

## Message From Finance Committee

REV. HARLEY SUTTON, *Chairman*

Our churches are asked to boost the financial program by the use of the Belmont Plan, April and May. This plan would call for those who would try it, to bring all their tithes to the church; the balance, after pledges already made for those two months had been met, to be divided 50-50 between local church and Denominational Budget.

The church originating the plan found itself with an indebtedness of \$15,000 and with a spirit of defeatism. With some misgivings a goodly number pledged themselves to try it for three months. The average weekly offerings had been \$50. The first week of the plan resulted in an offering of \$173; the next \$228, with the largest at \$450. At the end of the three months the people had paid \$2,626, and the local deficit had been wiped out. The testimony of those who had opposed the plan was that of receiving a great spiritual blessing. Many churches have tried it and it has been endorsed by the Presbyterian Church of North America, the Southern Baptist Convention, and other religious bodies.

Twenty-six Seventh Day Baptist churches in February sent to the Denominational Budget, \$1,023.43. Four months remain. If we pay in as much as last year, \$16,997.96, there must be sent in each of the four remaining months, \$1,771.94.

"If a tithe of one's income does not demand a real sacrifice, then one-tenth is too small a portion for him to give even as a starting point. The sacrifice is the most helpful thing in his religion. . . . God wants a man to overcome his innate selfishness, and to this end he himself gave to the world the spiritual principle of the tithe. It did not come from a deacon, an elder, or even a preacher. It was not born in a religious conclave or earthly conference. It came direct from God."

**THE BELMONT PLAN IS CALLED AN ADVENTURE IN TITHING.  
WILL YOU BE WILLING TO MAKE THIS ADVENTURE  
FOR THE GOOD OF THE DENOMINATION  
AND FOR THE BLESSING  
YOU WILL SURELY  
RECEIVE?**

*Little Genesee, N. Y.*

# The Sabbath Recorder

VOL. 122

MARCH 29, 1937

No. 13

## A MAN AND GOD

They walked and talked—a Man and God;  
A fragrance lingered where they trod,  
A music circled as they spoke,  
And over them a glory broke.

They talked and walked, down many years—  
The way was called the Vale of Tears;  
But he who walked with God received  
Such comfort that he little grieved.

And walking thus, and talking so,  
The Man and God fared onward slow,  
Until they reached a secret spot—  
God took him, and the Man was not.

John T. McFarland,  
In "The Master of Men"  
by Thomas Curtis Clark.

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# The Sabbath Recorder

(Established in 1844)

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year after date to which payment is made un-  
less expressly renewed.

**No Retreat** True, things in some ways are very discouraging. Many churches are having a hard time. Financial returns have been limited and local budgets have been cut. Worse than that, people's spirits have been invaded and spiritual depression has registered. Pastors have found their work increasingly difficult and their churches hard to quicken.

Our leaders have been discouraged and the work at large hindered and carried on only under heavy handicap. Study of the budget returns yield a depressed mental state to the thoughtful.

The outlook of the denomination is not too hopeful. Folks point out the mistakes of leaders—and they are many; point out their weaknesses—and they are admitted; point out the folly of having a Seventh Day Baptist Building and the injustice of taxation—all of which may be true.

Admitting the gravity of the situation the important thing rather seems to be the quality of our reaction to the conditions. Are we to prove that we, Seventh Day Baptists, are only fair weather Christians? Do we need the assurance of an immediate success before we are

willing to carry on? Are we willing to make sacrifices for Christ—put our shoulders to the cross—only as we are assured of a painless victory? The Church has succeeded in times of crises. Its times of success have come as its people have courageously met discouragements and dangers. The Church has won its most notable victories in the past, during hard times. There is something in prosperity that is inimical to the spiritual life. Now is the time for the Church to draw upon the resources of God. Often the best defense is attack. Now is the time to launch new spiritual programs. When the material foundations seem to shake, it is time to emphasize the spiritual.

There are sources of joy and peace and security other than those of a physical nature, and it is the business of the Church to explore these and show men how to gain them. "Lift up your hearts. We will lift them up unto the Lord."

Remember General Foch's courage, undaunted, and his words at the first battle of the Marne—"My left wing has crumbled, my right wing has fallen back, my center is threatened. I am ordering an advance." Then was the battle won.

**Book Shelf** An unusual book—"The Shepherd Prince"—is recently at hand. To say of a thing it is "unusual" is sometimes trite. But "The Shepherd Prince," translated from the Hebrew by B. A. M. Schapiro, author of "Word Studies in the Old Testament," is far from "trite." It is gripping, holding the attention to the very last page.

The story is of Hebrew life in the time of the Prophet Isaiah, written nearly a hundred years ago by Abraham Mapu, looked upon as the father of Hebrew fiction. It pictures Jewish life in the days of the prophet vividly, and one soon feels an intimate acquaintance with the characters. Here in the eighth century before Christ—in the golden reign of Hezekiah—we walk in the sacred love story of Ammon and Tamar and despair at the cruel selfishness of Azarikam and abhor the treachery of Zimri, the insincere "converted" priest of Baal. In the telling of this story of remarkable power and charm, a tale of love and hate, of intrigue and escape, "Mapu rolls back the twenty-seven centuries that separate us from that bygone time and we find ourselves eye witnesses of moving scenes and adventure, and share in a life that differs only in forms from

our own." It has become a classic in Hebrew reading circles, and has been translated into various languages including Arabic.

Mr. Schapiro seems to have done a fine piece of translating. Reading like an original work it nevertheless, one is led to believe, preserves remarkably the general tone and color of Hebrew thought and expression. The diction, imagery, and stateliness of language are almost biblical in character, in their simplicity and directness.

The translator, a Hebrew, is a Christian who is a lover of his people. "The spell cast over him by Jesus has only deepened his appreciation of the heritage of Israel." It is quite possible that Mr. Schapiro has helped Mr. Mapu, the Jewish author, to illumine the age of Isaiah as "Ben Hur" did the days of Christ.

It is published by the translator, Room 678, Bible House, Astor Place, New York City—at \$2.75.

## CANDLE IN THE HEART

A new collection of poems by one of our own young women has recently come to our desk. "Candle in the Heart" is put out by Miss Alta Van Horn, head of the Teacher Training Department of Salem College, Salem, W. Va.

During several years past Miss Van Horn has made careful selections of poems from *Good Housekeeping Magazine*, that fitted into her plan. Uniquely and appreciatively she has used the work of some more than thirty writers to tell the story of love.

Miss Van Horn's aim—two-fold, as expressed in the preface—is to bring, she hopes, "some reader to treat less lightly, to evaluate more clearly, to recognize more quickly, or to believe more readily in this indefinable but dynamic power called Love," and "to make available to the general public in composite form some of our contemporary poetry.

The selections are arranged under Prologue, Awakening, Heartbreak, Resignation, Hope, Fulfillment, Haven, and Epilogue. As one reads he is impressed by the discriminating and appreciative selection used to tell the story. For example, under Heartbreak, we read:

## CONSOLATION

So proudly now I'll hold my head  
As each tomorrow comes,  
That those who look at me will think  
I walk to singing drums.

And maybe some of them will say  
They wish that life would be  
Just half as gay and nice to them  
As it has been to me.

If they should bring me little griefs  
And little dreams to heal,  
I think that I could help because  
I'll know the way they feel.

(Helen Wekshimer)

Or under Fulfillment, we read "I was an unlit candle."

## CANDLE IN THE HEART

I was an unlit candle  
Until the day you came;  
Until your kiss awakened  
In me this lovely flame.

Now I am shedding gladness  
Everywhere about,  
And none but you can ever  
Put the radiance out.

(Ethel Romig Fuller)

A lover of true verse will not want to lay this little volume of seventy-eight pages down till he has read and pondered it through to the last word.

Miss Van Horn has worked out here a beautiful idea, and has done it well. The book can be secured from her above address for \$1.50, or of the Kaleidograph Press, Dallas, Texas.

**Items of Interest** That the Russian League of Militant Godless (i.e. Atheists) has fallen in membership from five million to two million is revealed in the current issue of *Time Magazine* which, published today, simultaneously reports that the Commissariat of Education has just closed five large anti-religious museums "which until a few weeks ago were one of the major tourist sights of the Soviet Union."

Meanwhile, *Time* states, "the Komsomols, or Young Communist Leagues, have now abandoned their anti-religious propaganda among Russian youths."

"All this must gratify every Russian Orthodox, but it infinitely pains every Old Bolshevik," *Time* continues. "Since J. Stalin, although he was a theological student at the Orthodox Seminary in Tiflis during his youth, has not yet actually come out for religion, having merely buried his wife in consecrated grounds, *Izvestia* last week took the chance of printing an editorial which screamed warning that Russian priests are taking advantage of the new Constitution to stage a religious

revival and will attempt to run priests as candidates in the next Soviet election."

#### MILITARY TRAINING IN NORTH DAKOTA AND OHIO

Compulsory military training has been abolished in the state-supported educational institutions of North Dakota by a law enacted during the current session of the legislature. This will mean that the R. O. T. C. units at the North Dakota Agricultural College and at the University of North Dakota will be put on a voluntary enrollment basis. Before signing the bill Governor William A. Langer, of North Dakota, made a radio speech in which he said that the "Agricultural College and the State University were not founded to train men to fight. They were chartered for specific purposes—among others, to provide an education. . . . Certainly it should not be necessary to require that young men take military drill before they can receive an academic degree. In adhering to the business of education these schools serve the state best."

At Ohio State University, however, a different policy is being followed, as in the past. (See *Information Service* of March 31, 1934, for a discussion of the situation at Ohio State University at that time.) On January 5, 1937, President George W. Rightmire sent notices to two student conscientious objectors, Merrill Barneby and Robert Pinches, saying that they must continue to take military training if they are to remain in the university. Both boys are members of the Methodist Episcopal Church, and, it is said, their sincerity and honesty in taking the pacifist position "are not even challenged by those opposing them." Last year Mr. Pinches received the Danforth Award for "outstanding mental, physical, spiritual, and social attributes, . . . the most distinctive and valued prize for freshman agricultural students."

The Ohio Pastors' Convention has adopted the following resolution on the situation:

We state our deep concern over conditions at Ohio State University. By repeatedly coercing Christian conscience and enforcing military training upon its students it violates the rights of religious freedom. The administration and the board of trustees refuse to make military training optional or to allow students to take alternate courses. It, therefore, leaves us no alternative. We shall do all in our power, as religious leaders, to influence our young people to attend other educational institutions where freedom of con-

science is allowed. (*Breaking the War Habit*, New York, February 15, 1937.)

—From *Information Service*.

Interviewed by the *Religious Digest* recently, E. Stanley Jones when asked if he agreed with the suggested "two year moratorium on preaching" replied:

"Certainly not, or I would not be here—preaching. But Christian preaching has been too largely deductive—the statement of a proposition and then the hunt for evidence. People today need inductive preaching—a declaration, 'This is what Christ has done for me; he can do the same for you and for all.' Here is the strength of the Oxford Group. I am not a Grouper, but here I use their method. Preachers and Christians must declare, 'This is what happened to me!' We need more testimony, more witnessing."

#### BUT HE CAUGHT NO FISH

Several years ago, on a Canadian lake, I came to know a fisherman who possessed the greatest array of fishing paraphernalia I had ever seen in one man's possession. He had erected a special building where he worked on equipment.

But the owner rarely had time to spare from this shop for actual fishing. I, with my one pole and line and little tackle box, caught more fish than he.

That man has come to typify in my mind a deal of modern church work—abundant in machinery and accessories, but woefully short on catches. We have modernized religion's plant and interests, until we scarcely have time or energy left for direct soul-winning. A good fisherman is known by his catch, and not by his outfit.

*Make us wise and brave, dear Father, in keeping ourselves unencumbered, as we go forth to be fishers of men. We covet the simple single-mindedness—and efficiency—of the first disciples of Christ.*

—*Christian Herald*.

#### CONFERENCE PRESIDENT'S CORNER

##### A MESSAGE TO THE CHURCHES

We live in a time of peril. Our danger may be to place emphasis on the wrong things. Times are hard and money is hard to raise. This seems especially true in the matter of denominational and church finances. Churches in arranging their annual

budgets may be tempted to reduce them at the expense of the pastor: "We will cut the pastor's salary." Although he may be overburdened already and underpaid he seems to be the logical point of attack. And, "if he does not like what we can raise, he can resign." I hope this is not the attitude of any Seventh Day Baptist church, but there is the danger; and it might easily be, especially if we are narrow minded and selfishly inclined.

But before such a course is followed the church should re-think of all a pastor means to its welfare—to that of the boys and girls, old and young, in the parish. In the light of all the consequences a church cannot afford to take such a position.

To treat a servant of God and of the church in such a manner is unfair and unchristian. When God calls men to preach the everlasting gospel he calls other men to support them while they preach. The minister should be able to do his work and his best, free from financial worry and fear. "Now if Timothy come, see that he may be without fear; for he worketh the work of the Lord."

At this time, too, it should be remembered that the costs of living expenses are greatly increasing. Logically, pastors' salaries should be increased, at least maintained, rather than lowered. The same markets that affect the living conditions of the parishioner affect the pastor.

Often pastors have shown a willingness to make sacrifices that many of their members are not willing to make; to suffer hardships with their members. They should not be made to suffer hardships by their members.

If the church is to grow spiritually it must be fair to its pastor in the matter of his support.

#### A MATTER OF LOYALTIES

##### CHAPTER II

BY G. O. RESTLE

Bill, who had been looking the coach full in the face, dropped his head. There was a hush of expectation. What would his answer be? He surely couldn't resist the coach's plea! Perhaps some of the more serious-minded in the group realized the struggle that was going on. Certainly Miss Pearson, the botany teacher, who had paused in a doorway near enough to hear it all, realized the strength of the temptation, and the importance of the de-

cision. She was not thinking, however, of the championship, but of the character of the boy. Would he weaken? Could he withstand the pleas, the threats, the jeers of his schoolmates? It looked as though he were in actual physical danger from the rougher element. It was a strong temptation, and though she did not sympathize with his belief about the Sabbath, she was an earnest Christian, and wanted him to stand firmly for his convictions.

Just as the group began to stir in impatience, Bill raised his head and squared his shoulders. With eyes flashing, he said earnestly,

"Fellows, I sure want Fox Creek to win tomorrow. I'd rather carry that old pigskin across Bolton's line for the winning touchdown than 'most anything else I know of. I know that I owe a lot to the school and the team. Coach, I appreciate all you've done for me this year in helping me perfect my playing. I don't think I lack school spirit. I've played a couple of games when I felt more like being in bed. It hurts me to have you say that I haven't it. But I have dedicated my life to Christ, and pledged myself to live up to the teachings of the church which I have joined. I am a Seventh Day Baptist. I believe Christ wants me to keep the Sabbath holy. My first loyalty is to him. I just can't let him down! I'm not going to play tomorrow, or on any other Sabbath."

Having delivered his final decision in such certain terms, he started to shoulder his way through the group amid a confusion of grumbling, jeers, and epithets. The coach merely gave a disgusted grunt, and turned toward the office.

When Bill passed near the botany teacher she held out her hand to him, with tears in her eyes, and as he gripped it, she gave him an understanding smile and a "God bless you, Bill," that sent a warm glow to his heart.

As he started down the street, alone, and feeling his loneliness keenly, a girl slipped out of the side entrance and fell into step with him. He merely grunted a greeting, and they walked on in silence for several yards. Then she spoke.

"Bill," she said, "that was the biggest, bravest thing I've ever seen. I don't know how you could stand it to say no."

"Aw shucks, Ruth," said Bill, "that's nothing." But his tone belied his words.

"I want to tell you something else, too," said Ruth rather breathlessly. "I wish I hadn't taken part in that debate on Friday night last week. What you are doing makes me ashamed of being so weak-kneed. I knew that I shouldn't, but they said if I had any school spirit I'd do it. Then I told myself that it was no worse than for my Sabbath school teacher to go to Teachers' Institute on Sabbath. So I did it. There's another Friday night debate the last of the month, but Ruth Stuart won't be one of the speakers, thanks to Bill Jordan. I'd decided to say nothing this time, and down in my heart I was saying it's no use to try to keep the Sabbath, and it doesn't matter anyway, and I'd just go ahead and forget it. But now I have changed my mind. Bill, with God's help I'm going to be a real Seventh Day Baptist from now on."

"Gee, Ruth! That sure makes me feel better. I never thought how my playing on Sabbath day might make someone else do wrong. Well, here's my corner. So long."  
"Bye, Bill. See you at prayer meeting to-night."

Perhaps you can imagine how Bill shifted from gloom to joy all that Sabbath. He just couldn't keep his mind off the game. He thought of the team going over to Bolton without him—crippled because he wasn't there. But he knew he had done right. Even during the church service his mind kept wandering to Bolton.

"They're just about getting off the bus now," he was thinking, when he heard the pastor speak his name.

His attention jerked back to the service. What was the preacher saying about him?

"Yes," he heard from the pulpit, "we're proud of our young people who are true to their faith. The biggest football game of the season with Fox Creek's traditional enemy takes place this afternoon at Bolton. The most important man on the team is here this morning, and will lead the Christian Endeavor meeting this afternoon, at the time the game is going on, because he gives Christ the pre-eminence even in the face of the displeasure of his team and schoolmates. God bless you, Bill. I pray him to make all our young people as courageous and loyal."

Eyes were turning in Bill's direction. He turned red to the roots of his hair and looked as though he wished there were a hole for

him to crawl into. But in his heart was a song of joy and a feeling of gratitude toward the pastor for his encouraging words. It relieved the ache in his heart.

The Christian Endeavor topic that afternoon was, "Doing all things through the strength of Christ," from Philippians 4: 13. To at least two members present it had a special significance. The whole group seemed more thoughtful than usual.

I wish that I could tell you that Fox Creek won that game in spite of Bill's absence. But they didn't! Without Bill's long end runs, and his unerring aim in forward passes, Bolton had rather an easy time of it, and won by a long score of 24 to 6. The news was shouted from a passing car to a group standing in front of the church after Christian Endeavor. Bill heard it, and all his joy died. Back surged the feeling of black depression. What he would have to face at school on Monday!

He wished that Sunday could last forever. He threw himself into the task of splitting wood until his parents were almost worried, for he hated wood-chopping. But time doesn't care about delaying unpleasant experiences. Monday morning came, and Bill awoke with a feeling of things being wrong some way. Then he remembered! Could he plead sickness and stay at home? No, that would be cowardly. Might as well take his medicine and have it over with. Besides there was a test in English that day which would count considerably on the final grade. So he dressed, had his breakfast, and started out.

Just before he arrived at the corner, Ruth came from the side street, and waited for him. He was glad, for he felt the need of companionship. They talked of the weather, the English test, and impersonal topics until nearly to the school building, when Bill said,

"You go on, Ruth, and go in the side entrance. Better not be seen with me this morning, or you'll be unpopular."

"Nothing doing," declared Ruth almost vehemently. "I'll be proud to walk in that door with the bravest boy in the school. And I may tell them a thing or two myself, if I get a chance."

"All right," said Bill. "It's your privilege to lower yourself in the estimation of the gang if you want to. Let's go!"

With his jaw set and chin up Bill walked in with Ruth at his side, looking around her

## NEWS ITEMS FROM HOME FIELD

Rev. A. T. Bottoms, who became missionary pastor of the Welton Church and general missionary last November, has accepted the call of the church in Farina, Ill. While this gives Farina a pastor, it leaves the four congregations of the Iowa field without any ministerial service and something should be done without delay to fill the vacancy.

Rev. Erlo E. Sutton, director of religious education, Milton, Wis., for some time has been supplying the church in Chicago when his work would permit. Mr. Sutton has become pastor of our church in Denver and this leaves the Chicago Church without the services of a minister, but it gives the Denver Church an experienced pastor and strengthens the Colorado field. It is understood that Mr. Sutton will continue his work as director of religious education.

Rev. S. S. Powell, who has been missionary pastor at Hammond, La., much of the time for many years, informs us that he has resigned to take effect April 1. The Hammond Church is inquiring for a pastor. Pastor Powell has been in the service many years, is a man of ripe scholarship, and is hoping to give the remainder of his life to the teaching of Biblical languages and literature.

The church at Salemville, Pa., is still without a pastor, but under the direction of the Missionary Board some minister from New Jersey or western New York spends a weekend with the church once a month, holding from four to six services and making pastoral calls. It is arranged that Brother Marion C. Van Horn, a student of the seminary at Alfred, serve this church as pastor during the summer vacation.

Rev. Elizabeth F. Randolph, pastor at Daytona Beach, Fla., and Brethren E. A. Witter and T. J. Van Horn, encouraged by the Daytona Beach Church, have been doing considerable missionary work in Florida. This has been done without expense to the Missionary Board. Lone Sabbath keepers and groups of Sabbath keepers have been visited and encouraged. Particular mention should be made of a faithful company in Sisco which is holding Sabbath services and Bible school.

Pastor Ralph H. Coon has plans completed for a series of meetings in Boulder, Colo. Rev. Claude L. Hill, North Loup, Neb., is to help in these meetings.

almost defiantly. Someone spied Bill, and the words began to fly.

"Here's the old traitor."

"Yah, you yellow Sab!"

"Here's old Parson Bill, the quitter."

"You poor sap! You're responsible for that empty place in the trophy cabinet."

"How much did Bolton pay you not to play?"

"Come on, fellows, let's give him the bum's rush!"

At which remark some of the bunch started for him, threateningly. Bill dropped his books and squared off, saying to Ruth in a low voice, "Beat it, Ruth, I don't want you to get hurt." But Ruth stood her ground at his side.

"Come on, you big cowards!" She said evenly. "Let's see if you dare lay hands on a real man!"

(To be continued)

## MISSIONS

## THE HOPE OF THE CHURCH

There are those who are saying that the Church is dying, and there are many more who at heart fear it is. There are signs of decay and there are evidences of increasing strength and usefulness. This has been so throughout its history. If the Church has weakened in one part of the world it has regained new vigor in another part. The peoples who have allowed it to die have suffered irreparable loss, even punishment, as the natural result of their treatment of the Church.

It is not wise to spend much time debating whether the Church is gaining or losing. It is well to consider the things that destroy it and those which will make it vigorous and a power for good, that we may avoid the former and adopt the latter.

One of the things which has made Christianity an undying religion is its missionary spirit and activity. The Apostolic Church would not have lived beyond the first century had it not been for its missionary work. Let Christianity today cease its missionary activities and it would in time perish from the face of the earth. Let any denomination slacken in its missionary activities and it starts on the downward grade. Furthermore, no Christian can long continue in the full enjoyment of religion without tying his heart to missions and advancing them as opportunity offers. The hope of the Church is Christian missions.

Rev. Loyal F. Hurley writes that, aided by the other Seventh Day Baptist ministers in California, he hopes to hold a campaign this spring in Glendale, Calif. Glendale is a town not far from Los Angeles and a number of people dwelling there have shown much interest in the cause represented by Seventh Day Baptists.

Pastor Elizabeth F. Randolph and the missionary secretary have been trying to arrange for a series of meetings in the city of Savannah, Ga., with Brother J. B. Conyers as the principal speaker.

**THE NEW SEVENTH DAY BAPTIST CHURCH AT FRANKFORT**

BY REV. L. RICHARD CONRADI, D. D.

In fall, 1935, I stopped on invitation of Seventh Day Adventist friends on my return trip to Hamburg over Sabbath in the large city of Frankfort, from where now Zeppelins come and go from their long trips to South and North America. They secured a hall for me, and I spoke to about seventy-five, mostly Seventh Day Adventists, among them the president of their Conference. I held also a number of Bible studies in their private homes. In time the two old families, Gutermuth and Jungert, started regular Sabbath meetings in their homes. Ten "Monthlies" were ordered for their Sabbath study and also a number of publications to distribute among their many friends. Other Seventh Day Adventist sisters joined them and by winter, 1936, they sent me a pressing invitation to come, offering their homes as abode and place for Bible studies.

Not until February 19 could I respond and at the same day Rev. E. Aurich from Chemnitz arrived to assist me. We had a number of Bible studies. It rained continually and, in my attempt to make calls with him, I almost succumbed; so he continued the visiting, and on the twenty-fifth proceeded to Stuttgart. On the same eve they secured a hall and we had over fifty in attendance, to our great surprise. Friday evening and in three meetings on Sabbath a small Seventh Day Baptist Church was organized, eight united, a ninth will follow, and others are being interested. Elder and deacon were chosen, and we had a blessed time together in celebrating the Lord's Supper. Their daughter from Oklahoma, who is married there and is visiting the parents at present, attended all the studies and even took part in the Lord's Supper. The members

might be but few, but they are united in Christ and all alive in spreading the good tidings among their neighbors, and this brightens the future prospects. They took again publications amounting to \$5 to distribute among their friends.

We are very happy that the SABBATH RECORDER reaches us weekly and, if our Seventh Day Baptist brethren and sisters in the United States will order it as diligently as our German members do the "Monthly," that weekly visitor ought to have five thousand subscribers. Our "Monthly" has four Bible lessons and we enjoy these very much, taking the place of the minister, dealing out spiritual food for hungry souls. The more we search the Scriptures, the more we find and the more we grow in the knowledge of Jesus Christ and his everlasting gospel. Pray for us in our efforts to plant small, but live Seventh Day Baptist churches through the breadth and length of Germany.

**OUR CHRIST**

BY JOHN A. MACKAY

Let us ask ourselves whether, after almost twenty Christian centuries, this kind of world in which we live corresponds to the Christian hope that was cherished at the beginning of our era.

We cannot disguise the tremendous seriousness of the modern issue, when the very foundations of Christian morality are called into question, when hate is regarded as a more creative force than love.

How naturally, therefore, does the question arise in our generation which arose in the mind of the imprisoned John the Baptist: "Art thou he that should come, or do we look for another?" Dost thou belong, O Christ, to the history of yesterday, or dost thou belong to eternity also? Shall thy reign tomorrow be commensurate with thy reign in the past? Shall the knowledge of thee cover the earth one day, as the waters cover the sea? Shall there emerge in history through thy influence the glorious reality of justice and of love?

The truest interpretation of history is given in these words of the venerable ex-president of Czechoslovakia: "The meaning of history is not Cæsar but Jesus—history tends not towards Cæsar but towards Jesus."

Jesus Christ came from God to proclaim the doom of all who deliberately reject the

way of love. For this reason, love will conquer in the making of the new world order.

—Laymen's Missionary Movement.

**TREASURER'S MONTHLY STATEMENT**

February 1, 1937, to March 1, 1937

Karl G. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Missionary Society	
GENERAL FUND	
Dr.	
Rev. and Mrs. Chas. W. Thorngate, Albion, Wis. \$	5.00
Chicago Sabbath school (preferably towards	
expense of returning Dr. Thorngate to China) ..	25.00
J. E. H. Flansburg (foreign missions) ..	1.00
Rosa W. Palmberg (General Fund) ..	16.67
Rosa W. Palmberg (debt) ..	25.00
Permanent Fund income ..	446.13
Second Brookfield ..	16.00
Denominational Budget for February ..	512.60
Boulder ..	12.00
First Hebron ..	1.00
First Hebron Sabbath school ..	17.80
De Ruyter ..	1.00
De Ruyter Sabbath school ..	10.05
Battle Creek (foreign missions) ..	7.75
Seventh Day Baptist C. E. of New England	
for native Jamaica workers ..	8.00
Hartsville ..	25.00
Cash on hand February 1, 1937 ..	103.64
	<u>\$1,233.64</u>

Transfer to Debt Fund savings account, to be applied on reduction of debt, as follows:	
1/2% interest on \$3,750 note to 5-16-37 \$	4.69
1/2% interest on \$5,250 note to 6-2-37	6.71
Share budget receipts for February ..	61.76
Donation from Dr. Rosa W. Palmberg	25.00
	<u>\$ 98.16</u>
Interest ..	113.96
G. D. Hargis, February salary, rent, children's allowance, traveling expense and native workers	185.50
G. D. Hargis from Seventh Day Baptist C. E. of New England for native workers ..	8.00
Wm. L. Burdick, February salary ..	112.50
Wm. L. Burdick, house and office rent, clerk, and supplies ..	68.06
E. R. Lewis, salary, work on southwestern field and travel expense ..	47.47
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
R. H. Coon, 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 February, as follows:	
H. Eugene 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
	<u>300.84</u>
Cash on hand March 1, 1937 ..	44.13
	<u>\$1,233.64</u>

**COMPARATIVE STATEMENT**

	RECEIPTS			12 Mos. ending 2-29-36	12 Mos. ending 2-28-37	Change
	February 1936	February 1937	Change			
Memorial Board income ..	.....	.....	.....	\$ 1,335.38	\$ 1,222.70	—\$112.68
Permanent Fund income ..	678.64	446.13	—232.51	3,893.59	4,947.05	1,053.46
Denominational Budget ..	521.90	512.60	—9.30	8,559.17	8,169.63	—389.54
Organizations ..	157.10	98.60	—58.50	1,813.36	1,525.84	—287.52
Individuals ..	77.32	47.67	—29.65	2,963.48	1,819.02	—1,144.46
Special gifts ..	.....	25.00	25.00	53.00	132.05	79.05
Loans ..	.....	.....	.....	500.00	500.00	.....
Other ..	3.75	.....	—3.75	45.32	20.77	—24.55
Debt Fund investment ..	250.00	.....	—250.00	1,500.00	2,000.00	500.00
	<u>\$ 1,688.71</u>	<u>\$ 1,130.00</u>	<u>—\$558.71</u>	<u>\$20,663.30</u>	<u>\$20,337.06</u>	<u>—\$326.24</u>
EXPENDITURES						
Cor. secretary and expenses ..	\$ 191.75	\$ 180.56	—\$11.19	\$ 2,385.30	\$ 2,451.72	\$ 66.42
Gen. missionaries and expenses ..	22.92	22.92	.....	508.39	874.43	366.04
Churches and pastors ..	258.64	217.90	—40.74	2,599.13	2,670.39	71.26
China ..	313.34	300.84	—12.50	3,718.34	4,272.50	554.16
Holland ..	.....	.....	.....	500.00	500.00	.....
Jamaica ..	172.90	193.50	20.60	2,417.66	2,378.01	—39.65
Treasurer's expense ..	20.00	20.00	.....	498.09	524.66	26.57
Interest ..	117.15	113.96	—3.19	1,360.42	1,246.80	—113.62
Loans ..	400.00	.....	—400.00	2,712.22	3,000.00	287.78
Printing ..	.....	.....	.....	159.10	163.92	4.82
Foreign Missions Conference ..	40.00	.....	—40.00	40.00	.....	—40.00
Special gifts ..	.....	.....	.....	53.00	105.79	52.79
Germany ..	41.67	41.67	.....	500.00	500.00	.....
Miscellaneous ..	2.00	.....	—2.00	8.26	2.00	—6.26
Debt Fund investment ..	63.45	98.16	34.70	777.36	1,940.73	1,163.37
	<u>\$ 1,643.83</u>	<u>\$ 1,189.51</u>	<u>—\$454.32</u>	<u>\$18,237.27</u>	<u>\$20,630.95</u>	<u>\$ 2,393.68</u>

**"DON'T SEND ME"**

There are but few now that say, "Here am I, Lord; send me"; the cry now is, "Send someone else. Send the minister, send the church officers, the elders; but not me. I have not got the ability, the gifts, or the

talents." Ah! honestly say you have not the heart; for if the heart is loyal, God can use you. It is really all a matter of heart. It does not take God a great while to qualify a man for his work if he only has the heart for it.

—The Banner.

## HISTORY OF THE EASTERN SEVENTH DAY BAPTIST ASSOCIATION

BY REV. WILLIAM LEWIS BURDICK, D. D.

## III. THE ASSOCIATION ORGANIZED

The origin of this and all other associations grew out of a desire for mutual helpfulness and a longing to advance the common Cause dear to all Seventh Day Baptist churches. The first move to accomplish these ends dates back to May 14, 1684, when the congregations in Newport and south-western Rhode Island (now known as the First Hopkinton Church in Ashaway) held a General Meeting in Newport. Samuel Hubbard writing of this the week after (May 23) says, "There were 2 persons from New London, 1 from Boston, 4 from Westerly, 1 from Plymouth Colony. By reason of the wind more could not come. Yet there were 26 or 27." The time was spent in prayer and discussion of questions. One of the questions that was discussed was "about calling one to be an officer." It seems that the church, though established twelve years before, had not elected any one as pastor. Fearing popery, they had questioned the advisability of elevating any one to the office of pastor, though chosen men had performed among them all the duties of a minister. These general, or yearly meetings, were kept up; and out of them grew the General Conference, which organization was started in 1801 and completed in 1802, one hundred eighteen years after the first General Meeting.

When the Seventh Day Baptist General Conference was founded in 1802, all Seventh Day Baptist churches then extant with two exceptions were in the bounds of what is now the territory covered by the Eastern Association. The two exceptions were the churches located at Brookfield—now Leonardsville—N. Y., and Salem, W. Va. Under these circumstances there was no need of such organizations as those we now call associations. In three decades this was all changed. Churches had been formed farther west and it seemed desirable that the churches located in a given section be organized for mutual help. The subject of organizing Seventh Day Baptist churches into associations had been discussed for some time and in 1834 such a proposition was before the Conference, but it was laid on the table. In 1835 the General Conference, convening with the First Seventh Day Baptist Church of Hopkinton, passed the following resolution:

"That a committee of six be appointed to draft a plan for the new arrangement of Conference and prepare a complete system, for the consideration of Conference and that Brethren O. Campbell, A. Campbell, Joel Greene, Amos R. Wells, N. V. Hull, Ebenezer Davis be said committee."

This committee reported at this session (1835) as follows:

"The committee to whom was referred the resolution recommending to all the Seventh-day Baptist churches composing this connection, to form themselves into several associations; beg leave to report: That upon mature reflection we deem it expedient that the Seventh Day Baptist churches in the United States form themselves into three associations, which may properly be denominated the Eastern, Middle and Western Associations who shall hold sessions in each year, a little prior to the sitting of the General Conference, and we would suggest the appointment of twelve delegates, to sit in the conference, from each of the several associations. And that the churches in Rhode Island, New Jersey, and Connecticut form the Eastern; and the churches east of Allegany County, N. Y., and west of the Hudson River, form the Middle; leaving to the choice of the churches of Berlin, Petersburg, and Schenectady, to attach themselves either to the Eastern or the Middle, as they wish; and that all the churches including Allegany on westward and south, form the Western."

In accordance with this resolution a meeting was called and met with the Piscataway Church, May 8, 1836. It is not stated what churches led in the call, but it appears to have been a mutual agreement between four churches, at least; for four churches sent delegates "to confer on the propriety of forming an association agreeable to the recommendation of the General Conference." The delegates from the Piscataway Church were Elder William B. Maxson, A. D. Titsworth, Randolph Dunham, J. R. Dunham, Francis Drake, Isaac Titsworth, P. Moshier, David Dunn

and John D. Titsworth; from the Shiloh Church, Elder John Davis and Caleb Sheppard; from First Hopkinton, Elder Matthew Stillman and Deacon William Stillman; and from Second Hopkinton, George H. Perry. The church in Rockville sent a letter (but no delegate) requesting to be considered a member of the Association if formed. Elder Matthew Stillman was chosen moderator and John Maxson clerk, and those who were not delegates were invited to take part in the deliberations.

After due deliberation and one adjournment the meeting took this brief action upon the question of the expediency of forming an Association, "Resolved that we think it expedient."

A constitution was presented, taken up by sections and "adopted for the consideration of the churches." It was then voted that the proceedings of the meeting "together with the constitution be presented to the churches within the district proposed by the General Conference for their consideration through the medium of the *Sentinel* [*Protestant Sentinel*]; and they are requested to act thereon as soon as convenient and report to the Chairman of this convention their approval; and that he report the same to the General Conference at its next session." Before adjourning it was voted,

"That should the plan of forming an association go into effect, the first meeting of this association shall be held at Piscataway, N. J., on the 5th day of the week before the last Sabbath in May, 1837, at 10 o'clock A. M."

Elder John Davis of Shiloh, N. J., was named as preacher of the introductory sermon with Elder Amos R. Wells of the First Hopkinton Church substitute.

Note the vote of adjournment says,

"That should the plan of forming an association go into effect, the first meeting of this association shall be held in Piscataway on the fifth day of the week before the last Sabbath in May, 1837."

We see from this that the meeting held one hundred years ago was not the first session. It was a preliminary meeting. The question of organizing our Association was still open, and was referred to the churches. In accordance with the adjournment the first annual session opened May 25th, 1837, and this would be the one hundredth annual session except for the fact that no session was held in 1917.

Only four churches reported by letter or delegate to that first annual meeting. The four were Piscataway, Shiloh, Waterford, and Second Hopkinton. Plainfield, New York, and Pawcatuck had not been organized. The churches at Berlin and Petersburg, N. Y., were evidently deciding whether they would unite with the Eastern Association or the Central Association. The Association moved to invite First Hopkinton, Rockville, and Marlboro to unite. Though Shiloh reported this year, the following year (1838) it withdrew from the Association, leaving only three churches as members. In 1838 the First Hopkinton Church sent a letter indicating that it would join, provided the Association would pass a certain amendment to the constitution. What the amendment was, is not recorded. Neither is it recorded why Shiloh withdrew. There are unmistakable indications that some of the churches feared the Association might become an ecclesiastical machine, and it is possible some felt that the General Conference with its annual meetings was sufficient. Plainfield was admitted in 1838, First Hopkinton and Marlboro in 1840, First Westerly (located at Dunn's Corners, R. I.) in 1841, Pawcatuck in 1842, Rockville in 1845, New York in 1846, Shiloh came back into the Association in 1846, Berlin was admitted in 1850, and the Salem and Lost Creek Churches in West Virginia were members of the Association a part of the time prior to 1872.

At the first session Rev. Walter B. Gillett was present as delegate from the Western Association. The minutes show that six sermons were delivered during the first annual meeting. The Lord's Supper was celebrated and baptism was administered. The Association ordered five hundred copies of the minutes printed in pamphlet form.

(To be continued)

## WHAT THEY SAY

LIKES THE RECORDER

DEAR EDITOR:

I have been reading the adverse criticism of the RECORDER on pages 204 of the March 15 issue. I also counted the words! Because the other, favorable, comments are rather brief, I think there is occasion for a favorable comment equal in length to the adverse criticism.

To begin with let me quote a few words from that adverse comment: "Papers like the *Sunday School Times* provided the spiritual food which was not found in the RECORDER." But this spiritual food (?) is always artificially colored to support Sunday observance and discourage Sabbath observance. This critic is obviously not "sound" on the Sabbath question. Why listen to him!

To quote again: "The RECORDER's typography is wretched and out of date," etc., which I consider absolutely false. I find fewer typographical blunders than in any current daily or weekly. For brief comparison, take the famous *Pathfinder*.

To quote again: "I wonder if those who find it so satisfying in contents are not the older members of the denomination," etc. No sir! I think I am one of the most satisfied of the RECORDER subscribers, and I am not very old, nor a member of the denomination as church clerks count members. But I have been an interested reader over twenty years, because: It is a clean paper. No abominable arts are crowded into the columns in advertisements. Crime is not magnified nor conspired with. Depraved ways of living are unheralded. It speaks with a voice of dynamic character rather than sensationalism. To attract the outcasts, it points to Christ; to provide inspiration for right living, it points to Christ; to save the lost, it points to Christ. A human agent—and therefore imperfect—it points toward the perfect. It is one of the sign boards along our way—why throw mud at it! Let us help make it what it is meant to be, and what it ought to be.

If some ambitious critic should make the RECORDER over into what it is not meant to be—viz. just like one or more of other popular periodicals, I would not be a subscriber very long; and the few worldly new readers who might be gained could not keep it from being lost in the whirlpool syndicate that has devoured so many distinctive clean little papers.

May God's special blessing keep the RECORDER going with a strong gospel message.

I read with some interest the editorial notice of D. L. Moody and his work, for in reading also recently his son's history of his career, I noticed how Mr. Moody always rested on the seventh day. No major effort was carried on that day. Is not that principle of his an encouragement to us?

I have not written this humble defense of the RECORDER to acquire publicity personally, but because I feel like writing it. We all hope improvements may come, and "official" mud-throwing may help, especially if we promptly clear away the mud!

In cordial interest,

LOIS R. FAY.

Princeton, Mass.

CONSTRUCTIVE

DEAR SIR:

As a reader of the SABBATH RECORDER I heartily agree with many things that the writer of the letter to the official friend has to say as recorded in SABBATH RECORDER of March 15, under heading "What They Say"—especially regarding contents.

For a larger interest to those outside the denomination I would suggest a column of questions and answers, the questions to be sent in by readers.

I should also like to see articles written concerning the state of the dead, the true Sabbath, tithing, and whether we are bound by the laws concerning clean and unclean meats—topics rarely touched on in sermons.

I belong to no church but I am studying the Bible, searching for the truth.

So far as I have been able to learn, the Seventh Day Baptists are nearer the Bible truth as I have seen it.

I should like to correspond with anyone who cares to write me concerning any portion of the Bible, being interested in gaining further light on the Word.

My address is Clifford Lamson, 82 Plain Street, Taunton, Mass.

## RESOLUTIONS OF LOVE AND RESPECT

WHEREAS God has deemed it wise to call from the world one who was for many years a valued member of this church, we the members of the First Genesee Seventh Day Baptist Church, wish to extend our sympathy to the wife and children of Dr. H. L. Hulett,

and to express gratitude for: (1) The service he rendered here as a Christian doctor—many having testified that their lives were saved by his ministering; (2) the service rendered as a member of this church; (3) for the gifts presented while living at Little Genesee and after moving from the village, of memorial windows, lighted cross, dossal, and gifts of money; (4) and for his loyal support in promoting the interests of the Cemetery Association of this village.

We wish also to have a copy of this resolution sent to the family, and to the SABBATH RECORDER, asking that it may be printed in that publication, at some future time.

Respectfully submitted,

HARLEY SUTTON,

Pastor,

MRS. JULIA MAXSON,

Clerk.

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

DEAR MRS. GREENE:

This is my first letter to the Children's Page. I like to read the other letters, too. I am seven years old and in the second grade. I will be eight March 26.

I have one half mile to go to school.

We have a pet dog and her name is Trixie. We have a pet cat, too. Her name is Tippy. We have four little baby calves.

We go to Sabbath school in New Auburn in the summer.

Your RECORDER friend,

VIRGINIA CHURCHWARD.

New Auburn, Wis.,

March 3, 1937.

DEAR VIRGINIA:

Good! I am very happy to have you join our RECORDER band and I am sure the other RECORDER children will be happy, too, when they read your letter, which we hope is only the first of many.

By the time you read this letter you will probably have already celebrated your eighth birthday and so I send you my congratulations and best wishes for a very happy birthday. On April fifteenth I, too, will have another birthday, and I will be eight times as old as you are, less one year. Can you tell me how old I am?

I am only writing short answers this week as I want to leave room for all the children's letters I have on hand, if possible.

Your true friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

My mother is reading the Children's Page. I am in the third grade. I live in Milton and go to school in Milton. I know some interesting little stories and I am writing one of them in this letter. After this sentence I will write it.

VACATION IS OVER

Their vacation is over and the children are in school again. They are telling each other how much fun they had in the summer.

Some of them went to a picnic in the woods. Jean went to visit on a farm. John went to a circus with his uncle. They had a seat right next to the ring. John is drawing pictures of what he saw. He is drawing a monkey, a clown, and a cowboy who seems to be holding a rope. One monkey is big.

This is the end of my story. I am eight years old.

Your friend,

OSCAR BURDICK.

Milton, Wis.,

March 9, 1937.

DEAR OSCAR:

I like your story and hope you will write other stories for the Children's Page. Yes, and I hope other RECORDER children will try their hand at story writing, don't you?

In your next letter will you please tell me who your parents are, for other Children's Page readers as well as myself are interested to know as much as possible about the children who write. I extend this request to all my RECORDER children.

Very truly your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am seven years old. I go to Milton grade school. I am in the second grade.

I go to Milton Junction to church, Sabbath school, and Junior.

I am taking piano lessons. I like to take them. I am Oscar's sister.

I will close for this time.

Your friend,

MAY BURDICK.

Milton, Wis.,

March 9, 1937.

DEAR MAY:

I am so glad you and Oscar decided to write at the same time and I hope you will both write often.

Did you know that when I was some older than you I lived in Milton Junction with an aunt and uncle and went to school, church, and Sabbath school for a year? In fact I spent many vacations there as well.

I am glad you enjoy your music lessons and hope you will soon learn to play nicely.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Our teacher asked us to write quite awhile ago, but as I have been busy with my studies I just didn't get around to write.

We are having cold weather at present. I have been skating two or three times this winter.

I am in the eighth grade. At school we are putting on an operetta in April. The name of it is "Ask the Professor." We are also having a music festival this coming Thursday night.

I will have to close now and get ready for church.

DOROTHY DOLDECK.

Leonardsville, N. Y.,

March 15, 1937.

DEAR DOROTHY:

I am grateful to your teacher for asking you to write, and to you for writing, but of course I realize that your studies must come first.

I'm sure you will enjoy the two musical treats your school is giving. Our Andover High School puts on an operetta every year and I always enjoy it very much. Next Tuesday and Wednesday nights the juniors are putting on a play. I haven't heard the title, but I'll go Wednesday night and find out.

Your sincere friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

I like to hear letters that RECORDER children write, and after Mother read me the letters my cousins Joyce and Leland wrote, I asked her to write one for me.

I have two kittens named Wiggs and Pansy. Sometimes they climb up the curtains and try to get our bird Dicky. They have knocked over his cage and frightened him so that he stopped singing for awhile.

I am five years old and in the first grade.

One day my teacher read us the story, "Would You Like to Know Peter?" It was about children in other lands.

We have religious instruction in our school every Thursday afternoon. The first time by mistake I got in with the Catholic children, but the Sisters taught me a nice prayer. I like our Sabbath school better. We learn a Bible verse for each Sabbath and Mother has taught me the Lord's Prayer.

Your friend,

SHIRLEY JEAN STONE.

120 N. Main St.,

Canastota, N. Y.,

March 18, 1937.

DEAR MRS. GREENE:

It is snowing very hard here. We cannot go to school because the roads are blocked. It is the first time Joyce and I have missed school this year. I hope the roads will not be blocked too long.

In Sabbath school our class is studying about the Hebrews. I think the lessons are interesting. Mr. Davis, our minister, has a children's sermon for us every week. Sometimes we have to look up texts for them. I think that is fun.

I like the stories Miss Fay tells, especially about the horses because we have quite a few. We have some colts, too. I hope she will write some more stories.

Your RECORDER friend,

MURIEL IRENE SHOLTZ.

Oneida, N. Y., R. D. 3,

March 17, 1937.

DEAR SHIRLEY AND MURIEL:

I must wait until next week to answer your letters.

Sincerely,

MIZPAH S. GREENE.

### CHANGE OF ADDRESS

The director of religious education for the Sabbath School Board is now serving jointly the board and the Denver Seventh Day Baptist Church. All mail intended for him should be addressed, Rev. Erlo E. Sutton, 1491 W. Alameda Avenue, Denver, Colo.

A wise statesman is one who possesses the gift of seeing into day after tomorrow.

—Liberty.

## OUR PULPIT

### "LOVE A PASSAGE FROM DEATH TO LIFE"

BY REV. THEODORE J. VAN HORN

Text—"We know that we have passed from death unto life, because we love the brethren."—1 John 3: 14.

You would know without my telling you, if you are familiar with the Gospel of John, that the verse for our text is by the same author. In that gospel you come across the oft recurring words, life, love, light, believe—the words that stir the slumbering emotions of your being. They stand for the most important things in human experience. They occur here and there like pillars supporting the structure of Christian faith.

In our text are some of the words that are characteristic of the gospel. Here are three words that stand for experiences for which hearts are ever yearning, and mysteries that we eagerly want to solve. *Life, love, death* are inextricably related to our profoundest interests in this world.

Now death is one of the things that concern us in our pilgrimage through life. Its melancholy shadow falls across our path so often. I am thinking now not only of the dread monster that comes in so many forms to snatch our loved ones away from our homes, but of death in the moral and spiritual realms. For there is a death that is infinitely more terrible than that which places its cold hands upon us and silences the heart. Death suggests all those disintegrating forces that are at work in this world, the cause of all misery, sorrow, heart-sobs, and the crime that is devastating our country and lands the world over. There is no one who has not thought with the deepest yearning of a way of escape out of this wilderness of distress.

Now, the way out has been the dream of scientists and philosophers and sociologists throughout the centuries. But no real way out was ever indicated until Jesus came onto the scene of the world's disaster. And the author of our text who had been a student in the school of Jesus for three years got a clear vision of the road out of the death valley into the region of life. In this, John indicates the motivating passion that is at the bottom of confusion and unhappiness. He sets the name of that passion in large letters so that there

can be no misunderstanding what it is. It is that cruel word—hate. That passion is responsible for most of the wars that have devastated the fair fields of this earth. It is the cause of neighborhood dissension, of family quarrels, of broken homes. It was the pioneer in the history of murder. It is the ugly monarch that rules the region of death. John sets forth *love* as the antidote for *hate*. "By this ye know that you have passed from death unto life, in that ye love." There is a clear passage from the gloomy shades of death into the realm of light. It is the way of love.

But this text reveals the fact that love which is the passage out of the dreary marshes of death is not a mere abstraction. It is an active and powerful agent in social life. In this region of confusion and misery which we have been thinking about, anti-social influences have prevailed. A better day is dawning upon the world because Jesus is teaching men to see that since God is the Father of us all, therefore, there is such a thing as a common brotherhood of men. Yes, a better day is dawning. Someone has observed "that there is the growth of a kindlier feeling and increased sense of a social solidarity." And this change in the world's attitude is due alone to the great Personality that appeared in a little strip of country, along the east coast of the Mediterranean Sea. What would Julius Cæsar or Alexander or any of the great actors in the centuries before Christ have thought to see an angel of mercy, like Florence Nightingale, or Clara Barton, and many trained nurses following their bloody trail of war. They could not have understood them, caring for the wounded, ministering to the dying, and establishing camps where the sick of their armies could be cared for. But there were no hospitals in those days. There were no institutions where orphans were cared for and where imbecile children are lovingly fostered. But here in our times and in our country in the year of our Lord 1936, we have homes for the aged, for cripples, for the insane, the inebriate; we have our bread lines for the hungry and shelters for the homeless, and just now we have the resources of our powerful government enlisted for the unemployed. And these great benevolent institutions have sprung up because a humble Man, back there in Palestine, nineteen hundred years ago spoke tenderly of little children, touched into seeing blind eyes, sent the insane home to their loved ones, clothed



and in their right minds. It was because he said, "How much better is a man than a sheep," that all these humanitarian movements have gained such impetus, and the Hull House in Chicago, the mother of social settlements in our great cities, has been established where slum mothers and their children are taught the way of cleanliness and beauty. It was because Jesus taught the value of human life that benefactors like Pasteur and Reed and Goethals and a host of other men and women have hunted disease germs to their hiding places and told us how to meet these enemies. It was because Jesus taught us the supremacy of love over hate that the Church of Jesus Christ is now devoting herself as never before to showing warring nations how inhuman are guns and poison gas and airplanes and armored cruisers as a means of settling international difficulties. Back of all these agencies whose work has been of untold benefit to this sin-cursed world, is love, that had its origin in the heart of God. "For love is of God: and whosoever loveth, knoweth God and is born of God." Think how quickly the world would be transformed if love could be the motivating force in the heart of Mussolini, of Hitler, of Stalin. What would transpire if the laborer and the employer should really love each other? Would they not soon leave the swamps of death-dealing selfishness and pass over into the realm of co-operative brotherhood?

"Where love is, hate and rancor cannot be,  
Nor doubt nor treachery nor deep despair;  
For love makes every evil passion flee,  
And warms the heart and calms the face of care.

Where love is, there is patience and control,  
Faith that inspires and courage that endures,  
Peace of the heart and glory of the soul.  
If you have love, these blessings shall be yours.

"Where love is there is never lust for gain,  
Nor selfishness nor vanity nor greed.  
Love suffers much of waiting and of pain,  
And lives alike in plenty and in need.  
Where love is there is mercy, honor, truth,  
And tenderness deep glowing in the eyes,  
And there is joy, and best of all things, youth,  
Eternal youth which never, never dies.  
Where love is."

But this letter of John is a special message to the church. Let us not miss its lesson for us. "We know that we have passed from death unto life, because we love the brethren." Do you sometimes have a doubt as to your acceptance in the family of God? Here is one

of the assurances by which your heart may be satisfied. Of course there are other signs that indicate your standing in the invisible Church, the record of which is kept in heaven. Jesus said, "Verily, verily, I say unto you, he that believeth on me, hath everlasting life." But love is the all inclusive virtue. John says here, "He that loveth not his brother, abideth in death." That is, we are yet in that desolate region of distress where the miasmas of the swamp are bringing destruction to the spiritual life. It is well for us to make a close examination of our spiritual bodies under the searchlight of the Holy Spirit. Be sure that no microbe of hate lurks in your heart. It may be in your mind a trifling thing, but it is enough to destroy your peace and undermine your assurance that you really belong to the family of God. But beyond all that is the important consideration of showing to the skeptical world this convincing proof that we are in the highway of life. It was an important item in the teaching of Jesus. It is not for your own satisfaction and peaceful assurance that love should be the dominant passion of your soul. "By this," said Jesus, "shall all men know that ye are my disciples, that ye have love for one another." The skeptics in the days of the apostles were narrowly watching the conduct of Jesus' followers, just as they are doing today, and it was convincing to them of the truth and the power of their religion as they observed, "Behold how they love one another."

"How sweet and heavenly is the sight  
When those that love the Lord,  
In one another's peace delight,  
And thus fulfill his Word.

When each can feel his brother's sigh,  
And with him bear a part,  
When sorrow flows from eye to eye,  
And joy from heart to heart."

Here is another word in our text that will awaken a longing in the heart. We want to have the experience of definiteness, of certainty, in all our relationships. The word "know" appeals to us on this account. "We know that we have passed from death unto life." The tendencies of modern scientific thought have accentuated this longing to know. We are sometimes made to feel that it is not worth while to accept anything as a fact which cannot be mathematically and scientifically proved. But will we not have to believe that some of the real things in the world

cannot be measured with the yardstick, or weighed in the balance? You cannot measure the beauty of this Sabbath morning, or the scent of a beautiful flower, or weigh the influence of a generous, noble deed, or faith and hope and love. And yet these are mighty forces that the world has not and cannot dispense with. They are far superior to all material achievements. We are bound to recognize the truth which someone has aptly put in the words, "There are other rights of way towards the truth than the rugged paths of science."

Now let love become a ruling factor in human life, love of our fellow men and the accompanying passion to help them, whether in the church or out of it, no matter what may be the blemishes of character, and there will be progress out of death into the region of life. Let me tell you, friends, that when love, that convincing testimony of our divine relationship, that credential of our citizenship in the kingdom of God shall dominate our conduct, that prayer, "Thy kingdom come," will soon be answered.

"How the world will glow with beauty  
When love shines in,  
And the soul rejoice in duty,  
When love shines in.

"Trials may be sanctified,  
And the soul in peace abide,  
Life will all be glorified,  
When love shines in."

Daytona Beach, Fla.

### DENOMINATIONAL "HOOK-UP"

BATTLE CREEK, MICH.

A Sabbath Recorder social was held not long ago, put on by the committee on RECORDER Campaign. As guests arrived each had pinned on his back the name of some minister. With the help of others in conversation the name was guessed and, when correctly, the slip was removed. Following that a "quiz" involving unusual matters found in recent RECORDERS was held. Afterward "We made a RECORDER. The people were divided into groups, each group representing a department of the RECORDER. Sheets of paper, scissors and pins, and copies of the RECORDER were distributed. Each group was to make a page of the RECORDER. They might clip, copy, or even use their own imagination or originality if they desired. The results were quite interesting. . . . Our Hook-Up had some

news . . . I doubt if you have yet received. "Mrs. Lewis had taken the children in another room where they wrote a letter to Mrs. Greene—which has been sent to her for publication. The Children's Page which the adults evolved was also sent her, I believe, for her own amusement.

"I believe the regular readers realized more of the value of the RECORDER at the close of the evening. Light refreshments were served and an offering taken which will insure two half year subscriptions to those who might not otherwise receive it."

During the program the following RECORDER song was learned and sung:

Tune: "The Dearest Spot"

The paper that we love the best  
Is in our home.  
The one that stands above the rest  
Where'er we roam.  
Give three cheers for the SABBATH RECORDER.  
If you don't take it, send in your order.  
S.D.B.'s must surely afford it  
In their homes.

Chorus

The paper that we love the best  
Is in our home.  
The one that stands above the rest,  
Makes "home, sweet home."

—From a personal letter.

ALBION, WIS.

The choir entertained the Milton College Glee Club at a dinner of chicken pie, cream cake, and Jello, Sunday night, March 7, after which the boys gave their first program of the 1937 season. The attention was good and singing well received.

The Home Benefit Society was entertained at the parsonage Tuesday afternoon.

CORRESPONDENT.

NILE, N. Y.

The one hundred thirteenth annual meeting of the Friendship Seventh Day Baptist Church held January 1, 1937, in the church parlors was a most successful and enjoyable day for everyone. A fine dinner which preceded the annual business meeting, was attended by a large majority of the members.

After Pastor Bottoms had led the devotions and the usual reports were given, Paul Baker, as moderator, and other officers were elected.

Pastor Bottoms has served us, both at Richburg and Nile. He has had the good fortune to serve as supply pastor of the Congregational Church at Friendship. We have been urged to greater diligence in spiritual things by his

stirring and inspiring sermons. We all feel that he and his family have been a wonderful help in our church and community life.

The parsonage has been newly redecorated and floors have been laid in three of the first-floor rooms. This was done by free-will offerings. The young people have undertaken to redecorate the church auditorium before June meetings. Their first attempt at raising money was indeed a success. On January 14, \$28 was realized from a box supper.

The hope of all is that the coming year will hold nothing but the well directed effort and successful accomplishment of the work for the cause of the Master.

CORRESPONDENT.

DE RUYTER, N. Y.

Although the winter in this vicinity has been unusually mild, bad roads and influenza have interfered somewhat with church attendance. One elderly member of the congregation, mother of our L.B.S. vice-president, was recently called to her "Eternal Home." There is much rejoicing over the Bible school superintendent's convalescence from his serious illness.

A goodly number have been able to meet at the morning worship, enjoy the music of the choir, and profit by Pastor Mills' interesting and instructive sermons. One encouraging feature is the new and extensive use of daily devotional readings, such as "The Upper Room," "The Fellowship of Pray," and others.

In the Friday evening prayer service Pastor Mills has been utilizing selections from the writings of modern experts in religion, giving opportunity for free discussion and interrogation. The text in use, just now, concerns Jesus' Seven Words From the Cross. It has been earnestly hoped that increased attendance at these prayer services would result from the church socials sponsored by the Christian Endeavor society. Three of these enjoyable affairs have been already held and another is apparently imminent. They are carefully planned by a capable committee and held in the homes of different members.

The Ladies' Benevolent Society has held the regular monthly meetings and several extra ones. Two bed quilts have been tied. Other tasks are undertaken, measured not according to the size of the group, but rather upon the evident needs.

It is gratifying to note that the village churches have taken advantage of this Lenten

season by holding three midweek union services. A choir composed of representatives of each group is led by the musical director of the high school and gives great impetus to the devotional exercises. Two out of town speakers have been obtained. The final meeting to be held on Thursday evening, March 25, at the Seventh Day Baptist church, will include talks by different young people.

CORRESPONDENT.

VERONA, N. Y.

Our first "church night" program of the new year was held in the church parlors on the evening of March 6. Following the supper a forum discussion of pressing denominational needs and problems was led by Pastor Davis. Slips containing questions were given to several people, which were answered during the evening. Chorus singing, a vocal solo by Mrs. Raymond Sholtz accompanied on the piano by Mrs. LaVern Davis, and a violin solo by Alva Warner, with Mrs. Stanley Warner at the piano, were part of the program.

A committee has been appointed to solicit subscribers and increase the RECORDER circulation in the society.

It was suggested by the advisory board that all members of the church try the tithing system for the months of April and May. Pastor Davis has handed out tithing blanks to be signed and returned. All the members of the Syracuse Church have signed the tithing cards.

Pastor Davis is still conducting the Sunday morning service in the Lutheran church for Rev. E. L. Tucker, who is ill.

CORRESPONDENT.

SHILOH, N. J.

During next week I hope to send out a general letter to all our members and friends inviting them to the special services on March 27. The actual date of organization of this church was March 27, 1737. So we are not featuring any resurrection message, but are having an all-day session to commemorate our birthday. The old people (over seventy-five) will receive special recognition. All former members of the choir will be asked to sing a hymn. The message will be taken from one of our first pastors. In the afternoon there will be a brief unveiling service for the organ tablet. After that there will be a number of short historical papers dealing with the origin of our church. We also plan to give everyone present an opportunity to sign our church

covenant or some such statement.—From a personal letter from the pastor.

MORALES, TEXAS

Elder A. J. Williams calls attention to a "fine opportunity" in the vicinity of Morales, Texas, for cheap lands for a Seventh Day Baptist colony. A tract of land open for such a project in this "California of the South," he says, lies between two rivers, ten miles apart, and half way between two county seat towns, with a state highway—No. 111—now being built right across the tract.

He urges the claims of a fine climate, timbered and prairie land, excellent for raising corn, cotton, fruits, and all kinds of vegetables. The location is forty-five miles from the Gulf of Mexico, eighty feet above sea level, slopes from south and southwest, "and can be nicely drained at reasonable cost." Prices of land would be from "\$5 to \$15 per acre, owing to location." Truck crops can be grown every month of the year, it is claimed. "Oranges and grapefruit do well, and with a little protection and care will excel California."

Anyone interested may obtain further information by addressing Elder Andrew J. Williams, Morales, Texas.

EDITOR.

### "AS I SEE IT"

BY PAUL HUMMEL

(A summary of the denominational situation given at a recent meeting at Boulder, Colo.)

1. The maintenance of present activities and any new branching out all lead to the problem of how to finance them.

2. The legitimate needs are many: foreign missions, home missions, work with churches badly in need of help, educational work with young people, printing and distribution of more tracts, recruiting and training of ministers, missionaries, leaders and lay workers.

3. The work must be more fully supported by the churches of the denomination or else the work will gradually cease. By support I mean both spiritual and financial support.

4. The foreign mission field is spectacular and appealing, but make no mistake; unless the home bases are maintained and built up, unless more are added to our numbers here in the homeland, and unless consecration is promoted among present members and a renewed responsibility for the welfare of the

local work in the churches is seen, the foreign fields are automatically doomed and that in the not too distant future. I am not talking against foreign missions, I am making a plea for them, a sensible plea for awakened local churches and great mission and evangelistic efforts at home so we may be in shape to carry the Gospel to all the world.

5. The underlying problem is not finances. That is the first thing we "butt into" when any work is proposed, but that is not the root of the matter. The thing we need is a deeper, personal, sacrificial consecration, a real evangelistic attitude, a belief that salvation is essential for all, and a wisdom from above, and then finances for well directed and wise efforts would doubtless be taken care of. "Where your treasure is there will your heart be also."

Two men met one day. One knew of the sudden death of a very wealthy man. He said to the other, "Did you know old Smith dropped dead yesterday?" The other replied, "No, I didn't. He was a mighty wealthy man. I wonder what he left." His friend exclaimed, "Why man, he left it all."

I wonder where you and I are laying up treasure. When I go over the hill, will I leave it all or will I take with me the memory of some building in the lives of others that will stand for all eternity?

### THE GADARENE

BY REV. S. S. POWELL

Jesus came from Galilee,  
Came from far and came to me,  
I, erewhile in Gadara born,  
Saw him, saw the Savior's form,  
Knew that he had come to me.

First he stilled the blowing storm,  
Then he stilled my storm for me;  
Sent me forth from morn to morn,  
Bade me tell his love to me,  
Tell that Jesus came to me.

Forth I go to blaze abroad,  
Praising now the Lord my God,  
Speaking of my Savior's love,  
Grace he gives me from above,  
Grace to say he came to me,  
Grace to tell he set me free.

Chained was I in Legion's power,  
Dark the day, the evening hour;  
Storms and tempests round me surged,  
Storms within to fury urged;  
Jesus spake his peace to me,  
Set my troubled spirit free.

Peace now broods o'er all the deep,  
Peace will o'er my spirit keep  
Ceaseless vigil, endless calm,  
Keeping me from needless harm;  
Jesus came from Galilee,  
Spake the word and set me free.

## MARRIAGES

WHITFORD-MILLARD.—Byron F. Whitford, son of F. S. Whitford of Little Genesee, and Dorothy J. Millard, daughter of Edna Millard Baldwin of Bolivar, N. Y., were united in marriage at the Seventh Day Baptist parsonage by Rev. Harley Sutton, March 17, 1937.

## OBITUARY

BABCOCK.—Virginia Mae, three and one-half months old daughter of Mr. and Mrs. Durwood Babcock, Albion, Wis., died March 6, of pneumonia.

Funeral services were held at the Henry Telfson funeral home, conducted by Pastor C. W. Thorngate. Burial was made in the Albion Evergreen Cemetery. c. w. t.

POPE.—James M., son of Horatio and Angeline Potter Pope, was born on Crosby Creek, Hartsville, N. Y., December 8, 1858, and died January 27, 1937.

On February 1, 1882, he was married to Miss Addie Ashbaugh. To them three children were born: Gates, Rolland, and Eldon. Mr. Pope was baptized and united with the Hartsville Seventh Day Baptist Church when just a young man and was a faithful member all his life. He is survived by his widow; three sisters, Mrs. Olive Stillman, Mrs. Ruth Threlkeld, and Mrs. Cora Sindell; three sons, ten grandchildren, and one great-grandchild.

Farewell services were conducted by Pastor Van Horn of Alfred Station. The body was laid to rest in the Hartsville cemetery. E. D. V. H.

REYNOLDS.—Edwin O. Reynolds was born September 16, 1877, and died March 11, 1937. He was the son of James Lester and Malissa Bloss Reynolds, and was born in West Almond, N. Y.

On September 14, 1904, he was united in marriage to Mabel Foster of Willing, N. Y. To them was born one son Lester Eugene.

At an early age he united with the First Alfred Church and remained a faithful member through his life.

Funeral services were conducted by his pastor assisted by Dean A. J. C. Bond. He is survived by his wife and son and a host of other relatives and friends. Burial was in the Alfred Rural Cemetery. A. C. E.

"Nothing is so dangerous to religious liberty as religious zeal without knowledge."

## TAKE A LITTLE WALK AROUND YOURSELF

When you're criticizing others  
And are finding, here and there,  
A fault or two to speak of,  
Or a weakness you can tear;  
When you're blaming someone's weakness,  
Or accusing some of self—  
It's time that you went out  
To take a walk around yourself.

There are lots of human failures  
In the average of us all;  
And a lot of grave shortcomings  
In the short ones and the tall;  
But when we think of evil  
Men should lay upon the shelves—  
It's time we all went out  
To take a walk around ourselves.

We need so often in this life  
This balancing of scales;  
This seeing how much in us wins,  
And how much in us fails;  
But before you judge another  
Just lay him on the shelf—  
It would be a splendid plan  
To take a walk around yourself. —Selected.

The government which breaks down constitutional barriers and safeguards, paves the way for its own overthrow.—Liberty.

## 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.

LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

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# The Sabbath Recorder

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## THE HOME BUREAU CREED

To maintain the highest ideals of home life; to count children the most important of crops; to so mother them that their bodies may be sound, their minds clear, their spirits happy, and their characters generous:

To place service above comfort; to let loyalty to high purposes silence discordant notes; to let neighborliness supplant hatreds; to be discouraged never:

To lose self in generous enthusiasms; to extend to the less fortunate a helping hand; to believe one's community may become the best of communities; and to co-operate with others for the common ends of a more abundant home and community life:

This is the offer of the Home Bureau to the homemaker of today.

—Ruby Green Smith.

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