

bath, and passed the act before referred to as 29 Carolus II (1678), which was the first law that made Sunday keeping obligatory on all people, even making it a crime if they worked on Sunday. When Charles II came back to power the Puritans and nonconformists fled to America and carried the Sunday law with them.

Daniel Waldo, in his zeal for religious liberty, desired to obtain that liberty for all people. But what Luther had failed to do, he could not do. What Jones, that brilliant senator in Pennsylvania, failed to get the Pennsylvania Legislature to do in 1877, he could not do. He was fined not for work he did inside his factory, or his mill, but for ploughing on Sunday in the open field, which was a direct violation of the Pennsylvania secular law. He felt that this law was against his conscience, and against the Ten Commandments, and he became a martyr to the cause he believed to be religious liberty.

A great many people in Pennsylvania felt as he did. The Jews fought this law. The Adventists fought this law, and the Seventh Day Baptists fought this law. I thought that some kind of exemption had been extended by Pennsylvania to the Ephrata people, who had done so much for Washington and for the country at the time of the Revolution, but in correspondence with the librarian of the State Library at Harrisburg, it was stated that no amendment to the law to protect the people at Ephrata had ever been passed. They were never prosecuted, although our people at Snow Hill were.

The leading case in Pennsylvania on the Sunday question is the "Specht" case, 8 Pa. Stat. 325. It says, I quote: "This law does not attempt to interfere with the rights of conscience or establish a preference for any religious establishment or mode of worship. It treats no religious doctrine as paramount to the State; . . . nor does it presume to enter the synagogue of the Israelite or the church of the Seventh Day Christians to command or even persuade their attendance in the temples of those who especially approach the altar on their Sabbath. It does not in the slightest degree infringe upon the Sabbath of any sect or curtail their freedom of worship. It detracts not one hour from any period of time they may feel bound to devote to this object, nor does it add a moment beyond what they may choose to employ. Its sole mission is to

inculcate a temporary weekly cessation from labor, but it adds not to it any religious requirement or any religious obligation. It is part of the police power, and not a religious obligation whatsoever."

I have looked carefully through the decisions of the Supreme Court in Pennsylvania, and while unquestionably there must have been many cases in the lower courts, few were carried up to the Supreme Court, and these were all decided in favor of the State.

One man named "King," not satisfied with the final decision of the Supreme Court of Pennsylvania appealed to the United States Supreme Court. He had refused to pay his fine, and was duly imprisoned. His case was reported in 46 Fed. Rep. 905. He had sought habeas corpus on the ground that he was deprived of his liberty without due process of law. He was duly indicted by the grand jury of his county in Pennsylvania for being a nuisance, viz., ploughing his field on Sunday, and after a trial by jury, in which his defense that he observed the seventh day as holy, did not avail, he was convicted and sentenced to imprisonment. It was held that the fourteenth amendment to the Federal Constitution had not abrogated the Sunday laws of the State, and that whatever opinion as to the guilt or innocence of the accused the court might have, it had no authority to discharge him if he had been regularly convicted; and that the holding of the State court that the acts of the accused were indictable at common law was conclusive upon the Federal Court. In other words, the United States Supreme Court overruled the Ten Commandments. This case is followed by another Federal case—Reynolds vs. U. S., 98 U. S. 145 to the same effect.

Again I say, I hold up my hand for the vigorous fight which Daniel Calkins Waldo and his parents made for religion and the Sabbath, but they were fighting against the impossible. We are still living under this law unchanged, but it is rarely used now for want of public opinion to enforce it, for in the last analysis public opinion is law.

OBITUARY

VAN HORN.—C. C. Van Horn of Nady, Ark., passed away December 23, 1936.

(A more extended obituary elsewhere in this issue.)

The Sabbath Recorder

VOL. 122

MARCH 15, 1937

No. 11

Do not be discouraged because the great majority is against the principles or doctrines of the church we represent. The greatest and most vital truths are generally opposed by the majority. Columbus was right, and the learned philosophers said his theory was absurd and the masses on the crowded streets classed him insane. Jesus stood for the truth, observed the Sabbath, and proclaimed the resurrection of the dead, and the world crucified him while the crowd mocked and jeered at him.

—From Church News.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE NO. 4,711

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The Way of Escape There is a temptation that sometimes comes to attempt to avoid some unpleasant task or escape some difficult situation by withdrawing to some "city of refuge." But that is the coward's way, the path of weakness. Our problems and difficulties do not find their answers so easily. Many a hermit or recluse may be found encased in his own shell, even in the midst of city confusion.

There is no "city of refuge" or place of safe retreat apart from the paths of stern duty. One may shut off the jazz of the radio, refuse to take a daily newspaper, and shut himself up in his bedroom, but he cannot get away from himself and find safety or peace by withdrawal.

The story of Queen Esther is recalled as she thought to escape responsibility in the king's house as his favorite. Her uncle Mordecai's message has become a classic and is full of wisdom in this regard. "Think not with thyself that thou shalt escape in the king's house, more than all the Jews." We know the rest of the story and how Esther's

escape came about with the salvation of her own people, because of her courage in facing the grave problem, even in danger of loss of her own life. One of her race many years later declared that "he that loseth his life shall find it."

In commenting on some of these problems, a contemporary, *The Messenger*, declares the truth: "In the long run, goodness is stronger than evil . . . faith has more to stand on than despair . . . love is greater than hate. In the long run, God is more than a match for the willfulness of wicked man." The comment is that "in the long run" is not easy to accept. We are impatient to see right prevail now, while we live. But victory and success will come even in the loss of our own lives, and there are some kinds of escape worse than death. John Bunyan, and Sabbath-keeping Madam Trask, and Martyr John James, with the martyrs mentioned in the eleventh of Hebrews, found no easy way of escape, but their immense contributions can never be fully evaluated.

In doing what should be done will be found by us the true way of escape. We, likely, will never be called to martyrdom, but we may find comfort in Esther's words as she rose to the responsibility of high opportunity, "If I perish, I perish." Not ease or "guaranteed safety" can bring peace in a world of turmoil, but confidence in an overruling Providence and a going forth to the compelling task in the strength of one who overcame the world.

"The Future of The Great Plains" Many SABBATH RECORDER readers live somewhere on the great plains and have been affected by drought and dust storms of recent years. The writer cannot remember when drought and dust storms were not among things most dreaded by the people in the mid-west sections. Doubtless recent years have witnessed dust and drought on wider extended areas. Violent dust storms were experienced when the prairies for the most part were still unbroken. Drought conditions existed long before a beneficent government took a hand in alleviating the suffering entailed by those conditions.

It will be of interest, therefore, to a large section of our constituency to know something of the report of a special committee appointed by President Roosevelt to consider

certain agricultural problems, a report recently made public.

The Great Plains Committee says: "The land may bloom again if man once more makes peace with nature. Careful planting will give him back the foothill trees; terracing will save lush foothill farms; a wise use of the land will restore grass for controlled grazing; fewer and larger farms on scientifically selected sites may yield under the plow a comfortable living." It is noted that "restless movements and counter movements of people have been characteristic of life on the Great Plains." It is estimated that about forty thousand families, including about 165,000 persons, have moved out of the drought areas since 1930.

The committee outlines an extensive program suggesting appropriate action by federal, state, and local agencies. The program has special reference to drought areas in the states of Texas, Colorado, Kansas, Nebraska, Oklahoma, Montana, New Mexico, North and South Dakota, and Wyoming. Emphasis was placed upon continuance of the work of conservation in these areas closely co-ordinated with the public works proposed recently by the National Resources Committee which recommended to Congress a six year program of land and water control to cost five billion dollars. The committee believes that public opinion in these states is ready for action and that the people in the areas "will invoke the power of voluntary co-operation without sacrificing any of the virtues of local initiative and self reliance."

Among specific recommendations are the following: development of small irrigation systems; continued programs for the resettlement of families; compensation of local governments when federal land acquisition results in the shrinkage of the local tax revenues; control and eradication of insect pests; establishment of co-operative grazing associations; change in farm practices so as to use every means of conserving moisture in the soil.

We are indebted to "Information Service" for a review of this report from which much of the above material has been drawn. North Loup is to benefit from one of these "smaller irrigation systems" projects. We can well believe that with such a system properly administered the beautiful and fertile North Loup Valley will blossom as the rose.

The Mayos and Cigarettes Recently a friend in sending money for the SABBATH RECORDER asked that there might be published something from the Mayos of Rochester, Minn., on cigarettes. Unfortunately we do not find anything among our clippings from these famous doctors, though we do know their high position on such subjects. If any of our RECORDER readers have pronouncements of either Doctor Mayo and will send them in, we shall be pleased to give space.

Those highest in the esteem and fellowship with the doctors Mayo through the past years have been men of absolutely clean habits. For example, Doctor Adson, head brain specialist of the Mayo clinic, not only abjured alcohol and tobacco in every form, but refrained from the use of tea and coffee in order that his nerves would not vary a quiver in the delicate tracery necessary with the knife.

Replacing Bible Lost in the Flood To meet the immediate need of homes and churches suffering from the recent flood in the Ohio Valley the American Bible Society is planning to make the Scriptures available for individuals, churches, and Bible schools.

That this service may be as helpful and widespread as possible the society is desirous of obtaining the following information:

1. Churches which have lost pulpit Bibles, or whose Sunday schools are in need of Bibles to replace those which have been ruined.
2. Ways by which the society can serve temporary or permanent refugee camps with either Portions of the Scriptures or New Testaments.
3. Similarly, by advising the Bible Society of homes or individuals whose Bibles have been lost and who are not in a position immediately to replace them.

Because the Bible Society has only limited funds which are available to meet what is already proving to be an unprecedented demand for Scriptures, it may not be possible for it to meet completely every request reaching it. But insofar as it is possible to do so it is the earnest and eager desire of the society to provide the comfort and counsel of the Word of God to those made desolate by this great catastrophe.

Some SABBATH RECORDER readers may be able to furnish some of the information desired.

What They Say "I am so glad our dear SABBATH RECORDER is again coming every week. I would gladly help financially if I

could. . . . I just love our *Helping Hand*. It is the best Bible study help I come in contact with. I share that and my RECORDER with a friend."

(From an elderly friend, Lockport, N. Y.)

From an official friend we have this: "I find a very decided difference of opinion regarding the SABBATH RECORDER. Some are very enthusiastic about it, and some are not. . . . Some say they could not get along without it, and some say it means very little to them. . . . One . . . told me . . . that papers like the *Sunday School Times* provided the spiritual food which was not found in the RECORDER." Then the friend frankly quotes from a letter received: "The RECORDER's typography is wretched and out of date so far as to be simply nothing. Perhaps that might be overlooked by strangers; but a really attractive magazine, typographically, has an appeal that one doesn't overlook when it is seen. I have probably said enough without touching on contents; I would probably not agree with others, who find the RECORDER so wonderfully satisfying and write to the editor and say so. So my judgment may be wrong. But I wonder if those who find it so satisfying in contents are not the older members of the denomination who think of it more as a letter from home than as an inspirational, evangelistic magazine to attract people to our faith. If we draw many castouts into our churches it seems to me the publishing department is going to need an immense amount of revising."

"We are very glad that our SABBATH RECORDER comes every week again. The _____ are converts to the Sabbath, and we are glad to subscribe for them." L. A. K.

"We greatly appreciate the weekly return of the RECORDER. It has not been out of our family since its first publication, though often it was paid for at the sacrifice of something else. We feel we cannot do without it. We enjoy the 'Open Door' story."

—From W. Va.

CONFERENCE PRESIDENT'S CORNER

RAISING THE BUDGET

Only four brief months remain of the present Conference year. So much of the work of Seventh Day Baptists represented in the

budget of \$32,389 depends on its being raised. Our latest reports show but \$9,910.18 realized in eight months—including specials—less than thirty and six-tenths per cent of the budget instead of sixty-six and two-thirds per cent.

Our budget is more than money. It is a program—the heart and faith of our people. By its complete fulfillment our foreign and home missionary agency will be completely delivered from the dire necessity of cutting operations and of further retrenchment. Every agency of the denomination will be strengthened and receive an impetus that will be reflected in growth, both at home and abroad. Fields will be strengthened and enlarged, needed missionaries sent out, and doors—open in our very faces—can be entered.

This of all years is the year to arrest the tide of decline in receipts; to stop the alarming retrenchments. What rejoicing will there be on the part of all our people to realize a one hundred per cent budget! As before said in this "Corner," it would mean that every financial obligation of our boards would be cared for and the way cleared for advance along the line.

To raise this money would be easy if every one listed as a Seventh Day Baptist would do his part. Only \$3.40 per member in the next four months would do it.

The Finance Committee is asking that in our churches the "Belmont Plan" be tried for April and May—only two months. Your pastor will explain the Belmont Plan. Doubtless if in all our churches the majority of the members would try this plan—bring all their tithes into the storehouse and divide them fifty-fifty between the church and the Denominational Budget, the two months' offerings would carry us over the top.

Four months remain to us; there is no time to be lost. This is Christ's work. We must win those to him for whom we are responsible. In our offerings we are going in the persons whom the offerings help to support. We serve in the ministries of those on the fields. "Their devotion to Christ is our devotion, for they belong to us, and we belong to them."

Who will join with others of us and say, "This year we will raise the budget!"

MISSIONS

SOME THINGS TO BE REMEMBERED IN CONSIDERING MISSIONS

(Substance of address delivered by the missionary secretary at the General Conference in Boulder, August 19, 1936.)

This is missionary day and you expect to hear subjects pertaining to missions discussed. There are many things I would like to say in the presence of the delegates here assembled, but we can consider only a few of them. Therefore my subject may be said to be, *Some Things To Be Remembered in Considering Missions*.

I. I suggest that the first thing we should remember in considering missions is that love is the fundamental principle in Christian missions.

Note I say Christian missions. There are missions which are not Christian. Other religions are carrying on mission work, some of them with energy, and it sometimes comes about that there are things in the mission affairs of Protestants, as well as that of Catholics, which do not savor of love; but not so with a mission work which is truly Christian.

Viewed in a certain way, there are two kinds of love, namely, the incoming and the outgoing love. The incoming love is that which we receive from others — God the Father and our friends. Outgoing love is that which goes out from our hearts to others — to God and our fellow men. We often complain because other people do not love us. It is both delightful and helpful to be loved by others, but it is vastly more important that we have the outgoing love. All except God may conspire and turn against us and in spite of this we can triumph gloriously. But not so if the outgoing love is lacking; nothing can save us; all is lost. There are vast multitudes today who are receiving the love of God and their friends, but they are going down. Let the outgoing love once flood their souls and take possession of them, and nothing can drag them down; they will rise to the eternal heights of Christ in spite of all.

It is, I say, this outgoing love that is the fundamental principle in missions. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him need not perish but have eternal life." Love in the heart of God started Christian missions and outgoing love has promoted them through the ages. If the church has love, it will pro-

mote missions. If the individual has the outgoing love, he will promote missions, he cannot help it. The missionary spirit and activity is the measure of our religion.

II. In considering missions, we need to keep in mind their purpose.

1. There are different ways of stating the purpose of missions. The object of missions is to evangelize and Christianize the world. To evangelize the world in this generation is to present the gospel to every intelligent creature in such a way that he may have the opportunity to know and accept it, if he will; while to Christianize goes a step farther, namely, it means to lead all to accept the gospel, or Christ's way of life. This God alone can do. We can, we must, present the gospel to every creature in our day. God can and will lead men to accept.

To be more concrete, it is the purpose of missions to make bad men good and good men better, and to make bad institutions good and good ones better.

Considered in the light of the individual, it is the purpose of the Christian Church and missions to produce transformed and redeemed men. A redeemed man is the noblest fruit earth ever offered to heaven. A godless man is the most complete wreck this earth ever produced. This is true whether the godless be openly or secretly godless. You go out on the road and see an auto wreck with its victims mangled and strewn around. It is a ghastly sight; but it is not as ghastly a wreck as a life lived in selfishness and sin — lived without the outgoing love.

Missions and evangelism bring to all men the glad message that God is love, that if they will turn to him and lead lives of love, he will wash their sins away and fill their lives with joy and blessedness. Physical education is to improve and perfect the physical; intellectual education is to improve and perfect the intellectual; and spiritual education is to improve and perfect the spiritual. It includes the development of the entire being.

The Bible carries this a step farther and we ought to. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him might have eternal life." Have what? Have eternal life. What is eternal life? "And this is eternal life, that they might know thee the only true God and Jesus Christ whom thou hast sent." Eternal life is to know God, and who is God? "God

is love." Eternal life then is to know love. It is to bask in the love of God and all good men; but more, it is to have our own hearts beat and throb with perfect love; it is to love for evermore as Christ loved in word and deed.

2. The work of the church and missions, considered from the standpoint of human institutions, has its chief field in reference to the home and state. They are God's means of producing and maintaining homes that are a type of the heavenly home and that will be a constant help, uplift, and benediction to all members of the home. Many homes are so only in name and others are a curse to the race. It is God's intention that homes should be places where each generation is reared in peace, love, and righteousness. The church and missions endeavor to bring this about. The white, upturned faces of millions of children are appealing to heaven for that which Christian missions can carry to them.

The state is a divine institution intended to protect all men in the right to hold property, and to enjoy life, liberty, and an equal opportunity. Also it is its province to prevent injustice in industrial, economic, social, and religious affairs, and to do whatever is necessary for the common welfare and happiness of the people. The thing governments need the most of all is righteousness. They are as righteous as those who constitute them and as godless as those in power. It is the history of governments, through the ages, that they fall because of unrighteousness. It is the purpose of the Church and missions to produce righteous governments by producing righteous citizens and officers in governments.

This then is the purpose of missions: To transform men the world over and nurture them till they are perfected into the likeness of Christ, and to transform human institutions till they are really types of heaven itself.

III. In considering missions we should remember who is to carry on this work.

We are never to forget that you and I and all Christ's followers are the ones to whom the Father has given this privilege and assigned this task.

Christ said, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." This does not mean that we have power to forgive sins as God forgives. It is saying that we

can if we will be instruments in Christ's hands of leading men to forsake their evil ways and turn to God so he can forgive them. The forgiveness of men's sins depends upon us. There are multitudes of people in many lands who will never know the blessedness of sins forgiven unless we tell them the glad tidings of God's love. No Christian is excused. We must be witnesses at home and if we cannot go, we must help send others with the message. All other activities pale into insignificance compared with this.

We are not asked to do this work alone. We are partners with Christ in the missionary undertaking, "We are laborers together with God." When we sincerely and honestly attempt to do Christian work, Christ is with us. For instance, when we plead with men to accept him as their Lord and Master, there are always two who bear witness to what we say, namely, the Holy Spirit of Christ and man's conscience. Christ began the Great Commission by saying, "All power is given unto me in heaven and in earth, and he concluded it by saying, "Lo, I am with you always, even unto the end of the world."

All Christians are responsible for the establishment of Christ's kingdom, but there is a special obligation resting upon Protestants. It is needless to tell this audience that Catholicism is not in conformity with liberty in Christ, salvation by personal faith and the priesthood of believers. In a way the system and the work of the Catholic Church may have been helpful in the dark ages; but these are not the dark ages and, passing by the errors taught, human advancement and happiness cannot be looked for from that source. Roman Catholicism is not reformed and we must look to Protestants for the establishment of Christ's kingdom with its light, love, and liberty upon the earth.

We must go further still. The work of evangelizing the world rests primarily upon the English-speaking people. One hundred years ago there were twenty million people speaking the English language; now there are two hundred fifty million. English speaking people own one sixth of the world and rule one-tenth of the population. Upon them more than all others is laid the colossal task of Christianizing all nations.

America is especially responsible in this matter. Where much is given, much is required, and America is blessed above all peo-

ples on the earth. This has come to us through Christian missions. The trophies of the cross have been poured into our laps and the Father is calling upon us to use these things to carry the light of the gospel to all the world. Furthermore, he has raised up Seventh Day Baptists to do their share in the colossal task.

IV. In considering missions we need to remember that missions cannot fail.

As just mentioned, when Christ said, "Go ye therefore and teach all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you," he prefaced his Great Commission by the statement, "All power is given unto me in heaven and in earth." He made this statement to assure them and us that missions cannot fail. Everything else may fail but not missions. The infinite power, wisdom, and love of God are back of them. As was stated at the beginning of this address, the outgoing love of God prompted missions. This love is eternal and only the triumph of missions will satisfy the holy passion. All the forces of the universe will see that they are not defeated. This truth is stated in the fourteenth chapter of Isaiah which reads, "This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"

We as individuals, churches, a denomination, and as denominations in this generation may fail, but his purpose of love will be realized. If we fail he will raise up others to establish the kingdom of his Son. The paltry excuses and selfish reasonings will not stand before his consuming love and almighty power. Furthermore, lukewarmness and indifference are repulsive to him.

Christ's kingdom will triumph. I look down the corridors of time to that glorious day and I want a part in it. Do not you? I look forward to the consummation of all things foretold by Christ and the prophets when all the rulers of the earth shall cast their crowns at the feet of the Son of God, when wars shall cease, when sin shall be no more, when sorrow and crying shall be turned to joy and gladness, and when outgoing love shall reign supreme. I want to use the opportunities of

this day in such a way that I can truly feel that I have helped to bring this about. We are going to see this great day and we can share in its joys and glories if in faithfulness and love we do what we can for the extension of the Redeemer's kingdom.

TREASURER'S MONTHLY STATEMENT

January 1, 1937, to February 1, 1937

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

GENERAL FUND

Dr.	
Mill Yard Sabbatarian Church (foreign missions) \$	12.35
Memorial Board income for quarter ending November 30, 1936	534.83
Debt Fund savings account	250.00
Dodge Center Sabbath school	5.08
Class No. 2 Milton Sabbath school, for G. D. Hargis to use as he sees fit, but recommends for native preachers	5.00
Lend A Hand Class (China)	9.60
J. E. H. Flansburg (foreign missions)	1.00
Denominational Budget for January	512.60
Gentry	2.00
Milton Junction, towards Anna West's salary	25.00
Los Angeles (foreign missions)	5.00
Battle Creek Ladies' Aid society (tithe)	20.00
Hartsville	25.00
Milton	20.00
Seventh Day Baptist C. E. Union of New England for Jamaica workers	8.00
Plainfield (special offering)	18.00
Plainfield primary class for Miriam Shaw's work	4.00
Liuho Church	30.00
Dr. Rosa W. Palmberg	11.67
Salemville, Pa. (By Rev. H. L. Cottrell)	.35
Permanent Fund income	179.78
	<u>\$1,679.26</u>

Cr.

Interest	\$ 119.44
Transfer to Debt Fund savings account, to be applied on reduction of debt as follows:	
1/2% interest on \$5,000 note to 4-11-37	\$ 6.32
1/2% interest on \$3,500 note to 4-22-37	4.38
Share budget receipts for January	61.76
	<u>72.46</u>
R. H. Coon, traveling expense	3.90
R. H. Coon, salary	22.92
Elmo F. Randolph, at Salemville, Pa.	13.00
L. F. Hurley, traveling expense on Pacific Coast	5.25
Washington Trust Co. (payment account loan)	250.00
Recorder Press (proportionate share "Year Book")	\$62.50
Recorder Press (extra printing missionary month)	8.87
	<u>71.37</u>
G. D. Hargis, gift from Class No. 2, Milton Sabbath school	5.00
G. D. Hargis, January salary, rent, children's allowance, traveling expense, and native workers	220.79
G. D. Hargis from Seventh Day Baptist C. E. Union of New England for native workers	8.00
Wm. L. Burdick, January salary	112.50
Wm. L. Burdick, house and office rent, travel expense, clerk, and supplies	85.52
E. R. Lewis, salary	22.92
V. A. Wilson, salary	22.92
W. L. Davis, salary	22.92
R. W. Wing, salary	41.67
A. T. Bottoms, salary	50.00
S. S. Powell, salary	22.92
Treasurer's expense	20.00
A. L. Davis, work in Syracuse	10.00
L. R. Conradi, work in Germany	41.67
China payments for January 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. Palmborg	41.67	
Anna M. West	41.67	
		300.84
Miriam Shaw, gift from Plainfield primary class	4.00	
Overdraft January 1, 1937	25.61	
Cash on hand February 1, 1937	103.64	
		<u>\$1,679.26</u>

MRS. J. MURRAY MAXSON

(Words spoken by Edwin Shaw at the funeral service)

They were living at the time on Carpenter Street, just a few doors off from West Madison. Her father and her husband were in business together, tailors; their office, sales room, and work shop were two blocks away on Green and Madison, just west of Halstad. It was the year of the Columbian World Exposition in Chicago, 1893.

The home consisted of three families, all living together—her father, Ira J. Ordway; her mother, Eliza Ann Clark Ordway; her husband, J. Murray Maxson; her brother Albert's widow, Libbie Patten Ordway, and little daughter Elizabeth, the late Mrs. Joseph Schertz; and Auntie May herself. These six kinfolks constituted the home, or rather the basis of the home; for I am but one of scores of people who for shorter or longer periods shared in the hospitality of the house so intimately that it was also our home. We were a part of it while we were there, and it was my definite home for three months that summer. The house was large. They rented rooms and took boarders. But boarders and roomers were treated so cordially, so pleasantly, so friendly, that the house became at once a home to all of us.

The Ordways had come to Chicago about the time of the great fire in 1871, coming from West Edmeston, N. Y., where May and her brother Albert were born, May in 1857, March 19; so she was in her eightieth year when she passed away Friday evening last, January 15, 1937.

At that time of the Columbian Exposition I used to try, and I have many times since tried, to discover the factors which made that home such a center of hospitality. Was it the jovial, generous optimism of Mr. Ordway? Was it the reliable, dependable, trustworthy stability of Mr. Maxson? Was it the sweet, charming, seldom-surpassed personality of Mrs. Ordway? Was it the loyal, conscientious common-sense, and love of peace and

harmony and desire to serve that characterized Mrs. Maxson? At any rate, these six people were happily successful in providing a center of hospitality for the Chicago Seventh Day Baptist Church people, for medical, dental, theological, and other professional students who were pursuing courses in Chicago schools, and for visitors in the city, or for those merely passing through, even for wayfarers and strangers traveling the wearisome streets of time.

And now all six of those kinfolks have passed away, and I am sure that when the tidings of Auntie May's going comes to be known, many a mind will revert to times, events, and experiences in that house on Carpenter Street, just a few doors off of Madison; and lives will feel a sense of gratitude for the influences of that home of which Auntie May was a strong, but unassuming, co-ordinating factor.

But Chicago grew, and with its growth Carpenter Street ceased to be a suitable place for residences, and so the Ordway-Maxsons moved their home, found another house for their home, on West Monroe Street near Laughlin. But it was the same kind of home, a center of friendliness, of hospitality, of Christian fellowship.

But commercial competition in the custom tailoring business was intense. Suits made to order were not so often called for. Mrs. Ordway passed away, then Mr. Ordway, then Mr. Maxson, and the home had to be given up—that is, the house had to be left. But little Elizabeth had grown up, was married, and now she, with her husband, Joseph Schertz, continued the home, for her own mother as long as she lived, and for Auntie May as a definite essential part of the home; and it was there that she fell asleep; it was from there that her body has been brought here for burial by the side of her husband, along with father and mother, for its final earthly resting place in our Milton city of the dead.

As a young woman, along in 1876-78, she was for a few years a student here in Milton College, but she did not complete any particular course leading to graduation. And then in her later life, for eleven years, 1923-34, she was here again in Milton as matron of the Ladies' Hall, where she used her own natural ways of making a homelike background, a homelike atmosphere, for the young women

of the hall, for she was a homemaker all her life long.

She was a member of the Chicago Seventh Day Baptist Church, and I suppose was a charter member, for that church was constituted in 1883, fifty-four years ago, when she was about twenty-six years of age, and I surmise that she had been baptized and was a member of the West Edmeston Seventh Day Baptist Church when the family came to Chicago, in 1871. But anyway she was one of the most loyal and devoted of that little group of loyal people who organized and have since cherished and maintained the Chicago Church for this over a half century of useful efforts for the kingdom of heaven on earth.

It was in 1884, that she and J. Murray Maxson were married. There were no children.

You know, there are little incidents in life that sometimes make a lasting, indelible impression upon us. One such occurred that summer in 1893, when I was living at the Carpenter Street home. There was some sort of after dinner discussion going on in the group, I forget in general, but something about love among young folks, and Mr. Maxson, usually rather quiet, spoke up saying, "Why, they do not know what love is, do they, May?" and glanced at his wife; and I, sitting where I could see both faces shall never forget the smile of mutual loving understanding which I witnessed at that moment. Mrs. Maxson had but recently recovered from a long, dangerous illness, and the family had been stricken by the tragic death of her brother, Albert Ordway, in Washington, D. C., not long before. And in that look of perfect understanding I read the story of suffering together, as well as being glad together; and it takes both kinds for the kind of love which was theirs. Now, perhaps, my imagination had something to do with the matter, but at any rate it made an impression upon me and built up in me an attitude toward Mr. and Mrs. Maxson which I have never forgotten and for which I am not sorry.

I feel that this is not a day for depression or regret or for sorrow, but rather a time for rejoicing, and that we are called upon now to witness the consummation of a glorious, triumphant, victorious life—victorious in that it never yielded or surrendered to the whims or wiles of what was low or base or unbecoming; triumphant in that it rose above the trials,

disappointments, and sorrows of earth, and they were many and sore; and glorious in that the personal character always reflected the pure, white, radiant life of Christlikeness.

WOMAN'S WORK

May the secret things of our lives,
sure to be revealed, be redolent and
radiant of thy presence, O Christ, our
Savior.

CONFERENCE ON THE CAUSE AND CURE OF WAR

REPORT BY MISS ANNA WEST

The twelfth Conference on the Cause and Cure of War was held in the Palmer House, Chicago, January 26-29. There were 605 delegates present with 1,121 single admissions not counting those for the last meeting. These represented eleven bodies of women, five of which were definitely religious bodies: (1) Council of Women for Home Missions, (2) Committee on Women's Work, Foreign Missions Conference of North America, (3) National Board of Young Women's Christian Associations, (4) National Council of Jewish Women, (5) National Woman's Christian Temperance Union. The largest group was the Y.W.C.A. with 82 delegates and 41 alternates; the next was the Council of Women for Home Missions with 71 delegates. For all, except the Thursday sessions, we were seated according to this grouping.

On each of the four days, there were six or more addresses, and in addition, round tables and discussion luncheons, all centered around the theme, "Today in Peace and War." It equalled a college course on international relations and opened up the vista of complications of the present situation and the real difficulty of maintaining peace as well as the impossibility of strict neutrality.

Miss Josephine Schain, of New York, national chairman, who attended the recent Buenos Aires Peace Conference said, in her opening address, that the purpose of this conference was not only to educate public opinion in opposition to war but to see what effective action women can take.

She struck the keynote of the whole conference when she said: "There is no solution to the war problem except on an international basis. With us, as citizens, rests the

responsibility of seeing that the policies of our government do not run counter to the efforts being made to establish a world order on a peace basis."

The next address was on "Outstanding Political Events of the Year Affecting the War Problem," by Raymond Leslie Buell. Two facts of the situation in Europe are: (1) every country there is undergoing a social transformation; (2) the world is liquidating an unequal peace settlement made at the end of the World War. This social transformation is taking place in all states.

He says:

The real division in Europe today is not between the fascist and communist states, but between the dictatorships and the democracies. . . . The adoption of neutrality legislation which will weaken France and England in their struggle against the three world dictatorships will increase pressure within America to come to the aid of the democracies and thus, paradoxically enough, hasten our entrance into the next war. The wisest neutrality policy is not mandatory embargoes, but the "cash and carry" system.

In view of this grave danger the only sure means of keeping out of war is to assist in preventing it from breaking out. Although war is not imminent, a deadlock exists in Europe today. President Roosevelt is in a unique position to break the existing deadlock between the two great democracies and the three great dictatorships. Is it too much to expect that such a result might be obtained from a six-power economic conference in Washington?

Unless a constructive political and economic settlement is soon made between Germany and the outside world, the outbreak of a general war during the next few years is not unlikely.

The next question discussed was "Sanctions," by Mrs. Lura Puffer Morgan, special European representative of the National Council for the Prevention of War.

She concludes:

What is the future of sanctions? Will they be attempted again? I believe the solution will be found in a system of graded economic sanctions that can be applied as needed before an actual conflict breaks out, the more drastic measures being resorted to only in the case when all preventive measures have failed. But before this stage of development is reached, in the words of M. Auenol, secretary-general of the League, "there must be a moral and psychological cure at the sources of will."

Some of the delegates to the Peace Conference in Buenos Aires were present and spoke on that conference. High tribute was paid Secretary Cordell Hull for the change that has come in the attitude of the South Ameri-

can countries. Where ten years ago the whole continent was in a state of tension and distrust toward the United States, through Mr. Hull's friendly attitude, there has now grown up a feeling of confidence and trust.

Carroll Binder, foreign editor of the Chicago Daily News, spoke of changes in the Far East: in China a steady growth of military strength; in Japan there is still great trust in the military although a recrudescence of the liberal and opposition to the military is taking place. Danger of war between Japan and Russia is less than in 1934. There has been great growth of Soviet power and the Soviets seem to wish not to fight.

Preston Slosson, of the University of Michigan, urged the scientific study of the causes of war in order to get a cure. A large number of wars have come from economic conflict between nations, but for countries like Germany and Japan to believe that conquest will solve their problems is a fallacy, for conquest simply adds to their problems. There is a belief that war is a cure for over population, but war destroys wealth faster than population. If a nation has trade opportunities it makes not the slightest difference whether it is over populated or not.

Two types of modern war are: (1) wars of tension, (2) wars of intension. Of the second class there are few. The war on Ethiopia is an example of this. The other wars, those due to tension, are more common. Professor Slosson thinks the danger is psychological rather than economic. The intense feeling of nationalism, hostility, and jealousy with which one nation regards another, causes war. The duty of the pacifist is to prevent strain from happening. The World War could have been prevented between 1900 and 1904. Wars should be prevented ten years before they take place! We need a public opinion that will support statesmen in an effort for conciliation and preservation of peace.

The United States should be called upon to make concessions along trade lines, to reduce tariff, and to adopt international currency. Prestige should not weigh beyond need; to have huge armaments for the sake of surpassing those of other nations is wrong.

(To be continued.)

"God's good and great men were not perfect men, but sinners redeemed."

DENOMINATIONAL BUDGET

Statement of Treasurer, February, 1937

Receipts		February	Total
Adams Center	.....	\$ 26.00	\$281.00
Albion	.....	15.00	90.00
Alfred, First	.....	\$ 62.71	
Special	.....	5.00	
Ladies' Aid society	.....	50.00	
		\$ 117.71	781.15
Alfred, Second	.....		144.94
Battle Creek	.....	\$ 14.83	
Special	.....	7.75	
		\$ 22.58	144.64
Berlin	.....	50.00	178.56
Boulder	.....	\$ 21.95	
Special	.....	12.00	
		\$ 33.95	58.95
Brookfield, First	.....	10.00	118.10
Brookfield, Second	.....		39.96
Carlton	.....	2.00	18.00
Chicago	.....		20.00
Daytona Beach	.....		31.00
Denver	.....		111.40
De Ruyter	.....	\$ 6.00	
Special	.....	1.00	
Sabbath school	.....	10.05	
		\$ 17.05	219.00
Edinburg	.....	4.50	39.50
Farina	.....		121.35
Fouke	.....		29.68
Friendship	.....		6.62
Genese, First	.....	111.47	303.74
Gentry	.....		11.00
Hammond	.....		20.00
Hartsville, special	.....	25.00	100.00
Hebron, First	.....	\$ 6.49	
Special	.....	1.00	
Sabbath school	.....	17.80	
		\$ 25.29	55.83
Hopkinton, First, C. E. society,	.....	\$ 3.00	
special	.....	
Intermediate C. E. society,	.....	1.00	
special	.....	
		\$ 4.00	135.00
Hopkinton, Second	.....	1.30	23.52
Independence	.....		153.00
Irvington	.....		200.00
Jackson Center	.....		18.75
Little Prairie	.....		3.00
Los Angeles	.....		15.00
Lost Creek	.....		22.81
Marlboro	.....		88.10
Middle Island	.....		20.00
Milton	.....	140.00	945.61
Milton Junction	.....	30.67	242.09
New Auburn	.....		8.00
New York City	.....	22.81	238.29
North Loup, Women's Mission-	.....	10.00	35.00
ary society	.....	
Nortonville	.....		45.75

Pawcatuck, Woman's Aid society	.....	\$ 250.00	
C. E. society, special	.....	3.00	
		\$ 253.00	2,024.00
Piscataway	.....		208.72
Plainfield	.....	79.50	852.07
Richburg	.....		36.50
Ritchie	.....	\$ 7.50	
Sabbath school	.....	5.00	
		\$ 12.50	12.50
Riverside	.....	30.00	243.92
Roanoke	.....		5.00
Rockville	.....	8.70	66.75
Salem	.....		227.05
Salemville	.....		8.28
Shiloh	.....		444.80
Stonefort	.....		5.00
Verona	.....		80.00
Waterford, Sabbath school,	.....	
special	.....	.83	127.66
Wellsville	.....		5.00
Welton	.....		13.95
West Edmeston	.....		10.00
White Cloud	.....		28.40
Individuals:			
Miss Luella Short	.....	\$ 50.00	
Miss Reta I. Crouch	.....	5.00	
A friend	.....	2.00	
		\$ 57.00	112.00
Southeastern Association	.....		24.90
Southwestern Association	.....		12.00
Conference offering	.....		200.00
Seventh Day Baptist C. E. Union	.....	
of New England, special	.....	.17	1.34
Woman's Board	.....		34.00
Shiloh-Marlboro Vacation	.....	
Bible School	.....		8.00
			\$9,910.18
February receipts on budget	.....		\$1,023.43
Special	.....		87.60
			\$1,111.03
<i>Disbursements</i>			
Missionary Society	.....	\$ 512.60	
Special	.....	82.60	
		\$ 595.20	
Tract Society	.....	\$ 137.80	
Special	.....	5.00	
			142.80
Sabbath School Board	.....		77.20
Young People's Board	.....		15.40
Woman's Board	.....		4.60
Ministerial Relief	.....		27.80
Education Society	.....		66.10
Historical Society	.....		7.70
General Conference	.....		150.80
			\$1,087.60

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
March 1, 1937.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written to you for a long time. I am seven years old and in second grade. I like school.

Our dog Buster is getting to be a big dog.

This is Sabbath afternoon. We went to church this forenoon. There are six children in my Sabbath school class. My mother is my Sabbath school teacher. We are home now.

We have five little calves and we feed them every night. I got some skis for Christmas and I am enjoying the snow.

From your RECORDER friend,

JOYCE ARLENE SHOLTZ.

Oneida, N. Y.,
R. F. D. No. 3

DEAR JOYCE ARLENE:

I like your name "Joyce," for as you know it is the name of my little grandchild, who is just two months old. She and her mother and father are spending the day with us today and I enjoy that, I can tell you. Little Joyce is growing fast but perhaps no faster than your dog Buster. However she'll keep it up longer.

I never tried to ski but I know it must be great fun. You'll soon have to put your skis away until next winter, I'm thinking. Then will you begin to roller skate?

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I enjoy the Children's Page and "Our Horses."

I am in the third grade. I am eight years old. I have a little sister four years old.

I think it is lots of fun to play marbles. Spring is here in Oregon. There are lots of birds around here.

Your friend,

GLENDALE HEMMINGER.

1102 Umpqua Ave.,
Roseburg, Ore.

DEAR GLENDALE:

The stories about "Our Horses" surely have been very interesting and I wish Miss Fay had more horse stories to tell us, don't

you? This week finishes the story of Betsey and her children.

You are just twice as old as your little sister, aren't you? But of course you never were before and never will be again. When we went to Independence a family of eight children lived across the road from us, four boys and four girls. The three older boys were each twice as old as the one next below him in age; the youngest boy was two years old—can you tell me the ages of the three older boys?

We thought spring was here in New York, but now we are having a bit of winter and no birds are in sight.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like the stories about Dick and Betsey, written by Miss Fay. I like horses.

We have a black cat, that will be three years old next summer, named Pepper, but we call him "Peppy" for short. Sometimes I play he is a dog and put a collar on him that I made out of cloth, and lead him around. Skeezics is a nice cat and some day I want to see him when I come to Andover.

I was in a play at school today. We are learning about Indians and each one in our room has an Indian name.

We have a new Hammond electric organ in our church and I enjoy going to hear it.

I read Trevah Sutton's name in the RECORDER last night, and I want to tell you that he is one of my best big boy friends.

Your friend,

LELAND N. LANGWORTHY.

Alfred Station, N. Y.

DEAR LELAND:

I would like to see your cat, Pepper, too. He must be a well behaved cat to let you put a collar on him. I am afraid Skeezics would be apt to cuff me if I tried to make a dog out of him. That's the way he treated me the other day when I delayed his dinner. However it was a very gentle cuff, a reminder; the next cuff wouldn't have been quite so gentle.

You didn't tell me what your Indian name was. I hope you'll mention it in your next letter and also what it means.

I heard the Hammond organ at your church one night and enjoyed it very much, also.

You are fortunate to be able to hear it every week.

Your true friend,

MIZPAH S. GREENE.

OUR HORSES

BY MISS LOIS R. FAY

VIII. BETSY (Continued)

One day we had a great surprise—Betsey had a black colt, her baby. Father named it Maud. Betsey kept very close guard over her baby. Once when my brother was passing through the room in the barn where Betsey and her baby were, Betsey took my brother's coat in her teeth and helped him across the room somewhat faster than he thought of going. We all learned thus that there were to be no children fooling around that baby. Maud had a kind face, like her mother's, and her black hair began to grow gray. At first she walked wobbly and clumsily, but after awhile she could caper about and kick up her heels quite lively. My father made her a little halter, like Betsey's, which she wore every day. By and by, when Betsey had to work in the field, Maud went too, tied beside her mother, and when the mother put her nose around to the baby at her side, they seemed to understand each other perfectly.

Maud learned so early to travel in such a business-like way that my father made a harness for her. She saw her mother wore bit and bridle and she took to them. After she became used to the harness, and being guided by the reins, then she was hitched in the gig, and my father rode around with her, without her mother. One autumn day my father asked me to go to Westminster cattle show, nine miles away, with him and Maud, in the gig, and you can believe I was glad to go, though a little afraid, for I had heard of colts that ran away and threw people out on the ground, hurting them.

But Maud, though only half grown, did not cut up that way. She trotted along so pretty and steady no one would guess how young she was. We had a lovely ride, up over the side of the mountain, down by the lake, and past different farms.

Before Maude was quite three years old, though, she had grown gray; she had a black little brother, called Peter by my father. Peter was a strong little colt and he grew

fast and turned gray, like Maud, but he was not so pretty and gentle. It was his turn now to wear the little halter and be tied beside Betsey, his mother, when she went out to work. Then by-and-by he wore the small harness and was hitched in the gig. But I never had a ride in the gig with my father and Peter, for Peter was not very steady alone; he was likely to jump quick and at unexpected times. Still he did very well when hitched double with Betsey, who told Peter just how it was proper for young horses to behave, the same as she had done to Maud.

(To be concluded next week.)

MINUTES OF THE EASTERN ASSOCIATION

[The minutes of the Eastern Association, which have been missing for some fifty years, have recently been found among material placed in the hands of the Historical Society. They are contained in the first Minute Book of the Association, beginning with a record of the "Proceedings of the Delegates to form the Eastern Association of Seventh Day Baptist Churches.

"At a meeting of the delegates appointed to confer on the propriety of forming an Association (agreeable to a recommendation of the General Conference) at the Seventh Day Baptist meeting house in Piscataway, N. Jersey, May 8th, A. D. 1836."

Because of the lack of internal evidence to that effect, and because no printed copies are found after several decades of faithful search, it is highly probable that these minutes have never been printed heretofore. The general style of the printed minutes of the Association for 1840 is followed here, as far as modern equipment for such work will permit.—CORLISS F. RANDOLPH.]

MINUTES
OF THE
EASTERN ASSOCIATION
1839

The delegates from the churches comprising the Seventh Day Baptist Eastern Association met at their meeting house in Plainfield, May 23d, 1839.

A discourse delivered by Brother Lucius Crandall, from Math. 3d Chap. & 10 verse.

Adjourned for one hour.

8 O'clock P. M.—Met agreeable to adjournment.

Prayer by Eld. John Greene.

Proceeded to organize by electing the following persons as officers: Eld. John Greene, Moderator, and Thos. S. Alberti and David Dunn, Secretaries.

REPORTS FROM THE CHURCHES

As follows:

PISCATAWAY, N. J.

Wm. B. Maxson, } Elders.
John Watson, }
Lewis Titsworth, }
D. W. F. Randolph, }
Phineas Dunn, } Deacons.
Randolph Dunn, }
Isaac Clawson, }

Added, 0 Dismissed, 1
Deceased, 0 Rejected, 0
Total, 154

Communion, 3d Sabbath in April, July, October, and January.

Institutions.—Two Missionary Societies, Education, Tract and Temperance Societies.

Wm. B. Maxson, }
Lewis Titsworth, }
Asa Dunn, }
D. W. F. Randolph, }
R. Dunn, }
J. R. Dunham, }
P. Mosier, }
Asa Dunham, }
Isaac Clawson, }
D. Dunn, }
John Pope, }
N. F. Randolph, }
Jacob Titsworth, }
Andrew Drake, }
Isaac Dunn, } Messengers.

SECOND HOPKINTON, R. I.

John Green, Pastor.
Lucius Crandall, Licentiate.
John Langworthy, }
G. H. Perry, }
Benj. F. Langworthy, } Deacons.
Isaac C. Burdick, }
Isaac C. Burdick, Clerk.

Added, 5 Deceased, 0
Dismissed, 1 Rejected, 0
Total, 101

Constituted, 1835.

Communion, 2d Sabbath in March and once in two months.

Institutions.—One Bible, Hebrew, and Missionary Society.

John Green, }
Lucius Crandall, }
Josiah W. Langworthy, }
Nathan F. Langworthy, } Messengers.

PLAINFIELD, ESSEX CO., N. J.

Randolph Dunham, }
A. D. Titsworth, } Deacons.
Thos. S. Alberti, Clerk.

Added, 3 Deceased, 0
Dismissed, 1 Rejected, 0
Total, 63

Constituted, 1838.

R. Dunham, }
A. D. Titsworth, }
Wm. Dunn, }
John Titsworth, }
Simeon F. Randolph, }
Randolph Drake, }
Thos. S. Alberti, } Messengers.

Communion, 1st Sabbath in Mch., June, Sept. & December.

Institutions.—Two Miss., one Tract, one Education Soc'y. 1 Bible Class.

A request was presented by the church at Plainfield recommending to the Association Brother Lucius Crandall for Ordination.

A communication was received from the First Church in Hopkinton with a request that the Association should appoint its next session with them, should they think proper to adopt the amended Constitution, as presented by them at its last session.

A letter from the Salem Church, N. J., was received which contained very gratifying intelligence respecting their Ingathering the year past, their union, and Prosperity; the said letter was presented by their Elder David Clawson.

Voted, That Brother David Clawson & Isaac Titsworth (from Shilo Church) be invited to a seat with us and partake in the deliberations.

Voted, That the amended form of the constitution, as presented to the churches last year, be adopted.

Adjourned to meet tomorrow morning at 9 O'clock.

Sixth Day Morning, 24th Instant.

Met pursuant to adjournment.
Prayer by Bro. Lucius Crandall.
The circular letter was called for, read, and received.

Voted, The Treasurer's report be called for. None presented.

Voted, That Eld. John Green preach the Introductory discourse at our next meeting, Eld. Wm. B. Maxson, substitute.

Voted, That it be recommended to the Churches comprising this Association, to represent themselves to the next General Conference.

Voted, That Christopher C. Lewis write the circular letter for the next year.

Voted, That the corresponding secretary report.

Voted, That his report be received.

Voted, That the request from the Plainfield Church be referred to the Presbytery.

Voted, That Brother A. Titsworth be corresponding secretary.

Voted, That John Langworthy be continued as Treasurer.

Voted, That Eld. Wm. B. Maxson write a letter to Gen'l Conference.

Voted, That the Corresponding Secretary send a copy of these minutes to each of the Churches within the bounds of this Association.

Voted, That the Records of this Association be left in the hands of Brother T. S. Alberti.

Called for the reading of the minutes.

Voted, They be received and adopted.

Voted, That we adjourn to meet at the meeting house of the 1st Church in Hopkinton, R. I., the fifth day of the week before the fourth Sabbath in May, 1840, at 10 O'clock, A. M.

T. S. ALBERTI,
D. DUNN,
Secretaries.

CONSTITUTION

The Constitution, amended, was adopted at an Association held at Plainfield, May 23d, 1839,

(Signed)
THOS. S. ALBERTI,
DAVIS DUNN,
Secretaries.

As follows:

ART. 1st. This Association shall consist of such Christian Churches as are now in fellowship with the S. D. Baptist General Conference, and such as shall within the bounds of this Association become admitted thereunto (or shall have agreed to the general outline of Gospel doctrine & duty contained in the public expose acknowledged by the seventh day Baptist General Conference & shall be known by the name of the Eastern S. D. Baptist Association & under this name shall all business be transacted.

ART. 2d. This Association shall hold an annual meeting at such time & place as shall be agreed on at the preceding annual meeting, which shall be composed of the Elders and Delegates from the several churches belonging thereto.

ART. 3d. A discourse may be delivered at the opening of each session of the Association, after which a Moderator & one or more Secretaries & a Treasurer shall be chosen. It shall be the duty of the Moderator to preserve order during the deliberations of the Association, & shall have a casting vote in case of equal division. The Sec-

retary or Secretaries shall keep a record of the transactions of the Association at its Annual Meetings & shall record the same in a book to be provided for the purpose, which shall be presented at the annual meeting of the Association together with all the valuable papers belonging to the Association, and shall deliver the same to his successor in said office.

ART. 4th. All resolutions shall be presented in writing or otherwise & no resolution or motion shall be put by the Moderator or debated by the members of the Association unless said resolution or motion shall be seconded. All motions or resolutions in ordinary cases shall be decided by a majority of the members present. But in all cases when requested they shall be decided by the Churches in the following manner: That is every Church shall have at least one vote. If having over one hundred & not exceeding two hundred members such Church shall have two votes, and in addition one vote for every two hundred members over and above that number, which votes shall be determined by a majority of Delegates from each Church, and the incidental expenses of the Association shall be paid by the Churches in the same proportion as their right of representation, or of voting last above mentioned.

ART. 5th. It shall be the duty of the churches comprising this Association to correspond with it annually by letter, as also by Delegates if practicable, stating their circumstances so far as they may deem it proper to communicate them & proposing such means as they may deem useful in improving & promoting the mutual prosperity.

ART. 6th. This Association shall choose annually a Corresponding Secretary whose business it shall be to correspond with other Associations and with the General Conference and with any other body whereby the cause of truth may be advanced, and shall submit his correspondence to the examination of the Association at its Annual Session.

ART. 7th. This Association shall not interfere with the internal concerns of the Churches of which it is composed so as to infringe upon their independence, but shall act as an advisory council when necessary in case any Church shall depart from the Faith or become corrupt in practice. This Association may enquire into said defect & labour with them & if they can not be reclaimed, they may be dropped from the Association.

ART. 8th. All Elders not examined & ordained by the presbytery of the General Conference or this Association, shall be examined by a committee appointed by this Association before they are admitted members thereof.

ART. 9th. This Association shall at its annual meeting appoint a number of delegates (the number to be agreed on annually) to represent this Association & present its proceedings to the General Conference, at its annual meeting, representing the conditions and circumstances of the several Churches, as last reported to this Association, and in case any Church for any special reason, shall choose to represent itself directly to the General Conference, such Church is to

have the privilege; and in so doing the representation of such Church through the medium of the Association shall be void.

ART. 10th. No alteration shall be made to these Articles unless such alteration shall have been presented at a preceding annual meeting, and afterwards approved of by two thirds of the votes of the members present.

OUR PULPIT

MY HORIZON

(Sermon by Rev. E. M. Holston, requested for the Recorder)

Scripture lesson—Luke 4: 16-30.

Text—Luke 4: 28-30. "And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way."

One of the outstanding and, to me, gripping scenes in the New Testament is the picture of the young man Jesus standing up to read in the synagogue of his home town, Nazareth.

It is surprising that the great artists have not made more of that scene. I myself crave the talent to set forth on canvas the intensity of those moments, as that young man began to read this prophecy with which these neighbors were so familiar, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

I say that picture grips me, when I know that the young man was conscious of what the outcome of this scene was to be. It was one of the brave, fearless moments when he dared to challenge the unmerciful prejudice of an age-old system.

That other picture, the sequel, must be a companion piece, to bring out the best in the first picture. He spake "gracious words" as the record bears witness, but before he had finished he had touched upon certain issues that at first aroused in his neighbors surprise, then incredulity, resentment, anger, hate.

Human nature is a strange complex. The mob mind can be exceedingly cruel and bitter; can change suddenly and violently. The citizens of Nazareth belonged to a little world, a very narrow world, a world which because of its narrow vision, its short sightedness, eventually brought Jesus to the cross. Jesus was of an altogether different world from his fellow townsmen. He was of a world as broad as human life, as wide as the love of God.

How large is my world? Of course I am not speaking of the earth. We know the dimensions of the earth, and in a kind of reverse order it is rapidly shrinking, not in miles, but in the time it takes for man to span its miles. Howard Hughes flew across this continent the other day in a little more than seven hours, over three hundred miles an hour.

But I am asking the question of myself again, How large is my world? How far distant is my horizon? In other words, How far do my interests reach? How much am I concerned about other folks outside my own little circle, or my own church?

I am sure our horizon of the past days has been beyond Cincinnati and Louisville. Their cry of distress beats upon our ears and hearts in all of its horrible details. And I am sure everyone of us has done something about helping. Our horizons have been extended.

Every person has his own horizon, and he makes his own world for himself. Travel is a fine means of broadening one's horizon, but one does not need to travel to enlarge his world. Jesus' travels were limited to fifty or sixty miles in all directions from his home, but his horizon was world-wide. He saw the kingdom in its widest expanse. He saw the kingdom not just within the limits of his short thirty-three years as a man with men; he saw it in ages, in millenniums. He saw it in my age, praise God!

Jesus traveled no great distance, yet his bitter enemy could not accuse him of living in a narrow world. They could not accuse him of being self-centered. His was the universal note—the brotherly understanding of all men. His mind and heart ranged the eternities.

The horizon of the Jews of Nazareth on the day Jesus stood up among them to read their own prophecy of his career, was a narrow horizon. The Jordan and the Mediter-

anean limited their world. They hoped their Messiah, when he came, would be able to redeem their little country from the yoke of Rome. The breadth of our world is a matter of our own choice. In their narrow self-centered vision they saw all of the great world outside Palestine as of no concern to God. They only were God's people.

Jesus described the limits of his horizon in his last words to his disciples, "Go ye into all the world"—all the world.

Necessarily our world is to be the most intense right where we are, right where we live. Our home and our family make a little world, and it is an important world, which must claim our deep interest, but it must not claim our undivided interest. Perhaps our own boys and girls have first claim on us, but there are thousands of boys and girls that have no claim on anybody. It is my Christian duty and yours to push our horizon out so it will include them. Jesus said, "Go ye into all the world," and I am adding, "of boys and girls." For I am sure he inferred, Go unto all the world of boys and girls and men and women. Mark quotes him as saying, "Go ye into all the world and preach the gospel to every creature," which I am sure includes the thousands of boys and girls whose parents are as irresponsible as a cuckoo bird.

Not minimizing in the least the things I have just said, I want to think for a few minutes about our Seventh Day Baptist horizon.

We are Protestants in the fullest sense of the word. Our forefathers were forced to that position because of their adherence to the doctrine of the Bible Sabbath. Being intensely Protestant, we are intensely independent and take no orders from anybody. Jesus Christ is our sole authority. Therefore our denomination is nothing more than an association of churches, which can accomplish nothing unless all are agreed. As a working, aggressive machine for getting things done, we are weak and faltering because we do not agree on means and methods. Clouds obscure our horizon. We lose faith in our own mission for lack of information, and information must always precede interest. The one medium of information we have as a people is our denominational magazine. You who do not have access to the RECORDER are deprived of an information and an interest

concerning a large and vital thing in your life—the Sabbath.

If you are keeping the Sabbath from religious principle, it is a vital thing in your life, and you must be interested in other Seventh Day Baptist churches. You must be interested in giving that very special blessing you have to others who do not have it.

The Sabbath can be no great joy to anyone if it is a burden, a drag upon him—if he observes it from compulsion. If the Sabbath stands as a strong conviction in your life, if you find it vital to your conscience, a delight and a blessing to you, your horizon must reach out to every Seventh Day Baptist church and every Seventh Day Baptist mission in the world.

Jesus protested against men living in their little, selfish world. He could not be content till his disciples lifted their eyes to the eternal horizon. They were worried about their daily bread. They were looking out for the worthy and honored places in the political kingdom which they thought he was about to set up. He was continually showing them the broad purposes of the eternal Father. And today he would have us see those same broad purposes of the kingdom. Nothing but the eternal and righteous kingdom of God can satisfy a man made in the very image of the Eternal.

The ground mole, back in the long past, probably lived in a broader and brighter world than he does now. He still has places for eyes, but he can no longer see. He and his entire race are blind. It is supposed that they got to liking angleworms and underground bugs so well for a diet that they got to staying under ground all the time. They became so engrossed with their underground life that they ceased entirely coming out into the sunlight. And see what has happened to their horizon. It has become permanently and incurably very narrow and limited.

Jesus, in his great commission, laid upon us the responsibility of seeing the kingdom of God in a world-wide perspective, of keeping ourselves informed and interested in getting the gospel to all nations and to all peoples, in supplanting ignorance and superstition with his eternal truth. This involves breaking away from self-interest, getting on the highlands occasionally where we can see God's plan for his people in its larger perspective, rubbing our eyes and taking the far look.

DENOMINATIONAL "HOOK-UP"

RIVERSIDE, CALIF.

A very pleasant evening was enjoyed by a hundred or more church members and friends who faced the storm Wednesday night, February 24, for the church night supper. Robert Hurley and his committees had general charge. Robert called us to attention, broadcasting over station KSDB, a loud speaking system built and operated by Arden Greishaber. Don Phillips of Ukiah, who is going to school here this year, was introduced, and in turn introduced a friend of his from Ukiah, Oliver Pacani, who had come down to broadcast over KECA in Los Angeles. He with one of our local boys, Lawrence McCowan, entertained with piano and piano-accordion solos and duets. While here Oliver composed and dedicated a splendid piano-accordion piece to Mrs. C. H. West, who was celebrating her eighty-fifth birthday. The pastor and wife were celebrating their twenty-fifth wedding anniversary and were the subjects of much questioning by Glen Osborne who wanted them to offer proof of their marriage. When they could offer nothing, he called on Mr. Hurley's parents for their support, and then other eye witnesses, and finally a clipping from the Garwin paper was read by Mrs. Robert Hurley. They were finally given a "treasure chest" which contained treasure in the amount of about \$25 in silver. P. B. H.

DODGE CENTER, MINN.

We are welcoming the fine spring days here in Minnesota. Sunday, February 28, there was held an all-day social at the parsonage. Everyone present enjoyed the day.

The committee arranging for the program had invited each one to bring a package containing any kind of an article. Some of the packages were neatly wrapped and tied with ribbon, others plainly wrapped, each containing a surprise. Charles Socwell acted as auctioneer, selling the packages to the highest bidder. Much fun was enjoyed.

We would like to correct a statement made in our items last month in naming officials recently elected. Mrs. Eva Langworthy was elected treasurer, and Mr. Roy Daggett, trustee.

CORRESPONDENT.

MILTON JUNCTION, WIS.

Sunday night, February 21, the Seventh Day Baptist Church of Milton Junction had church night supper and program in the

church dining room in honor of Rev. and Mrs. E. E. Sutton, who leave Sunday to take up the pastorate of the Seventh Day Baptist Church of Denver, Colo.

On account of the weather some were unable to attend and the fifty or so persons who did attend had a hard time to get rid of all the "eats."

Music was furnished by the boys' quartet, who sang two selections and by Mrs. L. C. Shaw who played two numbers on the piano. R. E. Greene, chairman of the committee in charge, and L. C. Shaw conducted a "street broadcast." Many of the guests were interviewed before the microphone, to the enjoyment of all. News items interspersed told of the progress of the every-member financial canvass conducted the same day.

To Pastor Randolph fell the honor of presenting to Rev. and Mrs. Sutton, for the group, an embroidered lunch set. Mr. Sutton responded with appropriate remarks.

The remainder of the evening was spent in informal visiting.—Milton News.

NORTH LOUP, NEB.

As the days draw near when the pastor and family will go to Boulder, the time remaining seems all too short. However, the days have a way of slipping along and one week is soon lost and another begun, and before we know it the fourteenth of March will have arrived. Special meetings are not easy; they are difficult. The pastor will need the support of his home church, the strength that comes from the knowledge that the church is praying for the success of the meetings, if good is to be accomplished and the kingdom of God advanced. Will you pray?—North Loup Loyalist.

DAYTONA BEACH, FLA.

Yesterday I walked down town, and in the four blocks I noticed the following flowers in bloom on the lawns that I passed: jasmine, phlox, red roses, calendulas, geraniums, sweet peas, heliotrope, orange blossoms, Turks caps, hibiscus, poinsettia, oleander, petunias, nasturtiums, bougainvillea, flame vine, azaleas, sweet alyssum, air plant, pink water lilies, pink and white periwinkle, and a number of others that I could not name.

We have been in Florida just a year today and still the wonder of it is renewed each day.

The papers are filled, these days, with news of the great citrus fruit crop and it has called for many exclamations as we have driven past the laden groves of grape fruit, oranges, tangerines, and seen the long trains of fruit cars on their way to the north. Much of the fruit goes by ship and by truck. The freeze in California has made the Florida fruit growers realize a splendid market for their fruit. It is a ticklish business, at best, to know how to market the fruit at an advantage, so many adverse things enter into the situation, even with a good crop.

A real estate man told me this week that the big crop of grapefruit is being canned for winter consumption and that a firm of canners cannot keep up with their orders although they use twenty thousand boxes of fruit an hour. Grape fruit is invaluable in the early treatment of colds. Go to bed when a cold starts, eat nothing but grape fruit for two days, and you will be cured.

Daytona Beach is having the biggest tourist season in its history.

We recently took a drive around Florida, going down the east coast as far as Miami, and up the west coast to Lakeland, Tampa, and St. Petersburg, and then across the state towards home, via the Bok Sanctuary and Orlando. We traveled over twelve hundred miles and found friends at Fort Pierce, Stuart, Belle Glade, and South Bay (on the south shore of Lake Okeechobee), Boynton, Miami, Cocanut Grove, Tampa, Bonita Springs, St. Petersburg, Lakeland, and Orlando.

So we have had the thrill of watching the sun rise out of the Atlantic Ocean, and seeing it set in the Gulf of Mexico. However, not on the same day!

—From Mrs. T. J. V. H. in
DeRuyter Gleaner.

PLAINFIELD, N. J.

The social committee, of young women, held a valentine party in the church parlors the evening of February 14. We haven't many young people in the church, but the middle-agers seem to enjoy a valentine party about as much as the young ones—judging from the hearty laughter.

On Friday evening, February 19, Mr. Raymond P. Currier of the American Mission to lepers gave a talk in the church on the work

of his organization. He had been a teacher in Burma for several years and knew personally several interesting and fine young people who had later become lepers. Some of these were cured, others helped by proper treatment—and their life stories were most impressive. A collection was taken for the work. The service was planned by the missionary committee of the church.

The Wardner Class held an "automobile show" in the Sabbath school rooms, on the evening of March 2. Much originality was shown in the games planned for the party, and the group had "lots of fun."

On Sunday night, March 7, the men of the Plainfield Church and parish held a pleasant and profitable get-together meeting in the church parlors. A delicious three-course dinner was prepared and served by Dr. O. B. Whitford, head chef, assisted by two experienced experts, Dr. Stanton Davis and Mr. Paul Whitford.

Following the meal of which twenty-four men, loudly calling for "seconds," partook, many old-time songs and hymns were sung. The main part of the program was introduced, however, by Pastor Hurley S. Warren, with fitting words. Mr. L. H. North was introduced as the "co-ordinator" of the panel discussion, the subject being, "Why the Need of a Church; What This Church Needs." Several took active part, timely and thoughtful consideration being given the subject.

CORRESPONDENT.

WHERE IS OUR INITIATIVE?

MY DEAR FOLKS:

It was good to hear from some fifteen or sixteen pastors and churches through the SABBATH RECORDER concerning the inspiration coming from the "Preaching Mission." No doubt many hearts and lives in many of our churches were stirred to new hopes and spiritual aspirations through this interchange of pastors and preachers. Some souls were brought into the kingdom. For all this we thank God and take courage.

But I was wondering why we should wait for some organization or committee outside ourselves to suggest such a plan. Have not our pastors and churches enough spiritual life to see the need in their several communities of a great gospel preaching mission without having the suggestion made to them by people knowing practically nothing of our local

needs? Have we lost our power of initiating? Do we not know that the world is our field? Has not our Lord commissioned us to go forward with his work regardless of what other people think or say or do?

Are we so weak and flabby in our religious experience that we must wait for others to suggest where we can fall in line with their plans? Has not our Lord placed the program in our hands and asked us to take hold of it with both hands? Shall we be borrowers? Shall we be leaners? Shall we always look to others to set the pace for our religious progress? What right have we to wait for others? Is it not better that we shall be leaders and pushers in this great work? Have we not the word of our God? Has not the Master commanded us to go into all the world and to preach the gospel to every creature teaching them to observe all that he has said? Is not his promise to us that he will be with us to the end? Why should we falter and hesitate? God give us a passion for lost souls that will not let us rest till we see lost men and women and lost boys and girls saved.

Your brother in the search for souls,

D. BURDETT COON.

2455 12th Street,
Boulder, Colo.

IN MEMORY

Once again our heavenly Father has called, and another sister has gone from her earthly home among us. Miss Margaret Louise Williams was for many years an honored member of the Adams Center Seventh Day Baptist Church and Ladies' Aid society. A teacher most of her life, she was always ready to help in the work of the Lord's kingdom wherever possible.

We shall all miss her, and her memory will always be an inspiration to those who knew her best.

We extend our heartfelt sympathy to her bereaved relatives and friends, and pray that the great Comforter may help them to bear their loss.

Why weep we then? She is not dead—
Just moved to mansions fair,
'Tis ours to live as Christ hath said
And meet her "over there."

SADIE K. WHITFORD,
HANNA GREENE,
ANNA MALTBY.

OBITUARY

COOK.—James B., son of Mary Ayars and David Cook, was born in Marlboro, N. J., February 14, 1872, and died February 12, 1937.

He was one of a family of eight children, being survived by only one sister, Mrs. Kizzie Hitchner, Salem, N. J., and several nieces and nephews.

He was baptized on February 15, 1889, and united with the Marlboro Seventh Day Baptist Church the following day.

The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, were held from the residence of his niece, Mrs. Edward B. Cook of Bridgeton, N. J.

Interment was made in the Shiloh cemetery.

H. L. C.

DAVIS.—Otho Granford, son of Israel L. and Mary Louisa (Stout) Davis, was born October 6, 1866, and died February 6, 1937.

On October 31, 1890, he was united in marriage to Arimetha Belle Hughes, who preceded him in death in May, 1926. Of two daughters born to this union, Ciella M., with whom he has lived since the death of his wife, survives, with many other relatives and friends.

Early in life he was baptized and united with the Seventh Day Baptist Church of Jackson Center, Ohio, where he remained a faithful member to the last, having been active in the choir, Sabbath school, and all other phases of the church work. He was one of the trustees of the church for many years.

Funeral services were conducted in the Jackson Center Seventh Day Baptist church by his pastor, Rev. Verney A. Wilson, and interment made in the Seventh Day Baptist cemetery.

V. A. W.

MAXSON.—Mary Eliza Ordway Maxson, daughter of Ira J. Ordway and Eliza Ann Clarke Ordway, was born at West Edmeston, N. Y., March 19, 1857, and died at the home of her nephew, Joseph Schertz, Oak Park, Ill., January 15, 1937.

She was married in 1884 to J. Murray Maxson, who preceded her in death several years ago. Her home most of her life was in Chicago. Farewell services were held in the Milton, Wis., Seventh Day Baptist church, on January 18, 1937, and burial was in the Ordway-Maxson lot in the Milton cemetery. A brief appreciative sketch of her life will be found elsewhere in this issue of the SABBATH RECORDER.

E. S.

To feed on Christ is to get his strength into us to be our strength. You feed on the cornfield, and the strength of the cornfield comes into you, and is your strength. You feed on Christ and then go and live your life; and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battles, that wins the crown.

—Phillips Brooks.

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EASTER FAITH

If Christ arose—and I believe he lives—
Shall he not walk upon the pavement hard
Of city streets e'er trodden by the crowd
And on the dusty roads of vales and hills?

If Christ arose—and lo, the rock away!
Will he not work in every darksome night
A miracle of beauty and of light
And fill with friendly sunshine every day?

If Christ arose—behold the empty tomb!
I too shall meet him where a garden fresh,
Dew-stained and sweet, creates a holy breath;
Or greet him in some hallowed upper room.

If Christ arose—O blessed Easter morn,
I'll find him where his cross is daily borne!

—Selected.

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