impending injury, and to subordinate self and its ambitions to a great cause which demands sacrifice, is not an easy way. These are in part his way of life.

In achieving them he did not escape or ignore the earthy and common. Probably he labored as a carpenter to support a fatherless family. He knew the beauty of the flowers of the field and joined in the simple social life of his time. He did not, however, allow "things" to interfere with his goal. These were but incidental to a greater end.

The balance he possessed was due to an "inner detachment" from the world, which furnished the dynamic force and guided him on his course unswervingly to the end. To build character and motives in the eternal verities of life is the task of Christian teachers and preachers.

—From the Religious Life Committee.

#### ABOUT RAISING MONEY IN OUR CHURCHES

DEAR BROTHER VAN HORN:

In the October 12 number of the SABBATH RECORDER I read an article that interested me much. It told of a Methodist Protestant Church of Shickshinny, Pa., which has banned collections at their services and which does not resort to socials, fairs, dinners, or other social functions in order to obtain money for its support. And as I read of this unusual church which has learned to trust God to support his work, I praised God that there are still some people on the earth who have found out that God is interested in his own work, and so interested that he sent his own Son down here to start it off; and having paid such a tremendous price to start this blessed work, he will still to this very day support and prosper that work if his followers are sincere and faithful and willing to give up all these worldly ways of trying to support a holy work.

"Ye cannot serve God and Mammon," said Jesus, and surely he knew what his Father's

mind was concerning this. We are called to come apart from the world and follow Jesus and help build up his kingdom. When here on earth Jesus sent a few men out to preach the gospel and tell the world of his wonderful love, and they went and did as he told them, and when they came back Jesus asked them, "When I sent you without purse and scrip and shoes, lacked ye any thing? And they said, Nothing." Luke 22: 35. Of course they didn't. God never tells a man to do anything without first providing the means by which that man is to do it. Praise God for that! Just look at the old-time missionaries who went out trusting in God and were wonderfully sustained by him. Our God lives; he is real; he provides for the sparrow; the hairs of our head are all numbered. If he is so particular about these small things would he not much rather wonderfully care for a work which he loved so much that he was willing to give the best that he had that it might go forward? Are you concerned about the work in your church? God is much more anxious about it than you ever will be, and he will not let it come to naught if he can find just a few faithful souls who will look to him constantly and depend upon him for everything.

This church mentioned in the RECORDER is spoken of as being "probably" the first church in the United States to adopt such a policy. I am glad that the writer put in that word "probably," otherwise it would have made the statement untrue. He no doubt thought it was the only one. But he had not visited the "Pine Street Gospel Chapel" in Middletown, Conn. Their record goes back much farther than the Shickshinny Church. This is also a church run by faith, was built by faith, all paid for by faith—and has never been in debt in the twenty years of its existence. There have never been any collections taken and never will be. Its policy has always been, "Owe no man anything." Its congregation sings heartily:

"My Father is rich in houses and lands,  
He holdeth the wealth of the world in his hands;  
Of rubies and diamonds, of silver and gold,  
His coffers are full; he has riches untold."

And knowing and believing the truth of this song, it cannot then consistently start to beg for money. God does not appreciate forced collections. Anything not given willingly and from a sincere heart that appre-

ciates the great gift of Jesus Christ, cannot do very much good in the work of the Lord. Second Corinthians 9: 7 tells us the way that we should give. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

When a person falls in love, he will give all that he can possibly spare to the object of his affection; also when a person becomes greatly interested in any worldly cause, he will give until it hurts. And so when one falls in love with the Lord Jesus Christ, he will not have to be canvassed and begged to hand out a few pennies to help along the cause of Christ. No, he will give willingly and gladly to the dear Lord Jesus. Even the Wise Men from the East brought their gifts to the Lord Jesus as soon as they heard of his birth. Also one day when Jesus was in Bethany a woman came to him and brought a box of very precious ointment and she poured it on Jesus' head. She considered nothing too costly to bestow upon the One she loved. And although certain ones were indignant and said, "Why was this waste of the ointment made?" yet Jesus said, "She hath wrought a good work on me."

And so the Pine Street Chapel (undenominational) is run by voluntary free-will offerings, and it does not possess a collection box or basket. When a man's religion gets deep enough, it will affect his pocket, for that is not far from his heart. This chapel has been "going strong" for about twenty years and the blessing of God is upon it. And after all, if God does not put his blessing upon a church it is no wonder that it must go on carrying a heavy burden.

Oh, that more would be willing to do God's way! He always knows best. The great and grand principle taught in Malachi 3: 8-12, is practiced by this company of people, and it works, as all its followers will testify—not one of them being without employment or feeling the "depression." And, as one said, "I would not know that there is a depression except that I read of it in the newspapers and hear it talked about on street corners." The promise is, "I will pour you out a blessing that there shall not be room enough to receive it." And I say, "Amen." Try it. Take this promise in Malachi 3: 10, kneel before God and open to the Word there, and put your finger upon it, and remind God that he has promised it; then be sure that you are faithful to your



part of the bargain and just wait and watch God work and you will get a real thrill; and when you have the opportunity of attending a testimony meeting you will be the first to be on your feet and praise God.

I thank God for a practical religion. We look forward to a wonderful future life, but we can also experience the thrill of a glorious life right here, day by day, when we learn to trust God and do things his way. May God bless the Shickshinny Church, and more power to it.

NELLIE REIMERS KIMSHEL.

Durham, Conn.

## MISSIONS

### FROM THE QUARTERLY REPORTS OF THE MISSIONARY PASTORS

During the quarter Rev. W. L. Davis, missionary pastor at Fouke, Ark., reports a series of meetings in which he was helped by Rev. Erlo E. Sutton. "There were two reclamations and the church was revived." He also reports holding a series of meetings in Little Prairie, Ark., with good results. Rev. S. S. Powell, missionary pastor at Hammond, La., reports a good interest in the church. The church is discouraged because of the moving away of one family and it is encouraged by the coming of another. Rev. Ellis R. Lewis, missionary pastor at Gentry, Ark., and part time general missionary, has done considerable field work during the quarter. As already reported, contact has been made with a new company in Rogersville, Mo., and the members have embraced the Sabbath. Also there have been decisions and baptisms elsewhere and additions to the Gentry Church. Rev. Verney A. Wilson, missionary pastor at Jackson Center, Ohio, has moved to Sidney, Ohio, but continues as pastor at Jackson Center and reports that the church "has moved on in a steady and usual manner." Rev. Robert W. Wing, missionary pastor in Hebron, Pa., reports three additions to the First Hebron Church and a good interest in both churches. The churches at Berea and Middle Island, W. Va., are mourning the loss of their joint pastor, Rev. A. T. Bottoms, who has moved to Welton, Iowa, and has become the missionary pastor of four congregations in that field. Brother Trevah R. Sutton, who since last winter has been missionary pastor at Garwin,

Iowa, becomes pastor of our church at New Market, N. J., but reports three baptisms and three additions to the church before he left Garwin. No quarterly report has come from Rev. Ralph H. Coon, missionary pastor at Boulder and part time general missionary in the Rocky Mountain field; but Brother Coon and his church carried the Conference through to success and it is known that he has done some field work.

### CONSERVING THE RESULTS OF THE PREACHING MISSION

The National Preaching Mission is drawing to a close. The last of the twenty-five Four Day Missions is to be held in New York December 6-9. Many churches have been reached by it and given new life, and decisions have been made.

In our own communion a goodly number of our churches have held the Eight Day Mission; some are now in progress and others will be held in the next four weeks. Good results are reported from every quarter.

The question is already being asked, "How can we conserve the results of the Preaching Mission?" This question is in the minds of the workers in many denominations and is to be discussed at the biennial meeting of the Federal Council of Churches, December 9-11. The question is very vital to Christ's kingdom.

The problem is one which must be settled in a large measure by the local church and pastor. Nevertheless, an interchange of thought and concerted action will prove the most fruitful.

The particular object in mentioning this question before the Preaching Missions are all held is to suggest that the problem be studied by our pastors and churches. Furthermore, it is hoped arrangements may be made for an interchange of opinions regarding it and that the good of the Preaching Mission may increase in every church.

### NEW CHURCH IN CALIFORNIA

Dinuba, Calif., October 26.—Our meetings here have been worth while in at least two respects. We have seven ready for baptism for the best result, and there seems to be a breaking down of bitter prejudice for another result. So the Lord is blessing us. We began on Sabbath the seventeenth, with twenty Sabbath keepers at the service. Nearly all of them stayed for the service in the afternoon.

It began to rain Sabbath day, and on Sunday we had a downpour. There were only fourteen present at our first public meeting Sunday night. Monday night gave us thirty, and forty-seven were present Tuesday. I had to leave after the meeting Tuesday night and return to Riverside for the funeral of Mr. Beebe, Wednesday afternoon. Then early Thursday I started back for Dinuba and arrived in time for the meeting in the evening, so I missed only one night here in spite of nearly six hundred miles of travel by train and auto and bus. We have had forty or more each evening since.

November 18.—Last Sabbath day there was organized a church of thirteen members at the little community tabernacle near Dinuba. No special name is yet decided upon, and many other items will be handled at a later date, but the church is a Seventh Day Baptist church, adopting our covenant and statement of faith. J. V. Penner, Dinuba, is the clerk. There is good prospect for growth at Dinuba, and the little group is very enthusiastic. Not a word of dissent or opposition was uttered at the organization. All my expenses in connection with the Dinuba campaign were met on the field. However, I expect to visit some Sabbath keepers soon in places where I shall be to some expense, and will send in my bill for that.

There ought to be a campaign in Glendale soon, but I cannot get at one now until after Commission meeting. Possibly Brother East-erly and I can find time to work together there. Will try to keep you informed of any new developments anywhere on the field here. I am well and strong and full of hope in the Lord. Please urge our people to pray for the work out here on the Pacific Coast—and everywhere.

Faithfully yours,

LOYAL F. HURLEY.

### THE TRUTH ADVANCING IN GERMANY

MY DEAR BROTHER:

Yours of November ninth reached me this morning and I shall answer you at once. From October 2 until November 17 I was en route demonstrating the effectiveness of God's sure word and its everlasting gospel in convincing Seventh Day Adventists of their error. The first Sabbath I spent in Cassel, where I had the Lord's Supper with the church; there are about a dozen faithful members now. Then I proceeded to Stuttgart, whence I was invited,

and spent three Sabbaths there, holding Bible studies and public meetings. This being the seat of the South German Seventh Day Adventist Union, it was not long until the president of the Union, also the president of the local conference of Wurttemberg attended the Bible study I held on Revelation 7. Instead of showing errors in my Bible interpretation, he at the close stated that I was watering the everlasting gospel and charged the sister not to allow any further meetings. I dwelt in the evangelical Hospitz "Wartburg," and the trustee allowed me to hold four well attended meetings. I had up to fifty hearers besides the Bible studies at the home of the sister. On the last Sabbath the Union president called the three Seventh Day Adventist churches together and spoke in the afternoon some three hours to them. His chief argument was Mrs. White could change her visions, as easily as I my books, and then he bore false witness against the Seventh Day Baptists that they were drinking, smoking, not believing the creation week, etc. In my Review on Sunday I showed the vast difference between her visions and my fallible statements, subject to my growing knowledge of Christ, and by the end twenty-four signed the Covenant, three trustees were appointed, twenty-five Monthlies with the Sabbath school lessons orders, and so many publications demanded that I could not supply them quickly enough. Three of my English books, "Impelling Power," were ordered. But you will be surprised that among the twenty-four the first signed was Brother Furst, who in 1896 was among the original members of the Seventh Day Adventist Church and with him his dear wife and the one son. The other with wife and her father belongs already to the church at Irvington, N. J. A woman Bible worker of the Seventh Day Adventists, who since married, is also one of the members, and in fact more men than women. Reaching Frankfurt in the evening, I found that there since my four days' visit in 1935, seven gather each Sabbath; the leader has a home for me, also one hundred addresses, and they urge my coming after New Year. Several days between I spent with my relatives to rest, as often I did not reach my bed until near midnight. But half deaf as I am and not young, I wonder myself at the success—to my Savior be only the praise!

Your good letter was a real joy to me, as I did not know whether my statements were

clear enough. Excuse haste, with sincerest regards,  
Yours,

L. R. CONRADI.

Hamburg, Germany,  
November 19, 1936.

### DOCTOR CRANDALL WRITES REGARDING CONDITIONS IN CHINA

DEAR SECRETARY BURDICK:

Your letter of September fifteenth was received yesterday. We were glad to hear from you, especially since we had heard various things about Doctor Thorngate's not returning, which we did not entirely understand. Still I am at a loss to know how I should answer your questions. I feel that if Doctor Thorngate is to return at all it ought to be soon, both for his sake and for sake of the work here. The opening of the new hospital near us has not affected our work unfavorably, as we had feared that it would, but, on the contrary, we have never had a heavier demand on our space and resources than we have had this summer. While we have space for more patients than we used to have, we have had to turn quite a few people away because we had no space for them. It has been a very, very busy summer. Doctor Pan has been overworked and I do not feel that we have any right to push him so hard. He is very willing and seems to take as much interest in the hospital as though it were his own work, but I think he sometimes gets a little restless for fear he is getting behind in his profession, with so little chance to visit other institutions and to study. If Doctor Thorngate is not coming I feel that it is absolutely necessary for us to engage another Chinese doctor next year. But our salary budget is too heavy in proportion to our income already. In order to carry our overhead we need another building. We have been looking toward building a private room pavilion of some sixteen rooms which could be moderate in price and meet a demand which we have every summer and are unable with our present plant to meet. At present, we have not enough funds for such a building, but have been thinking that we might make a drive among our old patients and friends and see if we could raise the needed money on the field for, of course, we know the home folks have all they can carry already. If we had such a building the added income would make our position much more secure

and enable us to make certain needed improvements. The government is taking a rather close oversight of all medical centers and is requiring registration of institutions and schools. It is stressing appearances more than actual service. We feel that our service is pretty good, but we have to cut too close on expenses to have help enough to keep our grounds and buildings in as neat a condition as we wish. That must be improved.

Now as to your request for my opinion on this subject of politics. That is a subject which I feel is beyond the knowledge of anyone. I imagine the American papers give pretty accurate accounts of events when they say anything at all. However, I imagine that the news of the last few days has had some mention. If so you know that we have been going through a tense time and it is not over yet. We almost held our breath for some days, expecting to hear the report of cannon about Shanghai almost any minute, but it has not come yet. China is where they feel they cannot tolerate any further aggression. They are prepared to resist to the limit and are well organized for it but, of course, the government does not want the destruction and misery of war. They are in a period of industrial, social, and political reconstruction and things are going along better than at any time since the beginning of the revolution and they do not want war; but they feel that it is either war or slavery, and any self-respecting people must choose war in that case. Japan also does not want war with the same eagerness that she did in 1932, but she has got herself into a position where it is almost impossible to back up. The army is rabid to fight; the business men are not for it. (The investments in Manchuria have proved rather bad.) The laboring class are struggling under an impossible burden of tax and debt. If Japan stops without attaining her end, which is control of China, China is not only going to supply her own markets soon, but become a competitor in outside markets. Japan has driven her to this unprecedented progress, but now the only way she can stop it is to get a strangle hold on the movement. Japan's plan has been to divide China into small independent states and take them one by one. But the eighteen provinces are at last united and China is calling a halt. You can see that things are fixed for a big explosion. If things explode we are in the midst and I do not know where

we may be when this reaches you, but God knows and it is all in his hands. Even if it can be arranged now, unless Japan changes her policy there will continue to be such crises for several years to come, but each year will see China stronger and, I think, Japan weaker because of the very magnitude of what she has undertaken. Chiang Kai-shek has done wonderful work and with the help of God he may be able to steer clear yet.

So you see I feel that if one waits for political conditions to clear up, one can plan nothing and must stand still in his tracks. So my stand has all the time been that we must depend upon God's directing and then we can make no mistakes.

I hope that this letter will be a help to the board in understanding the situation.

Very sincerely yours,

GRACE I. CRANDALL.

Liuho, Ku,

October 11, 1936.

### TREASURER'S MONTHLY STATEMENT

October 1, 1936, to November 1, 1936

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

Permanent Fund income .....	\$ 321.70
Memorial Board income (additional for quarter ending 8-31-36) .....	37.98
J. E. H. Flansburg (foreign missions) .....	1.00
Semi-annual meeting of northern Wisconsin and Minnesota churches .....	3.96
Denominational Budget for October .....	768.90
First Hopkinton .....	1.00
White Cloud (Jamaica) .....	2.00
White Cloud (foreign missions) .....	3.00
Battle Creek .....	6.25
Plainfield Sabbath school .....	3.12
Shiloh .....	1.50
Los Angeles (foreign missions) .....	5.00
Verona (China) .....	3.00
Seventh Day Baptist C. E. Union of New England for Jamaica worker .....	8.00
Cash on hand October 1, 1936 .....	46.35
Overdraft November 1, 1936 .....	140.86
	<u>\$1,353.60</u>

Cr.

Interest .....	\$ 47.92
Transfer to Debt Fund savings account to be applied on reduction of debt as follows: ½% interest on \$3,750 note to 1-22-37 .....	\$ 4.79
Share budget receipts for October .....	76.23
	<u>81.02</u>
C. A. Morgan, Inc. (treasurer's bond) .....	50.00
G. D. Hargis, return passage for Mrs. Hargis October salary, rent, children's allowance, native workers .....	135.00
From Seventh Day Baptist C. E. Union of New England for native workers .....	156.25
Wm. L. Burdick, October salary .....	8.00
House and office rent, travel expense, clerk and supplies .....	112.50
E. R. Lewis, salary, work on southwestern field and travel expense .....	100.29
	<u>110.92</u>

V. A. Wilson, salary .....	22.92
W. L. Davis, salary .....	22.92
R. W. Wing, salary .....	41.67
A. T. Bottoms, salary .....	33.34
S. S. Powell, salary .....	22.92
R. H. Coon, salary .....	22.92
A. L. Davis, salary .....	10.00
Trevah R. Sutton, salary .....	12.50
L. R. Conradi, work in Germany .....	41.67
Treasurer's expense .....	20.00

China payments for October as follows:

H. E. Davis, salary and children .....	\$112.50
Principal Boys' School .....	33.33
Boys' School .....	16.67
Incidentals .....	25.00
Susie M. Burdick .....	30.00
Rosa W. Palmberg .....	41.67
Anna M. West .....	41.67

300.84

\$1,353.60

### TRACT SOCIETY MINUTES

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, November 8, 1936, with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Laverne C. Bassett, Herbert C. Van Horn, Frederik J. Bakker, William M. Stillman, Mrs. William M. Stillman, Orra S. Rogers, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, J. Alfred Wilson, J. Leland Skaggs and Business Manager L. Harrison North.

Corresponding Secretary Herbert C. Van Horn presented his report which was accepted as follows:

At the time of the last meeting of the Tract Board your corresponding secretary was attending the yearly meeting of the New Jersey and eastern New York Seventh Day Baptist churches at Berlin, N. Y., where he delivered a sermon of ordination of a deacon of that church. Since then he preached at a historical meeting held in the old Newport Seventh Day Baptist church, at Newport, R. I., and attended the October meeting of the Missionary Board.

Your secretary spent a few days in West Virginia—at a very small expense to the board—where he spoke to a group, Sabbath eve, October 23, at Salem, preached at Berea the next morning, and addressed a large, enthusiastic group of young people in a conference at Lost Creek in the evening.

The South Jersey churches were visited October 30 and 31, without expense to the board, and sermons and one address given at Marlboro and Shiloh. Denominational interests were presented. November 7, a sermon was delivered at Plainfield, and the communion service administered. Observations have been prepared for the SABBATH RECORDER, many letters written, tracts distributed, and other activities looked after.



Treasurer Ethel T. Stillman reported the balances in various funds and that interest on thirteen of the twenty-one mortgages had been received.

It was voted that the plan of Corresponding Secretary Herbert C. Van Horn to work in the churches of the Central Association be approved.

The report of the Committee on Distribution of Literature, which was laid over from the October, 1936, meeting, was taken from the table and adopted with its recommendation as follows:

Your committee met on Sunday, October 4, 1936, in the office of the corresponding secretary, with seven members present. It respectfully reports as follows:

On account of the withdrawal from the vicinity of A. Burdet Crofoot, chairman, J. Alfred Wilson was elected acting chairman.

Frederik J. Bakker was elected secretary of the committee.

It was voted to recommend to the Tract Board the publication of one thousand copies of the tract, "Origin of Sunday as a Christian (?) Festival," by G. E. Fifield, D. D., at a cost of \$39.50.

As a matter of information to the Tract Board, this committee had before it the revised copy of Dr. L. R. Conradi's tract, "Seventh Day Baptists and Seventh Day Adventists—How They Differ," which has already been approved by the board for printing.

The report of the Committee on Distribution of Literature for November, 1936, was presented as follows:

1. The committee recommends reprinting, in an edition of three thousand copies, the tract, "Free From the Law," by Rev. Lester G. Osborn, as revised by him. Interested persons have contributed an amount to cover the cost of printing which will be approximately \$100.

2. The committee recommends printing in tract form in an edition of two thousand the article published in the SABBATH RECORDER for September 28, 1936, on page 207, by Mrs. Helen Shaw Thorngate, and entitled, "The Sabbath and the Lean Years," after such revisions as the author may wish to make.

3. It is the opinion of this committee that the re-establishment of the weekly basis of the SABBATH RECORDER is of paramount importance in building up our morale and for the promotion of our denominational interests and other advancement of the kingdom of God; therefore, we recommend that the board take necessary action for beginning weekly publication at the earliest possible date.

Recommendations No. 1 and No. 2 were adopted.

It was voted that it is the sense of this board that we are heartily in sympathy with

the third recommendation of the committee and that it therefore be referred to the Budget Committee for consideration and report at the December meeting.

The report of the Supervisory Committee, presented by Business Manager L. Harrison North, was accepted as follows:

The Supervisory Committee has met twice since the last report, on October 6 and November 7, both meetings being held in the evening so as to have more time for consideration of the work of the publishing house.

The manager reported the renewal of one of the three \$20,000 insurance policies on the Seventh Day Baptist building, at a cost of \$101 instead of \$142.50, the saving being brought about by a rerating of the building.

The question of whether or not to seek exemption from the provisions of the Social Security Act, both as to old age and unemployment benefits, was referred to Asa F. Randolph for legal advice.

At the October 6 meeting the members of the committee spent an hour in the plant familiarizing themselves with the equipment and work in process. At the November 7 meeting considerable time was given to costs and cost accounting as related to the work of the publishing house.

The report of the Committee on Files of Denominational Literature was presented and accepted as follows:

Your Committee on Files of Denominational Literature respectfully reports that, pursuant to action of the trustees at their regular meeting, April 12, 1936, nineteen bound volumes of the SABBATH RECORDER, beginning with Vol. 102, and extending up to the current volume, have been forwarded to the Library of Congress in Washington, D. C., at a cost of \$34.45 for clerical work, binding, shipping charges, etc. Further, that arrangements have been made for such bound volumes to be supplied to the Library of Congress in the future, as each consecutive volume is completed.

The Investment Committee reported informally concerning one of the properties owned by the society.

It was voted to adopt the recommendation of Treasurer Ethel T. Stillman to transfer certain funds from the account of uninvested permanent funds, now in the savings bank, to

## YOUNG PEOPLE'S WORK

The writer, in company with the other two Seventh Day Baptist "theologs" here in the seminary and Dean A. J. C. Bond, attended a meeting of the Middle Atlantic Interseminary Movement at the Lutheran Theological Seminary, in Gettysburg, Pa. We four arrived almost twenty-four hours too early for the conference. Our hosts kindly saw to it that we had a place to stay for the night, though they had not expected us until the next day. We spent an enjoyable evening seeing the city of Gettysburg and later visiting with our hosts in their dormitory.

The next morning we toured the battlefield under the guidance of one of our hosts, a companionable young minister-to-be. Those of you who have made the tour know what it is. Those of you who have not yet made the tour will have to make it in order to appreciate what the scene of one of the world's most important battles is like. Sufficient it is to say that if you are gifted with the least bit of imagination you will be kept busy all around the battlefield reconstructing for your own benefit each scene that your guide will be describing. Pickett's glorious but futile charge across Bloody Run (so called because Confederate soldiers lay dead and dying three deep in a veritable sea of their own blood) to certain death will re-enact itself to your horrified vision with no volition on your part. Lincoln will stand again, erect and grave, and deliver his address beginning, "Four score and seven years ago . . ."

And perhaps you will, like the writer, wonder what it was all about and why it had to be. The war accomplished certain definite results which are more or less known to each of you. But the utter futility of it! Father against son, brother against brother—to what end? We are not so sure any more. Perhaps you will be walking along through the moonlit night, among the ghosts of these things that were, and find yourself uttering aloud your spontaneous inner thought, "Oh God, don't let this thing happen again," as did one of our party. Then if you are young and modern and one of the bitterly disillusioned, you will reflect that God seems to be far away just now when another war impends. But just the same you will re-echo, "Oh God, don't let this terrible thing happen again—ever."

As regards the conference, three things stand

the capital account, for the purpose of improving property owned by the society at 209-211 Prescott Place (formerly the Butensky property).

A communication was received from G. Zijlstra, of Holland, asking permission to translate and re-print certain matter already published, under copyright, by this board. The request was granted.

CORLISS F. RANDOLPH,  
President,

FREDERIK J. BAKKER,  
Assistant Recording Secretary.

## A MEDITATION

BY LESLIE A. WELCH

(Given at fall meeting, Leonardsville, N. Y., of the Central Association)

Scripture Reading—Psalm 139: 1-12; John 15: 1-11.

The main thought or theme for our afternoon session is "The Need of Christ in Our Whole Life." When I chose this first Scripture I thought of how often people try to leave Christ out of some part of their lives. They say that he is all right for the religious part of their lives, but that that is as far as he goes.

The Scripture tells us that it makes no difference where we are, he is with us; if we ascend to the top of the highest mountain, he is there; or if we say that surely the darkness shall cover us, it is not so for even there he is with us and knows. For this reason we cannot leave Christ out of any part of our Christian life, even if we so desire. We must take him with us and should therefore strive to make our whole life worthy of his companionship.

Christ is the vine and we are the branches. We cannot exist as Christians unless we are living in him. He tells us that it is necessary that we should bear fruit. The fruit that we are to bear is the bringing of other souls to a saving knowledge of Christ. I am sure that all of us want to be true Christians and bear much fruit to the glory of our God. In order to go forward we must have Christ in our whole life.

We have all made mistakes as Christians. Let us not allow these mistakes to become shackles to our feet and a hindrance to our progress, but rather to serve as an inspiration to our courage to go forward in his service.

out in the writer's memory: an address, "The Minister and the Source of His Power," by Dr. Peter K. Emmons, pastor of the Westminster Presbyterian Church, Scranton, Pa.; an address by Dr. Albert E. Day, pastor of the Mt. Vernon Place Methodist Episcopal Church, Baltimore, Md.; and the bull sessions. These three were mountain top experiences, which are of no value except a man can come down again into the valleys of everyday life to tell about them.

Doctor Emmons immediately differentiated, in his address, between force and power. Force, he said, is power unharnessed, energy run rampant, often doing great harm because it is not controlled. Power is force harnessed, energy controlled and directed to a definite end. The minister, he continued, has at his disposal perpetual power, if only he knows how to gain access to it. He instanced several sources of power open to the consecrated minister, warning his hearers, however, that there are other sources of power than those he is going to mention. But first he mentioned two objectives of the ministry: (1) to witness to the reality of a living Christ, and (2) to make it possible for the spirit of Jesus to have a hand in the affairs of men. The first source of power, he went on, is that of the Christian tradition. Because a man is a minister he is welcomed into the intimate life of his people. The second source of power is that of an organization. Behind every minister there is the power of an organized Christian Church. When this organization is used in the right way it is capable of almost miracles. The third source of power open to the minister is that of personal knowledge in the realm of Christian experience. The minister must be an expert in spiritual experience; he must know Jesus Christ, else his ministry will be in vain. The fourth source is a sense of moral rightness in the minister's own life. The minister may often fail himself, may come to the time when he feels that his ministry is failing somewhere. This can only be remedied by getting right with man and God. The minister cannot truly help in guiding the lives of his charges if his own life is not right. The final source of power is a sense of fellowship with God in Christ. "Ye are the body of Christ." Know Christ for yourself. Be where he is; give yourself to him.

The address of Doctor Day is not so easy to bring down to earth. Not that he was

hazy or indefinite in his address, but because one preferred to sit and feel the truth of what the man was saying rather than bothering to take notes. We are not to sit idly and permit ourselves or others to suffer needlessly, said he. It is not God's will that we should tamely submit to the ravages of cancer or yellow fever. The latter has been conquered. The former is still uncontrollable, but men of thought are constantly experimenting to devise ways of curbing its disastrous effects. Whether you agreed with everything he said, you had to admit to yourself that Doctor Day talked sensibly and evidently knew God for himself.

What about the bull session? Strictly speaking there was more than one session. But this report will treat of all as one. There were present in the bull session two Lutherans, one Dutch Reformed, one Southern Baptist, and three Seventh Day Baptists. One marvelled that men of such a variety of belief could sit and discuss questions of denominational differences disinterestedly and without rancor. One reflected that such a gathering and such a disinterested discussion could not have been possible two generations ago, and one thanked God that Christians everywhere are beginning to realize that those things that bind us together are stronger than those that separate us. At least three of the young ministers-to-be remarked at various times, the fact too often overlooked, that we are first Christians and then members of our various denominations. These young men were frank enough to admit that for the present Christianity must follow mainly along denominational lines.

Now to other matters. Marion Van Horn in "A Sabbath Experience" tells of our trip to the church at Salemville, Pa. We all enjoyed ourselves, and . . . But let Marion tell the tale. Read his article. Below also is a letter from the Denver Christian Endeavor society sent in by Grayce Burdick. It is a very interesting letter. And I am sure that Pastor Osborn appreciates the use of the suggestions sent in by him. Let's have other letters like this.

#### DENVER SOCIETY

TO THE YOUNG PEOPLE'S BOARD

The Denver society has been active and accomplishing things the past two months. Our cabinet members, officers of the society, attended a city "Congress," November 12. This

body is composed of the cabinets of the societies. Each society represented was asked to visit two other societies during their regular meetings. This was done by us, in the persons of our president and his wife, Mr. and Mrs. Keith Davis, the treasurer, and corresponding secretary. Reports are to be made at the next meeting of the "Congress." We are receiving excellent help from our contacts with these other societies. We believe as Christians we should be different from the people of the world.

The Christian Endeavor Union has changed some of its plans so as to afford us an opportunity to attend and enjoy its various activities. We are cordially received and endeavor to enter with whole heart into both their work and recreations. From one rally we took home the banner for two weeks with one hundred per cent attendance, thirty-nine members present. We may meet as strangers but we part as friends.

Some of our members attended the Youth Conference in Denver, November 9. It is good to know that youth does not want war any more.

A Hallowe'en party, put on by the "Congress," was attended by our society, and later our society entertained with a masked affair, at which Joseph Jeffrey won the prize for being the best disguised.

Our cabinet meets monthly to discuss various helpful topics. Some of these meetings are novel and entertaining, with the religious features having first place. Recently we discussed amusements, work, and war. A world cruise was held at another time, with the idea of our own lives being the ships, stressed. A question box meeting was held, with the assistance of Rev. A. J. Meiklejohn. One is being planned for Thanksgiving, with Indian songs, tepees, and campfires featured.

We find with our attention focused upon the activities of Endeavor that we do not have time for artificial amusements. The satisfactions that come from working for Christ are ample rewards.

We want Pastor Osborn to know we shall be glad to follow his suggestion to "Try This One," published recently in the SABBATH RECORDER.

Our social committee appoints two members each month to decorate our meeting place in a way to lend atmosphere to the occasion. I am sure that the world can see that Christian

Endeavor can live up to the spirit and teaching of Jesus to "Let your light so shine before men that they may see your good work and glorify your Father which is in heaven."

GRAYCE BURDICK,  
Corresponding Secretary.

#### A SABBATH EXPERIENCE

BY MARION C. VAN HORN

In six days the Lord made the heavens and the earth and the sea and all that is in them. Then on the seventh day he rested. He observed and thought on the work he had done. He saw that it was good. He also concluded that it was good to meditate on the things he had done, so he said: "I will establish this seventh day as a Sabbath and sanctify it. I will give it to man as a memorial of creation, and as a rest day in which he may be free from his labors. In it he may refresh his soul by thinking on the more ultimate purposes of his life."

It was with such thoughts as these that we young men of Alfred Seminary welcomed the Sabbath of November 21. We had finished a very full six days' labors. During the last two of these days we had taken part in the Conference of the Inter-seminary Movement in Gettysburg, Pa. It was with new appreciation of the Sabbath and a deeper realization of its values that we drove into Morrison's Cove and came to the little church at Salemville, Pa., that Sabbath morning. Dean Bond accompanied us on our trip. Often his timely and wise comment led us to a fuller understanding of the incidents that transpired so rapidly.

His comment on this morning was very inspiring as he recounted memories that came to him from former visits to Salemville. He pointed out to us that we had now been in seminary a little more than a year and that in the past two days we had taken part in a conference where we had been told much of the theory of preaching. The suggestion was that we were about to look into a little church here in the hills of Pennsylvania that was without a pastor—that we might think over these theories and in our minds choose those that might apply and try them out in the experience of imagination.

Our dean told us something of the history of the little church and about the people who made it. He spoke of their effort to carry on



even without a pastor—always having Sabbath school and occasionally one of the members reading a sermon from the SABBATH RECORDER. He told us how they looked forward with enthusiasm to the occasional coming of some one from another congregation to worship with them and how much these visits meant to them.

When we arrived in front of the church, a little before time for service, the people had already begun to assemble; thus we had the opportunity to make a few acquaintances before the meeting. In the service following the Sabbath school, we young men each had a part. Luther Crichlow played a trumpet solo, Elmo Randolph read the Scripture, and prayer was offered by Marion Van Horn. Dean Bond preached the sermon.

After the service we parted company and were entertained in different homes. It was the privilege of Luther and me to be the guests of Mr. and Mrs. Blough. Their cordiality and the bounties of their table went far toward refreshing us, both spiritually and physically.

Again in the afternoon we gathered at the church with the young people and took part in a very interesting Christian Endeavor meeting. The young people were interested in the work of their own church and also in that of the denomination. This was shown especially in their willingness to hear about the activities of the Young People's Board, which we boys represented.

Following their meeting we were shown some of the sights of the Cove, and after partaking of another very bountiful meal with our newly made friends, we came again to worship at the church. Dean Bond brought us a message of "Open Windows" from the experience of Daniel. It was a very fitting thought with which to end so impressive a Sabbath experience. For truly many new windows had been opened to us. As we drove back to Alfred the next day, our thoughts wandered over the experiences of the last few days. The inspirations coming from new friendships that we made and the wonderful possibilities for service in the field we have chosen for our life work, will do much to encourage us as we continue our studies.

When a man turns over a new leaf for his wife it's generally in his check book.

—Salem Express.

## HENRY COLLINS OF NEWPORT

BY MRS. WILLARD D. BURDICK

(Paper given at the yearly meeting of New England Seventh Day Baptist churches, held with the First Hopkinton Church, October 24, 1936.)

A noble ancestry does not always cause one's name and life-story to be spread upon the pages of history. One may have a noted grandfather or grandmother, and still be very little known in the world. The names that adorn the pages of history are, usually, the names of people who have accomplished something worth mentioning, and yet, history is partial. It gives page after page to some, and only a line or two to others whose work was perhaps nearly as important but did not happen to come to the notice of the historian.

No doubt Henry Collins of Newport had a noble ancestry. Some say that he was a great-grandson of Roger and Mary (Barnard) Williams, but histories do not agree on this point. However we do know his mother's name was Amy Smith and that she married a widower, Thomas Ward, who came from England to Newport where he became an eminent lawyer. They had one son, Richard Ward, who became prominent in Rhode Island history as secretary of the colony for a number of years and then colonial governor for two years.

The father, Thomas Ward, died just a few months after Richard was born and Amy Ward was left to provide for her child and give him an education, though we read that she was ably assisted in these tasks by her father-in-law, John Ward.

After a few years, Arnold Collins, a prosperous goldsmith of Newport, came into the picture and married Mrs. Amy Ward. They were both very highly esteemed in Newport, and we can imagine the expressions of satisfaction when this union took place. He was one of the trustees of our Seventh Day Baptist Church in Newport and her name appears on the list of members of that church in 1692.

In 1699, Arnold and Amy Collins became the parents of Henry Collins whose career we are reviewing today. Amy's son Richard Ward was a boy of ten when this half-brother arrived, but as years went by the difference in ages seemed to disappear and they became supporters of each other in whatever tasks were before them.

Henry Collins had a good background in his ancestors, especially in his parents whose

influence, through their industry, interest in education, faithfulness to the church, and godly living, must have been the greatest factor in bringing out the wonderful traits of his character. In the first place they must have taught him to *work*; then they provided for his education in the best schools of the colony, and sent him to England for higher education. That he was industrious in his school work is clearly shown in his later interests and accomplishments in life.

When he returned from England he entered into business as a merchant, with especial interest in commerce, shipping goods to other parts of the country, or to other countries. He was successful in his work and became quite wealthy.

Not long after his return, as a young man of twenty-nine, he became a member of the Newport Seventh Day Baptist Church and at once began his active career in this church, interested in all her work and eager to help in any advance movements toward improvements. In less than a year after joining the church responsibilities were placed upon him and he became one of the leaders in the church work. The old church building was becoming too small to accommodate the increasing congregations and more land was needed that a larger house might be built. Here was an important job for someone, and Henry Collins and Jonathan Weeden, a deacon, were appointed as trustees to purchase a piece of land back of the old church for the use of the church. Then, later, the church showed its confidence in these two men by appointing them a committee to undertake the whole affair of building a new church and of raising the funds by subscription. Wouldn't you expect a young business man to say that he didn't have time to do such work, or couldn't neglect his business to such an extent? Or he might even shrink from the responsibility involved, but we hear of no hesitation and no refusal to comply with the wishes of the church. The work was begun and carried to a finish. When you look at the beautiful interior of the old Newport church you see no signs of inexperience, no lack of thought in planning, no indication of haste in its construction. It shows how faithfully they had carried out the wishes of the church, for it had, "Voated att the same time the Two above mentioned Brethren do their Endeavours to make Sale of their present

meeting house to the best advantage they can, and Dispose of the money toward the better finishing of the house they are to Erectt."

That this "better finishing" was successfully accomplished can be seen by any of us now as we note the fine workmanship shown in the interior of the old Newport church. As someone has written, "The internal embellishments of the meeting house showed great elegance for that day; and though the hand of time has borne heavily upon many of the delicate parts of the carving, and alterations have caused some of its original elegance to disappear, yet there remains enough to show how the taste of Mr. Collins was executed in that humble edifice. It yet stands as a monument of his labor and enterprise; for to him, more than to any other one member, was the church indebted for the success of the undertaking." Today we would say it is worthy of a marker naming the two men who were most responsible for its attractiveness.

It was not in material things alone that Henry Collins was interested. The records show that he was chosen to go with Joseph Maxson and Thomas Hiscox on a mission "eastward," meaning the province of New Hampshire where there were some Sabbath keepers. Such a mission in that day took time, for travel was slow and the missionaries were expected to spend days or even weeks on the field. Someone wrote that such missions were really "visits of affection and brotherly regard."

Newport was a city of commerce and a number of her leading merchants belonged to the Seventh Day Baptist Church there. As business men they worked for better system in managing church affairs. Some of the financial business of the church had been neglected but through their influence a committee was appointed "to go as the church's messengers to Elder Crandall, and acquaint themselves with his circumstances, and consult with him as to some measures for his more comfortable subsistence, and to know what he thinks will support his family yearly, and to make return to the church." Here was a job for the faithful Henry Collins again and he was appointed as one member of the committee to make this visit. We feel sure that the pastor must have been greatly encouraged at this expression of interest in his welfare, and equally sure that his needs were fully supplied thereafter.

But with all this work for the church and with his own business affairs, Henry Collins still had time for many other interests in connection with the growing city of Newport. A writer in an old book called "Reunion of Sons and Daughters of Newport" says, "Henry Collins was a distinguished merchant of Newport, not only for his success in mercantile affairs but also for his learning, refined taste in literature and fine arts, benevolence, and general diffusion of knowledge. He was ready with heart and hand to prosper every good and noble work." Here are some proofs of this statement. When he was but thirty-one years of age he became one of the promoters of a Literary and Philosophical Society that was to meet once a week to "converse about and debate some useful question in divinity, morality, philosophy, history, etc."

One of the objects of this society was to make a collection of valuable books. Abraham Redwood became interested in this and gave five hundred pounds sterling with which to purchase books in London, with the provision that they erect a suitable building for a library in which the books should be placed. Henry Collins owned a valuable and beautiful plot on what is now Bellevue Avenue, called the Bowling Green, and this he gave as a site for the new building, later known as Redwood Library. His support in every way was freely given to help in the erection of this building and it must have been a source of satisfaction to him that such a fine architect as Peter Harrison, who later designed the beautiful Jewish Synagogue on Touro Street, could be secured to plan this building.

Henry Collins is known also as encouraging and promoting other improvements in the city, such as the extension of Long Wharf and building of the Brick Market which was later used as the City Hall.

Hon. Wm. Hunter said "Collins had the sense of the beautiful in nature conjoined with the impulse to see it imitated or surpassed by art." This "sense of the beautiful" led him to form a gallery of paintings, something rare in America at that time. Among the pictures in this gallery were many portraits of distinguished people some of which were painted at his own expense by the best artists of the time. His collection was quite remarkable and very much admired by those who visited the gallery.

Wealth did not make Henry Collins selfish for he was a liberal giver and found satisfaction and pleasure in sharing, for whatever he enjoyed he wished others to have the privilege of enjoying. Many deserving young men, struggling to obtain an education, were helped by him to secure that which they so much craved, a thorough preparation for their life work. Some of these became quite prominent citizens in their time and must have looked back with gratitude to the generosity of Henry Collins.

As the years went by, this spirit of generosity and helpfulness gradually decreased the amount of his fortune until he was no longer a wealthy man. Then came the application of the Admiralty rule, with its restrictions on colonial manufacture and trade, which caused such great losses in his business that he was ruined financially.

Think of his picture a moment: a tall, neatly attired man, white wig parted in the middle and carefully arranged, slim, intellectual face that spoke benevolence in its every feature, high forehead, clear kindly eyes, a happy expression about the mouth, and slim delicate hands, graceful in their position. We know little about his home affairs; some say he was devoted to his wife, while others say he never married. We do know that he had a home on old Water Street, now Washington Street, by the Poplar Street driftway that drops down to the shore.

Not far away from his home on Water Street was the Long Wharf which Collins had helped to build, and near by were the shipyards owned by a man named Rome. Collins became so deeply indebted to this man that in the final crash of his business he was compelled to give up his home to this neighbor, Mr. Rome. He spent his last years in the home of friends and died in 1770, at the home of the man who was his partner in business.

A sad ending to a wonderful life, and yet not all sad. He had built his life into so many lives around him, inspiring in them the love of knowledge, of beauty in its highest sense, of unselfish service, of godliness and uprightness, that his spirit still lived on for the inspiration of all generations to follow.

He is not forgotten in Newport; his house still stands; other buildings stand; the old church speaks for him; he is gratefully remembered in connection with the Redwood Library and other improvements he helped to

bring about; he is impersonated in the celebrations of "Oldport Days." But his name should be revered most of all for the inspiration to higher and better living imparted to others through the influence of his godly life and unselfish service.

They say no monument has ever been erected to his memory. Such a soul needs no monument.

Rockville, R. I.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I was sorry to read in the SABBATH RECORDER last week that you had not received any letters for the RECORDER. Mother told me I had better write to you, as I have not written for some time.

Grandma Greene has had the RECORDER sent to me since November 9, 1936. I enjoy reading the Children's Page very much. In the last RECORDER, November 23, were two poems I have learned. They are "Thanksgiving Day" and "The Landing of the Pilgrim Fathers."

The children and the teacher at the school where I used to go sent a basket of food to us for Thanksgiving. Grandpa and Grandma Turner gave us three chickens and we had a fine time. I hope you had a fine time also.

I hope you receive many letters from the RECORDER children. I must close now.

With love,

JUANITA ROSE GREENE.

375 S. Main St.,  
Wellsville, N. Y.

DEAR JUANITA:

It is good to know that I can always depend on you when I am badly in need of letters. Thank you for your faithfulness and for your fine, interesting letters. As you see, I haven't received many letters for this week, but they make up in quality for what they lack in quantity.

I think the SABBATH RECORDER is a splendid present and I am so glad you have it. We would feel lost without it in our family.

I am glad you had such a bountiful dinner Thanksgiving day and such a pleasant time. Pastor Greene and I took dinner with friends at Independence on Thanksgiving and had a

fine time, too; so like you, we had a thankful spirit.

Sincerely yours,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

This is the first time I have written to you. I am nine years old and in the fourth grade. I like my teacher. Her name is Miss Orine Johnson. There are thirty-three children in our room.

We have Junior Christian Endeavor Sabbath afternoon. The teacher is Dolly Lewis. I like her very well.

I guess I had better stop now.

Sincerely,

DORIS JEANNE RATLIFF.

Gentry, Ark.

DEAR DORIS JEANNE:

A hearty welcome to our RECORDER page. I am so glad you have begun to write and hope you will do so very often.

I wonder if you are having such a snowy day as I am looking out upon here in Andover. It has been snowing hard all the morning but this afternoon, though it is quite cold, the sun is shining, and it looks as though all the children in town were out with their sleds, but I prefer to stay close to my cozy wood fire. How about you?

I'll tell you a little about the social we had at the Independence parish house a week ago last night. It came at the close of the attendance contest we had during the meetings of the "Preaching Mission." About a hundred people were there, children, young people, and grown-ups of all ages. First we had a fine supper, ending with generous helpings of delicious cake and ice cream; then we all played games. It was great fun, not only for the children but for the grown-ups as well.

I hope to hear from you again soon.

Sincerely your friend,

MIZPAH S. GREENE.

### OUR HORSES

OLD BLACK JOE

BY LOIS R. FAY

IV

Joe was not very old, or very black when we bought him — he was jaded and faded, rusty, and dusty. It was the first week in June and Memorial Day had come on a Mon-



day. It was before the days of auto delivery trucks and Joe was one of those poor horses that the grocer's boys drove at rush times and at rush speed to carry groceries to all the people in the big city. And the grocer's boy drove Joe hard Thursday, Friday, and Saturday. These people had no love for the seventh day Sabbath, or for a horse. So poor Joe, with sore feet, stiff legs, lame shoulders and holes worn through his skin on his back and hips, was led out of a dark corner of a city stable and harnessed for us to drive sixteen miles homeward.

Oh, how it hurt him when the harness hung on his back and he tried to move his sore feet; but the stableman put on a soft pad under the harness and said, "The farther he goes the better he'll go." This was true. When Joe saw he was headed away from the delivery wagon, the grocer's boys, and the hard pavements, and that the road led toward green hills and fresh air, he limbered up and stepped quite spry. It was dark when Joe came near his new home, and we were glad for we were not proud to be seen driving such a poor looking horse.

The next morning we turned Joe out into a green pasture, where he nibbled grass and, trying to roll, found he was too weak; so he lay on the sweet grass and breathed long sighs of contentment.

A neighbor's little girl, four years old, said, "Where you been keeping that horse?" And likely the grown-ups were equally curious. But Joe began to improve. In a few days care and ointment began to cure the sore spots on his back. His feet were less sore. Glossy soft black hair began to grow where at first it was rusty and faded, and in a few weeks Joe developed into a handsome, glossy coach horse. He liked to draw our delivery wagon, when he found no kicks or curses followed with it. People began to admire him. The grain store man said, "Is that the same horse you drove a while ago?"

And we said, "Part of him is the same horse and part of him is your grain."

Joe grew very clever and kind, and we drove him a number of years; also he helped with the farm work. I said kind, but I should say kind to us; for he could read character, and he remembered the sort of men who had hurt him in the old city life. Some of the day workmen on the farm who were unkind in

face and rough in manner Joe kicked at, and refused to work for them.

Joe liked music. He would listen to the organ played in the house. On days when he was helping cultivate corn, and a man across the valley chanced to blow a bugle, Joe pranced up and down the rows as if on parade.

Joe liked scenery. When we drove up to any place where there was a fine view, Joe would look off and say as plain as he could, "Isn't it beautiful!"

Joe liked to have on the best harness and be driven into the front gates of nice residences. He always preferred the front entrance to the side entrance.

Joe liked to take us to the city with farm produce. We started at daybreak and made a long day's trip. He was never afraid of a thing in the city except a manhole, which he always side-stepped even if closed. We wondered if he ever did fall in, before we had him. After the day in the city was over, he was so glad to come back to his farm home that he made the best speed he was able, up the hills to the farm.

On one of the trips we took Joe to the stable where we bought him, and the man would hardly believe this handsome black animal was the same jaded, faded, rusty, dusty creature of that early summer. He tried to buy him back but we said, "No." He told us Joe and a mate once drew a handsome city carriage. That was why he liked to pull up in style to front gates. But his mate died and Joe was lonesome and abused till he came to live with us. He never quite recovered from the hard usage the grocer's boys gave him, and was always a little stiff, so that when the main roads were made smooth and hard for autos, Joe could not keep his footing. We therefore had to give up trips to the city with him, and he worked around the farm for us as long as he was able. When his time came to die, Old Black Joe left many pleasant memories, and we felt glad we had been kind to him.

Do not think of your own faults; still less of others'. In every person that comes near you, look for what is good and beautiful; honor it, rejoice in it, and as you can, try and imitate it. Your faults will drop off like dead leaves when the time comes.

—Ruskin.

## THE NEED OF CHRIST IN THE BUSINESS WORLD

BY RAYMOND C. BURDICK

(Given at the fall meeting, Leonardsville, N. Y., of the Central Association)

There are at least two reasons why I should not take this part on the program. The first is that, technically speaking, I come not from the ranks of business. The second is that, although a professed Christian for a good number of years, I have had my full share of disappointments and failures.

Webster defines business as employment, trade, profession, or something practical as opposed to theoretical. Please let us assume that life, and the act of right living, is a business. This suggests the query, Can Christianity add any practical help in the matter of living in the business world? You will find nothing new in what I have to say.

If memory serves me right, it was a missionary named Carey who once remarked that his business was to serve the Lord, but that he pegged shoes to pay expenses. From that viewpoint let us consider business. As the heart is vital to the physical life, working twenty-four hours each day, so is one's mind or "heart" a vital factor in the way he does business. "As a man thinketh in his heart, so is he." The life of an individual is gradually but surely molded and formed by the hidden, secret thoughts that are constantly coursing through his mind.

In what way can the professed Christian show the unbeliever that there is something practical in Christianity? Perhaps the inability to do that very thing is as much responsible for our failure as is our unwillingness to work for the Master. "There is need of witnesses who have something so good they must share it with others." Christianity in the business life cannot be merely a matter of sentimental ecstasy—it must have a practical guiding and stabilizing quality in one's daily living, his words, his acts. If this is not a direct result of professed Christianity, hypocrisy instead of Christianity will better characterize our living. Christianity must become such a part of its possessor that, whether at divine worship on the Sabbath, in business or social life, he will be the same sort of person.

Well do I remember, in my younger days, the influence of our good Deacon York in church and social life in De Ruyter. He was a

tireless, happy worker. On one occasion it was my duty to help in some capacity in the business of threshing grain on Mr. York's farm, and I can never forget the new relationship of the Christian spirit of the man as I saw him in working clothes among his men, instead of his usual appearance at church. The incident brought home to me at the time the real result of Christianity in his business. His bearing and attitude were identical with that in his church business.

This matter of Christian living should likewise be applied in other lines of business—the store, the shop, the farm, the home. If Christ's teachings are not exalted in the living and dealings with his fellow men, then the Christian's church life is a farce and hindrance to the progress of the kingdom. Al Smith said last week that before a man can "jump" on another for his acts, he, himself, must be right.

The need of Christ in the business world is clearly shown by the greed on the part of capital, in wages paid, the hours and work demanded. It is likewise demonstrated by acts of employees—in shiftlessness and a general attitude of indifference. Christianity in business will prevent employers from taking advantage of the labor market, particularly as to working conditions and wages. Christianity in business will find employment for the youth and the unemployed. And that employment will not be in the manufacture of war munitions, the eventual outcome of which is maimed men and millionaires.

Of the many reforms now being proposed, "Share the wealth" is receiving much attention. And right here business needs Christ to help dictate the terms. Even in the church this is a burning question. Is the Christian's attitude toward giving and stewardship an indication of his spiritual life? Can a business founded upon biblical principles of giving be successful? Malachi 3: 10 suggests it can, and challenges, in these words, ". . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Many of our coins carry the motto, "In God we trust." Do the hearts of the business people of this nation contain the same words?

Recently Dr. George Thorngate made the statement that the Christian missionary must live his religion. He is probably correct, yet

## OUR PULPIT

## FORGOTTEN ALTARS

BY TREVAH R. SUTTON

(Pastor Seventh Day Baptist Church, Garwin, Iowa)

Text: Psalm 95: 6. "Oh come, let us worship and bow down; let us kneel before the Lord our Maker."

There are certain Christian symbols which some Christian people object to being used because of misunderstanding of the origin of such symbols. For example there is the cross, which some believe to be a Catholic symbol. To say that would be saying that the Christian Church of Bible times was Catholic. The cross is older than the Catholic Church, for it was used as a symbol by the early Christians. In like manner do many object to the altar. Here again we have a symbol older than the Catholic Church, for it was used in Old Testament days, a thing that has been adopted by various Christian churches.

Today the altar is not used just as it was in Bible times. Once it was a necessity for worship, now it has become a decoration to aid in the worship environment. It is not burnt offerings for which it is used, but it is used for the sacraments among certain churches. Among Protestants it is used often as the communion table, placed at the rear of the chancel; and in a certain Seventh Day Baptist church it combines the table with the baptistry. Some may object to the altar in our churches, yet we would have a difficult time in getting away from it. Every Christian church I have been in has had an altar, not always at the rear of the chancel but more often forward. This is the pulpit. Look at it. Does it not remind you of pictures of Old Testament altars you have seen? The very designs of pulpits show us that. Do away with pulpits? No. Most ministers are old-fashioned enough to prefer a pulpit to an open platform.

What then is the significance of an altar in this day when we no longer give burnt offerings? It is a symbol—of worship, of God, and Christ. These decorations aid us in developing a worship attitude.

However it is not my purpose today to bring a discussion on church symbolism, although there is a value in the use of symbols and I am pleased to see churches make use of them in architecture. These altars are sym-

may it not be said with equal emphasis of the person in daily business life? It has been said that the Christian is the only Bible many people ever read. If that be so, does the gospel according to you and me carry a true, clear, forceful, practical message? Christian character reveals the secret of Christian living.

A few weeks ago, up in the mountains, I chanced to meet a man I had not seen in over twenty years. He was a New York lawyer, residing in New Jersey. In active life he was a very busy lawyer, office located near Wall Street; but he also found time to teach Bible classes in the "Y," was editor of the monthly paper of his church, an elder in his church, and one of the Sunday School superintendents. He told us that this year marks the seventieth year of his activities in his church, and throughout the years this man has successfully walked with Christ in his business.

One more instance where business needs Christ is in the matter of temperance—temperance of speech, as well as drinking. A priest, on hearing a Catholic acquaintance of mine let slip an oath, promptly followed by an apology, said to the man, "If such words were not in your mind and heart they would not come out unexpectedly." In the case of drinking, at the present time there are many men and women, young and old, who claim they can take it or leave it, just as they want. Inside of the last month two of my acquaintances, who have boasted this power, were buried in drunkards' graves—the direct result of booze. In the line of temperate speech, someone has said, "By their words ye shall know them." Christ should bring to business life a wholesome sense of humor. The Master was a man of cheer.

As to the Sabbath and business, every business worker needs the sustaining grace of an ever-present Christ.

In a city not far from here is a print shop, on whose letterhead appears the legend, "We like to do our work well." May that be the aim of each one who recognizes the need of Christ in the business world. God said to Eli, "For them that honor me I will honor, and they that despise me shall be lightly esteemed." In the words of the hymn,

"I need thee every hour, stay thou near by;  
Temptations lose their power when thou art nigh."

Syracuse, N. Y.

bols of spiritual things. There are found in the Christian religion certain elements which may well be called actual altars. One of these is the Sabbath. This I wish to call a forgotten altar. Not that it has been forgotten by everyone, for there are yet in the world thousands who have not forgotten this God-given altar.

For the greater part, the world has forgotten the Sabbath. We shall not go into the history of this as most of us know this fairly well. It is true that for a time those who had deserted the Sabbath made Sunday as a sacred day. This did not last and now Sunday is no longer sacred by the hosts and has become a holiday. But how else could it have developed, for it *never* was sacred. The forgotten day is sacred, being so since creation began. This is the only day which can be continually held sacred, for behind it is the will of God.

Jesus said "The sabbath was made for man, and not man for the sabbath." How true that is. It is not a day created so that man may please God, but God created it so that man may better grow into deeper spirituality. A sacred observance of some other day may help to deepen spirituality, but cannot do what the Sabbath has done and still does for men, because one is unable to get so near to God when not in accord with his will. That is why the world should return to the Sabbath which it has forgotten.

Of the many attacks upon the Christian Church today the most dangerous of all is indifference—the greatest attack upon American churches. This is caused by the fires upon the Christian altars burning low. It is my conviction that one chief contributing factor to this is the forgotten Sabbath. I do not wish to question the sincerity or character of first-day Christians, for many of them are just as good if not better Christians than I, but I do wonder if it cannot be the lack of the Sabbath which causes so many to become cold. To sacrifice one Christian principle may be the cause of easily sacrificing other principles.

We who do try to keep the Sabbath may also come under this spirit of indifference. In the first place, while we may keep the day we fail to be faithful to other principles of Christ. In the second place, too many Sabbath keepers in recent years have become careless in its observance, and perhaps because of that become indifferent and unfaithful. I do not mean that we must abide by Mosaic

methods in observing the day, nor do I mean that we should do exactly as our forefathers did; and above all I do not mean that we should either as individuals or churches prescribe what others are to do or not do on the Sabbath. What I mean is that each of us needs to be watchful and guard against carelessness. Let us make it a day which will be a vital factor in creating a better Christian life. If what we do on the Sabbath does this, the day remains a valuable asset.

A second forgotten altar I wish to bring to your attention today is the family altar. Like the forgotten Sabbath, this too may be one chief cause for the growing indifference among Christian people. When people cease to take time out of the day for devotions in some form or other, it is much like trying to do without food. Every Christian needs to have spiritual refreshment each day. To depend upon the Sabbath worship service for one's entire spiritual food does not give the strength for meeting the problems of life which each of us must face. We need daily contact with our Master to gain this strength. That is the purpose of the family altar, whether it is the family as a whole or each individual.

We find family worship way back in earliest accounts of man. Let us look at Genesis 18: 19. "I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord." There is no place like the home from which may radiate the light of Christ. It is there that the child's most plastic years are spent, still under full authority of parents, for during those years traits of character can be so formed that not even the state can break them during school days. But what are those traits? Are they mean or un-Christ like, or are they patterned after Christ? With the latter the family altar can have a great influence which will carry throughout the years. Through the family altar can habits of worship be established; and also it is there the child should be helped toward an acceptance of Jesus Christ. Yes, for the good of the younger members of the family the altar should be maintained.

For the older members of the family the altar is a stabilizer. Periods of quiet, prayer, and meditation can do more in keeping a person balanced than anything else. We need this more than ever before in this age of speed and



noise. Many patients in psychopathic hospitals might never have gone there if more time had been set aside for communion with their God. Our heavenly Father can help us if we but give him more opportunity to do so. The family altar gives a person this much needed time.

There are difficulties in establishing the family altar. With the present setup in society different members of the family have entirely different schedules for the day, and the Sabbath may seem the only time the entire family can be together at one time. Yet, in most cases at least, this is not a fact but a notion. Surely, with possibly a few exceptions, there is some time when all can assemble. These periods of devotions need not be long, and if time cannot be found for the altar it may then be best to change the family's schedule. It is by far better to sacrifice some social prestige than to sacrifice the welfare and function of the family circle. For the few exceptional cases some system of individual devotions can be developed. Even when family group worship is maintained this should also be done.

There are right ways and wrong ways of maintaining the family altar. In the first place, care should be taken that it does not become a mere form. There must be an aim for the betterment of the individual and for strengthening of family ties. There also must be an interest on the part of each member of the family. This demands careful selection of materials, guarding against too lengthy periods, and a democratic participation. For example, take a family of various ages; these devotions must not be above the younger members; neither should there be force nor predomination. The family should worship on a common plane of understanding, with a spirit of desire for it, each taking a part in his own way. Such methods lead to better family unity and a developing of deeper personal devotions.

Then there are many excuses which we make. "I have no time." What foolishness! All of us have time for at least individual worship periods. We have time to read newspapers, or listen to political speeches, or to go to movies or on picnics. Shame on us for not having time to give at least five minutes to God. "I have no ability." Are we not able to read, or talk, or think? It takes no special ability to be with God. If we offer our best

to him he will accept it. "I am too tired." Yet if your house caught on fire or someone became sick, the tiredness would be forgotten. Worship brings rest and repose, and it is a fact that at the close of a busy day such a period of quiet enables one to sleep better. No, we ought not make excuses for where there is a will there is a way.

Thus each one of us needs to give more thought to the principle of family worship, both in a family group where not even guests are permitted to interfere, and in private periods of quiet with God. Time sometime during the day can be found; and best of all both at beginning and close.

Therefore let us remember these forgotten altars—the Sabbath and the family altar—and make better use of them for ourselves, and encourage others to make a place in their lives for them. May God help us do this.

### DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

Two hundred were present Sabbath morning at Pastor Hill's first meeting. The gallery had to be used for the first time in years. There is a rising tide of hope and confidence, and the pastor has faith that a large sense of loyalty to Christ can be developed.

A most optimistic note sounds in letters received from this church. It promises well since it is based on faith and is backed up by enthusiastic service.

The Preaching Mission is beginning with confidence in promising results. A sixty dollar offering was easily taken to defray expenses of the mission. —EDITOR.

DODGE CENTER, MINN.

Mrs. A. G. Churchward from Chetek, Wis., made a short stop at Dodge Center on her return trip from the quarterly meeting at Garwin, Iowa. She took charge of the services here on the Sabbath of November 14.

The young people's class gave interesting items on temperance last Sabbath, November 21. Other classes will conduct the services in their turn. CORRESPONDENT.

JACKSON CENTER, OHIO

On October 9, 10, 11, the semi-annual meeting of the Michigan-Ohio churches convened with us with a goodly number of delegates from White Cloud and Battle Creek. All the services were very helpful and uplifting.

ALFRED, N. Y.

The Advisory Board of the church met last Sunday evening and gave careful consideration to correspondence from both the president of our Conference and from the Denominational Finance committee.

On Sabbath day, December 12, there will be a special Thanksgiving and Christmas offering for the Denominational Budget.

—Alfred Sun.

BROOKFIELD, N. Y.

Rev. Herbert C. Van Horn, a former pastor of the local Seventh Day Baptist Church and now editor of the SABBATH RECORDER at Plainfield, N. J., has addressed the attendants of the Seventh Day Baptist Church the past two evenings, and will again this evening, at the parish house. Mr. Van Horn is an excellent speaker and his friends here are glad of the opportunity to again see and hear him.

Did two denominations ever build together and occupy together for one hundred years the same meeting house? The answer to this question will be yes, next summer.

The village of Brookfield was first named Bailey's Corners after Dr. Eli S. Bailey. . . . Later the name was changed to Clarkville in honor of Judge Joseph Clarke.

Something of a contest ensued on the changing of the name of the place from Bailey's Corners to Clarkville; but the high esteem in which Judge Clarke was held prevailed, and in his honor the place was named and incorporated April 5, 1834. Many years later the name of the village was changed to Brookfield on account of the confusion occasioned by there being in the same county two post offices by the name of Clarkville and Clockville.

The Brookfield and Clarkville Baptist Society was formed in 1837, or a little earlier. On its board of trustees was an equal representation from two churches. The Baptist Church of Clarkville was formed July 7, 1798. Elder Simeon Brown was its first pastor and its meeting house was at Five Corners. The Second Seventh Day Baptist Church of Brookfield was set off from the First Seventh Day Baptist Church in 1823, and its meeting house was located two miles North of Clarkville. Its first pastor was Rev. Eli S. Bailey. The new meeting house for these two churches was built in 1837, as has been mentioned in a former article in the *Courier*; and this meeting

A church social was held on the evening of October 25 at the ladies' hall. After singing "The Garden of Prayer," the pastor offered prayer. Games and contests were enjoyed by those present.

In keeping with the Preaching Mission the pastor is conducting special services both at the Friday evening and Sabbath morning services. It was thought that this method would best meet the needs and conditions of the church.

Last Thursday evening, November 19, the Ladies' Benevolent Society served a banquet to the local chapter of the Eastern Stars.

The annual Thanksgiving market and supper will be held and served next Wednesday afternoon and evening.

CORRESPONDENT.

SALEM, W. VA.

Dr. S. O. Bond, president of Salem College, was elected president of the organization of denominational college presidents of West Virginia at the annual luncheon and meeting at noon Monday at the Waldo Hotel, in Clarksburg.

Mrs. George B. Shaw, wife of the pastor of the Salem Seventh Day Baptist Church, is a surgical patient in the St. Mary's hospital at Clarksburg. Mrs. Shaw underwent a major operation several days ago. Her condition is satisfactory.

Word has been received here of the narrow escape from possible death experienced by Dr. George Thorngate, former teacher and coach at Salem College.

According to press reports in the *Phoenix Gazette*, issue of November 19, Doctor Thorngate, in company with a doctor friend who was flying his own plane, took off from Phoenix, Ariz., for El Paso, Texas. In a forced landing in New Mexico, the plane was destroyed beyond salvaging. Neither of the men suffered any serious injuries. —Salem Herald.

ANDOVER, N. Y.

Word comes to Andover that E. Claire Greene has received an appointment as interne in the Gallenger City Hospital, Washington, D. C. He was one of seven out of a class of forty-nine to receive an appointment as interne.

—Andover News.

[Claire is the son of Rev. and Mrs. Walter L. Greene.—ED.]

house has been occupied by the two churches for the past ninety-nine years.

Some of the laws of the Brookfield and Clarkville Baptist Society will be of interest:

Rule 1st. There shall be six trustees of said society, one-half shall be chosen from the First Day Baptist, the other half from the Seventh Day Baptist.

Rule 2d. The Seventh Day Baptist shall have the exclusive use of the society meeting house on the seventh day or Saturday in all cases except those hereinafter mentioned, and the First Day Baptists shall have the like use of the said house on the first day or Sunday.

Rule 3rd. In case of funerals either party may occupy said house on any day.

Ruth 4th. Either party may occupy said house for prayer meetings, conferences, and occasional lectures at any time other than Saturdays or Sundays, when not already occupied by the other party.

Rule 5th. Should either party wish to occupy said house for a protracted meeting, General Conference or an Annual Association on a day when by rule 2nd the other party is entitled to its use, said party shall have the privilege by giving to the opposite trustees at least six weeks' notice.

The two churches can well be proud of the construction and joint occupation of their church edifice for so long a time; and it is hoped that they will jointly celebrate in a fitting manner some time next summer their church centennial. —*Brookfield Courier.*

DE RUYTER, N. Y.

At the recent annual business meeting this church made tentative plans for advancement along important lines.

It was decided to hold a series of eight day meetings in co-operation with the National Preaching Mission. Echoes of this great movement's thrilling victories are coming over the air waves, bringing new hope and joy.

On Friday evening, November 13, Pastor Mills opened the series with a stirring sermon. The service for Sunday evening was enriched by singing from the choir of the Congregational Church whose pastor, Rev. A. L. Briddon, preached. On the following night Rev. Charles Montgomery of the local Methodist Church gave a pleasing and practical talk. Pastor Mills continued the work until the arrival of Dr. Herbert C. Van Horn whose three inspiring sermons made deep impressions and contributed much to the success of the effort.

At the conclusion of the Sabbath morning service, each member of the large congregation came to the front, shook hands with Pastor

Mills, and stood while he offered an earnest prayer of consecration. Cards from the National Preaching Mission were then passed for signature, indicating either a confession of faith or reconsecration to definite Christian service.

It is, of course, too early to measure the success of this work. The community was, however, greatly pleased with the large attendance at the union Thanksgiving service. The local pastors had suggested that such a meeting might be a fitting finale to the eight days' efforts if held in this church on Sunday evening before Thanksgiving. In recent years these services, whether on Thanksgiving morning or the previous evening, have failed dismally to secure a fair attendance. Rev. A. L. Briddon, who delivered a helpful and stimulating address on Thanksgiving, was deeply gratified at the results. A generous offering for the work of the Red Cross was taken.

CORRESPONDENT.

ASHAWAY, R. I.

The Eight Day Preaching Mission closed November 14. Rev. Hurley Warren of Plainfield, N. J., preached every evening and both Sabbath mornings. The pastor, Rev. Everett T. Harris, conducted the worship program each evening and usually showed a stereopticon slide of some famous religious picture, using Scripture to fit in with the picture. Several evenings we were favored with vocal solos.

The meetings proved very interesting and helpful and although the attendance was not as large as we had hoped, we do feel that those attending received spiritual benefit and that the meetings were very worth while.

CORRESPONDENT.

WESTERLY, R. I.

Miss Anna M. West, head of the Seventh Day Baptist school for girls at Shanghai, China, will speak at the morning service of the Pawcatuck Seventh Day Baptist Church tomorrow. Miss West arrived in America about a fortnight ago to spend her furlough. She will tell of recent developments and present conditions in China.

It is expected that a number of people will avail themselves of the privilege of getting first-hand information from that interesting land which is undergoing such tremendous change. Miss West is accompanied by her

mother, Mrs. Nettie West, who makes her home with her daughter in Shanghai.

—*Westerly Sun.*

LONDON, ENG. (MILL YARD CHURCH)

The Sabbath services at Argyle Hall were continued through the summer months during which, however, the pastor was absent for six weeks from London. On Sunday, July 19, Rev. J. McGeachy went to Hull with his family, and spent four weeks doing colporteur work with "Tales From the South," and "Tales From the West," in Scarborough and Bridlington and other towns on the Yorkshire coast as well as in Hull itself.

On the Sabbaths he attended the services of the independent company of Sabbath keepers in Hull, whose pastor is Evangelist A. V. Ward, and on two of these Sabbaths had the privilege of preaching to them.

During the pastor's absence the services were conducted on two occasions by his brother-in-law, Evangelist Fred Edwards, a Seventh Day Adventist preacher on holiday from Wales, whose sermons were greatly enjoyed. Rev. Samuel Banks, secretary of the Protestant Evangelical Mission, also preached on one occasion. The other Sabbaths the services were conducted by Deacons W. P. Brown and B. A. Morris, and Sister F. Haworth spoke on Temperance. All these speakers were much appreciated, and our thanks are due to them for their valuable help.

Plans are being made for a series of meetings this winter in Croydon where some interest in our movement has arisen. We would ask all our readers to remember this in their prayers.

Rev. J. McGeachy has received an invitation from the Tottenham Free Church Council to co-operate in the great interdenominational evangelistic campaign which will be conducted in the district by Doctor Norwood, late pastor of the City Temple, from December 13 to 20, 1936.

The pastor attended a rally held by this council around the bandstand of Downhills Park, Tottenham, when Rev. F. C. Spurr was the speaker. —*The Sabbath Observer.*

"There is no chance of failure if we have God's power back of us. Be sure you have a right to ask God's help in what you are trying to do."

## RELIGIOUS EDUCATION

### PREPARING FOR CHRISTIAN CITIZENSHIP

BY REV. ERLO E. SUTTON

(Conference Address, 1936)

More important today than at any time within the memory of any now living is the teaching of religion, especially to the young. This is true because of the political, economic, social, and religious restlessness. Therefore the stabilizing and spiritualizing power of religion has never before been so great among us. We find ourselves in the midst of storm and stress that is tearing up our very roots, and our trusted traditions cast aside, our old values forced into new molds, our faith in unseen realities undermined.

Our young people, formerly so confident and full of zest, find themselves weakened in resolutions by an atmosphere of pessimism and doubt, and so look upon the future with apprehension and fear. Never before in our generation, if ever in the history of this country, was the morale of so many persons run low as now. It wants a clarifier of vision to reveal new goals, and it needs an anchorage for hope and confidence that will give new courage.

This short address is to emphasize the proposition that the Christian religion, properly interpreted and effectively presented, has the power to energize life and give it new direction and purpose and thus lay the foundation for wholesome citizenship. If this is true, and we firmly believe it is true, then central in the interpretation and presentation of the Christian religion must be the teaching forces of the church in the pulpit, the church school, the vacation school, and every other teaching agency.

There are many who ask "Why make Christianity and the teaching of it so basic in the preparation for citizenship? There are the social, political and economic sciences; will not the study of these and other courses in the humanities listed by our colleges and universities lay the foundation for the highest type of citizenship?" While it is true that such studies will aid one to adjust himself to the world of humanity in which he finds himself, we feel that back of this, and beneath it all, must be vital Christianity if we are to have the highest type of citizenship.



So important has the church felt its work of teaching to be that some two million of its members give weekly of their time in teaching in church schools. While we pay our public school teachers more than a billion dollars for teaching reading, writing, arithmetic, history, language, and so on, comparatively few receive pay for teaching religion. Yet we feel that this is even a more important subject than any taught in our public schools.

The urge that leads us to teach Christian religion as a means of preparation for citizenship should rest on a profound belief in the worth of it to the individual and society, and the desire to see it at work in the lives of our citizens, and especially in the lives of youth. We feel that most of us agree that the value of a religion, both to the individual and society, rests on its power to satisfy important human needs.

What are the deeper needs that the Christian religion can serve in personal lives, and what contribution can it make to society in better preparation for one's part in it? We believe that in the answer to these questions will be found the reason why Christianity should be taught, not only as a preparation for heaven and future bliss, which perhaps has been too largely done in the past, but as a preparation for citizenship in the world in which we now live.

When we look out upon a troubled world that is too great for us, the Christian religion, through belief in a friendly Power, removes fear and apprehension by giving a sense of security, confidence, hope, and certainty.

Early man was surrounded by forces of nature that he did not understand, and he was filled with fear, and the dangers that threatened him could only be driven away, he thought, by the beating of drums and much noise. In his extremity and sore need he reached out to some Power more than human to help him, and thus began his search for God.

While through education we now understand the forces of nature and in a measure can control and use them, we still have need for assurance. The universe is still too great for us and the problems of life sometimes overwhelm us, and we turn to the Christian religion for hope, confidence, and certainty that God is in his world and that if men will be led of him all will be well. Are we in the hopeless grip of cold, mechanical, relentless

laws, or are we in the hands of a friendly Power that eventually controls the affairs of men and directs in the best citizenship? When such thoughts come as they will to all of us, we instinctively turn to some Power above us, the great directing Force of the universe.

The Christian religion gives power of resistance in crises of experience or when hardship, pain, suffering, political trickery threaten fortitude and control. The self in an individual is no stronger than its breaking point under strain. Many persons have great power when they are making the attack and are buoyant and resourceful as long as everything goes well, but give way under defeat and disappointment. They may even break down when the way becomes difficult or monotonous. If social, economic, and political conditions are good they are on top of the world, but if there is chaos along these lines, they are in the swamp of despair and they feel that everything will continue to grow worse and worse until civilization crashes and God destroys humanity because of its sins.

Now for all such, and in some measure this includes all of us, the Christian religion has the power to strengthen our resolution, to increase our endurance, to integrate and organize the inner forces of personality, and so to add to the effectiveness and dignity of the self, and thus help prepare one for true citizenship. History has many examples of those who, through Christian faith, have listened to the command of religion and have gone forth to help build a better civilization, a better social and political order. This is why we should teach religion as a part of the preparation for citizenship.

Everyone has some philosophy of life, and by helping determine and define its goal, the Christian religion can give meaning and purpose to life. Powers that are not directed by a clear purpose, or that have not discovered their goal, work at cross purposes and are hesitant and unsure and have a tendency to cause an unstable government.

Most of us, as is true with youth, did not pass through our adolescences without having our thoughts challenged by such questions as, What does life mean? What is worth while? To what shall I give my time and energies?

Many persons who have not caught the vision of a great plan through the universe, in human life and society, cry out against what seems to them to be the futility and meaning-

lessness of existence, agreeing perhaps with the preacher of old who said "All is vanity." It may be difficult for us to see what difference the little we do has to do with changing the world, and we become cynical. Christianity helps us to see that God is planning a better world than we have now and that he is depending on common persons like us to help him bring it about. If we get the point of view that our lives fit into the scheme of things, that we count and are needed, we will have found ourselves, discovered the meaning of life, and will try to do our part. To find ourselves is a large part of our preparation for true citizenship.

### "SOMEBODY'S AUNT LIVES THERE"

EDITOR THE CHRISTIAN CENTURY:

SIR: At once we know what that house will be like. "Somebody's aunt lives there." The grass is neatly cut; the garden is always tidy; the rooms are spotless; everything is in its right place; the meals are served at the right moment; there is no sign of panic, no haste, no confusion. The clocks are all correct; the books are all the right way up in their cases. Somebody's aunt sees to that.

There are aunts of all kinds. It is the common lot of women who reach middle life that they should become aunts. But it is right that to the honorable dignity of aunts some qualities should be attached. There is an ideal aunt—the aunt as she lives in the memory of man through the ages; the aunt both ancient and modern.

Let us praise the aunt, somebody's aunt, who is precise, neat, free from bondage to speed, free also from panic. Let us praise her for she is also gentle and kindly, even when she silently rebukes her nephew, or recalls to her nieces the manners of another day when, as she thinks, things were done in a more becoming way.

Uncles, too, deserve their mead of praise. It is their honorable task to tip their nephews and nieces. Their advice is commonly supposed to be heavily weighted, and sometimes worldly-wise. The uncle of Pendennis is perhaps the most worldly character in fiction. But here again it is unjust to indict uncles, for in so doing we indict most men in middle life. There is no ideal uncle as there is an ideal aunt. No one would say of a house, "Somebody's uncle lives there." We return

after this brief but important interlude to the aunt.

Aunts are not merely the upholders to untidy nephews and nieces of order, heaven's first law. They are ministering angels in time of trouble. They are the first to come to the rescue when there is sickness. When the balance at the bank is low, they have always some resources for which they have no use at the time and it would be doing them a kindness if somebody would use them. And even when she is odd, as Betsy Trotwood was, David Copperfield finds his aunt his loyal friend. Loyalty is always the mark of the true aunt as the idea of her is laid up in eternity.

And who am I to complain if she is very neat and orderly? There was a saintly and unworldly scholar who was reminded by a colleague of a method by which he would be less slipshod. "But I like everything to be slipshod," he answered. That is natural, perhaps, but it would never do for those of us who are slipshod to set the standard for the world.

Therefore, aunts are given to us to save us from the amazing waste of time which is caused by being untidy.

But they are given to us for many other reasons. Where somebody's aunt lives may be a palace beautiful, in which many lovely and memorable things may be seen.

Ever yours in a grateful mood,

QUINTUS QUIZ.

—*Christian Century.*

### PARABLE OF THREE WORSHIPERS

(Compare Luke 18: 9-14)

Three men went to church to worship; the one a Protestant, the second a Roman Catholic, and the third a sinner. The Protestant prayed thus to himself: "God, I thank thee that I am not as the Catholics, superstitious, ignorant, intolerant, medieval, fear-driven. I am enlightened, broad-minded, modern, fearing neither priest nor pope, purgatory nor hell. I believe in the open Bible (even though I never read it). I need no candles, incense, saints, or rosaries to assist me to pray (which is something I almost never do). My opinion on religion is as good as any man's (even though I never study the Bible, am totally ignorant of church history, and base my opinions solely on my own uninformed and very limited

personal experience). I thank thee that I am not a Catholic."

And the Catholic knelt and prayed thus to himself: "God, I thank thee that I am not as the Protestants, irreverent, runners after the latest intellectual fads, without respect for any authority, unaware of any religious obligations, worshiping in churches bare of all color, drama, and mystery. I go to mass every Sunday (even if I am pretty much of a pagan the rest of the week). I say my prayers regularly (even if sometimes my mind wanders). I recognize only One, True and Holy Church (even though I know perfectly well that many Protestants are as truly Christian as I). I thank thee that I am not a Protestant."

And the sinner smote his breast saying, "God, be merciful to me, proud, unbrotherly, narrow-minded. I boast of my religion and condemn others, but I inherited my religion as my neighbor inherited his. Quick to condemn, slow to appreciate, fearing and disliking what I do not understand, judging my church by its best and all other churches by their worst, desiring that all men should be of my faith because it is my faith—God, be merciful to me and give me love and the humility which becometh thy sinful child."

I say unto you that the sinner drew nigh unto God, rather than the others. For he that exalteth himself shall remain ignorant and unbrotherly; but he that humbleth himself shall help to bring in the kingdom.—By *Herman F. Reissig, in Presbyterian Tribune.*

### WE NEED THE BIBLE

BY CHARLES G. TRUMBULL, LITT. D.

Men need life. Therefore men need the Bible. It is the only Book this world has ever had that brings spiritual and eternal life to men; and it is the only Book that is itself living—alive; "For the word of God is living, and active." "The word of God . . . liveth and abideth for ever."

Men need a Book like this, and they could not write it for themselves; so God provided it, and "holy men of God spake as they were moved by the Holy Ghost."

Men, today, are working busily at reorganizing the world, readjusting human society, doing everything in their power for the recovery of normal and prosperous economic conditions. It is right that they should; and all hearts are hoping for a lifting of the heavy

burdens that are bearing humanity down. But, in the midst of these earnest and sincere efforts, let us remember that we have a Book that shows the way of deliverance.

In fear and distress, men have been asking, "What shall we eat?" or, "What shall we drink?" or "Wherewithal shall we be clothed?" These questions are not new; the Lord Jesus quoted them from men in the Sermon on the Mount. And he gave the answer, "Your heavenly Father knoweth that ye have need of all these things," he said; and he continued, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

The Bible is the only Book that tells us just how we may seek first God's kingdom and his righteousness. It is the all-sufficient way—the sure and infallible way. Everyone who reads the Bible with open heart and mind can say, as did a man who lived some three thousand years ago, "Thy word is a lamp unto my feet, and a light unto my path."

It shows the only way of salvation, the only way of life, the only way of safe guidance, the only way of real strength, the only way of true comfort.

It reveals what men could never discover for themselves.

It is written, that "ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

—*American Bible Society.*

### LET GOD ANSWER

BY ORA A. CLEMENT

"Mother, I can't understand this problem," called Bobby from the table where he was doing his home work." Just then he heard Fred's whistle outside and he ran out to meet his friend, leaving his work unfinished.

Bobby's problem remained unsolved, not because it could not be solved, or because his mother was unwilling to help him, but because he did not wait for an answer to his question.

People who have lived good and successful lives tell us that if we fail to spend some time each day in meditation we are making the mistake that Bobby made. We pray, asking God to help us, and then we run off to do something else without waiting for him to answer.

## OBITUARY

**BROOKS.**—Henry Griswold Brooks was born December 11, 1865, and passed from this life November 13, 1936. He was the son of Ephraim and Harriet Strickland Brooks.

On November 5, 1910, he was married to Jessie Rundle Linsley. Mr. Brooks spent his life in Great Neck and Pleasure Beach working as farmer, fisherman, and store keeper. In 1915, he was baptized by Rev. E. B. Saunders and united with the Seventh Day Baptist Church in Waterford.

He is survived by his wife; a nephew, Waldo Gibbs, whom he reared as a son; three sisters, Mrs. Emma Hempstead of New London, Mrs. Fannie Duncan and Miss Delia Brooks of Spokane, Washington; and a brother, Hiram Brooks of Waterford.

Funeral services were conducted in the Seventh Day Baptist church by his pastor, Rev. Albert N. Rogers, assisted by Rev. Everett T. Harris, of Ashaway, R. I., a former pastor. A. N. R.

**CRANDALL.**—Emmett Oliver Crandall, son of Daniel B. and Philura Coon Crandall, born in Utica, Wis., March 10, 1853, died October 30, 1936, at Milton, Wis.

Mr. Crandall united with the Utica Seventh Day Baptist Church on June 15, 1868. He was ordained deacon by the same church July 5, 1891. Since 1910, with the exception of a short time when he was in Battle Creek, he has been a member of the Milton Junction Seventh Day Baptist Church and faithfully filled the office of deacon.

Deacon Crandall was married to Alcie Crandall on July 28, 1875. She preceded him in death, December 27, 1935. He is survived by one sister, Mrs. Ada Howard; two sons, Everett and Lyle; two daughters, Mrs. Ed. Fiebigger and Mrs. Arthur Rohweder; six grandchildren and two great-grandchildren.

Services were conducted in the church, November 2, by his pastor, Rev. John F. Randolph, assisted by Rev. E. E. Sutton. Interment at Milton Junction. J. F. R.

**DAVIS.**—Amanda, daughter of Able P. and Adaline Gibson Bond, born January 3, 1857, died October 17, 1936, at her home in Clarksburg, W. Va.

She was married to W. Franklyn Davis on February 17, 1885. She is survived by her husband, and by three sons and two daughters: Earl B. and Loraine J. Davis of Battle Creek, Mich.; Russell W. Davis and Mrs. O. V. Davis of Clarksburg; and Mrs. W. E. Lydick of New Castle, Pa. There is also a stepson, Ira J. Davis of Cleveland. There are two brothers and two sisters: Enoch and Arden Bond and Mrs. Flora and Mrs. Rachel Gaston.

Mrs. Davis early became a Christian and a member of the Lost Creek Church; later she united with the Salem Church.

Funeral and burial at the Salem church G. B. S.

Our lives today are "so full of a number of things" that it is easy to crowd out the quiet hour. When we do that, we begin to flounder like a ship without a rudder. Doubts creep in, decisions are hard to make, and our days are filled with uncertainty and confusion.

If you would live successfully, do not fail to spend a little while alone with God each day.

### THOSE WHO CANNOT BELIEVE

I challenge any infidel on the face of the earth to put his finger on one promise God has ever made that he has not kept. The idea of a man standing up in the nineteenth century and saying he cannot believe God! My friend, you have no reason for not believing him. If you say you cannot believe man, there would be some reason in that, because men very often say what is not true. But God never makes any mistakes. "Has he said it and shall he not make it good?" Believe in God and say as Job says, "Though he slay me, yet will I trust him." Some men talk as if it were a great misfortune that they do not believe. They seem to look upon it as a kind of infirmity, and think they ought to be sympathized with and pitied. But bear in mind that it is the most damning sin of the world. That is the very root of sin; and the fruit is bad, for the tree is bad. May God open our eyes to see that he is true, and may we all be led to put our fullest trust in Christ.—*D. L. Moody.*

"But if you still this call refuse,  
And all his wondrous love abuse,  
Soon will he sadly from you turn,  
Your bitter prayer for pardon spurn.  
'Too late! too late!' will be the cry—  
'Jesus of Nazareth has passed by.'"

"Scrutinize your purposes before you adopt them. You can have no zeal for a worthless intention. Form no purpose upon which you cannot ask Christ's blessing."

### MARRIAGES

**SEVERANCE-WILLIAMS.**—The many friends of the young couple were surprised Sabbath morning November 14, when following the service Mr. Cecil Severance of North Loup, Neb., and Miss Clara Beth Williams of Ord, Neb., were united in marriage by their pastor, Rev. C. L. Hill. The young couple are at home on the farm where the groom has been employed for the past six years.



**HEWITT.**—Fred Hewitt died at his home in Farina, Ill., October 23, 1936, following an illness from which he was bedfast for about three months. He was the son of Myron and Antoinette Brown Hewitt.

He was twice married, his first wife being Miss Minnie Switzer; his second, Miss Honor Davis who survives him. He is survived by one brother, Otis Hewitt of Farina. Fred, as he was commonly called, had lived all his life at Farina and as a stock buyer became acquainted over a large territory where he was well and favorably known. He was a member of the Farina Seventh Day Baptist Church, having joined when but a young man. Funeral services were conducted by his pastor, Rev. C. L. Hill, October 25, and burial was made in the Farina cemetery. C. L. H.

**HURLEY.**—Bertha Prudence Babcock, daughter of James O. and Almarine Babcock, was born December 25, 1864, on a farm near Welton, Iowa, and died at her home in Welton, October 22, 1936.

At an early age she joined the Welton Seventh Day Baptist Church, where she has been a faithful member and for a number of years was church clerk. Her quiet Christian character expressed itself in friendly hospitality. She loved her friends and knew how to be a friend.

She was married to Lewis A. Hurley January 16, 1901. She is survived by her husband; a brother, Otis W. Babcock; and a number of more distant relatives.

Farewell services were held October 24 at the Welton Seventh Day Baptist church, with Rev. John Fitz Randolph of Milton Junction, Wis., officiating in the absence of her pastor, Rev. A. T. Bottoms. Interment at Welton. J. F. R.

**KNIGHT.**—Mrs. Veola Brown Knight died in a hospital in Hollywood, Calif., July 18, 1936.

Mrs. Knight was a faithful and beloved member of the Seventh Day Baptist Church of Riverside.

With only her immediate family present, the farewell service was conducted by her pastor. The burial was in Riverside. L. F. H.

**RYNO.**—William Henry Ryno, son of Ambrose and Martha Dunham Ryno, born October 24, 1879, in New Market, N. J., died October 24, 1936. On June 7, 1904, he was married to Nellie Elizabeth Amerman of Somerville, N. J.

As a young boy he joined the Piscataway Seventh Day Baptist Church of New Market and was a faithful and active member all his life, filling many offices. He was also an active member of the Sons and Daughters of Liberty.

Besides his wife there remain his daughter, Anna May; a son, Stanley C.; a brother, Cornelius M.; a sister, Mrs. Charlotte Tappan; nephews and nieces.

The funeral was conducted at the home by his last pastor, Rev. Neal D. Mills. Interment was made in the Piscataway town cemetery, the ground for which was donated by Rev. Jonathan Dunham, second pastor of the Piscataway Seventh Day Baptist Church, and ancestor of Mr. Ryno. N. D. M.

**SHELDON.**—Carl Maxson Sheldon, son of Henry Maxson and Mary Ann Saunders Sheldon, was born in Albion, January 1, 1861, and died in Memorial Hospital, Edgerton, November 3, 1936.

At the age of sixteen he was baptized and joined the Albion Seventh Day Baptist Church of which he remained a consistent, loyal, and helpful member for sixty years.

On March 31, 1903, he was married to Miss Pearl R. Crosley, also of Albion. He is survived by his wife; daughter, Mrs. Howard Root; two grandchildren; and two sisters, the Misses Clara A. and Phebe S. Sheldon.

Funeral services were conducted by Pastor Charles W. Thorngate, and burial was made in Evergreen Cemetery, Albion. C. W. T.

**SHOWDY.**—Smith E. Showdy, son of William and Loretta Smith Showdy, born near Higginsville, N. Y., April 23, 1858, died on the place of his birth, September 6, 1936.

On June 27, 1893, he married Zilla Warner who died December 27, 1932. Their only child died in infancy. Mr. Showdy was a prominent citizen in the community and held numerous offices of public trust. Though he is not survived by any of his own immediate family, his wife's people were near and dear to him, and gave him loving care and thoughtfulness.

Mr. Showdy was converted in early life. Though he never joined any church, he was interested in our church, supported it, and enjoyed its fellowship. Among his last acts was his provision of a small endowment for the church in order, as he said, that he and his wife might still support the church when they were gone.

Funeral services were held from the home, September 8, 1936, conducted by Pastor A. L. Davis. Burial was made in Grove Cemetery.

A. L. D.

#### 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.

**COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.**

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

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

**NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.**

# The Sabbath Recorder

VOL. 121

DECEMBER 21, 1936

No. 13

## OUR CHRISTMAS GREETINGS

We have no card—or means to send it—of Christmas greetings to our thousands of individual readers—with colorful print and story. But we do have a heart full of love and hope at this Christmas season for you all. Is there a better wish, fuller of love and joy and hope than contained in the first Christmas message:

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David, a Savior, who is Christ the Lord."

All the fullness and richness enveloped and implicit in this message we would crowd upon you—the good tidings—the gospel—joy, life, hope.

"Glory to God in the highest,  
And on earth peace,  
Good will toward men."

## Contents

Editorial.—The Recorder—A Weekly.—Christian Colleges.—Anti-war-toy Crusade.—E. Stanley Jones in Chicago.—Federal Council at Asbury Park.—Items of Interest	378
Conference President's Corner	380
From the Religious Life Committee	380
Sabbath Keepers and Legalism	381
Missions.—A Great Life Passes On.—Week of Prayer for the Churches.—Letter from Mrs. Hargis, Jamaica, B. W. I.	383-385
Mrs. Mary Whitford	385
The Need of Christ in Social Life	385
Woman's Work.—Worship Program.—Mission Study Course.—The Essay Contest.—Meeting of Woman's Board	388
Mary Whitford—An Appreciation	392
Young People's Work.—Christmas Thoughts.—O Little Town of Bethlehem.—Christmas	393-395
Denominational Budget	396
Installation at New Market	397
Children's Page.—Our Letter Exchange	398-400
Wake Up and Live	400
Our Pulpit.—The Message of Christmas	402
Denominational "Hook-up"	404
Marriages	407
Obituary	408