

desire for church membership. Five young people responded.

The afternoon service was comprised of three distinct parts. The unveiling of the memorial tablet of the Loisanna T. Stanton organ was in charge of Mrs. B. B. Sheppard, the chorister, who was largely instrumental in securing donors for the organ fund. Half the cost of the organ was taken from the legacy left the church by Mrs. Stanton. The tablet holds twenty-five names in memory of those who have passed away and six names in honor of those now living, subscriptions for which aided largely in completing the purchase of the organ.

Six sketches from the "History of the Early Church," written by John Bonham, were read by Mrs. Judson Harris, Mrs. Joseph Bowden, Mrs. William Parvin, Miss Elizabeth Lupton, and Mr. Bonham.

An opportunity was given to the church members present to sign their names, as a rededication to the covenant of the church. The record will be preserved as a matter of permanent church history.

During the program Lowell Ayars of Bridgeton played two selections on the organ, and an instrumental trio consisting of Mrs. Charles Harris, David Davis, and Louis Schiabile, with Miss Eleanor Schiabile as accompanist, played three selections.

The program of the day was under the direction of the historical committee, members being Miss Leona Hoffman, Mrs. Joseph Bowden, Miss Florence Bowden, John Bonham, and Rev. L. M. Maltby. The same committee will promote a program to include more of the high lights of the two hundred years of the church's history, in August, when the General Conference will meet with the Shiloh Church.

The A Cappella Choir of Guilford College, North Carolina, gave an excellent sacred concert at the church the evening after the Sabbath, under the auspices of the Young People's Class.
MRS. CHARLES F. HARRIS.

PLAINFIELD, N. J.

On Sunday, March 14, our church people and several outside friends were entertained in the Sabbath school room with the moving pictures of Alfred University's Centennial Pageant, presented by Professor John Reed Spicer, one of our former Plainfield boys. The pictures were much enjoyed and a silver offering was taken.

We were happy to have with us for a few days in March, Dean A. J. C. Bond and others of his family—Virginia and John Reed with their children, from Alfred, and Elizabeth and her husband Evertt Percy from Salem, W. Va.

A church family supper was held March 21, each family bringing its own supper. The presentation and discussion of the church budget followed.

Our Easter services were most enjoyable. The choir, with Mr. Howard S. Savage as organist and director of music, did some excellent work. A beautiful vesper service was given Friday evening, March 26; and at the morning service the choir rendered the cantata, "The Resurrection," by Manney. Several visitors came to church to hear the music. Pastor's Warren's short address was most fitting and impressive. The flowers were beautiful and tastefully arranged.

The Sabbath school held its annual meeting on the evening of March 28. Reports were given and officers were elected for the coming year. Mrs. L. Harrison North was elected superintendent.

The members of the choir with their husbands and wives were entertained at the home of Dr. and Mrs. Stanton Davis on the evening of March 31. It was one of those good times characteristic of the Davis home.

The annual church meeting was held Sunday, April 4. Business meeting was begun at four o'clock; supper at six. Business continued after supper, with letters from absent members and reports of committees. Pastor Warren received a unanimous vote to remain with the church as pastor for the coming two years.

CORRESPONDENT.

MARRIAGES

HARLOW-CHAPMAN.—On December 24, 1936, in the Seventh Day Baptist church at Riverside, Calif., by Pastor Loyal F. Hurley, Mr. Mahlon Harlow and Miss Vera Chapman, both of Riverside.

TRUMAN-LING.—At the home of the groom's parents, Mr. and Mrs. Geo. Truman of New Auburn, Wis., March 29, 1937, Mr. Wayne G. Truman and Miss Jessie Ling, C. B. Loofbourrow officiating.

The three essentials for soul winning are grace, guidance, and gumption.—Bishop J. Taylor Smith.

The Sabbath Recorder

VOL. 122

APRIL 19, 1937

No. 16

MARTHA'S PRAYER

Lord of all pots and pans and things; since I've no time to be
A saint by doing lovely things, or watching late with thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint in getting meals and washing up the plates.

Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with thy love, and light it with thy peace;
Forgive me all my worrying, and make all grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto thee.

—Author Unknown,
Western Recorder.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 122, No. 16 WHOLE No. 4,716

THEODORE L. GARDNER, D. D.,
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. Okay W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield,
N. J.

Per Year	Terms of Subscription	\$2.50
Six Months		1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

An Open Secret We are told that engineers on the railway dislike moonlight nights because they are all the time fighting shadows. A shadow across the track—looks like a man or a horse or a tree; but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—we all do—just fighting shadows, worrying over possibilities, “crossing bridges” before any appear to be crossed and never do.

We are prone to mistrust God and to see great troubles rising before us. Time after time we have come to the place, and either like the women at Christ's tomb found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all the days ahead: “My grace is sufficient for thee.” Wonderful secret.

Future Operation of Preaching Mission It is a matter of general satisfaction to many that the Preaching Mission is still to be carried on. Dr. Jesse Bader, director of the

mission last fall, reported recently to the Executive Committee of the Federal Council plans already projected and gave assurance of the continued help of many of the missionaries as well as of other prominent religious leaders. Miss Muriel Lester, who won the hearts of Americans everywhere she appeared, will give several weeks again next fall. Plans immediately will be carried out in many cities and communities that were disappointed last year. A mission is being held this week in Denver, and one next week in Minneapolis-St. Paul. Among the speakers for these points are Albert W. Beaven, Rochester, N. Y.; Arthur Braden, Lexington, Ky.; Ralph S. Cushman, Denver, Colo.; Edgar DeWitt Jones, Detroit, Mich.; Joseph Fort Newton, Philadelphia; Mrs. Grace Sloan Overton, Harlan, Ind.

Each of these missions will continue for four days and be carried on with the same city-wide basis as prevailed under the Preaching Mission last year. The programs, it is reported, will include conferences with ministers, special meetings for laymen, women, and young people, educational seminars on various aspects of Christian living, and popular mass meetings. The messages will be preached for a verdict, and decisions, restorations, and rededications will be expected and worked for.

Definite requests have been made by other cities and in the autumn meetings will begin with cities that already have made their requests; for example, Little Rock, Ark.; Quincy, Ill.; Cincinnati, O.; Charleston, W. Va., and others.

Seventh Day Baptists, who have always believed in evangelism and have made good records in such fields for more than a hundred years, will be encouraged by these activities on a national scale and will not only co-operate whenever possible, but will carry on in their own sectors and local communities.

Evangelism— Times and methods change, sometimes “A Testimony of Spiritual Experience” with loss to the truth and cause. But the message of God's love and grace changes not and is as needed and glorious today as it has ever been. We are glad Seventh Day Baptists have ever been an evangelistic-minded people, and we must ever press on in this line, winning men to Christ and helping them to walk in his way.

In evangelism there has — in its greatest movements — been song, prayer, and testimony as well as the preached word. All like to sing. Men should never tire of bearing witness to the truth of the message and of what the Lord has done for them.

In a recent issue of the *Christian Advocate* appears “A Testimony of Spiritual Experiences,” that one feels sure will warm the hearts of all who read it. It is a reprint of a part of the story which the late W. F. Oldham, bishop of the Methodist Episcopal Church, tells of his own religious life. To insure its appearing we introduce it here in the Editorial Department. It follows:

Now I come to that great hour in my life when by the mercy of God my feet were turned into new paths, and an entirely new career opened to me.

As a surveyor I had grown utterly careless of any religious duty. Religion was simply not in my thoughts. I was one of a group of three who lived together in bachelor fashion. We spent our Sundays in indolence. One Sunday afternoon a surveyor of another group came over to see us, bringing the news that he had discovered a hall where “an American” was speaking each night. Would we go with him?

“An American?”

“Yes, a really, truly American, a fellow with a long beard like a preaching Arab; and he sings well and talks grandly.”

He was referring to William Taylor (afterward missionary bishop of Africa), who had come to India, as I learned later, at the invitation of Doctor Thoburn.

And so later in the evening we found ourselves in “Kyte's Castle,” a private hall, seating perhaps two hundred persons. There was nothing ecclesiastical about the looks of the place: a table with a glass of water on it, and a small American organ beside it. Behind the table was seated a grave man, bearded, but not of the striking appearance we had been led to expect. It was not William Taylor, but one of his lieutenants, D. O. Fox, of Michigan.

The service began. A hymn was announced. The man behind the table read it through very gravely. The organ played a few bars, and then the people sang. How they sang! Is there anything more effective than when all the people sing!

After the hymn, the leader knelt on the bare floor and prayed a very long prayer, all of one piece, without any liturgical responses. At the close he said “Amen,” pronouncing it “A-men.” And so the service went forward in ways unfamiliar to a young Anglican, and not attractive — except when the people sang.

A STRANGE DOCTRINE

Then came the sermon. What the text, or what the sermon I remember not at all, for I paid little heed. The art of hearing is perhaps

as necessary to cultivate as the art of preaching, to make any sermon effective. After a time we began to listen in order to learn how near the close the preacher was. But he showed no signs of quitting. Rather, he seemed to be in very deep earnest, and in the most compelling way he was saying that “Men might know their sins forgiven and learn to know Jesus as personal Friend and Savior.”

It was evident that he really believed what he said; and he seemed to convey the impression that the Jesus of whom he spoke was actually there by his side.

The effect on the back seat was startling. Our experiences with official “clergy” up to this time had never before brought us messages of such urgency and fervor. We forgot the lapse of time and leaned forward to hear.

Presently the man's voice was lowered, and in quiet, conversational tones he was saying that there were many there that might question his statements. But as for him he knew of a certainty the truth of them, and there were others of the community, people whom we all knew, who could bear witness to the truth of his statements. Would they arise and tell their neighbors that what he had said was true and bear witness to these things from their own experience?

OUT OF MANY WITNESSES

Then began the most astonishing and arresting scene we had ever witnessed in a religious meeting. For scarcely were the words of the preacher spoken, when up rose a British colonel, a handsome, well-dressed man, socially far above most of his hearers. He told us very simply and in direct soldier fashion how William Taylor had come to him with a letter of introduction from Bombay, and how in a very short time this big American had him on his knees crying to God for mercy. “You know me,” he said, “and I fear you have known me for a wicked, godless man. But I have asked God to forgive me, and I want you to know that what the preacher says is true. God does forgive repentant sinners, and does come into a man's heart to live there. *I know it. He is in mine.*” And with that Colonel Evzard, visibly affected, sat down.

I cannot attempt to describe the tumult of feeling his words aroused in one young heart. Surely “deep calleth unto deep”; and God's Spirit from the deeps of one saved soul calls to the deeps of all others. One and another followed the colonel. Then, finally, arose one of the young ladies. I had already met her and had begun to desire her companionship, and here she was on her feet, under the stress of deepest emotion, with quivering voice and tear-filled eyes, saying, “I, too, know that Jesus saves us from sin and wrong; he saves me, and I wish you would all seek him.”

My soul was swept with a very storm of desire to prove the truth of these words for myself. As I write, the grateful tears shut the paper from my view, and my heart is aglow with gratitude to God for the voices that sounded the words of his great salvation into my ears that night.

THE INVITATION

Soon afterwards the preacher arose and said very quietly: "It is enough. You have heard from your own friends and companions. You know they are telling you the deepest truths of their lives. I invite you now to join them in finding for yourselves Jesus as pardoning Savior and abiding Friend. Those of you who will do so, arise to your feet, and we will pray for you and help you find your way to God."

For the first time in my life I had heard a distinct gospel statement, and for the first time I was distinctly invited to choose God as Savior and Friend. I cannot tell the gladness of my heart at the invitation. It seemed the only thing to do was to accept it quickly. The words were scarcely spoken when I was on my feet, and soon there were over twenty others with me. My companions sat holding their chairs, but apparently unwilling to rise. I was the youngest of all three, but I cared not at all.

The preacher was again speaking. "Kneel down," he said, "and tell God you want to leave your sins and find in him your Savior."

At once we were on our knees, but I could not pray. It seemed as though the surge of the sea was in my ears and unspeakable but voiceless longing was in my heart. How long we were thus I do not know. When I came to myself the minister was beside me. The people seemed to have ceased kneeling and were going out. He was saying he was compelled to meet another engagement that night and must close the service, and leave me and the others. Would I keep on "seeking the Lord," and would I come to the "class meeting" next evening, Monday, at eight o'clock, at Brother Desouza's?

The next night I found my way to the class meeting. It had already opened when I entered. They were talking of their personal religious experiences. At last my turn came, and the leader asked for my experience. I was embarrassed, but managed to stammer out that I did not know anything about such matters, that I had been told to come by the minister who preached the night before, that I had had a very unhappy day; would they please help me to find my way to the Savior I was seeking, but had not found? The class leader called the company to prayer at once. They all knelt around me. And oh! such a chorus of earnest prayers as began to be spoken!

I am writing in Buenos Aires, in South America, of an event that happened in far-away India forty-one years ago, but the sound of those voices and the profound stir of those moments are as vivid as though they happened in the next room but yesterday. God forever bless William Taylor and Daniel Ormiston Fox and all that company of earnest-hearted Methodist men and women who gathered around a young stranger. While they prayed, I somehow learned to pray for myself. The sacred fire that burned in them leaped to my poor heart, and I found myself saying, "Friends, I have found my Lord," and I kept on using words that seemed given me, for they were strange to my ears even as I spoke them.

It may interest some to know that the little lady whose testimony on the Sunday evening was

so effective was at the Monday class meeting also, and that for many years she has been the companion of the man she helped to lead to his Lord. Many of my readers know her as Mrs. Marie Oldham.

CONFERENCE PRESIDENT'S CORNER

Ho! Shiloh!

Our eyes will from now on be turning more and more toward Shiloh, N. J., where the 1937 General Conference will be held, August 24-29.

Shiloh folks know how to entertain Conference. This great Seventh Day Baptist gathering has been, within the present century, entertained by this church in south Jersey twice—1905 and 1921. There has come an entirely new generation onto the stage in the past sixteen years. What a glorious experience awaits these young folks and many others who for the first time will attend a General Conference.

Shiloh is well on its way of preparation. Splendid committees were early appointed, and every one has long since started to get things ready. Permanent improvements are being made in the church building by addition of rest rooms. Plans are started for screening both church and school auditorium against flies—and we hope against all attacks by mosquitoes.

The Commissary is planning for adequate facilities to feed a large Conference comfortably. Camp grounds will be provided for tents and trailers.

A Music Committee with Mrs. Bert Shepard, local choir leader, as chairman, is ready to co-operate efficiently with Professor A. E. Whitford, Dean, Alfred University, as Conference music leader. We are most happy and fortunate in being able to have the experienced leadership of Professor Whitford.

Marlboro will join—as always—in full sympathetic fellowship and responsibility with Shiloh.

A recent visit gives large encouragement to the president. The appreciative spirit and hopeful anticipation — together with the splendid organization already functioning—promise much for a good Conference.

The indications are all strong for the largest Conference attendance in years. Spiritual preparation is keeping pace in program and place, as well as the material. "Come ye to the feast." Begin definitely, now, planning to

come. By all means—churches—see that your pastors are enabled to come. We will need them; they will need the meetings; and you will need what they can bring back to you.

DENOMINATIONAL BUDGET

Statement of Treasurer March, 1937

	Receipts	
	March	Total
Adams Center	\$ 25.00	\$ 306.00
Albion		90.00
Alfred, First	67.22	848.37
Alfred, Second	68.65	213.59
Battle Creek	\$ 13.25	
Special80	
	\$ 14.05	158.69
Berlin	5.00	183.56
Boulder	13.65	72.60
Brookfield, First	14.25	132.35
Brookfield, Second	24.87	64.83
Carlton		18.00
Chicago, special	30.00	50.00
Daytona Beach	33.00	64.00
Denver Sabbath school	15.63	127.03
De Ruyter	41.00	260.00
Edinburg	5.50	45.00
Farina		121.35
Fouke Church and Sabbath school	2.33	32.01
Friendship		6.62
Genesee, First	27.73	331.47
Gentry		11.00
Hammond		20.00
Hartsville		100.00
Hebron, First	\$ 6.34	
Special	3.01	
	\$ 9.35	65.18
Hopkinton, First	\$ 150.00	
Special	10.00	
Christian Endeavor society, special	3.00	
Intermediate C. E. society, special	1.00	
	\$ 164.00	299.00
Hopkinton, Second	3.50	27.02
Independence	32.60	185.60
Irvington		200.00
Jackson Center		18.75
Little Prairie		3.00
Los Angeles	\$ 45.00	
Special	5.00	
	\$ 50.00	65.00
Lost Creek		22.81
Marlboro	37.00	125.10
Middle Island		20.00
Milton	\$ 80.16	
Special	5.00	
	\$ 85.16	1,030.77
Milton Junction	84.51	326.60
New Auburn		8.00

New York City	\$ 39.00	
Special	5.00	
	\$ 44.00	282.29
North Loup		35.00
Nortonville		45.75
Pawcatuck	\$ 253.50	
Special	2.50	
C. E. society, special	3.00	
	\$ 259.00	2,283.00
Piscataway	55.00	263.72
Plainfield	99.95	952.02
Richburg	12.00	48.50
Ritchie	5.00	17.50
Riverside	30.00	273.92
Roanoke		5.00
Rockville	8.20	74.95
Salem	42.00	269.05
Salemville		8.28
Shiloh		444.80
Stonefort		5.00
Verona	\$ 13.00	
Special	22.00	
	\$ 35.00	115.00
Washington, special	5.00	5.00
Waterford	\$ 7.00	
Ladies' Aid society	10.00	
Sabbath school, special	8.18	
	\$ 25.18	152.84
Wellsville		5.00
Welton		13.95
West Edmeston		10.00
White Cloud	\$ 35.00	
Special	2.00	
	\$ 37.00	65.40
Individuals:		
Reta I. Crouch	5.00	117.00
Southeastern Association		24.90
Southwestern Association		12.00
Conference offering		200.00
Seventh Day Baptist C. E. Union of New England, special16	1.50
Woman's Board		34.00
Shiloh-Marlboro Vacation Bible School		8.00
		\$11,426.67
March receipts on budget		\$1,410.84
Special		105.65
		\$1,516.49
<i>Disbursements</i>		
Missionary Society	\$ 717.64	
Special	66.65	
	\$ 784.29	
Tract Society	\$ 192.92	
Special	15.00	
		207.92
Sabbath School Board	\$ 108.08	
Special	4.00	
		112.08

Young People's Board	21.56
Woman's Board	\$ 6.44
Special	20.00
	26.44
Ministerial Relief	38.92
Education Society	92.54
Historical Society	10.78
General Conference	\$ 211.12
Preferred claim	100.00
	311.12
	\$ 1,605.65

HAROLD R. CRANDALL,
Treasurer.

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

MISSIONS

HAVING DONE WHAT WE COULD

It is not an uncommon thing for ministers, missionaries, and Christian workers to become discouraged because the work does not progress faster. In fact, it is the common lot of all men to see hours of discouragement. Also churches and denominations are not free from such seasons.

Men and human institutions are imperfect and, so long as this is so, their efforts and accomplishments are more or less faulty. They always have reasons to feel they have been unprofitable servants.

But allowing failure and seeming defeat to fill the heart with gloom and paralyze the efforts is going too far. It shows a lack of trust in God. It is the part of Christian manhood to acknowledge mistakes and profit from them, to look discouragement in the face and to work the harder, "To withstand in an evil day, and having done all to stand." He who fights on though his sword is broken and the battle seems to be going against him shows the divine within him.

If we have done what we could, we should not blame ourselves. We can feel and say as did David, "The battle is the Lord's." To be sure if we have not done what we could, if we have criticized and discouraged others, we cannot have the approval of either God or our own consciences.

There is a wonderful satisfaction in being able to look up to God and feel that we have tried to do our best; and if we have not been doing this, God will forgive us for our past neglects, provided we are penitent and begin now to do what we can. He will not

only pardon the failures of the past; but he will help us do our best. "Work out your own salvation with fear and trembling. For it is God who worketh in you both to will and to do of his good pleasure." "I can do all things through Christ who strengtheneth me."

No one is excused. The Master never intended any one should be a drone. There is no place for sluggards. Every one must do what he can in his corner. Much is depending upon it. Others are going to suffer irreparable loss if we fail to contribute to the extent of our ability in substance, time and love.

"Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beam would fall brightly on me."

ANOTHER NEW CHURCH ORGANIZED IN GERMANY AND ONE IN JAMAICA

Though no formal report has come, two recent communications from Brother Hargis mention the organization of a new Seventh Day Baptist Church in Jamaica. Under date of March 9 Pastor Hargis writes, "On Sunday I drove to an old yet new field, Pidixon. I baptized eleven and organized a church of twenty members. There was much enthusiasm, and Brother Isaac Smith deserves much credit for getting the field into shape for organization. He is a promising young man and I am hoping he will be able to prepare himself for greater service." In his quarterly report he says regarding the new church, "This work shows good prospect. A small work was here years ago and fell away."

In the SABBATH RECORDER for March 29 was the report of a new Seventh Day Baptist Church in Frankfurt/Main, Germany. A more recent communication from Elder Conradi furnishes the news of the organization of a church at Stuttgart. The formal report of the founding of this church is given below:

On February 26, Elder Aurich proceeded to Stuttgart to meet over Sabbath with the church there. On February 28, I followed, and spoke on Sunday afternoon about two hours to the church. During the week I met the appointed trustees, had well-attended Bible studies, and on Sabbath forenoon a church of seventeen members was formed. Brother Furst was appointed as elder, Brother Kusterer as deacon, and three others as additional committee. Everything passed

on in the greatest harmony. We then had the Lord's Supper. The following Sunday, Wednesday night, and the next Sabbath, I spent with the church, and we had a number of attentive strangers in our meetings. On my return trip I spent three hours, on Sunday, March 14, at Kassel with the church there, and nine expressed their willingness to unite with the Seventh Day Baptists. Thus we have now three Seventh Day Baptist churches in the southwestern corner of Germany: Kassel, Frankfurt/Main, and Stuttgart. To the Lord be all the glory!

L. R. CONRADI.

TRANSLATION OF INTERESTING LETTER

FROM PASTOR OF THE NEW SEVENTH DAY BAPTIST CHURCH IN STUTTGART, GERMANY

DEAR BROTHER:

Forty years ago was my attention called by an advertisement to the lectures of Brother Conradi. The theme was about the end at a definite time. I attended every lecture and took notes carefully, in order to read it in my Bible at home. Soon it became evident to me that in order to be saved I must take the Bible as the way, for as a Catholic I knew very little of the Holy Scriptures. I was then baptized July 1, 1896, in the river Neckar. Since that time I have served the Seventh Day Adventist Church at Stuttgart for a time, as leader of the Sabbath school, teaching the children, and as church elder. During this long period I have experienced good and evil days, until I finally became aware of the great deceptions and misleadings of Mrs. E. G. White. With grateful hearts we look back to the blessed hours which we were privileged to spend with Brother Conradi. With great interest we followed his clear and plain statements concerning the so-called "Spirit of Prophecy," the Sanctuary Question, the Investigative Judgment, and different other points. After all this knowledge it was impossible for us to remain in the Seventh Day Adventist Church with all its errors. We have decided to unite with the Seventh Day Baptists and exalt the gospel in its purity.

The Lord was surely with us to find a very nice hall, where we come together from Sabbath to Sabbath for spiritual edification. Besides the professed members, fifteen to seventeen are regularly visiting the meetings. Others are in the valley of decision. We are full of confidence and joy, that still others will follow. We are indeed thankful to God that he in his strength has kept Brother

Conradi in order to bring light to us from the Word of God. Our prayer is that God may illuminate the eyes of our spiritual understanding that we may grow more and more into the perfect man Jesus Christ.

May the good Lord keep our dear Brother Conradi in health and strength in order to be a blessing to many other desirous souls.

With kind greetings,
Your brother,
December 6, 1936. J. FURST.

SHANGHAI LETTER

DEAR SECRETARY BURDICK:

Again I am indebted to you for the "Fellowship of Prayer." Several times when we have had the morning readings Miss Chapin has said, "This is the best we have ever had." The readings and comments do meet our needs in a very special way. Thank you.

At our woman's meeting last Wednesday, Mrs. Koo the Bible woman brought in a neighbor, Mrs. Dzan who has a daughter in the Girls' School, a daughter who has become a Christian. Mrs. Dzan had herself decided to become a Christian at church last Sabbath. She "wrote her name" as a probationer and after church she brought a large bundle of things from her home, articles connected with idol worship or inconsistent with Christianity, and asked to have them all burned. We did not see the articles but the coolie who attended to the burning was impressed by the money represented by the articles. Among those present at the Wednesday meeting was a friend of one of our women. Miss Ny's talk was on the efficacy of prayer, giving instances from her own experience. After the meeting closed Mrs. Chang's friend told of her trouble, an evil spirit coming every night to disturb her, awakening her and making her get up and do queer things. She craved help and deliverance through prayer and joined the group of women, joining in the prayers of the group with unusual fervency. Of course we rejoice that she had had deliverance and that the evil spirit has ceased to trouble her.

We miss Mrs. West and Miss Anna, but are glad for the churches and communities that have the pleasure of seeing and hearing them.

With kindest regards to you, Mrs. Burdick, and the board.

Very sincerely yours,
SUSIE M. BURDICK.

MISSIONARIES AND MISSIONS

In the wider reaches of helpfulness, the missionaries have advised governments on peace, added inventions for human good, introduced new ideas for commerce and agriculture, overcome hurtful customs, taught industry, put value upon human life, and created an appreciation of personality. When a savage has been converted he has immediately wanted a stool, a suit of clothes, and a book. The first gave him a sense of domestic felicity, the second a consciousness of decency and virtue, and the third began his education. Someone has wisely said, "Nobody but an intellectual provincial, a moral agnostic, or a dogmatic quack can be cynical about these great results of missions." It would be intellectual dishonesty to ignore the great social uplift which the versatile and tireless work of missions has brought to the world. Any religion must be judged by the test of its practical application in the daily lives of its followers.—Stephen J. Correy, D.D., in "Beyond Statistics."

WOMAN'S WORK

WORSHIP PROGRAM FOR MAY, 1937

MRS. T. J. VAN HORN

"I'll go where you want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

Scripture: Acts 18: 1-3; 24-28; Romans 16: 3, 4.

PRISCILLA

In our search for some of those who helped to spread the kingdom in the early days of Christianity, we have caught glimpse of women who are barely mentioned by name, yet who must have been of great value. Obscure as they are, we have tried to build out of the scanty material at hand, an outline of their lovely characters. And we have found in big-hearted Dorcas, faithful Phebe, Grandmother Lois, and the beloved Persis traits similar to our sisters of today, who are devotedly "carrying on" the blessed work of the Master.

More fortunate in our study of Priscilla, a scant half-dozen "snap-shots" show her to us.

1. Banished by imperial decree, together with all other Jews, Priscilla and her husband Aquila are first seen leaving Rome to seek a new home, somewhere.

2. Plying their humble trade of tent-making in Corinth, Priscilla and Aquila open their hearts and home to Paul. The weary missionary, sick, hunted, poor, disheartened, finds a welcome refuge in their simple abode; they give him a job, and best of all, warm-hearted sympathy and understanding, loyalty and friendship. Can you see the picture of the three, holding sweet fellowship as they toil together at the tent-making?

3. "Salute Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid own their own necks."

4. Apollos of Africa, a brilliant preacher, deep student of the Scriptures, and disciple of John the Baptist, reaches Ephesus. Hearing him in the synagogue, Priscilla and Aquila discover that he has not yet learned of the risen Christ. "They took him and expounded unto him the way of God more perfectly," and Apollos becomes a powerful leader in the new faith.

5. "Salute Priscilla and Aquila and the church in their house."

Some of us who have know a little of the joys and sorrows of the mission field and the pastorate, have met our own Priscillas and Aquilas. As you talk together today in your sewing circle, why not recall and name some of those whom you too have known, and give them the loving tribute they deserve?

Dear Father, we thank thee for the blessed lives of the Priscillas of today, and pray that we may learn from them to "expound the way of God more perfectly" as we too are busy about our daily tasks. Amen.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met Sunday, April 11, 1937, at the home of Mrs. G. H. Trainer, Salem, W. Va. The president, Mrs. E. F. Loofboro, presided, and other members present were: Mrs. Okey W. Davis, Mrs. O. B. Bond, Mrs. S. O. Bond, Mrs. Edward Davis, and Mrs. Oris Stutler.

Visitor: Mrs. B. W. Kinney, Battle Creek, Mich.

Mrs. Loofboro read Philippians 4: 4-8 and the meditation from "The Fellowship of

Prayer." Prayers were offered by each one present.

The minutes of the February meeting were read.

The treasurer read the following report which was accepted:

Venie E. Bond, Treasurer,
In account with
The Woman's Executive Board
Balance February 14, 1937 \$ 97.81

Receipts

Harold R. Crandall:
Denominational Budget, Feb. 28 ..\$ 4.60
Denominational Budget, Mar. 31 .. 6.44
Verona Ladies' Aid 20.00
31.04
\$128.85

Disbursements

Mrs. Frank J. Hubbard:
Expenses, Foreign Missions
Conference\$17.10
Mrs. E. F. Loofboro:
Money advanced for registration
fee Foreign Missions
Conference 2.00
\$19.10
Balance, April 11, 1937 109.75
\$128.85

Salem, W. Va.,
April 11, 1937.

HISTORY OF THE EASTERN SEVENTH DAY BAPTIST ASSOCIATION

BY WILLIAM LEWIS BURDICK, D. D.

VI. RELATION TO THE GENERAL CONFERENCE

It is evident that when the General Conference in 1835 passed the resolution favoring the organization of associations, the thought in the minds of the denominational leaders was that the associations would be subsidiary and auxiliary to the General Conference. Though the General Conference did not organize the associations, the associations were founded on this basis. That the plan originally was that the several associations should be parts of the General Conference and represented in it, is shown from the first constitution of this Association, (the one adopted in 1837), the eighth article of which says:

"The association shall adopt no measures and pass no resolves that shall interdict or infringe upon the connection of the churches with the General Conference, and nothing in these articles shall be construed as in the least affecting the connection of the churches with that body. It shall be the duty of the association to correspond with the General Conference at each of its sessions by letters or messengers or both as may be deemed most advisable, and shall harmonize with it in its efforts in the Redeemer's Cause."

Delegates to Conference were appointed by the Association for a few years; but partly because some of the churches did not join the Association at first and partly because the plan of representation both by delegates from the churches and from the Association was cumbersome, the original scheme was never fully carried out. At the annual session in 1842, "the mind of the delegates being taken, it was

A bill of \$4.50 from the Recorder Press for books sent to Mrs. Hargis was presented and ordered paid.

Correspondence was read from Rev. W. L. Burdick, and Editor H. C. Van Horn.

The minutes of the meeting of the Committee on Woman's Work of the Foreign Missions Conference, of which Mrs. Frank J. Hubbard is a member, and Miss Tyler's annual report of the Woman's Committee of the Foreign Missions Conference were read and discussed.

Voted that Mrs. Hubbard's report as delegate to the Foreign Missions Conference and Miss Tyler's annual report be duplicated for study by the members of the board and the associational correspondents.

Voted that \$10 be returned to Mrs. Trainer for money advanced for dues to the Foreign Missions Conference.

Voted \$2 be advanced the treasurer for expenses.

The program for the Woman's Hour of General Conference was discussed.

The minutes were read and approved.

Adjourned to meet with Mrs. S. O. Bond the second Sunday in May.

MRS. ELI F. LOOFBORO,
President,

MRS. ORIS O. STUTLER,
Secretary.

ascertained that only the Plainfield Church desired representation (in the Conference) through the association." In 1843 the Association voted that the delegates to Conference should be appointed by the churches (as some had always done), and we soon hear nothing more about delegates from the Association to the General Conference. There is now no organic relation between them and the General Conference, but through the years the associations have made recommendations to the General Conference regarding denominational matters.

VII. RELATION TO THE CHURCHES

From the first, the Association has insisted that the churches are absolutely independent as to the management of their own affairs. Otherwise an association could not have been organized among Seventh Day Baptist churches.

The independence of the churches is set forth in the first constitution and in the one adopted in 1847. Each contains an article declaring that there should be no infringement upon the autonomy of the churches. The one adopted in 1847 says:

"This association shall exercise no ecclesiastical jurisdiction over the churches of which it is composed, but shall recognize each one as having a Gospel right to manage its own concerns in all matters of discipline, without being amenable to any other body."

An effort was started in 1867 to change the polity of the churches of the association to something like the Presbyterian system. This move began in this Association by the presentation of a resolution by the Committee on Resolutions which said:

"That as an association we believe that the Seventh-day Baptist Denomination should create an Ecclesiastical Assembly, or Council, so constituted that it shall represent every church in the denomination, and be furnished with such defined and delegated powers that its decisions shall be ultimate, in all questions relating to the faith and practice, either of ministers or churches composing the Seventh-day Baptist Denomination."

It was voted that the matter should be taken to the other associations and finally to Conference. The following year (1868) the delegate to sister associations made a lengthy report which showed that no association was in favor of appointing an ecclesiastical council and the matter was dropped.

The futile move to secure a denominational ecclesiastical council was followed in 1868 by a move in the annual session to take the government and discipline of the church out of the hands of the people. The resolution presented by the Committee on Resolutions calling for this uses no uncertain terms. It is preceded by five "whereases" and reads:

"Resolved that in every church scripturally and fully organized, government and discipline should be administered, not by the entire membership, assembled en masse, but by a Board, or Eldership, composed of the more able and reputable members of the church, who are to be selected by the church, and should possess the qualifications enumerated by the Apostle in 1 Tim. 3: 1, 7."

The foregoing resolution was up for discussion two or three times during the session and was laid on the table till the next year. The next annual session ignored it entirely, but two years later (1870) it was taken up and, after discussion, was "indefinitely postponed." It may be significant that at this same session Rev. George B. Utter was appointed to prepare an essay upon "Ecclesiastical Centralization of Power."

While it has been emphasized that the Association should not infringe upon the liberty of the churches, it has been just as emphatically understood that no church or group of churches should run the Association or dictate to it.

The entertaining church, its affairs, and its pastor have had no priority in the sessions except in a few cases of usurpation. The annual sessions have been and are

the meeting of all the churches composing the Association. At most of the Sabbath morning services the pastor has presided, but as a rule pastors have recognized their place and have not given the weekly notices of the local church, even.

The form of adjournment at the first sessions of the Association, emphasizes the fact that the entertaining church did not own the Association. The form of adjournment usually was not to meet "with" the church, but "at" the town where the church was located.

That the liberties of the Association have been carefully guarded is further shown in the fact that the Association has insisted not only that it had a right to lay down the condition upon which churches could become members, but also the right to discipline and exclude both churches and their ministers when they ceased to conform to the principles for which the Association stands. (See resolution adopted in 1850 and 1851). So far as I can find, no church has ever been excluded from the Association, but at least two ministers have been dis-fellowshipped. In 1851 the Association voted to dis-fellowship the pastor of one of the churches belonging to the Association because he circulated slanderous reports regarding the leading man in a sister church. Before the matter was brought to the Association, it had caused difficulty between the two churches. When it came to the Association, it was referred to a committee. This committee spent much time over it and reported. The minister was admonished, but he continued his slanderous whisperings and the Association voted to drop his name. The church of which he was pastor withdrew from the association the following year, but thirteen years later it came back. The other minister excluded was an ex-Roman Catholic priest who accepted the doctrines of Seventh Day Baptists and became a minister in the New York City Church in 1859. After seven years, he apostatized and by vote of the Association was dropped.

It is true that for a number of years ordination of ministers occasionally took place at the annual sessions of the Association, and some have concluded from this that the Association ordained the ministers; but such a conclusion is far amiss. In every case where ordination took place in connection with the Association, one of the churches asked that the candidate be examined and ordained. This procedure was understood to mean that the Association, upon request of the church, acted as a council to examine and pass on the fitness of the candidate; and that act, when completed, was recognized, as is always the case with an examining and ordaining council, as the act of the church. It saved the trouble of calling representatives of the churches together again as a council. In 1882 the Association declared that the act of ordination belongs to the church and that it is the duty of the church to call a council of sister churches. In 1901 it again declared it has no authority to authorize men to administer the sacraments and that this belongs to the church. For a decade beginning in 1892, it had an Ordination Committee, but it simply attended ordinations as a representative of the association.

While the principles upon which the Association was organized prohibit it from meddling with the affairs of the churches, it has been the understanding that they might ask it to advise them in all matters and to act as a council in settling difficulties both between churches, and between members belonging to the same church. During the century, churches have a few times sought the aid of the Association in these matters.

Apropos of the subject of this section, an action taken by the Association in 1842 is pertinent. It is as follows:

"All ordained ministers who may unite with churches of this denomination from other denominations shall be examined and approved by a council of our ministers before they shall be received as accredited preachers and administrators of this association."

(To Be Continued.)

YOUNG PEOPLE'S WORK

A LESSON FROM JONAH

BY MARION C. VAN HORN
(School of Theology)

Text: "And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night; And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" (Jonah 4: 9-11.)

This little book of Jonah touches a high water mark in the religious thinking of the writers of the Old Testament. No other writer before the time of Christ quite gets the vision of universalism that is couched here. No other realizes the constricting effect Israel's narrowness is having on her own development. No other prophet has such a deep insight into the power of God unto salvation to all those that believe, providing that power is given its chance, and a knowledge of God's love and mercy is spread to all mankind by those who already know and believe.

We are all familiar with the story of Jonah in his harrowing experience with the sailors and the sea. We saw his affliction. We heard his prayer in which he finally discovered that the God of Israel was a God of all mankind. We saw him delivered from his trouble and called again to preach to Nineveh. This time he accepts the call. And even though he is a wonderfully new Jonah he does not yet fully comprehend the breadth and depth of the love and mercy of his God. He has that yet to learn. Shall we find Jonah and go with him to Nineveh and learn with him this great truth?

A second time the Lord calls Jonah and we, also, hear that ringing call, "Arise, go unto Nineveh that great city and preach unto it the preaching that I bid thee. So Jonah arose and went . . . according to the word of the Lord." Journeying with him toward Nineveh, we learn little of the man himself. There is a stern dignity about him that makes even his insistent silence forceful and impressive.

When we reach Nineveh and proceed through that great city toward the open square, our minds still harbor the same wonderings as do the minds of the Ninevites when they first see the man. There is a stir as he passes along the street, and smiling comment. Most certainly this stranger is a novelty. Dressed as he is in uncouth shepherd's attire, the little man makes slight impression on the people until they see the dignity of his carriage and the determination of his forward stride; until they see his drawn face lighted up by eyes burning with the urgency of his message, and with the sincerity of purpose. Indifferent buyers look away from dickering merchants and gaze in wonderment as he passes. Some of the more curious follow along, and thus awaken still further, the curiosity of the onlookers.

Jonah is not mindful of all this; his purpose is set for the open market square in the center of the city. But these things affect him not a little—the crowded streets, the buildings, the apparent wealth, and display of fabulous riches. The presence of armed men greet him on every side. At first his soul is filled with astonishment. Gradually as he marches on through it all he realizes the more, the price paid for all this material magnificence. Nineveh has become rich. But she has done so through injustice and greed. She has taken what she wanted because she has had the power to do so. Not one has dared to stand in the face of her onslaught. Self-interest and self-gain have been her law. As he stalks through the midst of the great city this realization comes the more forcefully to Jonah and the astonishment is swept from his soul with a torrent of indignation at the inhumanity so evident all about.

In all recorded history of mankind, no eminent need has gone unattended by a savior to champion the cause of the right. No great crisis has ever arisen when there was not a leader who was greater, who could lead or direct the way to a safe and rational solution of the trouble. Truly here was a great and pressing need. Also here was the master of the situation, a man whose very being tingled with the urgency of the message he had to deliver. Surely, if ever it was so, all circumstances here worked together, to produce a great prophet.

There was produced by the wickedness of this great and powerful city a deep social and human need. There was the divine displeas-

ure provoked by it; there was the divine call and its acceptance. And more than this, there was a man fired with all the zeal and enthusiasm of righteousness, and burning with indignation at the cruelty and injustice left in the wake of accumulated riches and luxury.

We wondered at Jonah's former hesitation to preach to the Ninevites. But preaching invites the acceptance of new knowledge. It declares wrongs and iniquities. It presents good to be substituted in their place. Such grasping of new truths is logically followed by repentance. Following repentance the conclusion to be expected is divine forgiveness. Jonah had been sure of that conclusion, because his God is kind and merciful to all who are of a broken and contrite heart. Still he had been able to see no justice in forgiveness for a city so notoriously wicked as Nineveh. But now, with his enlarged conception of his God he realizes that the divine wrath must be declared against all wickedness, no matter where; and as he passes through the city, observing as he goes, he becomes certain that for so great a city where iniquity and vice are so very evident, only divine destruction can be the outcome of it all.

Many of the curious citizens follow Jonah into the city's principal square, eager to learn what strange matters are afoot; to find out what this queerly attired peasant would be about. There in the very midst of the business of the city, Jonah takes his stand. He raises his voice. That voice, vibrant with feeling, yet bearing a certainty proper to one whose word is the command of God, quiets the jostling populace and draws its attention to the inspired and fearless speaker. First deploring the necessity of his commission, charging the great nation with wrongs inflicted on the weak and helpless, and indicting the cruel and barbarous conduct which caused the name of Nineveh to be abhorred, he pours forth, without restraint, a stream of invective eloquence. With arms raised and fingers clutching at the throat of an imaginary foe, with eyes flashing defiance, he presents, truly, a figure of wrath, inspired by the Almighty.

The sound of his voice echoes in the places of business; it rings in the houses of pleasure where crowds linger in indolence and voluptuousness; it pierces into the temples of worship where vain priests are stopped in their

barren devotions, realizing that here is a preacher who has authority beyond their comprehension. The strong tremble, faces pale, and all become aware of the solemn truth of the pronouncement. Woe! Woe unto a great city of mighty men! Your hour of judgment is at hand. Your cup which you filled to overflowing with sensuality and pleasure has become stale. That cup, now of poignant remorse, must be completely drained of its contents by the proud nation.

The news of this preacher reaches even to the palace where the king is lounging in all his magnificence. Hearing it, the king leaps to his feet declaring his might and power. But who dares pronounce judgment on him or call him to account — he, whose mighty hosts are yet unconquered! But his rage is quieted by a still small voice from the silences of his own soul, a voice quoting from Holy Writ: "There is One who is mightier than thou. He is the King of the whole earth, whose name is Holy. How then wilt thou justify thy ways of wickedness and bloodshed before him?" Then like rolling thunder comes the sentence of the heavenly Judge: "Yet forty days and Nineveh shall be overthrown!"

For a moment the mass of people crowding around Jonah stand horror stricken. Then terror seizes them and they seek to hold off the impending catastrophe. Humiliation and repentance are enjoined. A fast is declared and sackcloth is worn. This word is from God. It is not the muttering of a demented old man; nor is it the aimless threat of a religious fanatic. The king follows the example of his people, laying aside the royal robes for sackcloth and sprinkling the ashes of shame on his head. He desires that all the inhabitants should observe these rights for "He caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" (Jonah 3: 7-9.)

Here now we see the limitless love and mercy of God in action, for this wicked nation on its knees in contrition, repentant and

vowing restitution, is not visited with the wrath of God and the terrible destruction that had been predicted because, "God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." (Jonah 3: 10.)

Withdrawing ourselves now from this picture may we think of the significance of what has taken place and consider its effect on Jonah? It would seem that the conversion of Nineveh could have been the only object of Jonah's preaching. What could be more satisfactory to a man speaking in the name of God than to find that his message has found fruit in the changed lives of people? But Jonah, we find, was not a man of wide outlook. His vision was very limited. He took it as a personal discredit that his prophecy had not been fulfilled. His idea of the qualifications of a worthy prophet was agreeable with that found in the book of the law, for in Deuteronomy the definition of a true prophet had run as follows: "When a prophet speaketh the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." (Deuteronomy 18: 22.)

The wrath of God had not descended. The destruction of the city had not taken place and the inference coming from the Deuteronomic definition was that Jonah's message lacked the authority of the divine will. Try as we may to excuse his attitude toward the salvation of the city, we still find him selfishly displeased and peevishly angry. Even above the inevitable effects of mental strain, there was evident the element of childishness, of petulance and pique. Like Elijah of old, he felt his task to be futile, and begged that his life might be ended. Possibly he feared that mighty nation whose fears he had so thoroughly aroused. Their revenge, when they discovered the error of his warning, might be swift and terrible.

But Jonah, because of the mercy of God, was spared from so rude and unhappy an ending as he feared might be his lot. He suffered only a gentle rebuke, "Doest thou well to be angry?" Jonah in the selfishness and bigotry of his outlook was all set for a peevish pout. So he "went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in

the shadow, till he might see what would become of the city." (Jonah 4: 5.)

Divine wisdom realizes the futility of arguing with a man disgruntled as was Jonah. When in such a condition, a man is neither normal nor reasonable. So the "Lord prepared a gourd and made it come up over Jonah," that it might be a temporary shelter from the heat of the sun. By the analogy of the gourd God would teach Jonah how irrational he had become. Jonah was glad because of the gourd, for it sheltered him, but soon a worm came and smote the gourd and it became blighted and died and Jonah sorrowed for the gourd and its shade. "Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night and perished in a night. And should I not spare Nineveh?"

Here was the lesson Jonah so needed to learn. Here is the kernel of the book and the substance of its message. It is a new idea to the prophet's mind, a new concept of God—a God no longer a tribal deity or the exclusive possession of any nation, no matter how favored that nation may be. God is here revealed not only as Creator of all, but also as Preserver of all mankind. Here is a foreshadowing of the teachings of Christ three centuries later. It shows the sympathizing heart of a Father whose object is not punishment but forgiveness—forgiveness even for great cities whose genuine repentance leads to forsaking evil and wrongdoing.

It is not for us to fume and sputter about God's patience and longsuffering and mercy, for those of a race or nation other than our own. Even though their ideas and actions do not harmonize with ours; we are not the judge. Ourselves being imperfect, we need all the more to be gracious of the defects of others and to say with Robert Louis Stevenson: "Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and to forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others."

If this is our sincere prayer and if we are obedient to its call, what does it matter if events do not turn out as we had expected they would; or, whether our plan is changed by the over-ruling of a higher law? Our duty is to be faithful day by day. That is all that God requires.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

Happy Easter! How are you? We are all right.

I am sorry not to have written to you in so long, but I have had to do so much school work I didn't have time to write. We are having Easter vacation now and that is why I got time to write.

In school we made a poster of a little rabbit with a big egg. It is raining and the rabbit is running fast so as not to get the egg wet. We made a map of the "New England states," too. We made posters about trees. I made one on "Prevent Forest Fires." Mine was black with orange letters and fire.

Sabbath day I am going to sing in our junior choir for Easter services at church.

Sabbath night, at our "Young People's Friendly Society," we're going to have a backwards social. We have to walk in backwards, register backwards or with the wrong hand, and the things on the menu are all jumbled up and we have to figure them out. Dad has to print the menus in his printing shop.

I am sending you a poem about Spring. We had to make them up at school.

SPRING

Everywhere and all around
Flowers are peeping from the ground.
The robin in the apple tree
Is singing now to you and me.

Your true friend,

Coudersport, Pa., ANNE BEEBE.
March 25, 1937.

P.S.—I saw the letters from the girls in Berea and that's what made me think of writing.
ANNE.

DEAR ANNE:

I said to myself when I was reading the letters from your good friends at Berea, "I'll bet these will bring a letter from Anne," and sure enough here it is, and I am glad. Glad, too, for your Easter vacation which made it possible for you to write.

I should have liked to hear your junior choir singing the Easter songs. The Andover Methodist Church has a fine junior choir which I sometimes have the pleasure of hearing, and our Independence choir is almost en-

tirely composed of young people and I always enjoy hearing them. In both Andover and Independence we had Easter songs and an Easter sermon.

It is fun to make posters, isn't it, and good practice, too. Andover High School children make very nice posters. Posters are out now for a bazaar to be put on by the Methodist Church next Tuesday and Wednesday.

Your backwards social must have been great fun. I think we'll have to try it here some time. I am always glad to get new ideas for good time socials. Thank you for telling me about it.

I like your little poem very much indeed and hope you will write others and send them to the RECORDER, for I think you have a real talent. So far I have only seen flowers peeping from the ground in my window boxes, but Robins are everywhere.

Did you ever hear the little play, "The Boy Who Found Easter?" It teaches the meaning of Easter and God's wonderful love in a very beautiful way.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I hope you have had a happy Easter. I got an Easter basket, a card, and a rabbit.

Today my cousins Muriel, Joyce, Jean, Twila, and Mayloa are coming. Yesterday was Jean's birthday.

Last night a man came to church and drew pictures. First he drew comic pictures. He drew a man frowning when he didn't go to church. When he turned the picture over the man was smiling because he went to church. Next he drew a picture of "The Little Brown Church," and then he turned pretty colored lights on the picture.

Your friend,
MARILYN SHOLTZ.

168 Prospect St.,
Sherrill, N. Y.,
April 4, 1937.

DEAR MARILYN:

Yes indeed we had a very happy Easter, for our daughter Eleanor, her husband and baby, Joyce Ann, spent the vacation with us and I enjoyed baby tending. They brought Pastor Greene a big chocolate Easter egg with "Dad" printed on it in fancy letters, and one to me bearing the word "Mother."

Then we all had chocolate rabbits and there was a rubber rabbit for Joyce which she seemed to like, a big toy rabbit of which she was afraid, and a pretty Easter basket containing Easter eggs and a fluffy rabbit. Of course she didn't pay much attention to any of her gifts as she is only a little past three months old. Next year they will mean a little more to her.

We all enjoy Easter with its beautiful lilies and other blossoms and its beautiful church services, and best of all because it impresses upon us that our dear Savior arose and that his love is ever around and over us.

It is certainly nice that you can have so many little cousins to play with. You must have jolly times together. You surely have almost more than your share of cousins.

Were you having winter weather during your vacation? It was cold and snowy here and still is, but a flock of robins in front of the house are trying to make me think it is spring, and they chirp happily when bread crumbs are thrown out to them.

Sincerely your friend,
MIZPAH S. GREENE.

OUR PULPIT

LAW, JESUS, AND THE SABBATH

BY REV. EDWARD M. HOLSTON
BATTLE CREEK, MICH.

Scripture Lesson: Mark 2: 23-28; 3: 1-6.

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

"Reason is the life of the law; nay, the common law itself is nothing else but reason." (A quotation from Coke)

"Law is beneficence acting by rule." (A quotation from Burke)

The highest goal of the best men of the race has been to attain the perfect man in a perfect society of men. The race, in its history and experience, has found many facts, many truths, which have been so thoroughly tested, so firmly established as facts, that they are unmovable. By the supremest human efforts of the evil and designing these facts, these truths, cannot be changed.

Facts are never dead facts. Dry statistics, even, may be full of dynamite. Facts are alive. They are full of power. They are

causes—and their products, their effects, seem to be never ceasing. They go on forever, and in turn become causes. They are veritable lumps of radium which throw off endless streams of energy.

Our sun is recognized as one of the greatest facts in the natural world, a tremendous cause, the effects from which are innumerable and never-ending. One of its effects is an oak tree. That oak tree in turn becomes a cause. It may bear seed—it may become fuel—it may become a freight car—it may become a pulpit. Then, these in turn become causes. In truth, the sun itself was an effect before it was a cause. It was the handiwork of God, *the Great first Cause*.

What has this to do with law? From these known and established causes and effects there spring formulas, or laws. Knowing the causes, by the formulas or laws we can in advance determine effects.

Man found long ago that by causing two parts of hydrogen to be united with one part of oxygen the result or effect would be the formation of water, one of the most common and necessary substances of our earth. The chemical formula is H_2O .

When my father and I set the sills for a building, we squared the building by a simple geometrical rule. We measured off from the main corner eight feet on one sill and six feet on the other sill and placed our ten-foot pole from point to point on the hypotenuse, employing, as I have said, a geometrical formula which is stated: "The square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of other two sides."

Can you imagine that the formula H_2O of chemistry will ever be changed as long as the world stands?—or even the whole universe, for that matter—for scientists are finding the whole universe all built on the same chemical principles.

Can you imagine that the geometrical formula of the forty-seventh problem of Euclid—the simple rule of 6-8-10 ratio in the sides of a right-angled triangle will ever be changed as long as the universe stands? No; the basis of God's whole creation rests upon thousands of just such simple and infallible formulas. Astronomers are measuring the stars and determining their distances and the tempo of their revolutions by these infallible formulas, and can tell you to a split second when an eclipse will occur.

I am ever overcome with awe and reverence when I think of how God has so wonderfully set his material universe running on such perfect and infallible laws. We think we have learned a great deal about God's physical laws, but I believe he has only begun to reveal them to us.

Then, what is law? In the sense in which we are considering it, it is a formula which may be stated in words or characters which is the notice, or information, or warning, if you please, that certain causes produce certain infallible effects.

Then based on these formulas have been written mandates, statutes, ordinances, rules and what-not, by emperors and dictators, parliaments and congresses, by popes and prelates and councils, all supposedly for the best interests of all men in their mutual relations. But often they have been based on false formulas and more than often for private and class interest and gain.

An illustration of a wise and beneficent ordinance: The formula: When automobiles collide there is great danger to life and property. Ordinance: Don't run the red traffic light.

When by lapse of memory you have run a red traffic light, what is your worst fear, the police and a fine, or that you might have been crashed into by another car? "Reason is the life of the law." *There is a very good reason for the traffic light. Respect it.*

There is a material realm of God's creation and there is a spiritual. The laws of his spiritual world are just as infallible as are the laws of the material. If you deprive your physical bodies entirely of physical food, you will shortly starve to death. If you feed your bodies insufficient food, you will half starve them. That formula is infallible. Nobody yet has succeeded in nullifying that law or setting it aside.

If you deprive your spiritual natures entirely of spiritual food, you will die spiritually. In like manner you can half starve yourself spiritually. Neither has anybody yet succeeded in nullifying that law, though there have always been all kinds of attempts to do so. It is recorded that in the dim beginnings of the race God told Adam that if he ate of the fruit of the forbidden tree he would surely die. Another told him, no, he would not surely die. Who lied, God or Satan? And from then till now it has been the major

task of the evil in man to try to nullify, abrogate, or camouflage God's spiritual laws. My friends, it cannot be done. Now that is my introduction to the discussion of the Sabbath.

First. *All ten of the commandments of the Decalogue are spiritual laws. They are arbitrary warnings with the penalties not stated, but to be assumed.* Let us examine the ten briefly:

1. "Thou shalt have no other gods before me." God is a Spirit. The implication of the command is purely spiritual in its scope and in its relation to man.

2. "Thou shalt not make unto thee any graven image, . . . bow down to them, nor worship them." Very closely related to the first command, with the same spiritual implications.

3. "Thou shalt not take the name of the Lord thy God in vain." The reason is obvious—irreverence and eventual broken spiritual relations with the Father. This command is purely spiritual in character.

Omitting for the moment the fourth, let us examine the fifth.

5. "Honor thy father and thy mother"—reverence to parents. Early respect for authority is the fundamental formula for the perfect spiritual society which will eventually prevail, and therefore it is indispensable to the righteousness of the race.

6. "Thou shalt not kill."

7. "Thou shalt not commit adultery."

8. "Thou shalt not steal."

9. "Thou shalt not bear false witness."

10. "Thou shalt not covet."

The violation of the last six commandments indeed have far-reaching physical consequences to the detriment of our fellow men, but the spiritual consequences to the soul of the one who violates them are immeasurable, and the evil effects on the spiritual condition of society are obvious without discussion.

The far-reaching spiritual consequences of the violation of those nine commandments have never been questioned by the Christian world. God's reasons for those mandates are most obvious. They are purely for man's best good. He did not even state the reasons for each, nor write down the penalty. The infallible formula of each is just as potent today as when Moses promulgated it. As long as there is a spiritual God and there are spiritual men who must have relations with him and relations with each other in this bee hive

of a spiritual and material world, those mandates will stand. They will stand till the perfect society—the Kingdom of God—is consummated.

Now I would like to return to the fourth commandment and examine it. "Remember the sabbath day to keep it holy." The strongest spiritual implications are involved, as well as the physical—which are secondary to the spiritual. It is obvious that the spirit of man must take food regularly.

God said remember and take a good large portion of it every seventh day—in fact—*keep that day holy, sacred*, for that purpose. If you do not you will get dangerously undernourished. Your resistance will become weakened and broken down. All the evil microbes in his Satanic laboratories will attack you.

Friends, you know that is a fact. You see it demonstrated before your eyes in Battle Creek every day. You see the results in this church of infrequent church attendance and slack Sabbath keeping. The ties of friendship and communion with God become strained and often completely broken. A guilty conscience starts you hiding from God, and the more you run away the farther you run away. The process is cumulative. You need the Sabbath. In fact, you cannot get along without it. God knew it in the beginning and it is just as true and infallible now.

But—you ask—how about the observance of Sunday? I suppose there are yet many people who are faithfully, but ignorantly, observing Sunday as a substitute for the true Sabbath, as my mother and her children did for many years, I included. They have my respect for their mistaken effort, and I believe God will be merciful with them.

But on the other hand, the leaders of the Christian world are not ignorant of the claims nor unconvinced of the true Sabbath. When they explain to their people with a nauseous gulp of conscience that Sunday is the Lord's Day, and it is observed because Christ rose on that day, and that the old commandment is not binding, I am concerned about the consequences of their position. Here are some of the results of that position. *The sanctity of Sunday is man-made and false. The true Sabbath idea is not there.* In fact, it is generally taught by Sunday keepers that the

Sabbath idea has been abolished. Outside of church doors, Sunday is a holiday. The greater per cent of Christian Sunday keepers have no Sabbath consciousness whatever. The whole process, instead of leading to spiritual union with God, leads away from it, as all false religious notions do.

Then let me repeat again my question and answer it: *What is law?* It is a formula which may be stated in words or characters which is the notice, or information, or warning—if you please—that certain causes produce certain infallible effects.

The vital spiritual principle in the Sabbath law of the fourth commandment is just as potent, just as infallible, just as indispensable to the spiritual life and development of man today as it was the day Moses received it in the mount.

Now I want to speak briefly of Jesus' position in regard to the Sabbath law, for his position on any matter, and his interpretation of any teaching or law, must be final with any Christian.

First—his custom was to attend the Jewish synagogue on the Sabbath—which all the world admits was the seventh day. Luke 4: 16, "And he came to Nazareth where he had been brought up, and he entered as his custom was, into the synagogue on the sabbath day. Luke 6: 6, "And it came to pass on another sabbath, that he entered into the synagogue and taught; . . . and the scribes and Pharisees watched him whether he would heal on the sabbath."

On this occasion he healed the man with the withered hand and he asked his critics, "Is it lawful on the sabbath to do good or to do harm, to save a life or destroy it?" In the twelfth chapter, twelfth verse, Matthew quotes his words concerning the same incident: "How much then is a man better than a sheep? Wherefore, it is lawful to do well on the sabbath day."

This is not only a clear assumption of the binding effect of the Sabbath law, but also an illustration of how to keep it.

When Jesus and his disciples were passing through a field of grain on the Sabbath and they plucked some grain and ate it they were severely criticized, and he took this occasion again as recorded in the second of Mark to explain at length his interpretation of the Sabbath law. In the concluding verses he says, "The sabbath was made for man, and

not man for the sabbath. Therefore the Son of man is Lord also of the sabbath."

This plainly implies that the Sabbath is for man's spiritual good, and also implies very definitely that if Christ was Lord of the Sabbath, he would have mentioned at some time so important a thing as the doing away with it or the changing of it. But there is not one word to that effect, but the strongest implication in every mention of the Sabbath that it will continue till the consummation of the Kingdom of God.

The time of a single sermon is too brief to discuss the Sabbath in all its phases. It has a very interesting history—how it has survived and persisted through the dark ages when every possible means of suppressing it was employed by an ignorant and misguided church—how it is now emerging as bright as a polished gem to bless again the people of God.

I cannot prophesy for the future of the Sabbath. Many things just lately have given me great courage. Full fellowship with the Father, such as Jesus urged, cannot come without full compliance with the plans God made for his children. Among them was a Sabbath kept holy—kept sacred—and we must demonstrate to men and women and teach to our boys and girls its value, before they will accept it.

There is a very good reason for the traffic light—respect it.

There is a very good reason for the Sabbath day—respect it.

DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

A turkey supper was served to over one hundred sixty persons by the Woman's Aid Society and the S. D. B. Society at the ninety-seventh annual meeting of the Pawcatuck Seventh Day Baptist Church held in the vestry of the church last evening.

Financial reports showed the church to be in good condition with an accumulation of funds sufficient to take care of the changes and alterations to be made in the vestry before the opening of the Eastern Association, the middle of June.

The present officers were re-elected.

In his annual report the pastor of the church, Rev. Harold R. Crandall, showed that the church activities had increased dur-

ing the past year and that the church auditorium as well as the vestry is being used more and more for community efforts.

Immediately after the dinner, while the tables were being cleared, congregational singing was led by the men's chorus. The men's club also rendered two selections and the boys' octette of the Sabbath school rendered a selection.

It was announced by the trustees that extensive alterations will be made to the vestry of the church. Hardwood floors will be laid. It is believed that it will be necessary to remove most of the timbers of the old flooring which as far as the records show, have been in use for ninety years.

When the floor is laid the vestry will be decorated and largely refurnished, with chairs and tables. Changes will also be made in the kitchen.

The trustees announced that at present they will do nothing toward replacing the weathervane on the steeple. It was felt that extensive repairs should be made to the steeple when the weathervane is replaced. It blew off last fall in a heavy wind storm.

In answer to inquiries the trustees said they would adopt the policy that the steeple would never be taken down unless it was replaced.

—Westerly Sun.

SALEM, W. VA.

A thorough demonstration of the superiority of the supposedly "weaker sex" was given at Wednesday's meeting of the Salem Kiwanis club at the Salem M. E. church, when the women "stole" the entire program from the wise and worldly Kiwanians.

That women can keep a secret also was demonstrated, for the men had no inkling of the wily tactics and scheming of their ladies who sprung the surprise program.

No sooner had the Kiwanians lined up around their luncheon table, preparatory to beginning their meeting, than the wives of most of them quietly appeared on the scene and took their places at another long table which had been kept covered from sight.

Mrs. S. O. Bond, wife of the president of Kiwanis, quite deliberately but boldly, relieved the president of the gong and gavel, taking them to the ladies' table, and proceeded to open the meeting with dignity and precision. (Now we all know who is the "power behind the throne" on College Hill.)

The program as presented by the women was undoubtedly the most mirth-provoking (and possibly the most thought-provoking) of any Kiwanis meeting in years, according to the opinion expressed by Kiwanians and guests.—*Salem Herald*.

SHILOH, N. J.

Shiloh Christian endeavorers are having a RECORDER contest. Their object is to promote interest and to obtain more subscriptions for the SABBATH RECORDER. The leader, Pastor Maltby, has it so arranged that members receive credits for reading any part of the RECORDER, extra credits for reading the editorials, missions, and "Our Pulpit," and twenty-five points for reading it all. They may receive credits for the reading of other people, lending the RECORDER, and if they bring in a subscription they receive two hundred credits. The side leaders are Gertrude Dickinson and Allan Bond. Each side is to give a report on some article in the RECORDER, or credits are deducted, each week.

Rex Bigars is the SABBATH RECORDER agent for the Shiloh Church.

The C. E. group has been attending, nearly one hundred per cent, the West Side Cumberland County Leadership Training School in the Central M. E. church at Bridgeton, for the five Tuesday evenings in February and March. There are several courses offered the first hour. Some of the members are taking as their study "The New Teacher," and the rest are working on "Practical Christianity for Young People."

Rev. Leon Maltby, pastor of the Shiloh Church, is dean of the school, and Mrs. Bert Sheppard, chorister, is the song leader.

There are 334 registered in the school and the Seventh Day Baptists stand high in the list of representatives.—*C. E. Beacon*.

CENTRAL ASSOCIATION

The annual session of the Central Association will be held with the church at Adams Center, N. Y., June 25-27, 1937.

—From correspondence of the Moderator,
Mrs. Alva L. Davis, Verona, N. Y.

NOTICE

CHANGE OF ADDRESS

Mail for Rev. Erlo E. Sutton should be addressed to him at 33 Kalamath Street, Denver, Colo.

OBITUARY

EDWARDS.—Harriet Potter, third of four daughters born to Stephen R. and Harriet L. Potter, was born on the Potter homestead in Albion, Wis., now owned by M. J. Babcock, and died at her home in South Milwaukee, March 28, 1937.

Soon after her graduation from Albion Academy she was married to Herbert R. Edwards, who was at that time principal of the school. At an early age she joined the Albion Seventh Day Baptist Church, later removing her membership to the Baptist Church in Fargo, N. D.

She is survived by her husband; a son, Carroll; a daughter, Mrs. Ray Nelson; two grandchildren; and one sister, Mrs. Edith Babcock of Albion. Funeral services were conducted by Pastor C. W. Thorngate in the Albion Seventh Day Baptist church, and burial in Evergreen Cemetery.

C. W. T.

NORTH.—Etta S. Harrison was born at Dundas, Minn., October 15, 1857, and died at New Auburn, Wis., March 13, 1937.

On December 27, 1881, she was married to Andrew North. To them were born three sons: Leon Harrison of Plainfield, N. J.; Arthur M. and Ray C. of New Auburn, Wis.

Besides the sons she is survived by ten grandchildren; one sister, Mrs. Frank Triponel of Dodge Center, Minn.; and one brother, Frank Harrison of Lincoln, Neb.

In early life she gave her heart to Christ and was faithful to him and his church until the last.

Farewell services were conducted by Rev. C. B. Loofbourrow assisted by Mrs. A. G. Churchward. Interment was in the New Auburn cemetery.

C. B. L.

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.

FARMING OPPORTUNITY

A good living and exceptional opportunities for the future for two more Seventh Day Baptist farmer's families working the 75-acre Co-operative Truck, Poultry and General Farm at Sisco, Fla. A genuine opportunity for the right parties desiring to live in this delightful State. Geo. A. Main, 112 Marion St., Daytona Beach, Fla.

The Sabbath Recorder

VOL. 122

APRIL 26, 1937

No. 17

THE HUMAN TOUCH

'Tis the human touch in this world that counts,
The touch of your hand and mine.
Which means far more to the fainting heart
Than shelter and bread and wine.
For shelter is gone when the night is o'er,
And bread lasts only a day.
But the touch of the hand and the sound of the voice
Sing on in the soul always.

—Spencer Michael Free,
In Nortonville News.

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