

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.

O B I T U A R Y

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of
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year after date to which payment is made un-
less expressly renewed.

Praying for People One of the faces
And Praying at Them looked for at the
meetings of the Executive Committee of the
Federal Council is that of the editor of the
Messenger, organ of the Evangelical and Re-
formed Church. There is something about
the *Messenger* that attracts and helps. Per-
haps personal acquaintance with Doctor
Leinbach lends emphasis to one's liking for
the paper.

Before now the editor has quoted from
the *Messenger* and has referred to one of its
incognito writers who signs himself as Justus
Timberline. One of this gentleman's recent
articles is being thus introduced as the "piece
de resistance" of this editorial:

One of my ways of figuring our pastor's value
is to compare him to other ministers I meet in
my business travels.

Maybe I'm a sinner for thinking of men when
I should be thinking of my own soul's needs, and
I don't dispute it. But if you can go to more
than one church, and keep from comparing one
preacher with another, you're either growing in
grace or in unconcern about preachers—maybe
both.

Anyway, I was in a sort of general church
meeting lately, and I heard a minister pray.

I knew he was praying, because I had a printed
program. But except for that, and an occasional
"O Lord" and "Thou knowest," I could have
thought I was hearing a really revealing exposi-
tion of present-day conditions in Church and
State.

It reminded me again of that old left-handed
compliment, "The most eloquent prayer ever off-
ered to a Boston audience."

But also I thought of the present remarkable
demand for little books of devotion, for printed
prayers, for forms of meditation intended to
make the users aware of being in God's presence.

I wonder if people are using more of these
helps to prayer because of a diminishing sense
of the prayer-spirit in the usual extempore
prayers of our Protestant pulpits.

Personally I'm quite unrepentant about my life-
long preference for hearing in the pulpit the min-
ister's own prayers—when they are true prayers.

It is still my opinion that a humble, discerning
pastor of the flock should speak of his people and
for them in his prayers, and in the measure that
he knows they need. He is likely to be both more
direct and more ardent when he prays as the
pastor of individual men and women, whose ex-
periences he daily shares.

Oh, yes; I know about the great prayers of the
"Prayer Book," and all the other noble utterances
of saints and sages and mystics. I have used them
myself a good deal more than it is seemly to
declare here. And I would rather be included
in one of the simplest of these than listen to a
dozen formal discourses unskillfully and un-
devotionally cast into the form of public prayer.

Nevertheless, if a preacher will do as my pastor
once told me he always does—prepare for the
pastoral prayer as carefully *and prayerfully* as
he prepares for his sermon—I shall know, as I
join my petition with his, that he is really pray-
ing for me and with me.

But I don't want him to pray *at* me!

S. D. B. Co-operative We do a good deal
of talking about co-operating, but like our
talking of the weather — too little else
about it.

There is a good field, it seems to this
writer, for Seventh Day Baptists. We have
a Conference Committee on Vocations that
functions in efforts to help Seventh Day Bap-
tists to find employment, and employers to
find satisfactory help. The last report of this
committee — as it suggested plans — seemed
hopeful.

There are those throughout the denomina-
tion who have been deeply concerned about
this matter. For the past four or five years
a man in New England has been interesting
himself along this line and within two years

has furnished opportunity for several young
people in the business with which he is con-
nected.

A church in the East has had men keenly
interested in such matters. A dentist, a year
or more ago, was encouraged and helped to
settle in the parish where church privileges
and a living are afforded. A promising young
medical student about to graduate was en-
couraged and way made open for an interne-
ship in this church community by the same
interested people, but he elected to go else-
where. Perhaps our young people might co-
operate by choosing positions when offered,
where Sabbath privileges are afforded, even
if a bit less desirable than non-Sabbath-keep-
ing communities.

A letter from a young man appeared in a
recent RECORDER calling attention to desir-
able land opportunities opening up in one of
our communities where irrigation soon will
be possible. That letter was from one who
has been keenly interested in co-operating
among Seventh Day Baptists. A neatly
boxed notice appears in this issue of the
RECORDER from another man who for years
has been interested in trying to do some-
thing for the employment of people, that they
might be helped in keeping the Sabbath. The
project he calls attention to is worth while to
consider. The agreement which he makes
with those who accept his proposal seems
ultra fair and favorable to the tenants.

At any rate it seems encouraging that here
and there are those who are practically try-
ing to work out this problem. We sing, "The
more we get together, the happier are we."
It is true. Equally true is it that the more
we unselfishly try to do for each other, "the
happier are we." Especially is it so when
there is, back of it all, a love for Christ and
his cause which so much involves the Sabbath.
May many more be interested in co-operation
and much more be the results.

Minimum Wage "No man hath hired us."
Jesus is revealed in the Parable of the House-
holder as having deep concern for the un-
employed. Was it a picture taken from a
time of depression, or was it from a condition
that perennially exists in all lands and times?
That we may not know. But we know the
incidents of the parable story, whether from
actual observation or out of sympathetic
imagination.

We get the chief lesson from the house-
holder himself who must have seemed, at
least, odd to his employees as well as to his
fellow householders.

According to the tale—at different times
of the day he had put men to work who
needed employment. Even at the last hour
there were those who had found no work.
He hired them and set them at their task—
late as it was. Certainly he could have hoped
for little as far as his work was concerned.

But the surprise came at the paying off,
when each man, irrespective of the time en-
gaged, received the same wage. One is apt
to sympathize with those who, having borne
the heat and toil of the whole day, questioned
the action of the householder. Yet they could
not reply when it was pointed out that they
had been done no injustice. They had re-
ceived the wage their contract called for.
Realizing, of course, that the employer had a
right to do as he did to the late comers, and
that no injustice was done them, they could
only think, "How odd!"

More than nineteen hundred years have
passed, and a minimum wage law has just
been declared constitutional by the Supreme
Court. For nearly a generation the principle
of such a law has been struggling against
great opposition. The right to live carries
with it the right to live decently. Employers
are few, comparatively, who are anything like
the householder of the parable. If men with
resources for carrying on business, and es-
pecially if men with large corporate powers
will not themselves sense the need and the
situation, it would seem time for such enact-
ments and such decisions as are involved in
the court's rulings. "Thy kingdom come on
earth as . . ."

Items of Interest It is no secret that the
much-publicized Irish Hospital Sweepstakes,
which few people except the jockeys and
grooms call a horse race, would be a losing
proposition for the sponsors, if it were not
for the money wagered in England, where
such contests are illegal, in the Dominions,
and in America. And it is hardly more of
a secret that front-page newspaper publicity
has helped tremendously in popularizing the
lottery in America. Postoffice officials tried
to curb this form of gambling, in accordance
with the lottery laws, by intercepting money
sent through the mails and posting it back to
the senders. Little success attended this at-

tempt. Finally, never quite at their wits' end, they have dug up a federal statute denying the use of the mails to publications carrying lottery results. Newspaper editors are surely amenable to the charge that they falsify news values, for they never print the scowling, dejected pictures of those who lose on the sweepstakes. Only the smiling winners are shown, and the public gets a wrong impression of the total effect produced by this huge gambling device. — *The Christian Advocate*.

A government surgeon scoffed at popular beliefs that liquor stimulates, protects from cold weather, or wards off the effects of snake bite.

Dr. R. R. Spencer, senior surgeon in the United States Health Service, hastened to explain:

"I'm not a Prohibitionist and these statements are not results of my own research. They are offered as a correlation of results of experiments in the United States and England during the past few years."

"Alcohol is not a stimulant to the nervous system but a depressant even in small amounts," Doctor Spencer declared. "When a person is under the influence of alcohol he or she is less keenly aware of environment and muscular skill and co-ordination are perceptibly decreased." (*Utica Press*.)

—From *De Ruyter Gleaner*.

DISCRIMINATION AGAINST OLDER WORKERS

The Department of Labor of Massachusetts announced on February 4, the results of a two-year study of discrimination against workers forty-five years of age and over. It found that fifty per cent of Massachusetts employers having ten or more employes are carrying on such discrimination either "intentionally or unintentionally."

The department found that 310 establishments had no men on their payrolls over forty-five years of age and 1,283 had no women over forty-five. During a twenty-two month period covered by reports from the establishments, forty per cent of those which hired new help did not hire men forty-five and over, and sixty per cent did not hire women forty-five and over. The department found that nearly one half of the unemployed men over forty-five years of age cannot get jobs. As jobs decreased for men over forty-

five, costs of municipal welfare relief for persons past that age rose.

—*Information Service*.

ISSUES AT OXFORD

About two hundred fifty people from North America will attend the Oxford Conference next July. They are scattered over the United States and Canada. It is a matter of considerable regret—not only to Seventh Day Baptists, but to those who have the Oxford Conference arrangements in hand—that we are not able to send a representative. Our General Conference left the appointment of a delegate in the hands of the president — such appointment contingent upon finding someone who would be in Europe next summer, at no expense to the Conference. No such one has been found. Even now, in all probability, the seat has been filled by others, as the seating capacity is quite limited.

A pamphlet is now out containing discussion questions on the issues that will be presented at Oxford. If the delegates are to express the mind of the church, they should have the ideas of many people. Use of the pamphlet, "The Issues at Oxford," is being urged for discussion groups in church organizations, and reported upon by some member appointed by the group. While individual answers will be welcomed, it is hoped that the replies will come rather from the thinking of the groups gathered to discuss these matters. Issues before the conference will be "The Church and the Community"; "The Church and the State"; "Church, Community, and State in Relation to the Social Order"; "Church, Community, and State in Relation to Education"; "The Church Universal and a World of Nations"; "The Christian Attitude to War."

There is a wealth of literature on these issues, and further information, together with copies of the pamphlet, may be secured from the Universal Christian Council, 287 Fourth Ave., New York City.

It is hoped that many of our churches will interest themselves in a study of these issues.

NOTICE CHANGE OF ADDRESS

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HISTORY OF THE EASTERN SEVENTH DAY BAPTIST ASSOCIATION

BY WILLIAM LEWIS BURDICK, D. D.

(Continued)

VIII. RELATION TO DENOMINATIONAL BOARDS

From its beginning the Association took a deep interest in the denominational boards and did much to support the work which had been committed to them.

For many years the Association sent a delegate to the annual sessions of the denominational boards then in existence. These delegates reported back to the Association. Almost every session resolutions were adopted by the Association calling upon the people to support the work of the denominational boards, particularly those of missions and publications. After a time it became the practice for the denominational boards to send their representatives to the annual sessions of the Association instead of the Association sending delegates to the annual sessions of the boards. This custom has been continued to the present day.

For many years it carried on mission work in the bounds of the Association and at the same time supported the denominational boards. On one occasion it adopted a resolution declaring itself a missionary organization.

Long before the present Education Society was organized, the Association adopted resolutions favoring the academies fostered by our people, and also resolutions urging that means be provided for the education of Seventh Day Baptist ministers. After the denomination had established a theological school, the Association urged that the school be given loyal support.

The Association took an active interest in the promotion of Sabbath schools and improved methods in connection with them. For a number of years it had a Sabbath School Board of its own and the minutes of this Board are bound with the minutes of the annual session of the Association.

Addresses which are to be given by others during this Association on missions, publications, education, and Sabbath Schools will give a full history of these matters and they are mentioned here simply to call attention to the relation of the Association to the denominational boards. A perusal of the minutes during the century now coming to a close, discloses the fact that one of the chief purposes in organizing the Association was that the churches, by united effort, might promote what we now call denominational work, and it has given the work of the boards its best thought and devotion. To be sure, in a few instances the work of the boards has been crowded into the background and the great purposes of the annual session forgotten, but these have been the exceptions, not the rule.

IX. RELATION OF ASSOCIATION TO SISTER ASSOCIATIONS

The Western Association was organized the year before the Eastern, and the Central was organized the same year as the Eastern. The other associations came into existence later. There is no organic relationship between the different associations. Their intercourse has been voluntary and largely for the purpose of promoting church and denominational work. This has been brought about principally by interchange of corresponding letters and delegates.

The Western Association sent a delegate to the first session of this association. This Association appointed delegates to the Central and Western Associations in 1837. The minutes show that the Central Association sent a delegate to the Eastern Association in 1838. In that early day, railroads were just coming into existence and other means of communication were discouraging, but delegates were exchanged more or less regularly for a time and very soon it became the practice with all the associations which felt able to bear the expense.

It has been a question discussed throughout the century whether the exchange of delegates was the best course; but the large majority have felt that it is the desirable way, and the custom has been followed the last eighty years with con-

siderable regularity. Beyond a doubt, much of the interest people have taken in the associations has grown out of this fact and it is a question whether the associations could have survived the century without it.

X. THE ASSOCIATION IN SESSION

Correct Procedure - Harmony - Programme and Introductory Sermon - Religious Exercises and Business - Executive Committee - Committee on Resolutions - Essays - Length of Sessions - Delegates - Denominational Work - Relation to Baptists - Minutes.

Correct Procedure

The annual sessions for nearly fifty years were conducted in a manner somewhat different from the way they are now.

Generally speaking, the sessions were conducted in an orderly way and in a manner approved by parliamentary rules. In this respect the procedure was far ahead of some annual sessions in recent years. Invariably men were chosen as moderators who were accustomed to preside and knew the rules, and the secretaries were men who were skilled in that line of work.

Harmony

So far as one can discern, there has been a marked degree of harmony and good will in the sessions. I have heard people refer to the stormy times our fathers used to have in public gatherings; but after having read the minutes of the General Conference from its beginning and the minutes of both the Western and the Eastern Associations through twice, and after having personally known some of the men who formed the associations and worked in them, I am convinced that the conduct and spirit in past days was fully as Christlike as that seen in the annual sessions during this generation. And let me add, in this connection, that it sometimes happens that speakers and writers dealing with the past refer to the quaint things of our forebears for the sake of getting a laugh. Whenever we indulge thus, we do it to our own discredit.

Programme and Introductory Sermon

For fifty years the programme of the annual session was not pre-arranged in detail but there was a programme. When the Association assembled, an introductory sermon was preached by some one appointed the year before. It should be noted that the practice of having an introductory sermon has continued through the most of the century and is still required by the Rules of Order.

After the sermon the Association was called to order by the moderator of the former session, whose term of office held over. If the moderator were not present, the Association was called to order by the secretary of the previous year, a rule followed in all well ordered organizations. After the session was called to order, a moderator and secretary for the session were elected and entered immediately upon their duties. This plan of electing the presiding officer and secretary is still followed by some religious bodies and has its advantages.

Religious Exercises and Business

Usually at one of the first meetings in the annual session, a vote was passed naming certain ministers to preach during the sessions of the Association, the time for these preaching services being named.

The business of the Association and the religious exercises were distinct one from the other. In the early minutes they were not recorded in the order in which they took place, that is to say, the minutes covering the business of the association were given entire and then in closing the minutes there was a paragraph which began by saying that the religious exercises were sermons by certain ones named. Generally there were six or eight of these preaching services.

Executive Committee

There was no Executive Committee until 1844; and not until the constitution of 1879 was adopted, was it expected of the executive committee that it should prepare

a programme, its business being principally to promote denominational work. Though there was no detailed programme prepared beforehand, the order of business and exercises for the entire session was definitely laid down and strictly followed, one of the requirements being that the Rules of Order should be read at the first session. Letters from the churches, resolutions, and essays had a prominent place.

Committee on Resolutions

At first there was no Committee on Resolutions, but the constitution adopted in 1847 provided for a Committee on Resolutions and this was continued till the constitution of 1879, when it was omitted from the list of committees. Though not named in the Rules of Order as a regular committee, the Association has often appointed special committees on resolutions. I find that this was done at one time for ten consecutive years. The resolutions were discussed at length throughout the sessions, and this procedure served as an open parliament. The subjects of the resolutions through the years covered the entire range of the Christian life, church activities, and denominational work. Almost every year a resolution declared the Association a missionary organization. Temperance was prominent in the resolutions; the use of tobacco was not omitted; slavery was a burning question. Preceding the Mexican and Civil Wars the Association declared against war; but when war was on, it upheld it, and the churches sent their due quota of soldiers.

Essays

Essays have formed an important item in the programmes of the Association. For many years three or four men were selected one year ahead to present essays, usually on subjects pertaining to doctrinal problems, church polity, church activities, while those pertaining to philosophy and science were not neglected. If the discussions on the resolutions were extemporaneous, the essays were carefully prepared by able men and were most valuable.

Length of Sessions

The most of the time during the century the annual session has opened Thursday morning and closed Sunday night. Once, at least, it held over into Monday. The annual session has usually been held in June and sometimes has been called the "June Meeting." Twenty years ago the associations met in the autumn as an experiment, but it was soon found to be a disadvantage. The time in June has usually been arranged with respect to the meetings of the other associations, the plan being that one should follow another in successive weeks; but five years ago a break was made in this co-operative plan, and what the final result will be remains to be seen.

Delegates

The business of the Association has been conducted by the delegates appointed by the churches belonging to the Association, but people have been encouraged to attend all the sessions whether delegates or not, and literally hundreds have done so every year. It has sometimes happened that those appointed as delegates did not attend business sessions and the question arose whether they should be recorded as delegates. To settle this point, at the session in 1882 a resolution was passed and the action stands today. The resolution is as follows:

"Voted that only those delegates appointed who shall attend one or more of the business sessions of the Association, shall be recognized as delegates."

Denominational Work

When we view the work of the association, we see that every phase of church and denominational work was considered and efficiently promoted by the Association in session, and between sessions these interests were forwarded by the appointment of boards and individuals. Missions, publications, the ministry, education, Sabbath schools, young people's societies, woman's organizations, temperance, freedom of the slaves, abolition of war, support of the government, human rights, and friendly rela-

tions with other denominations were the things for which it planned and worked. It did not stop with planning and working. It is recorded that it appointed days of prayer and fasting.

Relation to Baptists

A feature which should not be overlooked in connection with the sessions of the Association is the cultivation of friendly relations between Seventh Day Baptist churches and those of the regular Baptist denomination. The minutes of the Association record that several years it received representatives from Baptist associations in Rhode Island or Connecticut, and it reciprocated by sending delegates to the Baptist associations.

Minutes

From the beginning the Association has taken much pains with its minutes. In 1840, it was voted, "That Brother Joseph Potter (secretary) procure a book and record in the same all the doings of the association from the commencement to the present time." In 1880, "J. D. Titsworth was appointed a committee to procure printed records of the first forty-two sessions of this association and have them bound for preservation." After much labor Deacon Titsworth reported in 1883 that he had secured all the minutes except those for 1839 and that he had had them bound. The association voted that this bound copy be kept by the recording secretary, but thirty years ago it was in the care of the American Sabbath Tract Society. Hon. George B. Utter, Westerly, R. I., has a bound copy of the minutes down to 1880 minus those of 1839. The president of the Seventh Day Baptist Historical Society has been endeavoring to secure a complete set for the archives of that society.

MISSIONS

FICTION MORE INTERESTING THAN TRUTH

There is a saying that fiction is more interesting than truth, and it is unfortunate that with a great many people this is a fact.

News writers are prone to misrepresent the facts for the sake of making an interesting story. They fail purposely to mention some things connected with the subject under consideration and emphasize others until the picture is distorted. Sometimes they carelessly put in things which they imagined might have happened and never did, and the description is falsified. They have made an interesting story, people are pleased, and the sale of their papers is increased. Fiction is more interesting than truth.

In writing history, it takes a vast amount of research to secure the facts, and because of this writers are tempted to take a few facts which lie on the surface, paint and twist them according to their own imaginations and prejudices into an interesting story. Some of the most popular historical novels and sketches which are appearing are painful illustrations of this. They are interesting, even thrilling, but they are deceiving.

Sometimes missionaries, denominational leaders, and promoters of good causes are careless

about being accurate, having in mind the making of an interesting story. Sooner or later it leaks out that this is being done and people wonder when they read whether the descriptions are true to fact. Interesting to be sure, but what about their value? When Chief Justice Hughes was Secretary of State, he sent out a letter to the United States consuls over all the world telling them that they must be accurate in describing conditions or their reports were worse than worthless.

The most serious illustration of making things interesting at the expense of truth comes in connection with religious systems and speculations regarding prophecy. As was the case with the Athenians, people itch for something new. Someone comes along with a half truth painted in enticing colors. Because it is only half true and because people are bewitched to have something new, they accept it. Doweyism, Russellism, and multitudes of other "isms" which have come up in the last few years are examples of this. Also some of the interpretations of prophecy which have attracted wide following are illustrations of the same mistake. In the Scriptures there are prophecies which point unmistakably to certain events and there are prophecies which all honest students of the Bible agree have already been fulfilled. These

prophecies are among the most helpful portions of Holy Writ, but to build up specious interpretation of prophecy, though interesting to those craving something new, is a questionable procedure.

Missionaries, pastors, evangelists, and all Christian workers do not need to cater to the diseased desire for something new. They have a message for which the hearts of all men long consciously or unconsciously. Their message is the everlasting gospel. It is a message that God is love, that Christ is their advocate, that there is forgiveness of sin through Christ, that there is the continual presence and help of the Holy Spirit, that they can be co-workers together with God, that there is always something better ahead, and that truth and righteousness will finally triumph.

QUARTERLY MEETING OF THE MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held April 18, 1937, at the Pawcatuck church, Westerly, R. I.

The meeting opened with prayer by Rev. Harold R. Crandall.

The members present were: Rev. Willard D. Burdick, Rev. William L. Burdick, Dr. Anne L. Waite, Corliss F. Randolph, Rev. Herbert C. Van Horn, A. S. Babcock, Rev. Harold R. Crandall, Walter D. Kenyon, Rev. Everett T. Harris, Morton R. Swinney, Mrs. W. D. Burdick, John S. C. Kenyon, Robert L. Coon, James A. Saunders, John H. Austin, Asa F. Randolph, Karl G. Stillman, Mrs. Elisabeth K. Austin.

Visitor, Mrs. Carleton Irish.

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

SEVENTH DAY BAPTIST MISSIONARY SOCIETY QUARTERLY STATEMENT

January 1, 1937, to April 1, 1937

Karl G. Stillman, Treasurer,

In account with

The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.	
Memorial Board income	\$ 534.83
Permanent Fund income	828.05
Denominational Budget	1,742.84
Organizations	371.03
Individuals	192.34
Special gifts	41.00
Debt Fund investment	500.00
Overdraft April 1, 1937	101.36
	<u>\$4,311.45</u>

	Cr.	
Corresponding Secretary and expenses	.....	\$ 569.82
General missionaries and expenses	.....	76.25
Churches and pastors	.....	582.83
China	.....	902.50
Holland	.....	125.00
Jamaica	.....	619.36
Treasurer's expense	.....	60.00
Interest	.....	287.70
Loans	.....	500.00
Printing	.....	71.37
Germany	.....	125.00
Debt Fund investment	.....	312.51
Foreign Missions Conference	.....	37.50
Special gifts	.....	16.00
Overdraft January 1, 1937	.....	25.61
		<u>\$4,311.45</u>

Net indebtedness January 1, 1937	.....	\$23,057.91
Net indebtedness April 1, 1937	.....	22,694.86

Decrease for the quarter\$ 363.05

STATEMENT OF CONDITION AS OF MARCH 31, 1937

The Society OWNS:

Cash:

In checking accounts:

Washington Trust Co.	.....	\$ 101.36
Industrial Trust Co.	.....	192.00
		<u>90.64</u>

In savings accounts 3,239.29

\$ 3,329.93

Investments - stocks, bonds,

and notes\$108,742.88

Less - reserve for depreciated

securities 5,000.00

103,742.88

Real Estate:

In China\$ 55,829.86

In Georgetown 2,500.00

In Jamaica 6,000.00

In Nebraska 1,000.00

In Minnesota 2,251.44

67,581.30

\$174,654.11

The Society OWES:

Notes Payable:

Washington Trust Co.\$ 21,750.00

Anne L. Waite 500.00

E. C. Burdick 500.00

22,750.00

Excess of assets owned over amounts owed\$151,904.11

The above excess is applicable as follows:

Funds - Principal Amounts:

Permanent Funds\$ 95,729.45

Debt Reduction Fund 7,164.76

Alice Fisher Ministerial

Relief Fund 3,638.38

H. C. Woodmansee Ministerial

Relief Fund 444.42

A. J. Potter Ministerial

Relief Fund 1,045.65

Franklin F. Randolph

Memorial Fund 61.02

Ministerial Education Fund .. 182.59

Amanda M. Burdick

Scholarship Fund 1,128.37

Deposit % Sale Nebraska

real estate 434.00

\$109,828.64

Funds - Unexpended Income:

Permanent Fund\$ 192.00

Alice Fisher Ministerial

Relief Fund 18.69

H. C. Woodmansee Ministerial

Relief Fund 24.88

A. J. Potter Ministerial

Relief Fund 139.23

Associated Trust Fund 11.00

385.80

Funds - Other:		
Gifts for special purposes:		
Bible Distribution	\$ 29.67	
Dr. Thorngate Fund	25.00	54.67
Real Estate Equities: not allocated to specific funds:		
China	\$ 55,829.86	
Georgetown	2,500.00	
Jamaica	6,000.00	64,329.86
		\$174,598.97
Less - Deficit in General Funds		22,694.86
		\$151,904.11

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

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that during the quarter the correspondence has been unusually heavy, and considerable time has been given to committee work. Also, the Missions Department of the SABBATH RECORDER, owing to the fact that the paper is published every week, has required additional time.

January 23, I supplied for Pastor Harold R. Crandall, Westerly, R. I., that he might assist in the Preaching Mission at Waterford, Conn.; Sabbath day, March 20, upon the request of Pastor Willard D. Burdick, I presented the work of the Missionary Board to our church in Rockville, R. I.; and Sabbath morning, April 10, I preached for Pastor L. A. Wing, Berlin, N. Y., and in the afternoon to his growing congregation in Schenectady, N. Y. March 14, I attended the monthly meeting of the Tract Board in Plainfield.

Some other activities of the quarter will be brought out during this meeting.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

Westerly, R. I.,
April 18, 1937.

Albert S. Babcock presented the following resolution of respect on the death of Allen C. Whitford, which was adopted:

Reared with firm convictions concerning Christian missions, son of a former corresponding secretary, the Rev. O. U. Whitford, Allen C. Whitford became a valued member of this Missionary Board fourteen years ago. His quiet, unobtrusive manner won the respect and love of associates in our work.

Conscientious, thoughtful, and true, he was chosen one of our Investment Committee. His was faithful, willing service.

John H. Austin, chairman of the Missionary-Evangelistic Committee, gave a verbal report of conditions on the home field, which were discussed at the meeting of the committee. He reported that Rev. L. R. Conradi will be in America to attend the meetings of the General Conference and that the committee recom-

mends that \$100 be appropriated from the fund for evangelistic work on the home field toward Mr. Conradi's traveling expenses, in order that he may visit several of our churches in this country.

Rev. Harold R. Crandall, as chairman of the China Committee, made the following report:

A meeting of this committee was held last evening with six members present. Matters pertaining to our mission in China were discussed at length. The committee would submit the following recommendations, which were unanimously voted.

1. That the corresponding secretary be authorized and instructed to inform Dr. George Thorngate that the treasurer has on deposit sufficient funds to care for his transportation and that of his family to China, two years' salary at \$1,200 per year, and allowances of \$50 per year for each child between the ages of six and eighteen while there, and return transportation to the United States at the end of that period; and therefore that he be urged to leave for China at the earliest possible date, with the expectation of being supported on that field for the regular term of years, but with a two-year period only guaranteed.

2. This board having recently adopted the general policy that those in its employ as foreign missionaries be retired at age seventy, and

Whereas Dr. Rosa W. Palmberg, now in this board's employ as missionary on the China field, will attain the age of seventy on September 5, 1937,

Your committee recommends that Doctor Palmberg be retired at age seventy; that she be given a retiring allowance at the rate of thirty dollars per month, beginning at her seventieth birthday, and on the year to year period.

Respectfully submitted,

HAROLD R. CRANDALL,
Chairman.

It was voted that the report be accepted and the recommendations acted upon separately.

Voted that the recommendation concerning the return of Dr. George Thorngate to China be adopted.

Voted that the recommendation concerning the retirement of Dr. Rosa Palmberg be adopted.

A verbal report for the American Tropics Committee was given by the chairman, Rev. Everett T. Harris. Items of interest about work on this field were presented.

Voted that the matter concerning the Chinese government having supervision over property be referred to a special committee: the corresponding secretary, Dr. George Thorngate, Dr. J. W. Crofoot, and Asa F. Randolph.

A verbal report for the Ministerial Relief Committee was given by the chairman, Karl G. Stillman.

The report of the Investment Committee was adopted and ordered recorded. It follows:

INVESTMENT COMMITTEE REPORT MARCH 31, 1937

During the quarter ended March 31, 1937, the Permanent Funds of the society have been increased by \$502.28, this total consisting of the following items:

Balance \$1,000 Bequest. Mary E. Bowler ..	\$150.00
Profit sale \$3,000 N. Y. Central R. R. Co. 5's, 2013	245.51
Profit sale 52 shs. Curtis Pub. Co. Pfd. stock	106.77
	\$502.28

Changes in investments since the last quarterly report follow:

Sales

3 M N. Y. Central 5's, 2013 52 shs. Curtis Publishing Co. Pfd. \$2,500 John Barnsbee 1st Real Estate Mortgage

Purchases

3 M Boston & Maine 5's, 1955 100 shs. General Electric Company, common 9 shs. Texas Corporation, common 25 shs. Curtis Publishing Company, preferred

In explanation of these transactions, the New York Central bonds were sold at a price above par indicating only a remote possibility of further price appreciation and the proceeds thus obtained were used to acquire the same principal amount of Boston & Maine bonds which were selling at a discount and in a favorable buying position. Our entire holdings of Curtis Publishing Company preferred stock were sold at a profit because it was felt this company's future was clouded by excessive Pennsylvania taxes being levied currently. An investment in General Electric Company common stock was made with the funds obtained. This company has large unfilled orders of turbines and other electric generating equipment making their future earning capacity appear attractive. Additional invested funds were sufficient to permit taking up purchase rights for 9 shares additional Texas Corporation stock at a price of \$40 per share, which was considerably below the market price of around \$60 per share. The John Barnsbee mortgage of \$2,500 was paid off when the property changed hands and the money so released was used to repurchase 25 shares of Curtis Publishing Company preferred stock which had dropped from a price of 104 $\frac{3}{4}$ at which we sold our former holdings to 95, making it again an attractive investment.

Interest six months or more in arrears amounts to \$615 over our last report. Satisfactory progress is being made in liquidating old accounts, however.

A summary of Permanent Funds classified by types of investments follows:

Stocks	\$40,884.56	39.74%
Mortgage notes	40,711.21	39.57%
Bonds	15,052.31	14.63%
Real estate	3,251.44	3.16%
Cash savings account	2,394.69	2.32%
Cash impounded in Ohio bank according to Mora- torium Law	600.00	.58%
	\$102,894.21	100.00%

Respectfully submitted,

KARL G. STILLMAN,
Chairman.

The corresponding secretary made a report of progress for the special committee appointed to gather together past actions concerning the policies of this board.

Voted that this report of progress be accepted and that it be the sense of the board that it be a codification of our home field as well as of the foreign.

Voted that the chair appoint a committee to prepare the program for Missionary Day of the General Conference. He appointed Rev. Harold R. Crandall, Robert L. Coon, and Mrs. Alexander P. Austin.

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

Voted that the minutes be adopted.

The meeting adjourned at 4.30 p. m., with prayer by Rev. Herbert C. Van Horn.

GEORGE B. UTTER,
Recording Secretary.

A MATTER OF LOYALTIES

BY G. O. RESTLE

CHAPTER IV

A FUTILE SEARCH

Acting on her own suggestion that Bill Jordan should be "set right on this Saturday business," Miss Sewall went to her room that evening after supper to arm herself for the undertaking. She had borrowed a Bible from her landlady so as to look up verses to show Bill that he was wrong. Seating herself at her desk she turned confidently to the concordance to find references to Sunday. To her surprise the word was not there.

"Hmmm!" she mused, "that's queer."

Then she remembered hearing someone say that only one day in the week was called by name in Scripture—the Sabbath—and that the rest were called by number. With a feeling of satisfaction she turned to "day" and

then to "first," but found no reference to "first day." At a loss as to how to proceed she began to thumb through the New Testament, ignoring the old, for everyone knew that the seventh day was kept by the Jews in Old Testament times, and that the day was changed by Jesus when Christianity started.

"Let's see," she pondered, "something about the resurrection, wasn't it?"

Just then her eyes fell on the words she was looking for, and she brightened as she read, "Now when Jesus was risen, early the first day of the week he appeared first to Mary Magdalene." On a slip of paper she jotted down Mark 16: 9. But that wasn't the one she was looking for. It told of Jesus' resurrection, but not of the change of day. Ah! There was "first day" again, up in the second verse. But that just told about the discovery of the empty tomb. However, there were two references in the margin, so she turned to Luke 24: 1 and John 20: 1, but they were the same as the other. Another was to Matthew 28:1, which puzzled her considerably. She had always thought of the resurrection on Sunday morning, "Easter morn," but this verse said that "in the end of the Sabbath" they found the tomb empty. However, she did not think much about it, as it was not the verse she was searching for. The marginal notes took her to John 20: 19. That was nearer to it, for it told of a meeting on Sunday night. Still, there was no definite command. But they were meeting to celebrate the resurrection, anyway. On the right track at last, as she thought, she hurriedly looked up the references from this passage. But Mark 16: 14 and Luke 24: 36, 37, spoke of Jesus rebuking them for not believing in his resurrection, so how, asked her logical mind, could the meeting be in celebration of that event? She searched a little longer, but couldn't find the right verse. Then another thought struck her—all six of these passages referred to the same day, and she honestly admitted to herself that all they showed was that Jesus' resurrection was discovered on the first day of the week.

With a gesture of impatience she closed her Bible and rose to her feet. Tucking the book under her arm, she turned out the lights and left the room. Going to the telephone in the hall she called Miss Pearson's number.

"Hello! That you, Della? . . . Are you very busy? . . . I'd like to talk to you. . . . All Right! I'll be right over."

A few minutes later she had been ushered into Miss Pearson's cozy room, and was seated in a comfortable chair by the fire.

"Well, Edith," asked her fellow teacher, "what's so urgent?"

"I'll tell you. You remember, I said we ought to set Bill Jordan right on this Saturday business. Well, I've been trying to find the verse that tells of how Jesus changed the day. All I can find are six verses that tell about the empty tomb and the day his resurrection was discovered. Where is that verse anyway?"

"If that's what you're looking for, Edith, I'm afraid you're due for a disappointment. I remember how I tried to find it once, but couldn't. Some of the girls were arguing last Easter time, and when I came along one of them called out to me, 'It does say in the Bible that Jesus rose on Sunday, doesn't it?'"

"What did you say?"

"I told them of course it did, and went on to my class room. After school one of the seventh day girls came in and asked for the reference. She said she wished she could find some way out of keeping Saturday, because she had to miss so many things, and it was so inconvenient."

"I know," broke in Miss Sewall. "I feel sorry for those youngsters, to be forced by a silly notion to lose out on so much fun—like poor Bill having to stay out of that game the other day. I want to help them have a good time, and get away from such a bondage."

"Well, Edith, I couldn't quote the verse off hand, and so I told her I would look it up and tell her the next day. I guess you know how I felt when I couldn't find it, even though I let a bunch of botany examination papers go and spent the whole evening looking for it."

"What did you do the next day, Della, when she asked you again?"

"What could I do? I put her off with an excuse. Then that afternoon I went down to ask the Presbyterian pastor about it. I've been going to that church and helping in the choir, so felt free to go to him. He welcomed me cordially, but when I stated my errand, he looked rather sober, and said I had better leave such questions alone—that the Sabbatharians knew their Bibles so well it was hard to answer them, and besides, they wouldn't accept anything but their own traditional ideas anyway."

"I guess he was right, wasn't he?"

"Well, no! I'd hardly say that. Oh, they know their Bibles, and can down a person in an argument on the Sabbath question. But most of them are very willing to listen to different views from their own, and are open to conviction."

"Was that all the minister had to say about it?"

"No! I insisted that I wanted to know, and that I had to tell Sue something, and didn't know what to say to her. He was very scholarly about it, and said that there was no direct command, but that after the resurrection the disciples met on Sunday, and the early church under Paul worshiped on that day, and that the usage of the church had established it as the day of rest and worship in place of the old Jewish Sabbath. If I remember his words in summing it up, he said 'we conclude that the change was ordered because we see that it was made.' It didn't sound very convincing to me. I have been brought up to believe that the Bible and the Bible only is our rule of faith and practice, and that it is our final authority in all matters. If we don't find a thing in the Bible, we as a church have no right to hold to it."

"Oh, I don't know. We do lots of things in our churches that they didn't in those old days. But isn't it true that the church in the New Testament kept Sunday?"

"Oh, sure!" replied Miss Pearson. "Why, that very first Sunday night the disciples met to celebrate the resurrection."

"Don't be too sure about that, Della. I found that place too. But it doesn't look much like it when you look in Mark and Luke."

Miss Pearson reached over to her desk and picked up a well-thumbed Bible, and had found the place and was pondering the verses, while Miss Sewall was still looking for them.

"Oh, here it is," said the visitor. "Listen to this, 'as they thus spake, Jesus himself stood in the midst of them . . . but they were terrified, and supposed that they had seen a spirit.' That's Luke. Mark says, 'he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.' Looks as though they didn't believe he had arisen, so how could they be celebrating something they didn't believe?"

Miss Pearson sat looking meditatively into space for a few moments, then said thoughtfully,

"I never knew that before. I guess Sunday observance didn't start on the day of the resurrection after all."

"That's another thing, Della. I couldn't find any passage that said Jesus did rise on Sunday."

"I know. I found the same thing. No, we've got to accept that on tradition, and the fact that the New Testament church worshiped on Sunday, even if they didn't start until after Pentecost. It says in Acts 20: 7 that they met on the first day of the week to have communion. Then in 1 Corinthians 16: 2, it tells about their taking a collection on the first day, which was, of course, at their regular meeting on Sunday."

There was quiet for a few moments while Miss Sewall laboriously hunted up the references. Then she broke it to remark,

"This about the collection doesn't say anything about a church service."

"Well, no. But when else could they take a collection?"

"But listen, Della! It says, 'let everyone of you lay by him in store.' That would be at home, wouldn't it?"

"What are you trying to do, Edith, make a Sabbatarian out of me?"

"Of course not! There are too many of them in this town now. But I have to be honest. I know we are right, and I wouldn't change over even if I knew I was wrong. I just want to know what to say to set Bill right."

"Well, you have all I know about it. When you come right down to it, it isn't much to go on, compared with the arguments those people put up," admitted Miss Pearson.

"Do you know, since thinking it over, I guess I won't try to talk to Bill. I do wish he could get the idea out of his head, though."

"Yes, he does have to sacrifice a lot! But you'll have to admit that he stands head and shoulders above the rest of the boys in almost every way."

"That's right. He is a fine boy, so refined and courteous and thoughtful of others. I don't wonder that Ruth likes him," said Miss Sewall.

"Oh, these youngsters. They surely do have a 'case' on each other, if you'll pardon the American slangage," laughed Miss Pearson.

"As far as that is concerned," said the English teacher, "most of the Seventh Day Baptist pupils stand out from the rest. They are

the best scholars I have in my classes. Bill is by far the highest in junior English. Florence says they are the best singers in the glee club, too. And Ruth is a splendid debater. What a shame she won't debate on Friday night any more!"

"Well, I like to see her stand for what she believes, anyway!"

"Oh, I don't know! She needn't be so 'prissy' about it! What is there to a debate that is so wrong? Well, well! It is getting late, and I must get home to bed. Thanks a lot for helping me."

"I'm afraid I didn't help much. I guess I'll have to study into the matter a little more deeply," replied Miss Pearson.

"Not I!" replied Miss Sewall, fervently. "I am satisfied in my mind now, and I don't want to get all upset and unsettled over it. Well, goodnight, Della."

"Goodnight, Edith. Pleasant dreams! Now for those botany note-books."

And Miss Sewall went home to sleep the sleep of the unconcerned. But as for Miss Pearson, she checked no note-books that night, nor did she sleep much. Her mind was troubled. Could it be possible that she was wrong, and that the obligation of the seventh-day Sabbath was a fact after all?

WOMAN'S WORK

EXCERPTS FROM ANNUAL REPORT

BY FLORENCE G. TYLER

The field of best sellers furnishes several themes this year around which might be centered a perfectly good annual report. Sometimes *Gone With the Wind* has told the story of the day and then again *The Trouble I've Seen* fits all to well. *The Lost Generation* has occupied a large place in our thinking, and there have been days when *The Anatomy of Frustration* would seem to be the best possible title. Your secretary is encouraged by the fact that *Life Begins at Forty* which, by the way, is a *Magnificent Obsession*, but above all she is thankful for *The Return to Religion*. This is not intended to be a *Personal History* so *Excuse It, Please*, and let us center our thoughts on what more nearly fits the story of the past year: *We Move in Several Directions*.

The National Peace Conference is getting its machinery in working order and will render great help to all the agencies working for

peace. The Committee on Women's Work was a charter member of this Conference, and the Foreign Missions Conference has now been accepted for membership.

The World Day of Prayer continues to claim much time which is gladly given and which brings rich rewards. The story of the 1936 observance is again available in printed form under the caption "1936 and Before." One longs for a pen which will really write the story of that day with its world fellowship, its dynamic power, its unlimited possibilities, and its glorious achievements.

For the work we are all doing a rich background is necessary. We must find time to read such magazines as *The International Review of Missions* and to keep in touch with the outstanding world movements to re-read such recent books as *The Medical Missionary*, by Thayer Addison; *Ethical Questions Confronting World Christians*, by Daniel J. Fleming; *Christianity and Our World*, by John Bennett; *Christian Mass Movements in India*, by Bishop Pickett; *Missions Tomorrow*, by Kenneth Latourette; *The Untouchables' Quest*, by Godfrey Philips; *Church Growth in Korea*, by Alfred Wasson.

If women are to make their best contribution to the 1938 conference (Hangchow, China) we must have a larger body of intelligent and forward looking women. We can be that body if we so desire. We need to raise our I. Q. whether we go or not. Let us not overlook this responsibility.

We must find a way by which we can enlist the twenty-five to forty-five year group. Let us each study the situation in our own board and denomination, and let us continue to study it together.

In a world of such rapid changes as we face today, with new problems demanding new techniques, the old ways of doing things are not adequate. Are you trying new ways in your home church and in your denomination? Are you giving leeway for experimentation to some of your missionaries who have real creative ability?

In the development of the missionary enterprise let us make a place for the counsels of the creative missionary.

We are all in need of more spiritual power, individually and collectively. Let us ask ourselves whether the time given to spiritual cultivation is adequate to insure this increased power.

And lastly let us each ask ourselves:

What am I doing to make myself more fit mentally and spiritually for the responsibility that is mine?

The year's achievements are substantial and give us cause for gratitude, but as we face our task squarely we know that it requires even more than we have given it in the past. Let us therefore proceed to the "lengthening of our cords and the strengthening of our stakes."

WHAT THEY SAY

I have an idea that your desk is receiving plenty of comment on "Credo." Not for its modernism and throwing over of the "faith once delivered," but because of the reason the writer advances for being glad she is a Seventh Day Baptist, and her statement that the day makes no difference. That is the logical conclusion of that kind of theology, though.

We are urged to pass our RECORDERS on to others. We are trying to draw to ourselves, and make a church home for disfaffected Sabbath keepers. I wonder what sort of impression they get of us from such articles. Personally, I would not want to give that copy for anyone to read. . . . One of our girls who is away studying in a Bible college gets the RECORDER, and the people where she works like to read it. She is trying to show that Seventh Day Baptists are spiritual people, and that the Sabbath is a help to better Christian living, and to stronger faith. She said to me, "I was ashamed to let them see that copy because of that article."

—From a personal letter.

DEAR EDITOR:

Perhaps the criticism of the RECORDER on page 204 of the March 15 issue is not so destructive as it seems at first sight. I find myself reading its pages from week to week very much "as a letter from home," and I do not think my interest as such is unworthy.

It is a conviction of mine that Seventh Day Baptists should recognize more widely than they do the character of the ties which bind them together. Loyalty to family tradition, respect for parents and revered friends, love for familiar names and places, habit—these are the ties which bind many of us to the faith of our fathers. They are sociological ties rather than doctrinal, and most of us are

governed more by our hearts than by our heads.

Let me quote in illustration from the writing of a trusted leader of the denomination, President Norwood, in his introduction to the third edition of Dean Main's *Bible Studies*. "The Sabbath connects me with my own spiritual past. . . . It connects me with my own early religious associations, with my early intellectual awakening and growth, with early kindnesses from so many noble people who observe that day, with so many, many invaluable friends who have been so much to me in school and college days and since. To lose these memories would be to lose some of the greatest things of my life."

Not only are these loyalties entirely normal and, as the foregoing quotation suggests, quite precious; but they are also, in my judgment, the brick and mortar out of which The Church of Christ in North America shall be built. They are the materials with which Paul, the apostle, built the first century church; they were recognized by Hosea as "the cords of a man" and the strength of God. I hail the intensifying of our loyalty to the heritage of Seventh Day Baptists and thence up through the Federal Council of the Churches of Christ in America, of which we are a charter member, to a Church which shall embody the Christian religion on our continent. This is what our forefathers did in transferring their colonial loyalties to national patriotism, that the domination of English imperialism might be thrown off; this is what we must do for Christianity in our own generation if Fascism is to be staved off!

I congratulate you, sir, upon the breadth of policy which permits the appearance of the recent article entitled "Credo," and your own editorial on "Christian Unity" which summarized for your readers the monumental farewell address by Dr. E. Stanley Jones. I congratulate you further upon having upon your staff a member of the Negro race—a distinction achieved by few religious journals—and upon your frequent quotation from "Information Service" and other progressive Christian publications which are not generally accessible in the homes of your readers. Finally, I consider the "Hook-Up" one of the most valuable departments of the RECORDER.

Very sincerely yours,
ALBERT N. ROGERS.

Waterford, Conn.

I wish to express a hearty "Amen" to Lois Fay's article in a recent RECORDER referring to criticism of the paper. Now I wish someone would write something to counteract the influence of "Credo" in March 22. Such articles do an untold amount of harm to those weak in the faith. Instead of being constructive, it is destructive. Far too many of our people are taking a weak stand. We need articles to strengthen our faith, to help us know there is a sure promise of eternal life, and that Sabbath observance is essential. So I hope Miss Fay or someone else with ability to express himself on paper will feel called upon to answer that paper.

Very truly yours,

(MRS.) VERNETTE VAN HORN.

Matheson, Colo.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

A cheery good afternoon to you all. It is a real April day with sunshine and showers intermingled. The fields and lawns are beginning to show quite a bit of green, buds are starting on the little bushes near the house, robins are everywhere, and people are beginning to talk gardens; so spring must really be here, but it is so cold that I still shiver and imagine it's winter. I hear my neighbor's dog from across the way howling mournfully from the barn where he is securely tied. I wonder if he isn't longing to chase the rabbits which seem so numerous around here. Do they also say it's spring?

Do you ask why the poor dog is tied up? The secret is that he also likes to chase his neighbors' chickens. Not mine, for we haven't any. Poor dog, he doesn't realize that he has brought about his own punishment. Don't you think, boys and girls, that we quite often are to blame for our own punishments?

All this week I have been looking for stories and letters from my RECORDER boys and girls, but alas! Not one single one has come. My desk is as bare of letters as Old Mother Hubbard's cupboard was of bones. Are you all afflicted with spring fever or was Easter vacation too much for you? I'm looking for an "April shower" of letters this coming week, a veritable packed mail box of letters. That means from you, and you, and you. I am sure

all of you must have had pleasant and interesting experiences during your Easter vacation which we would all like to hear about. Who will be the first?

Not long ago at a meeting of the Andover Grange each member was asked to give for roll call the first piece he or she ever recited. Some were very good and many were quite amusing. Not one member refused to do his part or excused himself by responding, "Present."

It set me to thinking, "I wonder if my RECORDER children would not send me the first pieces they ever recited?" How would you like to do that? I think it would be great fun. I'll begin by sending you my first piece which I recited at a school entertainment when I was about five. Here it is:

"When first I stood upon the stage,
My heart went pit-a-pat,
For fear some little boy would say,
'What little dunce is that?'"

I am sure your first pieces were much better than that.

Another suggestion for you: You know I am always hoping that I have many more story writers among my RECORDER band. Why not tell in your own words interesting incidents about boys and girls you have heard or read about; or even about the boys and girls you know. Please try.

I'll start the ball rolling by telling you the following story about a cunning little boy whom we will call "Billy." I wonder how many of you like to go to Sabbath school as well as Billy does.

BILLY'S CURE

There was nothing that Billy Allen liked any better than going to Sabbath school. He was very fond of his teacher; in fact every boy in the class was. Didn't he like and understand boys, and wasn't he sure to make every lesson interesting and helpful? Not one of them was ever absent or tardy if he could possibly help it, and every last one of them was expecting a perfect attendance record.

It was late in October and Billy was very proud of his record, for not once since the new year began had he been either tardy or absent from his beloved Sabbath school, nor had five other members of his class. "I think that's pretty good," he said, "don't you think so, Mother?" And his mother agreed.

One day as a special treat Billy went to spend the week-end with his little cousin Dick,

who lived in a nearby town. "I'll take my 'tendance card with me," said the little boy. "Dick's teacher can mark it and my 'tendance record will not be spoiled."

But what was his dismay when he reached his cousin's home to find that Dick's church had been badly damaged by fire. "We will not have to go to Sabbath school tomorrow," shouted Dick, "and we'll have lots more time to play."

"No Sabbath school!" cried Billy in surprise. "Oh dear! Oh dear! What shall I do? I haven't missed once this year."

"I'm sorry, dear," said his Aunt Mary, "but maybe once will not count. Anyway it can't be helped, so run out and play with Dick and have a good time."

So Billy ran out to play and tried to forget about Sabbath school, but he just couldn't. He kept thinking, "If Mother had known Dick's church was burned she would have set some other time for me to go to Aunt Mary's. It is just too bad. The other boys will feel sorry, too, for me to spoil our 'tendance record.'"

He felt worse and worse as night came on, and could hardly eat his supper. Aunt Mary thought he was sick, but Uncle Charlie said, "I guess he is tired, he has played so hard. The boys can sleep late in the morning since there is no Sabbath school."

Then the tears came, but Billy hurried up to bed so nobody could see them. But the little boy didn't sleep very well and in the morning he was really sick and Aunt Mary sent for the doctor.

The doctor felt the little boy all over, looked at his tongue, asked him where he hurt and then said, "Tell me all about it, my boy."

"I want to go to Sabbath school," sobbed Billy. "I don't want to spoil my 'tendance record.'"

The kind doctor smiled, and after a little conversation with Aunt Mary, asked, "Do you think you feel well enough, Billy, to eat your breakfast if I'll take you home in time to go to your own Sabbath school?"

"Oh, Doctor," cried Billy, throwing back the bed clothes, "I know I can eat my breakfast. I know I can be well if I can only get home in time to go to Sabbath school."

And do you know, the doctor's car with Billy in it was right at the church door when the Sabbath school bell began to ring.

"Good-by, Doctor!" he cried as he ran into the church. "Thank you for curing me!"

"Good-by, Billy," said the doctor with a smile. "I didn't cure you. You cured yourself. I wish more folks would cure themselves in the same way." M. S. G.

OUR PULPIT

REJOICE EVERMORE

BY NELLIE REIMERS KIMSHEL.

Text.—1 Thessalonians 5: 16.

What a glorious admonition is this to "Rejoice evermore." Two simple words that a child can understand, and yet how many Christians are there who interpret these words aright? One would think by the actions of some of us that we understand it to read thus: Rejoice when fortune smiles upon you; rejoice when you possess good health; rejoice when everyone loves you; or rejoice when the sun shines and the weather is so lovely that you can't help but be glad. But that is very far from the true meaning of these words.

Only one who has had a real experience with God can obey these words, "Rejoice evermore." It is very easy to rejoice sometimes. But there are times of trouble and severe testings when it seems to some as if all the joy had been taken out of their lives.

But there is no reason for the giving of this command to those who have every reason to be happy. I would not tell a child to "be quiet" who is not making a sound. There is no reason for telling someone to do something which he is already doing. Hence this text must be addressed to those who are in positions where they find it difficult to rejoice. Yes, we can obey the first word; but the last one, "evermore," have we learned to trust God so fully that we can rejoice evermore—always—rejoice even in tribulation? I think the hardest trial that can come to us is the death of our dearest loved one. Can we rejoice then? Yes, it is possible. If we trust our Father implicitly we are certain that nothing can come to us—no matter how dark and terrible it may look—nothing, I say, but blessing can possibly come to us from our loving Father. He loves to bring joy to his children. So if you are sure that you are his child, you are also sure that he as your Father will only do you good.

Romans 8: 28 says, "And we know that all things work together for good to them that love God." No, not to everyone. But to them that love God, he will take that awful sorrow or disappointment or loss that looks so awful to you, and will transform that thing into a wonderful blessing to you, if you will just rest and be quiet and wait, trusting in his love for you. And who of us have not found it so many times? We have been going along happily when suddenly, from a clear sky, there comes an awful trial, and we find ourselves up against a terrible black obstacle that makes us feel utterly helpless and we say, "I can never bear it—it is too much—I have been tried to the limit of my endurance." But then suddenly we feel new strength, as if the loving hand of God was underneath us holding us up, and his arm keeping us from falling, and somehow the trial doesn't turn out to be so bad after all, and when it is all over, we thank God for sending it, for had he not done so, we would not have had the privilege of feeling his arm about us in strength and blessing.

There is a text in James 1: 2 which also tells us *when* to rejoice. "My brethren, count it all joy *when ye fall into divers temptations.*" For the word "temptations" my margin says "testings." Now we all count it joy when we come out of severe testings or trials. We give a sigh of relief and say, "Thank God, that is over." But here we are told to be joyful when we *fall into* these hard trials, and why? Because if we love and trust God as we should we will have the opportunity of watching God work in our behalf. We will see his mighty hand reaching down with strength and blessing for his child.

Is there any time in our lives when we should *not* rejoice? Our text says, "Rejoice evermore." What a blessed world this would be if even all the Christian people in it were a glad, rejoicing people. How it cheers and helps one to come into the company of a joyful, happy person. The world is sad and weary and people don't know what to do to find happiness. But we as God's children know. We have found the remedy for all sorrow, and that remedy is Jesus. Yes, we do rejoice in him, and as we rejoice, we will find that we will have influence over those about us, and they too, will begin to find that joy coming into their own souls, for it is contagious.

There is no real trouble that can come to the child of God who has learned to rejoice and praise God in all circumstances. "Praise changes things" we have seen on a motto. If we can say "Praise the Lord" in our darkest hour, then we have learned a wonderful lesson. Just try and say "Praise the Lord," with a long, sad face. It is about impossible. The very words seem to soften the face and bring a smile of gladness. Let us say it more as we go about our daily tasks. "Praise God from whom all blessings flow."

I wish you would read the twentieth chapter of Second Chronicles and you would see how Judah was in a tight place. There were armies about them and the outlook was not good; there was a possibility of being defeated. But Jehoshaphat had learned this secret of the power of praise and rejoicing. So he appointed singers unto the Lord (verse 21) that should praise the beauty of holiness, as they went out before the army, and to say, "Praise the Lord, for his mercy endureth forever." And just notice what happened next. Verse 22: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten."

And just so today; if we will learn to sing and praise and "rejoice evermore," even when in a hard place, we will see very soon that our troubles will become as nothing — our enemies will be smitten.

"Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being." Psalm 146: 1, 2.

"Rejoice in the Lord alway: and again I say, Rejoice." Philippians 4: 4.

DENOMINATIONAL "HOOK-UP"

RIVERSIDE, CALIF.

The annual meeting of the Pacific Coast Association was held with the Riverside Church on April 9-11, and proved to be a spiritual feast. Delegates and visitors were present from Ukiah, Dinuba, Glendale, Los Angeles, Compton, Orange, Rialto, and San Bernardino, as well as from out of the state.

The theme was "Lord, What Wilt Thou Have Me to Do?" and was treated under various heads as follows: " . . . With Thy Word?" by Pastor B. B. Friesen; " . . . With the Son of God?" by Pastor E. S. Ballenger;

" . . . in My Meditations?" by Pastor Loyal F. Hurley; " . . . in Prayer?" by Rev. Geo. P. Andreas; " . . . for Missions?" by Pastor H. C. Lewis; " . . . for the Down and Outs?" by Mr. Wind; " . . . With the Holy Spirit?" was to have been discussed by Rev. M. Mackintosh, but he was taken sick and Pastor Hurley was asked to speak on this theme in the emergency.

The music was of high order throughout and consisted of anthems, solos, duets, instrumental numbers, and a fine male chorus which gave several selections. The congregational singing was especially hearty.

Several features stand out in the writer's memory. One was the vesper service led by Dora Hurley and Ethelyn Copeland while we were seated at the supper tables on Sabbath night; another was the missionary drama coached by Bernice Brewer and given by herself and a group of young people; another was the delightful fellowship breakfast enjoyed by the young folks out among the desert flowers and the rocks early Sunday morning; still another was the description of the work done in the jail and juvenile court of Los Angeles by Brother Wind and others, as Brother Wind so stirringly told it; best of all was the group of eleven who united with the Riverside Church on Sabbath morning. Surely the Lord led us by his Spirit during these days.

LOYAL F. HURLEY,
Corresponding Secretary.

NORTONVILLE, KAN.

C. E. TO CELEBRATE GOLDEN JUBILEE

On April 23 the Nortonville Christian Endeavor society will be fifty years old, having been organized in 1887 as a continuation of the "Mission Band" which began five years earlier. Nortonville has the distinction of being the second oldest society in the state of Kansas, and lays claim to being the oldest young people's organization, the Mission Band having been constituted fifty-five years ago.

The committee planning the celebration is Boyden Crouch, president, and Miss Nannie Greeley, superintendent of the society, and the pastor. Beginning with a praise and prayer service on Sabbath evening and continuing through Monday night when former endeavorers of the church will be honored, the thought of "Ever Onward and Upward" will be stressed.

The pastor will preach the theme sermon Sabbath morning on the topic, "Building Upon

Our Heritage." The anniversary Christian Endeavor meeting that afternoon will stress the theme. That night the young people will present a play written by the superintendent, which deals with loyalty to Christ, the Sabbath, and the church.

Sunday night there will be a mass meeting to which the other churches are invited, and at which Superintendent Ira N. Brammell of the McLouth schools will speak on "So as much as in me is, I am ready," from Romans 1: 15.

The Nortonville young people are enthusiastic over the celebration, and are thinking of this fiftieth birthday not as an end, but as the beginning of a new fifty years of achievement.

Besides being the second oldest society in the state, this is one of the most active. Nortonville takes a leading part in county union work, and stands high in the district having three members on the executive committee of the former, and two on the latter. They are at the top of the list in the state publicity contest which closes May 1.

NORTH LOUP, NEB.

Two long tables were filled at the supper Sunday night. Following supper Maxine Johnson and Margaret Sayre sang a duet, "Let the Rest of the World Go By." Then Pastor Hill presented an illustrated lecture showing pictures of his trip to the west coast. He was assisted by Charles Sayre. The pictures and lecture were very much enjoyed.

Monday night a group of fourteen met in the rest room at the church to discuss the storehouse tithing plan. The meeting proved very interesting as the discussion lasted for two hours. No action was taken but another meeting will be called later.

Remember April has been designated as RECORDER month. It is hoped there may be a number of both new and renewal subscriptions received. —Loyalist.

MILTON, WIS.

Mrs. Nettie West had the misfortune to fracture her right shoulder last Sunday afternoon. She and her daughter, Miss Anna, had been in Milton where the latter had spoken in the Congregational church in the forenoon. They had enjoyed dinner with Mrs. West's sister, Mrs. G. E. Anderson, and husband and, as the day was so springlike and the sun shining, they decided to walk to Milton Junction where they are making their headquarters at

A. B. West's. They came the railroad track route, and as they were about to leave the track at Janesville Street, Milton Junction, Mrs. West tripped and fell.

That doesn't keep Mrs. West down—she's an active little body—but she cannot lie down to sleep owing to the cast which she must wear. —News.

MILTON JUNCTION, WIS.

Our C. E. society is taking on new life. The young people have chosen an advisory committee to help them. It consists of Pastor Randolph, Donald Gray, Charlie Burdick, and Lottie Baker. Socials have been enjoyed nearly every Sabbath night lately. Clarence and Vera McWilliam have been promoting the social interests. Our society has been well represented in the monthly meetings of the Rock County Union, and will entertain the County Rally on May 11. Our society broadcast a program of Easter music on March 27, from Radio Station WCLO, at Janesville.

We enjoyed very much having Anna West and her mother with us during their furlough. Miss West is very busy filling speaking appointments and taking orders for Chinese embroidery from Doctor Palmborg's industrial work.

Rev. H. C. Van Horn, editor of the SABBATH RECORDER, was with us in January. The church is making a drive for more RECORDER subscriptions. You have heard from Deacon West and we have enjoyed your letters in reply, even if you were unable to subscribe.

During the winter we have been holding cottage meetings on Friday night. After a devotional period led by the pastor, some one leads a discussion of interesting articles in a late RECORDER. We find it very helpful.

On February 21, a church night supper and program at the church was held in honor of Rev. and Mrs. E. E. Sutton, who were soon to start for Denver, Colo. Mr. Sutton has taken the pastorate of the Denver Church in addition to his work with the Sabbath School Board.

The ladies, with a few male assistants, have given the church its spring cleaning in readiness for the quarterly meeting to be held here April 16-17. There are new curtains in the basement and improved lights upstairs. The Ladies' Aid society has voted to purchase a new stove for the kitchen.

—April News Letter.

NEW MARKET, N. J.

Two of our services were in commemoration of Easter. The Friday evening prayer meeting was a candle light vesper on the theme, "The Last Words of Christ." The Sabbath morning service (March 27) was a special service with Easter music by the choir, solo, and organ. The pastor gave a sermon on the theme, "King of Kings."

The young people of our church united with the Baptist young people in sponsoring an old-fashioned community hymn sing. This was held in our church, March 30.

The annual meeting of the church and society was held Sunday afternoon, April 4. Besides the usual business the church accepted the organ committee's choice of a new organ which had been in the church on trial for two weeks. The organ is an Estey Gothic reed organ operated by electric power. Following the business was the annual church dinner—an oyster dinner being served by the men of the church.

A Sabbath afternoon forum was held March 20 at which time Dean A. J. C. Bond of Alfred Theological Seminary presented the interests of the seminary.

A group of children of the church made a visit to our denominational building and publishing house at Plainfield recently.

CORRESPONDENT.

MARRIAGES

LEWIS-McVOY.—Kenneth W. Lewis of Plainfield and Ada E. McVoy of Scotch Plains were united in marriage by Rev. Hurley S. Warren at the Seventh Day Baptist parsonage, Plainfield, N. J., April 1, 1937. The new home will be at 36 Summit Avenue, Plainfield.

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.

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.

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PREACHING

By WILLIAM J. BRYAN

I desire my minister to preach . . . the simple gospel. The "old, old story" never wearies the average congregation, if it comes from a devout mind, with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, his gospel, and the inspiration of the Bible from a careful reading of that Book of books and of the shorter catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure of all social and political evils, and that his best method of promoting temperance, social morality, and good citizenship is to bring men into the Church. In a word, I want my minister to emphasize in his life work the declaration of the most successful preacher, Paul: "It pleased God by the foolishness of preaching to save them that believe."

—In Watchman-Examiner.

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