

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.

The Sabbath Recorder

VOL. 122

MAY 3, 1937

No. 18

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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THEODORE L. GARDINER, D. D.,
Editor Emeritus

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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less expressly renewed.

"Working With Our Co-workers" Sometimes certain ones have the idea that they cannot work with some other people who may be serving with them in an official capacity. It may be a certain man is opposing you, to change the person. The problem is *really* yours, and you say, "What shall I do?" Perhaps no example is a better one than that classical experience of President Lincoln with his secretary of war, Stanton.

Besides all the grief and pain brought to the President by the Civil War, there were opposition, jealousy, and enmity from members of his cabinet, of which Stanton was one. But President Lincoln did not dismiss Stanton because he violently opposed him, for he recognized his honesty and worth to the cause, and wanted him as a friend. A smaller mind would not have stood the snubs and insults which the President bore in patience and long-suffering. He wanted the secretary for a friend.

That he wonderfully succeeded is shown by the remark of Stanton at the bier of the

dead President: "There lies one of the truest of friends and the greatest leaders of men."

It is scarcely necessary to point the lesson. It is obvious for those who are working with others hard to co-operate with. But is there not a lesson that ought equally to be obvious to the ones who are hard to co-operate with? Certainly such one ought to realize that he has a responsibility for the particular task just as great as the chairman's or some other member's. He ought also to remember the need of loyalty to the larger cause and to eliminate whatever points of friction may exist, and seek for the grace he may need to do this. The Apostle Paul, while urging the need of every man bearing his own burden, also pointed out the high Christian privilege and duty that we "bear one another's burdens and so fulfill the law of Christ," which we take to be the law of love. Problems of differences can be solved, new friendships formed and cemented by mutual forbearance, and the whole cause be wonderfully served as we learn the secret of "working with our co-workers."

Emergency Peace Campaign On the night of April 6, twentieth anniversary of America's entry into the great war, many of our readers had the privilege of listening in to a nation-wide broadcast initiating the No-foreign-war Crusade of the Emergency Peace Campaign, which is seeking "to make articulate and effective the widespread determination to keep the United States out of war" and to change the nation's basic military and naval policy to preparedness for defense only. Admiral Richard E. Byrd, Dr. Harry Emerson Fosdick, and Mrs. Franklin D. Roosevelt were the speakers heard. Many sermons and peace programs were presented from churches and synagogues on April 10 and 11, and forums and discussion and study groups held.

Later in the spring a four-day campaign leading up to great mass meetings will be attempted. Anti-war window cards and peace literature are being circulated on a large scale.

In an Emergency Peace meeting in which thirty-eight different peace organizations were represented, last month, in Riverside Church, New York City, Miss Maud Royden, having toured America from coast to coast, declared: "I have found myself wanting to repeat with added urgency, 'Let America keep out of war.'"

In such a campaign some of our churches are interested. The pastor and the Plainfield Church are giving a few evenings' study to it. All should be vitally interested in such a movement. The movement also is urging congress to end the program of universal compulsory military training and extensive military preparedness in the Philippines, and denounces the policies there as "subversive of democracy, conducive to the formation of dictatorship, and disruptive of the peace of the Pacific." Congress also is urged to recall the "Mission" from the islands and to revise the Independence Act by repealing the provision to retain naval bases there after 1946. President Roosevelt has been asked to enter into negotiations with foreign powers in behalf of a treaty for the perpetual neutralization of the Philippines.

Items of Interest

EQUALITY OR LIBERTY? William Allen White says: "The desire of sit-downers is for equality. But if they get equality they lose liberty. That seems to be the history of the world. Liberty is more precious than equality. Even when equality is attained, if such were possible, it soon vanishes, as is evident in Russia. We must keep our liberty if it means fight to retain it."
H. N. WHEELER.

We are commonly regarded as an expensive church. Upon the contrary, we are one of the least expensive churches in the United States. For how would you estimate the expensiveness of a church if not by the per capita cost for all the individuals who during the year come to the church's doors to be served by it?

Here, for example, is a little country church, with a wooden meeting house and a small congregation, spending a few thousand dollars a year. One jumps to the conclusion that this is a simple, homely, inexpensive church. But suppose now, that, figuring up the cost per capita for all who during the year come to that church's door, you find that it is two dollars. That is a very expensive church.

Fortunately, we can check ourselves in this regard because a competent survey by Dr. H. Paul Douglass has been made covering just such factors in our American churches. Here is one congregation where the per capita cost of those who are served by the church in the course of a year is over two dollars. That is

a very expensive church. Here is another congregation with wealthy backing, where the per capita cost is sixty-six cents a year. That is an expensive church. Here is another, one of the most efficient city churches in the United States, where the cost per individual is forty-eight cents. Even that is expensive. Indeed, the least expensive church which Doctor Douglass found in the United States had a cost for each entrance of thirty-five cents. Where, then, does our cost stand? At forty cents. Believe it or not, we are within five cents of the least expensive per capita cost reported in the United States. And when we abstract from consideration our income from endowment and think simply of what we have to raise, which would fairly represent the situation in most churches, it would be about twenty-four cents. We are one of the least expensive churches in the United States.—*From the Riverside (New York) Church Bulletin.*

NEW COMMISSION FOR THE STUDY OF CHRISTIAN UNITY

New York, April 23. — Announcement was made today of the objectives and methods of a new "Commission for the Study of Christian Unity," which is to be created by the Federal Council of the Churches of Christ in America. The main purpose of the new commission is described as that of carrying on "a continuous educational program" both as to the "conditions that create the demand for a greater unity" and as to the various proposals by which advance toward unity may be made.

The Sheppard-Hill war profits bill is "misleading, unnecessary, and dangerous to American liberties," in the opinion of the Council for Social Action of the Congregational and Christian Churches which today declared its opposition to this proposed legislation.

"The bill does not further the objectives set forth in its preamble," the council said. "It does not 'prevent profiteering in time of war'; it does not 'equalize the burdens of war' as between capital and man-power; it does not provide for a genuine 'national defense'; and it does not 'promote peace.'"

"We favor legislation to take the profits out of war," the council stated. "But this particular legislation by taxing war profits 95 per cent permits industrialists a 5 per cent

war profit. This is over and above the level of peace-time profits, which may themselves be swollen. We think it is utterly misleading to imply that the burdens of war are being equalized.

"We are also opposed to the conscription feature of the bill, giving the President power to draft into military service all males between the ages of twenty-one and thirty-one, as soon as war is declared. The War Department's Industrial Mobilization Plan, which this legislation would in part enact into law, provides for a mobilization of industrial resources to equip an army of four million men. The needs of genuine national defense against invasion do not warrant such an extreme militarization of America. The only possible reason for such an extensive draft of manpower is the supposed necessity to fight a war abroad on the scale of the World War. Is that what we are preparing for? If so, that fact should be made known to the American people.

"We are particularly alarmed at the possibilities in this bill for setting up a fascist state. The dictatorship, the regimentation, the stringent controls—they are all here, actually or potentially. No provision in the bill protects us against the conscription of labor and the censorship of the press. What we shall have is a virtual war-time fascist dictatorship. If that ever happens, who knows when—or whether—our democratic liberties would again be restored?" — *From Council for Social Action.*

CONFERENCE PRESIDENT'S CORNER

Our resources are greater than we realize. We may have some stocks and bonds, houses and lands, cash boxes and bank accounts. Perhaps our liabilities and obligations tax heavily these resources, or eat them up entirely.

There are resources of strength and of friends—sometimes over used or lost. All these things are of value and greatly important. But there are resources of another nature inexhaustible and rich beyond imagination. I refer to the resources vested in the infinite love of God and promised to all who will call upon him and do his will.

"All power is given unto me in heaven and on earth," said Jesus. Go ye—preach, baptize, evangelize and teach—"and I am with you always." But we must draw upon this heavenly resource even as upon a bank. One

might have adequate deposit but unless he draws his checks—demands payment from his bank—he may starve or freeze. So we must realize by every means given us the resources God has placed to our account. Prayer may be looked upon as our check book. It is used all too little.

A FAVOR ASKED

Except the president of Conference is led of God he will fail. He needs your prayers. A good friend, last week, said she and others were praying for the Conference and our people, and especially for the president. That was a comforting word. She also said another was praying with her. Doubtless there are other groups so doing. The suggestion was offered that an appeal be made through the RECORDER for individuals and prayer groups to pray earnestly for the coming Conference and all it means; pray for the president that he may be led to secure the right leaders and that all may be led to the glory of God. Will you who read, do this? It will not cost a cent—or will it?

FROM FINANCE COMMITTEE

Reports received by the chairman of the Committee for the Promotion of the Financial Program of the General Conference regarding the progress of the proposal for April and May, show that there are people following the plan in the following churches: Lost Creek, Berea, Middle Island, Verona, Syracuse, Adams Center, Brookfield, Leonardsville, De Ruyter, Alfred, Nile, Richburg, and Little Genesee. Others may be trying it but not yet reported.

The chairman of the committee recently visited several churches in the Southeastern Association. On the Sabbath of April 3, he preached at Lost Creek on "The Christian and His Money." In the afternoon following a discussion on "tithing," several remained to consider the forming of a Tithers' League and arrangements were made for a later meeting. Several signed the cards to follow the Belmont Plan for April and May.

At Salem, Sunday night, April 4, at a quarterly business meeting of the church the Belmont Plan was discussed and cards passed out. Tuesday, April 6, the chairman met with a group at Middle Island, presented a message, and handed out cards to be turned over to the clerk after signing. At Berea, April 7, a message was given and the Belmont

Plan discussed. At least four persons here had already signed the cards. Good interest was shown in all these places and later reports will show results of the work done.

One tither said, "The nine tenths with God's blessing goes farther than the ten without the blessing." Recognition of God's ownership and one's stewardship produces a helpful attitude toward life. During the remaining days of this Conference year let us do all we can in helping to advance our denominational program as represented by the United Budget. In so doing we shall receive the blessing from God.

HARLEY SUTTON,
Chairman Committee.

Little Genesee, N. Y.

MISSIONS

A BRANCH SEVENTH DAY BAPTIST CHURCH

For five or six years Rev. L. A. Wing, pastor of our church at Berlin, N. Y., has been ministering to a company of Sabbath keepers in Schenectady, N. Y., preaching regularly for them Sabbath afternoon. Berlin is forty miles from Schenectady, but members of the congregation in Schenectady make two trips to Berlin Sabbath day, one to bring Pastor Wing to the service and the other to carry him home.

The company has grown gradually until now the Sabbath congregation numbers about fifty, as the missionary secretary can testify after a recent visit, the third within five years.

Some months past this congregation organized itself into a "branch church" and may be considered a branch of the Berlin Church. In fact, this group of Sabbath keepers has been closely associated with our church in Berlin since the beginning of Pastor Wing's work in Schenectady. Some of the people in Schenectady often attend the Sabbath morning service in Berlin and members of our church in Berlin occasionally attend the service in Schenectady.

Several things have entered in to promote the work in Schenectady, and next to the guidance and power of the Holy Spirit are the consecration of the lay leaders and the work of Pastor Wing. Pastor Wing's clear thinking, thorough training, comprehensive

knowledge of the Bible, devotion, and long experience in the work have enabled him to render a unique service in building up this branch church.

SPECIAL MEETINGS IN BOULDER

BY PASTOR RALPH COON

Since the first of the year the Boulder Church has had two times of special blessing. One was on a week-end and the other was for two weeks. On January 8, 9, and 10 Pastor Loyal Hurley stopped with us as he returned to Riverside from the meetings of the Commission. He delivered six stirring messages besides talking in two departments of the Sabbath school. There were services Friday evening and Sunday evening besides those on the Sabbath. The Sabbath morning message was on the subject, "Can we Know God's Wonderful Love?" He spoke again at two-thirty and gave a young people's message at the Christian Endeavor hour. The Sunday evening message was especially remembered by the very apt illustration in which he compared the person who refuses to let God's Spirit fill his life to a desert field which was satisfied with its sagebrush and cactus even though an irrigation canal carried the life-giving water right past it.

On Sunday Pastor Hurley went with the pastor of the church to Greeley where calls were made on Mr. and Mrs. Joseph Allen and Mr. and Mrs. C. A. Anderson. Mrs. Allen is a member of the Boulder Church and Mr. and Mrs. Anderson are devout Christians who have accepted the Sabbath through their own study and have kept it by themselves for twenty years.

For nearly a year the church had been planning for a series of revival meetings. Special cottage prayer meetings were held each Tuesday and Thursday evening beginning last November. In the regular Friday evening prayer meeting our thoughts have been on revival for much longer than that. These efforts and plans culminated when Rev. and Mrs. Claude L. Hill and Teddy drove in from North Loup on the fifteenth of March. Besides speaking each evening for two weeks, Pastor Hill preached both morning and afternoon the two Sabbaths he was here. The attendance was very good, many people coming in from the community besides those connected with our church. The church was crowded full on the evening a

fine delegation from the Denver Church drove over to share the inspiration of the service.

Mrs. Arthur Babcock of North Loup is in Boulder this spring, and as she is an experienced music leader she was prevailed upon to direct the music. The choir did excellent work under her leadership. She also organized a male quartet which rendered several very effective numbers.

Pastor Hill's messages were timely and Scriptural and were presented in a forceful way that gripped people. Some of the subjects were: Crises in Human Experience, Hearing the Voice of Jesus, The Out-going Love of God. The last four messages in keeping with the Easter season were: The Compass of the Cross, the Comfort of the Cross, The Conquest of the Cross, The Triumph of the Cross. We feel that these meetings have resulted in a definite spiritual growth among our people here. Nearly all of the church members have declared themselves for new consecration to the Lord and his service. At least one has accepted Christ as a result of these meetings.

We are now going forward in the spirit of revival by making our Friday evening services definitely evangelistic in nature, the pastor and others preaching at these services. The regular Friday evening prayer service is continued in the opening service and in a special season of prayer in the prayer room following the service. The cottage prayer meetings are also being continued. We are planning for a baptism service in the near future. The results of our efforts and answers to our prayers have not been spectacular but we expect the Lord to continue to do things for us and through us as we go on with him.

THE HOME FIELD

ITEMS FROM QUARTERLY REPORTS OF MISSIONARY PASTORS

When I came to Boulder it was with the understanding that if I could find teaching or coaching work to do to help with expenses I was to have permission to do it. I have not been able to get such work before this year, but have been able to get along all right. Now when expenses are such that I could hardly do without it, I have had work doing substitute teaching in the Boulder schools, fourteen days this quarter.

We are planning to go on with the cottage prayer meetings and have regular services of an evangelistic type on Friday nights, with a prayer service afterwards in place of the prayer meetings we have been having.

We are planning to make the Vacation Bible School in June evangelistic, both for children and parents.

I hope to spend more time on the field this spring and summer. I will not take my family with me. This will involve a little greater expense but will, I hope, be worth it.

RALPH H. COON.

Boulder, Colo.

During the past quarter stress has been laid on tithing for the work, and it has not been without weight. It was agreed to try the plan for the two months of April and May, which of course will come in next quarter's report.

Special efforts have been made toward a deeper spirituality among us, and also to impress on the young people the importance of Sabbath observance and church work. This is to be continued, however.

VERNEY A. WILSON.

Jackson Center, Ohio.

You will be interested to know something of the situation at Springfield, and Rogersville, Mo. Considerable time has been spent there within the last two months, and in my opinion about all has been done which we can do for the present. Three families are keeping the Sabbath regularly, and quite a few others are convinced of the truth, but up to last Sunday had not taken a definite stand. It seems best to let it rest for at least another month. I shall plan to spend at least the week-end there as we go to Stonefort in May.

Other points visited are about as usual—not so good—and little can be hoped for until or unless we can make regular visits at stated intervals. We hope to be able to hold most of those gathered in, but it is practically impossible to make any gains.

Health is generally good where we have been and interest in the work is good when all the circumstances are considered.

E. R. LEWIS.

Gentry, Ark.

We take a special offering for the Denominational Budget every second month. Of course it is not very much. As you already

know the folks of the Fouke Church are not able to give very much, but they are always glad to give what they can. It is sent in promptly.

During this quarter we have made no special efforts. We have had considerable sickness during the winter months, and the weather, for the most part, has been very inclement. The pastor's health has not been good during the quarter.

We feel that the Missionary Society's relation and help is all that could be expected under the circumstances. I am sure the church feels the society is manifesting a goodly interest in its welfare.

W. L. DAVIS.

Fouke, Ark.

My little flock is loyal and I have their love. Having lived in Hammond or near so long, now that I am about to leave, I see the evidences that many love me. The Baptist pastor, who has a large congregation, feels

the drawing power of the Sabbath. Doctor Elliot and many in his congregation have told me that they love me.

About two weeks from now I hope to be in Kansas City, Mo. My address will be, and for a good part of the summer, 3308 Montgall St., Kansas City, Mo.

S. S. POWELL.

Hammond, La.

Rev. Robert W. Wing, pastor on the Hebron field, reports thirteen weeks of work, average congregation at First Hebron thirty-five, at Second Hebron fifteen, sermons and addresses twenty-six and calls about forty.

(MISSIONARY SECRETARY.)

Pastor A. T. Bottoms, general missionary on the Iowa field, closed his services on that field March 31st, but his report for the quarter ending March 31 has not reached the board.

(MISSIONARY SECRETARY.)

COMPARATIVE STATEMENT

	RECEIPTS			EXPENDITURES		
	March 1936	March 1937	Change	12 Mos. ending 3-31-36	12 Mos. ending 3-31-37	Change
Memorial Board income	450.38	202.14	-\$248.24	\$ 1,335.38	\$ 1,222.70	-\$112.68
Permanent Fund income	450.38	202.14	-\$248.24	3,881.16	4,698.81	817.65
Denominational Budget	469.71	717.64	247.93	8,108.72	8,417.56	308.84
Organizations	21.08	92.05	70.97	1,756.47	1,596.81	-159.66
Individuals	1.00	132.00	131.00	2,955.98	1,950.02	-1,005.96
Special gifts		7.00	7.00	53.00	139.05	86.05
Loans				500.00		-500.00
Other				45.12	20.77	-24.35
Debt Fund investment		250.00	250.00	1,500.00	2,750.00	1,250.00
	\$ 942.17	\$ 1,400.83	\$ 458.66	\$20,135.83	\$20,795.72	\$ 659.89
Cor. secretary and expenses	\$ 179.87	\$ 191.24	\$ 11.37	\$ 2,382.95	\$ 2,463.09	\$ 80.14
Gen missionaries and expenses	22.91	26.51	3.60	514.64	878.03	363.39
Churches and pastors	234.65	153.33	-81.32	2,642.16	2,589.07	-53.09
China	313.32	300.82	-13.50	3,751.66	4,260.00	508.34
Holland	125.00	125.00		500.00	500.00	
Jamaica	164.50	197.07	32.57	2,388.61	2,410.58	21.97
Treasurer's expense	20.00	20.00		498.09	524.66	26.57
Interest	112.98	54.30	-58.68	1,350.42	1,188.12	-162.30
Loans		250.00	250.00	2,712.22	3,250.00	537.78
Printing				159.10	163.92	4.82
Foreign Missions Conference		37.50	37.50	40.00	37.50	-2.50
Special gifts		7.00	7.00	53.00	112.79	59.79
Germany	41.66	41.66		500.00	500.00	
Miscellaneous				8.26	2.00	-6.26
Debt Fund investment	57.86	141.89	84.03	770.62	2,024.76	1,254.14
	\$ 1,272.75	\$ 1,546.32	\$ 273.57	\$18,271.73	\$20,904.52	\$ 2,632.79

TREASURER'S MONTHLY STATEMENT

March 1, 1937, to April 1, 1937

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

GENERAL FUND	
Dr.	
Emma L. Burdick	50.00
Emma L. Burdick (debt)	50.00
Debt Fund savings account	250.00
Milton Sabbath school	20.39
Edinburg Sabbath school	1.76
Dr. George Thorngate	30.00

Milton Junction Sabbath school (special collection)	8.25
J. E. H. Flansburg (foreign missions)	2.00
Alfred Junior society for Miriam Shaw's work	2.00
Denominational Budget for March	717.64
First Hopkinton	7.30
Chicago	20.00
Waterford Sabbath school	7.34
First Hebron	3.01
Los Angeles	5.00
White Cloud (Jamaica)	2.00
New York City	5.00
Verona	2.00
Battle Creek	.80
Washington, for Miriam Shaw's work	5.00
Milton	1.00

Seventh Day Baptist C. E. Union of New England for Jamaica worker	8.00
Permanent Fund income	202.14
Cash on hand March 1, 1937	44.13
Overdraft April 1, 1937	101.36
	<u>\$1,546.32</u>

Cr.

Transfer to debt savings account, to be applied on reduction of debt, as follows:	
Donation of Emma L. Burdick	\$50.00
1/2% interest on \$4,250 note to 6-11-37	5.43
Share budget receipts for March	86.46
	<u>\$ 141.89</u>
Trevah R. Sutton	2.48
R. H. Coon, salary and travel expense	26.51
Washington Trust Co. (payment % loan)	250.00
Interest	54.30
Miriam Shaw, gift from Alfred Junior society	2.00
Miriam Shaw, gift from Washington, D. C.	5.00
G. D. Hargis, March salary, rent, children's allowance, traveling expense, and native workers	189.07
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native workers	8.00
Wm. L. Burdick, March salary	112.50
Wm. L. Burdick, house and office rent, clerk, supplies, travel expense	78.74
E. R. Lewis	22.91
V. A. Wilson	22.91
W. L. Davis	22.91
R. W. Wing	41.66
S. S. Powell	22.91
A. L. Davis	10.00
Treasurer's expense	20.00
Foreign Missions Conference	37.50
L. R. Conradi	41.66
G. Zijlstra	125.00
L. F. Hurley	7.55
China payments for March, as follows:	
H. E. Davis, salary and children	\$112.50
Principal Boys' School	33.34
Boys' School	16.66
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmborg	41.66
Anna M. West	41.66
	<u>300.82</u>
	<u>\$1,546.32</u>

A MATTER OF LOYALTIES

BY G. O. RESTLE

CHAPTER V

FIGHTING CONVICTION

A few days after Miss Sewall's decision not to try to "set Bill Jordan right," that young man found Ruth waiting for him when he started for home after school, which was nothing unusual, for the first one out generally waited for the other, and they walked home together.

"Hi, Bill," she greeted him, excitedly. "Guess what! Miss Pearson wants to talk to you."

"Talk to me! What about?"

"You'd never guess! At least I think I know. She was asking me about some Bible references this noon. And believe it or not, they were about the Sabbath—about the resurrection, and the New Testament church keeping the Sabbath. One was something about the Sabbath being made for man. She had a whole list of them written down in her notebook."

"She did! Well, I'll be switched! You don't suppose she's really interested, do you?"

"I think she is, Bill. Oh, wouldn't that be just great?"

"It sure would! How it would wake our church up to have a Sabbath convert. So she wants to talk to me. What did she say, Ruth?"

"Oh, she said she'd been thinking about it since you refused to play in the Bolton game, and wondered what it was all about. Thought it must be something pretty important if a boy would give up a chance to take the team over the line to win and be a big football hero. I don't remember all she said, but she wants you to call her at her boarding house about seven."

"Okeh! Say, Ruth, are you going to the class picnic with me next week?"

"I don't know. I hadn't thought about it," fibbed Ruth. "You might ask me and find out."

"Well, all right. Will you go? Or do you want me to write it out and mail it to you?"

"We-l-l-l," drawled Ruth, "Tom beat you to it. He asked me yesterday."

"Shucks! I supposed you knew I'd ask you. Oh well, I didn't want to go anyway," grumbled Bill.

"Well, you don't need to stay at home on that account. Why don't you take Mary or Sarah?"

"Say, listen! Whadda you take me for? If I'd wanted to take them, I'd have asked one of them. It's you I want to go with, or I wouldn't have asked you."

"Well, Bill, I told Tom I wouldn't go with him."

"You did! Ruth, you, you, you. . . . Then you will go with me?"

"Of course. If I hadn't thought you'd ask me, and I hadn't wanted to go with you, I'd have accepted Tom's invitation."

"You do like me some, don't you Ruth?"

"Oh well, I don't exactly hate you, Bill! Well, 'By. I have to run over to Archer's before I go home."

"G'by! I might stroll around about eight."

"I might be there," teased Ruth, and turned down the side street, while Bill went on, looking back diagonally to catch a glimpse of her between the houses.

After supper Bill phoned to Miss Pearson, who asked if he were going to be busy that

evening. Upon being told that he wasn't, she said,

"I wondered if you and Ruth could come over for a while. Can you?"

"I'll find out about Ruth," he answered. "If she can't come, I'll let you know."

"All right," said the teacher. "And Bill, bring your Bible, will you?"

"Sure. Good-by."

Ruth was agreeable to the plan, and soon the two were ringing Miss Pearson's door bell. After exchanging pleasantries, the teacher remarked,

"Maybe you two will think this queer, but Bill, your refusal to play on Saturday that time set me to thinking. I knew you were fighting a temptation to sacrifice a principle. I was so afraid that you would yield! But you stood firm for your conviction. It was a brave, a noble thing to do!"

"Oh, wasn't it!" broke in Ruth. "Wasn't he just grand! And it brought me to my senses, too. I don't debate on Friday night any more now."

"I know, dear. I was rather disappointed in you. You seemed so earnest last year, and this year you seemed to be slipping to lower ideals."

"Yes, Miss Pearson, I guess I was. And I think I know why now. The other day Pastor Nelson said that the entering wedge to loss of spirituality is disregard for the Sabbath. I began studying on Sabbath afternoons, and then going to debates. They seemed all right. But I know I began to lose interest in the church and in the Bible."

"That's right," put in Bill. "She even got so she missed C. E. pretty often."

"Yes, I did. And I'm sorry for it. But now I love the 'things of Christ' as Pastor Nelson puts it. And that's thanks to Bill here!" remarked Ruth, with a sidewise glance of admiration at that young man.

"And I never thought at the time that my playing or not playing would affect anybody except in the loss or winning of the game. I'm sure glad I didn't. It makes a fellow feel good to know he has helped someone else to do right."

"And it makes me feel the other way to know that my influence has been for the wrong. I can't help but wonder who was led to slip because I debated on Friday night."

"Well, they won't any more, will they, Ruth?" queried the older young woman. "I

think your influence the past month has more than made up for it. Why, Mary was telling me just the other day how your change of attitude helped her do what she should."

"Oh, Miss Pearson! Did she really?"

"Yes, dear, she really did. But I'm puzzled. You see, I never heard of Seventh Day Baptists until I came here two years ago. And I never studied the question. I was glad, so glad, when Bill made that splendid stand for his convictions that day. It just thrilled me! That night I got to thinking about it. What was it, I asked myself, that was worth giving up so much for, and standing so much abuse for. I never thought much about the difference in day."

"Just thought we were nertz, eh?" giggled Ruth.

"Well, not in those terms, exactly," smiled the teacher, "But I'll admit that I thought you folks over there were peculiar. I hesitated to come to visit because I didn't know but you had some queer ritual."

Ruth's ever-ready giggle rippled out at this, and she said, "Yes, Sarah told me what you said to her, when you asked if you could go with her."

"You didn't find us such freaks, after all, did you, Miss Pearson?" asked Bill.

"I certainly didn't. I wouldn't have known but what I was in any Christian church as far as anything I could see. Your choir is splendid, and the sermon just seemed to help me. I wish you met on Sunday so I could attend right along."

"So do we, don't we, Bill?" said Ruth, soberly.

"I'll say!" was his rejoinder.

"Well, we'll get down to business, because you doubtless have lessons to do for tomorrow. That day in study hall, when Bill told of that school teacher who went to prison because of her loyalty to the Sabbath, my wonder deepened. But I have been saying that you were wrong, must be wrong, because the majority of Christendom couldn't be in error. And I have been holding my conscience in check, and side-tracking the consideration of the question, which has kept bobbing up. Then last night someone asked me to help her find the verse that told of the change of day, and we were looking at different passages. Now, mind you, I still know I'm right, but it seemed to me that I'd like to study it from the other side—not just

to prove myself right, but to find if there really is another side to the matter."

"Why, Miss Pearson. Of course there's another side. Bill can tell you all about it."

"Aw, be yourself, Ruth!" said the embarrassed Bill.

"After the way he passed out the facts about your early history that other day, I thought perhaps he might have the Bible verses on tap, too," said the teacher. "Will you tell me, Bill, the Scriptural basis for your belief about the Sabbath?"

"Well, Miss Pearson, I'm no Bible teacher. Of course I know why I keep the Sabbath, and can tell you that, but that's all. Why don't you have Pastor Nelson tell you. He'd be glad to."

"No, I'm not ready to talk to him yet, until I study it more. I'd just rather hear it from you. What was it that made you do what you did the other day? And I wish you two wouldn't say anything about my talking to you about it either."

"Sure, we'll keep it quiet until you tell us to go ahead. Think you can keep a secret, Ruth?"

"Of course, silly!"

Miss Pearson reached for her Bible, saying, "All right, let's start."

"I don't know just where to begin. I tell you, I'm no teacher. You ask me questions."

"Maybe that's the best way. Well, here, if Christians are supposed to keep the seventh day, why didn't they do it in New Testament times? How do you account for the fact that Paul and the New Testament church met regularly for worship on Sunday?"

"But you are mistaken about that, Miss Pearson. The New Testament church did meet on the Sabbath, regularly. It says of Paul that 'as his custom was, he went into the synagogue on the Sabbath.' " And Bill showed her from various passages in the historical book of Acts that eighty-four specific Sabbaths with preaching services are mentioned.

"Yes, but what about this one over in the twentieth chapter of Acts. It says there that they came together on the first day to break bread—that is, they met on Sunday for a communion service. Doesn't that prove the claim?"

"But breaking bread wasn't communion, was it Bill?" asked Ruth.

"It might have been," he answered. "But

even if it was, it says in Acts 2: 46 that they broke bread daily from house to house. That wouldn't make Sunday any more sacred than any other day."

"Yes, I see that," said the teacher thoughtfully.

"Besides," continued the boy, "when was that meeting?"

"It says on the first day of the week," replied Miss Pearson.

"Yes, but what time of day?" he insisted.

"It must have been night," said Ruth, "for it says there were many lights."

"That's right," said Miss Pearson, who had been reading the passage, "and in the eleventh verse it says that he talked to them until daybreak."

"Do you know how they figured time in those days, Miss Pearson? I mean, when the day started and ended?"

"Why, I suppose they figured from sunset to sunset. That's the Biblical way. Even my grandparents up in New England used to keep Sunday beginning at sunset."

"Right!" agreed Bill. "And when would that make this meeting, if it were the night part of Sunday?"

"Why . . . it would be . . . let's see. . . . It would be Saturday night, wouldn't it?"

"Right again! They met on what we call 'Saturday night' for a farewell supper for Paul. Then he preached to them until midnight, was interrupted by the accident of Eutychus falling out of the window, and then continued his sermon till morning."

"Guess there weren't many of them sitting in windows," commented Ruth, "or there would have been more of them falling out, with such a long sermon."

"Well, Miss Pearson. If this meeting continued from sunset on 'Saturday night' until daybreak the next morning, that was the day half of Sunday. What did Paul do that day?"

"I don't know. . . . Oh, here in the seventh verse it says 'ready to depart on the morrow.' Evidently he was going on his journey the next day."

"Yes," added Ruth, "and in the eleventh verse it tells about his going, and the next two tell how he went across to Assos, and met the ship there. How far was that, Bill?"

"About nineteen miles, I believe."

"Boy, howdy! And he walked that far after preaching all night."

"It was quite a trip," said Bill. "Now, Miss Pearson, if the church met on Sunday, why did Paul leave that morning? Why didn't he stay over another day so as to be with them in their service? And if he thought Sunday was sacred—the day of rest and worship—why did he walk that long hard distance?"

The teacher was silent for a long time, while Bill and Ruth sat quietly. Then she said, "There isn't any answer to that question. But isn't there any other place where it tells of their meeting on Sunday?" she inquired earnestly.

"No, Miss Pearson, there isn't," answered Bill. "That is the only one. Some people think that 1 Corinthians 16: 2 where it tells about a collection on the first day of the week refers to a church service."

"I know that one. Miss Sewall and I were talking about it last night, and she pointed out that it said 'lay by him in store,' which would be 'at home.' "

"Just what it does mean. The Greek 'par heautou' means exactly that. It is like the French 'chez lui,'" remarked Bill.

"Oh Bill, you know just everything, don't you," gushed Ruth.

Bill looked foolish, grinned sheepishly, and said, "Aw, I should say not!"

"He does, doesn't he, Miss Pearson?" she appealed.

"Well, that's a pretty broad statement," remarked the teacher, "but he surely knows what the Bible says about the Sabbath. And now, it's getting late. Bill, you jot down some of those references for me while Ruth and I see if we can find something to keep you from starving to death."

When the two came back Ruth had a plate of sandwiches and cake, and Miss Pearson a tray with cups of steaming cocoa.

"Football season is over, so it's all right, isn't it, Bill?" she asked.

"It sure is! And am I glad when I look at that cake!" he replied as he accepted his cup and took a sandwich.

As they were going home, Ruth said, "Say Bill, Miss Pearson just didn't have anything to say, did she? She surely looked serious at the last, too."

"Yes, and when she told me goodnight and thanked me for coming, I think she had tears in her eyes. Boy, isn't she a peach!"

Ruth couldn't resist a teasing. "Now, Bill! You'll make me jealous, if you're not careful." But as she said it, she squeezed his arm in contradiction.

"Oh well, I just hope she sees the truth. Did you hear her say that she and Miss Sewall were talking about it last night? Do you suppose our honored English teacher is interested too?"

"Not much, I don't," said Ruth. "She isn't Miss Pearson's type at all. I don't believe she cares much about doing God's will. Say, wouldn't Miss Pearson make a swell Sabbath school teacher? Did you see how her Bible is worn? Guess she uses it!"

"She's a real Christian, all right. I know that she is ready to do the Lord's will. And if she does become convinced that the Sabbath is right, she'll keep it, no matter what it costs her."

YOUNG PEOPLE'S WORK

Here are two articles which were inspired by the article "Credo" that appeared in these columns some issues ago. They are fine and present the other side of the question, which is only fair; for in so far as it is Christian we like to present both sides of any given question. It is hoped that you will thoroughly enjoy them.

But there is something lacking still in each of these articles, and that is anything approaching a comprehensive setting forth of the views of these young people on all points that are generally included in one's personal creed. If you remember, it was suggested when "Credo" appeared that it was by no means a complete creed. In our own "Exposé of Faith and Practice" (revised and adopted in 1880) Seventh Day Baptist beliefs as regards God, Christ, the Holy Spirit, the Holy Scriptures, Man, the Eternal Life, Repentance and Faith and Baptism, the Lord's Supper, the Sabbath, the Eternal Judgment, and the Resurrection-Body of the Saints—are all treated in a thorough manner. Can we do better, in formulating our own creeds, than at least to give due consideration to most of the doctrines treated by the "Exposé"?

The response has been fine (more of these articles will appear shortly), but why not

make future personal creeds more comprehensive? Here we go, Seventh Day Baptist young folks!

I KNOW WHOM

BY ALMA E. BOND

"This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief," (1 Timothy 1: 15).

Praise the Lord, he did save me, and "I know whom I have believed," (2 Timothy 1: 12). I not only know *about* him, but I know *him*, personally. He is not just a man who lived a perfect life hundreds of years ago; he is God incarnate who came to earth for the express purpose of dying on the cross to deliver you and me from death.

We are faced with a very complex and confusing world, men's ideas are ever changing, but praise God! Our Lord and Savior is "the same yesterday, today, and forever," (Hebrews 13: 8).

We, as youth, must meet the challenge to study God's Word for ourselves. . . . There may be conflict between some scientific theories and religion, but *no* conflict between *true* science and *Christianity*. The "evidence" upholding the theory of man's evolution from a one-celled animal is inconsistent and preposterous. I have not room in this article to give my reasons for thinking so, but I would be glad to discuss the matter with anyone who cares to write to me. As for me, I prefer to take God's own simple account of man's origin given in the first of Genesis.

I can say with Peter and the other disciples, "Lord, to whom shall we go? *Thou* hast the words of eternal life, and we believe and *are* sure that thou art that Christ, the Son of the living God," (John 6: 68, 69).

Do you believe in the Deity of Jesus? And is it important? It is the difference between life and death! "And he said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins, for if ye believe not that I am he, ye shall die in your sins." (John 8: 23, 24.)

If Jesus was not what he claimed to be, he is not even a good example for our lives. . . . But praise God! He is true!

Concerning the Sabbath, the day that we set aside to worship God doesn't mean a thing; but the day that God himself set apart and made holy, the seventh day of the week, means much. He took the seventh day and made of it the Sabbath, a day holding his special blessing.

I am glad I am a Seventh Day Baptist, for I know I am pleasing the Lord in keeping his holy day as he commanded. I love my Savior, and my joy is to glorify him. I am glad to observe his day of rest although I am at present working in a non-Sabbatarian community.

Simply imitating the life and example of Jesus Christ will never earn anyone's way into heaven! "As it is written, there is none righteous, no, not one; there is none that understandeth, there is *none that seeketh after God.*" (Romans 3: 10, 11.) "Not by works of righteousness which we have done, but *according to his mercy* he saved us," (Titus 3: 5). "While we were yet sinners, Christ died for us," (Romans 5: 8).

It is one thing to have definite religious beliefs; it is quite another to have the Lord Jesus Christ as a personal Savior and living within. The most important thing today isn't studying his wonderful life and principles, perfect though they be. Our only hope of salvation is through the gift of his righteousness, not our own acquiring of it which would be impossible.

Life is a glorious adventure for the child of God, the person who has accepted his substitutional sacrifice on Calvary, the one who has the Holy Spirit living and working in and through him.

Dear Lord, not for thy life I thank thee now,
But for thy death for me on Calv'ry's brow
That I might live.

O blessed Son of God, divine, who loved me so,
A poor, lost sinner, helpless, groping in the night,
Striving by my good works to reach the light—
Not knowing that my best was nothing in thy sight!

O Savior, you who paid my debt, to you I bow!
Yes, Lord, I thank thee that I am set free,
Not by my works, for they at best
Are filthy rags before thy holy eyes;
Nor imitating thy pure life, O Man of Galilee,
But simply trusting in thy name, Lord Jesus
Christ,

Believing that 'twas for my guilt you hung upon
the tree;

The Son of God, divine, has borne my sins for
me!

MY CREDO

BY BOYDEN CROUCH

Young people are faced with great problems, the theories concerning which we are likely to take for granted without proving or disproving them. Many theories which have been expounded have been found to be false. Youth is confronted with a world that apparently knows not its own mind. It is for us, then, to take from the views and deductions of which we have knowledge, those which we esteem to be most nearly perfect. We will make many mistakes—youth and old age have always done this—but nevertheless we are doing our best to find the truth that God has made for us. It is truly a glorious adventure.

The purpose of science is to develop, without prejudice of preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion is to develop the consciences, the ideals, and the aspirations of mankind.

Opinions change and knowledge grows but the Word of God remains steadfast—immovable. Who among us is so simple as to cast aside a Book that has remained unchanged for two thousand years for theories that change every two years? So then, let us put first things first. If we are to do any comparing or judging, let us proceed in the reasonable order, and instead of judging the Bible by science, let the Bible determine the wisdom of science.

That man has developed and has changed his surroundings we cannot deny. But that man himself has changed or evolved from a single cell is absurd. If this were not so, why then have paleontologists not found fossils of the "middle man"? Man is a distinct species and was created perfect and in the image of God. I am more in awe of a God that would create a man that could develop his surroundings to such an extent as we find our modern world, than I am of one who would make a one-celled creature that would develop as the elements and various processes permitted it to. The account of the creation in Genesis is quite logical. Let us for a moment review the order of creation — light, atmosphere, dry land and vegetable life, the planetary system (or the seasons), animal life of the water and air, animal life of the land, and last, man. It

should be noted that each day's creation depends upon that of the previous day for its sustenance.

With me, eternal life is not necessarily a belief or disbelief. I demand eternal life! But, are we speaking of eternal life or immortality? Immortality we have; eternal life we get through acceptance of Jesus Christ as our personal Savior. True, our influence will live on for those who know us here on earth, but it is so wonderful to anticipate living with him through eternity and a reunion of those who have gone before us! There is no disappointment in heaven!

Concerning the Sabbath — I believe that anyone who forgets the Sabbath is as great a sinner as one that has committed murder! (Luke 16: 17.) Christ has said—"If ye love me keep my commandments."

If we believe in the Scriptures, we cannot doubt the Deity of Jesus Christ, for it was he that came that the law might be fulfilled! And because he is the Son of God it is our duty to pattern our lives according to his. If Jesus were not the Son of God, why, then, did God hide his face from the earth when Jesus died for the sins of the world.

The important thing today is for us to live, as nearly as it is humanly possible, as Christ would have us do and to do as God, in his Word, has directed. Then and then alone can God use us to the fullest extent in his service.

STRAIGHT-FROM-THE-HEART TALKS TO COLLEGE STUDENTS

BY AN "OLD GRAD"

"What is Modernism?"

DEAR ED AND CO-ED:

Greetings to you all! Are you ready to sit down here beside the fire for another chat? Just hand me another piece of that fudge, and we'll begin. Some time ago I promised to answer a question. I heard it last summer in Boulder. I have heard it before, and since. "What is Modernism, anyway?" Very few people realize the implications of Modernism, and fewer still sense its dangers. May I say that I believe it is responsible for the shipwreck of faith and character and life of many college students, and for the loss of interest

in Christ, the Church, and the Sabbath of many others.

I believe that I am qualified to define and discuss Modernism, and that no one can question my knowledge of the subject, for I was graduated from one of the most extremely Modernistic seminaries in the East. I cannot take the space to answer the question fully, but will just point out some of the underlying and outstanding things.

The basic principle of Modernism is its attitude toward the Bible, which to historic Christianity is God's word, written by "holy men of old" who wrote "as they were moved by the Holy Spirit." To the Modernist the Bible is not "God-breathed," not inspired in a unique sense, but just as any other good book or sermon of a godly man. It is not the revelation of God to humanity, but the record of man's discovery of and ideas about God. Its messages are not what God has said, but what man thought God said, and these men may have been—probably were—mistaken. The Modernist puts the Bible in the same class with tradition and the legendary literatures of other ancient peoples. I heard Professor John Baillie say in the classroom one day that he took no more stock in the Old Testament legends than in the myths and legends of Greece, Rome, or any other nation.

This attitude toward the Bible, along with the other tenets of Modernism, is part and parcel of the attempt to do away with any idea of the supernatural. Once remove the authority of the Bible, and naturalism has an undisputed field. Modernism is a naturalistic religion. Everything which inclines toward the miraculous is denied or is subjected to an attempt to explain it on the grounds of ignorance of the forces of nature. For example, the Modernist will tell you that the account of Christ's walking on the water is not a record of anything miraculous, but just the way the disciples wrote down what they thought they saw. What really happened was that Jesus was walking along the beach in the fog, and it appeared by optical illusion that he might be walking on the water.

One thing which must be denied outright is the virgin birth, which is taught very clearly and definitely in the New Testament. The explanation is that to the heroes of all ancient peoples were attributed supernatural origins and powers. Jesus, being a great teacher and

hero, had ascribed to him by his followers who wrote the New Testament a supernatural birth. Of course, this theory does away with the miracles at the same blow—all of which amounts to calling Matthew and Luke and the other Bible writers liars.

From the denial of the authority of the Bible and of all supernatural elements of Christianity, all the other doctrines of Modernism follow logically. Jesus was not, as the Bible teaches, the Son of God, but a son of God; not God incarnate in human form, but simply a man among men. He was the finest man the world ever produced, with the highest ideals; the greatest teacher, setting forth the highest principles of living ever taught. But he was not God. Modernism thus denies his deity. It speaks of his "divinity," which a few years ago, in the thinking of Christians, was synonymous with "deity." Jesus, says Modernism, was divine as all men are, but in a greater degree, because through his understanding of and submission to the will of God, which was greater than that of any man who ever lived, he realized more fully than anyone else ever has his "sonship." Professor A. M. Dulles of Auburn said in class one day, in developing the theory that every man has within himself that same spark of divinity, that any man has it in him to attain to the heights of character and "sonship" which Jesus did. This religion classes Jesus with Isaiah, Socrates, Ghandi, and other outstanding leaders and teachers of ancient and modern times.

Perhaps the most dangerous tenet of Modernism is its attitude toward the atonement. The Bible teaches, and historic Christianity has preached for centuries, salvation through faith in the Christ of Calvary—through the shed blood of Jesus, who died on the cross as our sin-substitute, bearing our sins there, paying the price of our transgressions. To Modernism the death of Christ was simply a martyr's death. It ridicules the thought of substitution and of the efficacy of the shed blood. Jesus, in their opinion, went to the place of execution rather than give up his principles. All that his death has to do with our salvation is to show us the length to which we must be willing to go. We are saved by living according to his teachings, by following his example in life, even to dying for our principles as he did, rather than surrender them. Salvation, to this religion,

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

Can you guess what has happened when I have opened my mail box during the past two weeks? Did I find it packed full of nice long letters and stories from my RECORDER children? "No! a thousand times, no!" It was packed full of emptiness, instead. But I have not given up hope, not a bit of it, for many of my faithful boys and girls are sure to write soon for they never fail me very long at a time when I need their help. Perhaps they are writing this very minute.

I wonder how you are all spending this April Sunday; a very rainy one it is in Andover. Is it raining in your part of the country? And are you looking forward with happy anticipation to the pretty May flowers these April showers bring? I wonder how many kinds of flowers you can find springing up during May and June. I wonder if you can tell me how plenty of April showers help to make these flowers grow. I can see some pretty yellow flowers beginning to blossom in my next door neighbor's back yard. I think you can guess what they are.

And what birds have you already seen coming back from the South this spring, besides the early robins? Can you describe some of the birds which you have seen or of which you have heard? Perhaps you know of some odd or unusual bird. If you do I hope you will describe it for your RECORDER friends.

I'll begin by telling you about a very unusual and peculiar bird about which I heard the other day and hope to see one of these days. It is found in warm climates where oysters are plentiful, for instance, along the coast south of New Jersey. It is a wading bird and is known as the "oyster catcher," for it feeds on clams and oysters. It is a very large bird, measuring fully eighteen inches from bill to tail, and is also a beautiful one. It looks as if it were wearing a dusky brown coat over a dress of softest white and its head and neck are as black as ink. Its bill is sharp and shaped very much like a chisel, and it opens clams and oysters by inserting its bill and giving a quick, upward jerk of its head. Do any of you know this peculiar and interesting bird?

is by character and deeds, not by faith. Modernism is a religion of "works" not of grace.

Truly Modernism is the "other gospel" of which Paul writes in Galatians 1: 6-12, where he says, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel: Which is not another; but there be some who trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. . . . I certify you, brethren, that the gospel which was preached to me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Well, one of you asked this question of me. I dislike to discuss it because there is so much chance of misunderstanding. Please take it in the spirit in which it is sent—of Christian love, and the desire to spare you the sorrow of ship-wrecked faith. The dangerous thing about Modernism, as I think I pointed out once before, is that its denial of the authority of the Bible and the other beliefs of historic Christianity paves the way for atheism. In fact the A.A.A.A. ridicules the Modernist for hiding behind a pulpit or in a pew, and claims him as a member, though unofficial.

Always remember, dear young people, that "Forever, O Lord, thy word is settled in heaven," and that "the Scripture cannot be broken." The old Book has withstood every attack that has ever been made upon it, and by that very fact challenges our belief. Keep studying it, know what it teaches, and test everything which you hear by its statements. Let me urge you again to think for yourselves. May your thinking be guided by the Holy Spirit.

My small mail box seems to be far too big for the few letters I get from you. If these letters help you, I'll be glad to know of it. If you don't agree with what I say, do as some of the others have done, and "come back at me." I don't like one-sided conversations. I may seem a little hard on you sometimes, and a little harsh in my treatment of some subjects, but it is because I feel so deeply, and am so interested in your spiritual welfare.

In Christian love,
YOUR PASTOR AND FRIEND.

1 Timothy 4: 16.

There are many useful birds and some very destructive ones. Perhaps some of you can tell us about birds of both kinds, and just why we like them or do not like them. Yes, boys and girls, what can you tell me about birds?

This week I am going to tell you another boy story, and perhaps next week I'll have one about girls, or maybe about both girls and boys. I rather hope, though, that there will be so many letters and stories from you boys and girls that I'll only have room to answer your good letters.

Before I close my letter I must tell you a little joke on Skeezics, whom Carol Burdick calls the "Recorder Cat." He was sunning himself in the living-room window the other day when suddenly a big tiger cat jumped to the outside sill of the same window. Immediately a great growling and spitting began on both sides of the window, and then suddenly each cat sprang at the other and each came bang against the glass. You never did see two such astonished and frightened cats. Skeezics ran out in the kitchen and the other cat departed in a hurry. I rather think they must have had sore heads for awhile, don't you?

Sincerely your friend,

MIZPAH S. GREENE.

Andover, N. Y.,
April 25, 1937.

A LESSON IN PATIENCE

Peter and John lived in the same neighborhood and had been chums ever since they could remember. Peter was short and fat and a bit lazy, but strange to say, John always called him "Skinny." On the other hand, John was tall and very thin, but Peter called him "Fatty."

John was a bright student and very faithful about getting his lessons. Peter was equally bright but he often depended upon John to get his lessons for him. He was a natural borrower; he borrowed John's pencils, his books, his knife, and even his written lessons and usually lost or forgot to return them.

One Friday morning John had carefully worked out his arithmetic lesson and as usual Peter asked to borrow it, and after he had copied it forgot to return it. When John asked for his paper, just before it was time to hand it in, it was nowhere to be found. Peter got one hundred on his paper while John got zero for failing to hand in his work.

Of course Peter was very sorry and had many plausible excuses but John didn't feel any too good about that ugly zero.

John was a kindly, good-natured boy and besides was very fond of Peter, but he was gradually beginning to lose his patience, for Peter seemed to grow more indolent about getting his lessons every day and to depend upon John to prepare his lessons almost entirely. At last, when Peter asked for the loan of John's grammar paper when it was nearly time for it to be handed in John struck, and it was not a sit down strike either.

"Now Peter," he said, "I have been altogether too patient with you. It is bad for me and worse for you. If you always depend on me to get your lessons for you what benefit can you get from them? I'll not loan you another lesson or anything else from now on. Go to work and prepare your own grammar lesson, you have time. Stop wasting my time and practice making use of your own. I don't want to be hateful but it is time you were shocked out of your laziness or you'll never amount to anything."

Of course Peter flew into a rage and growled, "All right, if that's the way you feel about it you are a pretty poor friend and I wouldn't ask for any of your help for anything," and with his nose in the air Peter went back to his seat.

John felt pretty bad because he had been so harsh with his friend and several times was tempted to apologize for his sharp words and tell Peter that he was willing to help him with his lessons, but always thought better of it. As for Peter, as time passed and he had to rely on himself or miss his lessons, he began to take pride in working out his lessons and said to himself, "I'll just show John I didn't need his help after all."

Then John realized that it had been a mistake for him to be so patient with his friend; that he should have let him depend upon himself long ago, and Peter became almost as good a student as John.

They both realized that patience can sometimes hinder as well as help, and became better friends than ever.

NOTICE

CHANGE OF ADDRESS

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

PRAYER AND PRAISE

BY PEARLE HALLADAY

TUESDAY

Philippians 4: 19. But my God shall supply all your needs according to his riches in glory, by Christ Jesus.

Matthew 6: 8. . . . for your Father knoweth what things ye have need of before ye ask him.

Hymn—"Just For Today."

"Lord, for tomorrow and its needs,
I do not pray:
Keep me my God from stain of sin,
Just for today;
Let me no wrong or idle word
Unthinking say:
Set thou a seal upon my lips
Just for today.

* * * * *

"So for tomorrow and its needs,
I do not pray
But keep me, guide me, love me, Lord,
Just for today."

WEDNESDAY

Philippians 4: 8. Whatsoever things are true, . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue and if there be any praise, think on these things.

If we think of true, honest, just, pure, and lovely things; if we speak only of the kindly, virtuous acts, our own lives will reflect goodness and beauty.

Help us, our Father, to guard our thoughts.
Hymn—"The Haven of Prayer."

Chorus

"Would you know this blessed haven?
Do you long to anchor there?
Safe from all life's cares and troubles?
'Tis the hallowed place called prayer."

THURSDAY

John 15: 7. If ye abide in me and I abide in you, ye shall ask what ye will and it shall be done unto you.

Psalms 32: 8. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Instructed and guided by thee, our Father, we can travel life's road day by day without fear. May we ever watch unto prayer and obey our heavenly Guide.

Hymn—"Make Me a Blessing Today."

Chorus

"Lord, make me a blessing today,
A blessing to someone, I pray;
In all that I do, in all that I say,
Oh, make me a blessing today."

FRIDAY

Matthew 26: 15, 16. And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Dear Lord, help us to know what our "thirty pieces of silver" are. Help us ever to refuse them that we may never betray you, our Savior and our Friend.

Hymn—

"Savior, lead me, lest I stray,
Gently lead me all the way;
I am safe when by thy side,
I would in thy love abide.

"Lead me, lead me, Savior lead me lest
I stray,
Gently down the stream of time.
Led me, Savior, all the way."

PROOF OF THE BIBLE

BY AUDREY WHEELER

(Prize winning essay)

The Bible contains proof in itself of its divine origin. No other book can answer the questions of the mind or satisfy the longings of the heart as does the Bible.

We feel an essential difference in many respects between all other books and those of which the Holy Scriptures are composed. If we take up a mystery books, it fills us with astonishment mingled with contempt, or if we take in hand the very richest, loftiest, deepest utterances of wisdom, whether Christian or pagan, we find they will never surpass or equal the Bible. The very best of them bear upon their pages the glaring proofs of human sin, but the Bible when accepted in its completeness seems even in what might appear to be its weakest places, to transcend all human imperfections.

Other literature depends for its power upon human genius. The Bible rises superior to human genius and surpasses all other in oratory and song; it has no need of adornment. Other books appeal mainly to their own times and nation; the Bible is equally dear to any nation, in any age. Others depend for their chief power and beauty upon the language in which they are written; the Bible is easily translated, with no real loss of the divine message which it contains. Others appeal mainly to separate classes; the Bible is "universal as our race, individual as ourselves." Others are either for the age or youth, for the educated or ignorant; the Bible is inexhaustible for any age — to the learned or unlearned.

This Book does not stand on the level with other books. All Christians agree that the Bible is sacred. The Bible was written by divine inspiration. The harmony of the sacred writers demonstrates that they wrote by the inspiration of the Spirit of God. Other historians continually differ with one another.

The writers of the Scriptures succeed each other during a period of nearly sixteen hundred years. Some were princes or priests, others shepherds or fishermen; their natural ability, education, and occupations were exceedingly dissimilar. Yet they all agree in the exhibition of the works, truths, and will of God, of nature, of sin and salvation, of this world and the next.

The books of the Old Testament have always been received as genuine by the Jews, and the New Testament by the earliest Christians. The language and the style of writing proved them to have been composed at the time and by the persons to whom they are ascribed. Their diversity of writing proves them to be the works of various authors. If the books of the Old Testament are forgeries they must have been invented by the Gentiles, Jews, or Christians. They could not have been forged by the Gentiles, because they are ignorant of the history of the sacred religion or the sacred rites of the Hebrews; nor were they forged by the Christians, because they had existed long before any Christian name had any existence. It is certain they were not forged by the Jews, because they contain various difficult laws and relate all their idolatries, crimes, and punishments which would not have been included if they had been forged by them. It is equally impossible for the New Testament to be forged, for the Jews were the most violent enemies of Christianity. Both the Jews and the Gentiles persecuted his disciples, with implacable hatred, and they put its Founder (Christ) to death. The original manuscripts of the Old Testament were long preserved by the Jews who were noted for being most faithful guardians of their sacred writings. At the present time the original documents of the Old Testament in existence are baked clay tablets deposited in museums.

During the nineteenth and twentieth centuries some striking excavations confirming Bible history have been made. Of the ancient manuscripts of the New Testament, there are several now in existence. One of these was found in Egypt as late as 1628. It was copied from one of the first manuscripts and was dated A. D. 350 and is now in a British museum. This shows how God in his wisdom and in miraculous ways watched over and preserved his revelations to mankind.

Nortonville, Kan.

OUR PULPIT

THE CHANGELESS VICTOR

BY REV. RAYMOND B. TOLBERT

Text: Jesus Christ, the same yesterday, today and forever. Hebrews 13: 8.

We are surrounded today with a world of action and change. The constant shifting of all things tends to make the human soul bewildered and hopeless, for even the torches of spiritual fire are dimmed in this constant environment of change. On every hand men see landmarks, customs, institutions, and even basic ideals eradicated. So marked is this tendency that many are inclined to feel that there is nothing fixed. Such a conclusion is extremely serious for the average individual. It is therefore the purpose of this brief message to leave for men and women a sense of something permanent, unchanging.

Strangely enough, we must go back to another time of change and uncertainty, time when thrones, kings, and wealth were equally unstable. In the midst of a world breaking up, a lone man writing a message to the Hebrews made a startling declaration—one that was to challenge his judgment in every century since.

Let us measure these words by what we know of the movements of history. In the universal sweep of this text, there is embedded the yesterday of time. It seems evident that for many centuries there was in the minds of men and nations the coming of some unusual personality, some one who was to change the world in some strange and wonderful way. So even before Christ came, his influence was beginning to modify the harshness of a godless world.

A direct study of the text also conveys a meaning of the *then* in its significance. Here is a very powerful proof that the Bible is a divine document. For viewed by mere human sight, Jesus could not possibly fit into a picture of the Changeless One; for at that hour his followers were being hunted, maltreated, murdered, and despised. The rabble that murdered him was still alive and he had been buried in Joseph's tomb, and all the dreams of the ages appeared in vain; yet the writer of Hebrews declared him the one and only eternal character. Let us remember, however, that even during those hours of apparent failure, his power was such that it won and held men and women who were

faithful unto death and who in turn carried the glory of his life into the unborn years. The virility and measureless personality were such that even the Roman Empire yielded to him and declared his way its standard. Thus the *today* of Hebrews was verified. But the final test was to be the really vital one; for soon those who knew him were dead, and even if a great enthusiasm had grown up on his tragic death, it would have faded within a few generations; and here is where we must look to see if the later unfolding years bear definite marks of a deathless and changeless character.

In our study of the third portion of this text let us remember a few definite facts. First that four thousand years of human history had already been enacted, during which time great civilizations had come and gone, great thinkers and leaders had arisen, and great monuments had been reared; yet with all these things let us look at the world as it was the day Jesus was buried in Joseph's tomb.

In all that world there was not a single town or city where men could vote for office holders; there was not a single free or endowed hospital bed; not a medical or surgical clinic; not a single test tube dedicated to solving the problems of disease and suffering. The word "pity" was in the language but meant nothing, for even the children had no defender in the laws, and if a child was born of unkind parents or with a physical defect, it could be thrown over the cliff to die slowly among the bones of other unfortunates.

The day Jesus was buried, brutality, injustice, were the common rule among men. Laws had not been made to protect the weak or helpless. All society was concerned with getting for itself what it wanted, and it was a world ruled by the law of might.

Now if in four thousand years of time with great leaders, warriors, statesmen, and thinkers none of these things had been done, why is it that during the next two thousand years we have a world of today, in many respects the opposite of the one existing the day Jesus was buried?

As we study history, we discover that at once the pitiful leaven of a few driven and hunted men and women began its mysterious work in the transformation of a world. It was once said, "all roads lead to Rome." It may now be said, all the paths of human progress toward better things lead back to a

cross on Calvary and to a tomb in the side of a hill, for these two physical emblems are imbedded in the minds of men as reminders of him who was called the Changeless.

Surely no other man or group of men can lay claim to the measureless fruitage that has blossomed into the healing, helping agencies that now girdle the globe. Even helpless childhood is now protected, and the pain-racked bodies of mankind are now soothed by anaesthetics, and the poorest debtor may secure justice. The mind of society is so changed toward cruelty that animals are now girded about with pity. In every land and in every clime, more and more, there is growing a sense of his program of life.

Since these things were not done before his coming and they apparently have their inception through those he redeemed, may we not feel and believe that he is the same, yesterday, today, and forever?

Shall we not more fully dedicate our lives to him and his program? Shall we not dedicate all that we have to help overcome the apathy and indifference that for the time being seem to hold millions in their grasp? Let us look out upon life with a more certain assurance that the Changeless One will ultimately bring the kingdoms of this world into the kingdom of our Lord and his Christ.

Washington, D. C.

DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

Our church night program was held in the auditorium of the church on the evening of April 3. The program was furnished by Rev. and Mrs. E. L. Atkinson of Canastota. Mr. Atkinson is an artist and hymn illustrator and Mrs. Atkinson a radio soloist.

Mrs. Atkinson sang "The Little Brown Church in the Wildwood," while Mr. Atkinson drew a fine illustration of the church and surroundings. He also gave a talk. At the close of the program supper was served in the church dining room.

The following temperance program, directed by the chairman of the temperance committee, Mr. O. H. Perry, was given during the Sabbath school hour, April 17.

Hymn—"A Winning Fight," by the school.
Reading—"Famous Abstainers," Geraldine Thorngate.

Hymn—"Yield not to Temptation," school.
Reading—"Dissipation of Youth Increasing," John Williams.

Hymn—"Stand Firm for the Lord and Right."

Reading—"Beer as Competitor of Milk," Stanley Warner.

Solo—"Where Is My Boy Tonight," Miss Thorngate.

"Amateur Night" sponsored by the Doers Class was held in the church parlors at 8 p. m., April 24. First and second prizes were given to the ones that were judged the best in music and recitations. Following the program refreshments were served.

The Ladies' Society was entertained at the home of Mr. and Mrs. Chester Stone Sunday, April 25.

A special Mother's Day service is being planned, and in the evening the Mothers and Daughters banquet will be held.

CORRESPONDENT.

BROOKFIELD, N. Y.

Mr. and Mrs. Harold Camenga are moving this week into the farm home vacated by Mr. and Mrs. C. W. Camenga. Little Marie and Myrna Camenga make the fifth generation of this family to call the old place home—it having been occupied continuously by some of them since Daniel and Lodema came here following their marriage in March, 1840.—*Brookfield Courier.*

YONAH MOUNTAIN,
CLEVELAND, GA.

The Yonah Mountain Sabbath Society continues with its work of teaching Sabbath school and having prayer meetings on Friday nights. Just recently we had twenty-one out for Friday night service and the following morning we had twenty-one out for Sabbath school, but the same persons. This is quite a stride from five children in a class last July fourth. Praise God for his blessings on the work. As the spring opens up and the weather and roads are better here in the mountains, we hope for more people to come out. In fact, many have so expressed their intentions. Pray for us in our small effort to praise God

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.

by establishing his truth here in the mountains of north Georgia.

—From a personal letter.

OBITUARY

HOLDREGE.—Lida Truman, daughter of Dudley and Roxana Church Truman, was born February 13, 1857, in the town of Otselic, N. Y., and died April 2, 1937, at De Ruyter, N. Y.

As a girl she attended school and church in Seventh Day Hollow. Her parents were Seventh Day Baptists and that faith remained hers throughout life. She was married on February 22, 1883, to Morrell Holdrege, who died some twenty years ago.

She had three brothers and two sisters: Albert, Rocelia Truman Finch, Anna Truman Ray, Adelbert, and Welcome who is the only one still living. She leaves one adopted son, Gaius Holdrege.

The funeral service at the home of her son in De Ruyter was conducted by Rev. Neal D. Mills, pastor of the Seventh Day Baptist Church. Burial was in Hill Crest Cemetery, De Ruyter.

N. D. M.

MAXSON.—Martin L. Maxson, born in Richburg, N. Y., February 8, 1852, died at Gentry, Ark., March 24, 1937.

He was converted to Christ and united with the Seventh Day Baptist Church in his youth, to which faith he remained true throughout a long and useful life.

He has surviving him three children: Mrs. Eva MacClain of Oregon, Mrs. Sylvia Clubb of California; and a son, Wallace, who cared for his father throughout his declining years, also a host of relatives and friends. He was a good citizen, a faithful Christian, and loyal to the truth as God gave him to see and know the truth. Farewell services by his pastor. Interment at Springtown.

E. R. L.

WHITFORD.—Allen Clark, son of Rev. O. U. and Euphemia (Allen) Whitford, born December 24, 1870, at New Market, N. J., died at his home in Westerly, R. I., March 29, 1937.

He came to Westerly in 1884, when his father became pastor of the Pawcatuck Seventh Day Baptist Church. After he was graduated from Westerly High School, he attended Milton College for two years; he then returned to Westerly and entered the employ of C. B. Cottrell & Sons Co., remaining for forty-three years.

Mr. Whitford was an active member of the Pawcatuck Church, and for fourteen years was clerk. He served as a member of the Board of Managers of the Seventh Day Baptist Missionary Society for some fifteen years.

On June 22, 1904, he was united in marriage with Miss Etta Jenks. He is survived by his wife; two sons, Kenneth C. and Allen O. Whitford; and two grandchildren, all of Westerly. There are also a nephew, a niece, and brother-in-law, Dean Alfred E. Whitford of Alfred, N. Y.

Pastor Harold R. Crandall officiated at farewell services. Interment was in River Bend Cemetery.

H. R. C.

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BEHOLD THY MOTHER

"Behold thy mother!" By these words—the shortest will ever made—the Man of Sorrows bequeathed to his beloved disciple the only inheritance which he left on earth—his mother.

"Behold thy mother!" Today, across the centuries, this summons comes again, with gentle urgency inviting all mankind's sons and daughters to consider the sweetest word the world has ever known: "Mother."

—Hon. Charles H. Tuttle.

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