

no worry about how many or how few there may be. If we are in the hands of God, all is well.

"Is not the life more than meat,  
And the body than raiment?"

### MARRIAGES

DEAN-WILLIS.—Married December 19, 1936, at the Seventh Day Baptist Church in Battle Creek, Mich., by the pastor, Rev. Edward M. Holston, Darel J. Dean of Coldwater, Mich., and Virginia C. Willis of Battle Creek.

### OBITUARY

BENTLY.—George W., son of Jefferson and Hulda H. Bently, born January 3, 1862, near Maquoketa, Iowa, died at his home in Welton, December 13, 1936.

He married Florence C. Irons in 1893. To this union were born three sons and two daughters: Ray F., Raymond, and George, Jr., who died in 1918; Mrs. Rupert Starr, and Miss Leona.

Funeral services were held in the Seventh Day Baptist church, Welton, conducted by Rev. A. T. Bottoms. Interment in the Welton cemetery.

A. T. B.

COLLINGS.—E. Fred Collings was born January 26, 1868, in Lonhydrock, England, and died December 4, 1936, at his home in the Tomaquag section of Hopkinton, R. I.

It is known that his mother's name was Sarah N. Coppin. He has been a resident of the town of Hopkinton for over forty years, taking an active part in civic affairs, especially in forest fire protection.

He married Josephine Langworthy in 1894, who survives him. Also living are two sons, Alfred L. and Harold L.; two daughters, Mrs. John Welch and Mrs. Joseph Burdick; and five grandchildren.

Funeral services were conducted by Rev. E. T. Harris. Burial was in the First Hopkinton cemetery.

E. T. H.

DAVID.—Susan Ann, was born in Cape Vincent, N. Y., September, 1857, the daughter of Michael and Mary Snyder O'Neil, and died at her home, Watertown, N. Y., December 1, 1936.

She was married March 13, 1871, to Samuel H. David. To them were born three children: Mrs. O. L. Kellar, Washington St. Road; Earl H., Syracuse; and Chester C., now deceased. Early in life she became a member of the Adams Center Seventh Day Baptist Church. She is survived in addition to her husband, daughter, and son, by three grandchildren and seven great-grandchildren.

Funeral services were held from the home by her pastor, Rev. Orville W. Babcock, and burial was in Adams Center Union Cemetery. o. w. b.

FENNER.—Ely E. Fenner was born April 28, 1870, in Alfred, N. Y., and died at his home in Alfred, October 27, 1936.

He was educated in the Alfred public schools and Alfred University. At the age of twelve he was baptized and united with the church where he remained a member. On February 14, 1894, he was married to Susan Taylor Babcock of Nile.

He is survived by his wife, by three children: Glenn B., Mabel Lyon, and Richard; by a sister, Millie Stevens; by three brothers, Albert, H. Edgar, and Olin S.

Funeral services were conducted by his pastor, assisted by Rev. W. L. Burdick of Ashaway, a former pastor, and by President J. N. Norwood. Burial was in the Alfred Rural Cemetery.

A. C. E.

STILLMAN.—Mary Janette Darrow Stillman died December 14, 1936, at the age of ninety years, in the Masonic Home, Wallingford, Conn. She was the widow of George B. Stillman.

Mrs. Stillman is survived by a niece, Mrs. Daniel L. Jones, and nephews: Henry W. Hedden, George A., Harry N., and Samuel Darrow.

At the time of her death she was the oldest member of the Seventh Day Baptist Church in Waterford which she joined at the age of twelve. As a young woman she sang, with her husband, in the choir and in other ways supported the church until Mr. Stillman's work and her own failing health prevented.

The committal service was at West Neck cemetery, Waterford, Rev. Albert N. Rogers officiating.

A. N. R.

WILLIAMS.—Margaret Louise, daughter of Le-land K. and Martha Blakeman Williams, was born in New Bremen, N. Y., July 30, 1867, and died at her home in Adams Center, N. Y., November 23, 1936.

She was a member of the Adams Center Church. Her life was devoted to teaching school in Jefferson and Lewis counties. She is survived by her brother, Frank E. Williams of Adams Center, and several cousins.

Funeral services were conducted from her home by her pastor, Rev. Orville W. Babcock, assisted by Rev. Ivan M. Cash of the Baptist Church, and burial was in Union Cemetery.

O. W. B.

### JENKS THE JANITOR SAYS

I've always thought that the real reason why our last preacher had to move was because he kept on preaching sermons the people needed to hear, instead of settling down to preach the sermons they wanted to hear.

Judging from the way our folks got to church through the storm last Sunday, I'm afraid the Lord will have to arrange for good weather on the Judgment Day, or he won't have more than half a crowd present for the occasion.—Roy L. Smith in *Christian Advocate*.

# The Sabbath Recorder

VOL. 122

JANUARY 11, 1937

No. 2

## THE COMMISSION OF CHRIST STILL IMPERATIVE

The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him; but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 122, No. 2

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

**Your Help Needed** Six hundred new sub-  
scribers needed! Will you do your part in  
securing them during the next three months?

The SABBATH RECORDER is a weekly again.  
Fifty-two issues will come to the subscriber  
in 1937 for only \$2.50—fifty-two papers full  
of interest, information, and inspiration; less  
than five cents per week; less than the price  
of a package of chewing gum or a glass of  
coca-cola.

The SABBATH RECORDER has confidence  
that this number of new subscribers can be  
obtained. It has many friends, those who  
have loyally taken it through the years, and  
those who have thought they would subscribe  
but have put it off. Some have awaited an  
urgent appeal. *That appeal is now.* Won't  
you help? With your renewal? By getting  
someone else to subscribe?

A letter is going to pastors and other lead-  
ers; inquire about it. The editor is faring  
forth to some strategic centers in this interest.  
Pray for him, and pray that the responsibility  
of this vital work shall successfully be laid  
upon the hearts of our people.

## Endorsement and Congratulation FROM TEXAS

I most heartily endorse the two good articles  
in the last SABBATH RECORDER (December  
21) by Brother Hurley and Brother Burdick,  
on the word and clear distinction between  
grace, salvation, and commandment keeping.  
... Thankful the SABBATH RECORDER is now  
to visit us weekly. . . . In fact the last paper  
is brimful of good articles. Will try to se-  
cure a subscriber or more.

**More About Federal** Doctor Edgar De  
Council at Asbury Park Witt Jones, minis-  
ter of the Central-Woodward Christian  
Church of Detroit was elected president of  
the Federal Council for 1937-38, and Joseph  
R. Sizoo, minister of the Collegiate Church  
of St. Nicholas (Reformed) of New York,  
vice-president. Doctor Lord and Mr. Mann  
continue as recording secretary and treasurer.

Doctor Ivan Lee Holt, retiring president,  
sounded the note of advance in church unity.  
Encouraged by the unity of spirit revealed by  
the Preaching Mission, he declared that Prot-  
estants today have "far more unity than we  
have any agency to express." The time is  
come, he insisted, either to develop a much  
closer federation than we now have or else  
move on to union. "Protestantism faces reor-  
ganization or disintegration," he said. What  
the Federal Council did in the Preaching Mis-  
sion gives it "a more strategic position of  
leadership in this reorganization" than ever  
before in its history.

Such a reorganization, Doctor Holt con-  
tinued, should include a much more effective  
co-ordination of the several agencies for co-  
operative service in America and internation-  
ally working to build up a Christian world  
community and Christian co-operation on a  
world scale, and the "exercise of more bold-  
ness in prophetic leadership" in the direction  
of Protestant union.

A clearer conception of the conditions of  
spiritual leadership was presented in the re-  
port on "The State of the Church," by Dr.  
Albert Beaven, and Justin W. Nixon. "En-  
tanglements" in the life of secular society  
with consequent obscuring of its distinctive  
witness and standards were revealed by the  
report. The churches tend to estimate suc-  
cess in materialistic terms; to rely on the same  
kind of motives as sustain ordinary philan-  
thropies and lodges, to assimilate to them-  
selves the assumptions of the relatively

comfortable middle class and so not to rea-  
lize the desperate human issues at stake in the  
present social situation. However signs of  
encouragements are found in the waning of  
the merely humanistic type of thought; in  
"the response of the solid core of the church's  
membership to the deeper notes of the gos-  
pel," as evidenced in the Preaching Mission;  
in the revival of interest in theology; in the  
growing recognition that economics is sub-  
ordinate to ethics. The report urges repen-  
tance for personal and corporate sin and a  
conscious effort both toward a "common  
faith" and a "common conscience" in the  
Church. It ends with the central emphasis on  
the Church as "a world Christian commu-  
nity," and holds that a deeper sense of the  
Church as a universal fellowship in Christ will  
alone make it possible to resist exaggerated  
nationalism, to triumph over other world  
movements like communism and fascism, and  
to provide a permanent basis for foreign mis-  
sions.

### THE PREACHING MISSION

The outstanding feature of the meeting  
was reports and reactions of the Preaching  
Mission. Review and appraisal of the mis-  
sion disclosed evidences of a revival of vital  
religion in many parts of the country. The  
mission has reached directly about two mil-  
lion people, including twenty-five thousand  
preachers, in addition to still greater num-  
bers touched by the extension program. Char-  
acterization of the mission by those who had  
best opportunity for observation follows:

"It has put evangelism back into the heart  
of the Christian movement."

"It has been the most vivid demonstration of  
Christian unity that our generation has seen—  
a natural expression of our oneness in Christ."

"The ministers of the churches have been  
lifted out of a spirit of defeatism and their  
faith and devotion rekindled."

"The falsity of the division between the in-  
dividual and the social message has been dis-  
closed; the two emphases have been pro-  
claimed as parts of one gospel embracing the  
whole of life."

"It showed that Protestantism is not as di-  
vided as is often alleged, and that it really has  
a basic common message."

### FUTURE OF THE PREACHING MISSION

But the Preaching Mission must not be  
looked upon as an end but as the beginning  
of an advance movement. Hugh T. Kerr,  
at whose suggestion the mission first came in-  
to being, expressed the desire for going fur-

ther and deeper in the *teaching* of the Chris-  
tian message. E. Stanley Jones felt especially  
the need for a mission which would help both  
workers and employers to consider what the  
kingdom of God would mean in industrial  
life. Muriel Lester, founder and head of  
Kingsley Hall, London, made a plea for a  
larger participation of youth in future plans.  
There was a consciousness of special need for  
a mission to schools, colleges, and universities.  
The Federal Council's Department of Evan-  
gelism was authorized both to plan a new  
united mission to such groups as these, prob-  
ably in 1938, and meanwhile to carry the  
Preaching Mission to additional cities be-  
tween Easter and Pentecost.

Interesting papers, reports, and discussions  
were had on Chaplaincy, co-operatives, and  
International Justice and Good Will. Per-  
haps these can be reported a little later.

The fellowship of the council meeting was  
good. No one was Methodist or Baptist or  
looked upon as little or big because of his af-  
filiations; all stood on the firm footing of  
Christian love and fellowship. In practically  
all the great essentials "We are not divided;  
all one body we," and the writer came home  
with new assurance and with new courage for  
our own particular tasks and responsibilities.

**Items of Interest** Special Christmas greet-  
ings were sent to the people of war-torn  
Spain by the officers of the Federal Council  
of the Churches of Christ in America. We  
trust its overture may not be lost upon a  
needy people. The message follows:

To the People of Spain:

On behalf of the Federal Council of the  
Churches of Christ in America we send Christ-  
mas greetings to the people of both factions in  
war-torn Spain. We assure you of our grief  
in your distress and our comradely hope that  
the spirit of conciliation may prevail to the  
end that an armistice may be appointed in  
which the mediation of friendly neutral na-  
tions may effect a compromise of differences  
and establish peace and justice. May the spirit  
of the Prince of Peace be among you.

A message of information and of inspira-  
tional value has come to our General Confer-  
ence through our corresponding secretary,  
Courtland V. Davis, from Dr. Geo. W.  
Truett and his staff of the Baptist World Al-  
liance—an alliance which we joined a year  
or so ago.

"There are evidences," President Truett writes, "on every hand that the bonds of our fellowship in faith and work of Christ are extending and tightening with each succeeding year." The year of 1937 promises to be one of a further strengthening of these bonds. The Conferences and various meetings of youth and other groups will offer opportunity for strengthening the "ties that bind." Such group meetings we may not find ourselves able to attend, but we can rejoice in them and pray for them.

We are asked to join with others in observing February 7, 1937, as Baptist World Alliance Sunday. For Seventh Day Baptists it would be Sabbath, February 6, that would be observed. The observance is commended to thoughtful and prayerful interest of our people—everywhere in the interest of our great world brotherhood as it finds expression in the Baptist World Alliance. There is much to commend it.

### STEWARDSHIP CONFERENCE

The United Stewardship Council is composed of representatives of twenty-four religious bodies in the United States and Canada. A Stewardship Conference under the auspices of this council was held at Dayton, Ohio, November 23 and 24. This was the first conference sponsored by the council which was open to others than members. There were approximately three hundred delegates in attendance.

The theme of the conference was, "The Stewardship Approach," and included the stewardship approach to religion, to the social order, to the work of young people, to valid philanthropy, to sound church finance, and to personal religion.

The outstanding speakers were: Rev. H. C. Weber, president of the Council of the Presbyterian Church; Bishop R. S. Cushman, and Bishop F. J. McConnell of the M. E. Church; President A. C. Marts of Bucknell University; President William Gear Spencer of Franklin College, Ind.; and Rev. Joseph A. Vance of Detroit, Mich.

What were the greatest values received from attending the conference? The first and very important is the extended friendships and fellowship with the delegates and speakers of such outstanding ability. Second, we can see the scope of such movements as stewardship better as we see and hear those who

are best informed, and who feel most deeply about it. My vision of this great question has been enlarged by attending this conference. Third, new ideas and conceptions are born when a group considers such questions, and in discussions at Dayton new ideas of stewardship were born and I had the privilege of receiving them. Fourth, our denomination has been asked to appoint a representative to sit on the Stewardship Council and share in the work being done by this organization. By joining the council we could receive any new material which comes to the hands of the council.

The Finance Committee voted to send me to represent our denomination at this conference, and it was my pleasure to hold up our banner there. I found some who had never heard of our denomination and had the opportunity to enlighten them as to our main beliefs. It is my conviction that I will be better able to serve as chairman of the Finance Committee because of the opportunity to attend this conference.

HARLEY SUTTON.

### TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, December 13, 1936, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, William M. Stillman, Esle F. Randolph, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, and Business Manager L. Harrison North.

Visitor: Miss Jean Bailey.

The board was led in prayer by Rev. Herbert C. Van Horn.

The minutes of the last meeting were read. Corresponding Secretary Herbert C. Van Horn reported as follows:

Your corresponding secretary has assisted four pastors of the Central Association in the Preaching Mission, two of whom conducted eight-days' missions. The secretary preached four times at Verona, three times each at Brookfield and DeRuyter, and once each at Syracuse and Leonardsville. Opportunity was afforded at De Ruyter to speak to a large

group on denominational matters, and once before the young people's society. Attendance was, for the most part, very good, and the interest good. In two of the churches, particularly, the preaching was for a "verdict," and in both places decisions for Christ were made and large numbers gave expression of renewal and new consecration. From another church the secretary has just heard of a group being built up to promote prayer life among the church members, and of another group formed for personal and family visitation.

A small group meeting of ministers and laymen of the Eastern Association was held on the night of November 15, on invitation of the secretary, at his office to give hearing to a Mr. J. J. Trefz, recently of Canada, on certain prophetic interpretations. There were ten present.

A special meeting of the Missionary Board was attended November 29.

The secretary assisted the Piscataway Seventh Day Baptist Church, December 5, in the installation of its new pastor, Brother Trevah R. Sutton, and supplied the pulpit of the New York City Church December 12.

The closing meetings of the National Preaching Mission were attended in New York City, December 6 and 7, and the Biennial Meeting of the Federal Council of Churches of Christ in America in Asbury Park, N. J., was attended December 9, 10, and 11.

The Directory Bulletin authorized by the board has been printed in an edition of twenty thousand and about seven thousand have been sent to our churches—enough for one week's use in the local church program of worship. Two thousand have already been ordered at fifteen cents per hundred. The sample bulletins were accompanied by a letter to the churches from the president of Conference.

At the request of the secretary, Elder E. A. Witter, on his way to Florida, turned aside and conducted a series of evangelistic services at Cleveland, Ga., and won a large place for himself and his message in the hearts of the people there. Fourteen sermons were preached, two on the question of the Sabbath by special request. At least one lady accepted the truth and others will doubtless follow. There is a promising field there under the consecrated leadership of Brother J. B. Conyers.

A new church in California is reported, and the leader of another group, touched last year by the secretary, writes that he is accepting the position of Seventh Day Baptists.

Interesting inquiries for information concerning the Sabbath, and questions concerning Seventh Day Baptist beliefs and procedures, with requests for literature, both for study and distribution, continue to be received and cared for.

Contributions from the field for the secretary's expenses will be shown in the treasurer's reports.

The report was adopted.

Secretary Van Horn also reported informally on correspondence with a number of individuals interested in learning of Seventh Day Baptists and their beliefs.

Treasury balances were reported by Mrs. William M. Stillman, treasurer, as follows:

#### Tract Society Balances December 13, 1936:

General Fund overdraft .....	\$208.27
"Recorder Supplement" .....	\$481.00
Tax Denominational Building ...	11.00
Tract Publications:	
"Free from Law" .....	\$70.50
Conradi .....	10.00
	80.50
Denominational Building Fund..	29.92
Waldo Fund .....	117.89
Maintenance Fund .....	328.75
	\$1,049.06
Overdraft—General Fund .....	208.27
	\$ 840.79

The treasurer also reported carrying out the board's instruction of last month, concerning funds for the improvement of property at 209-211 Prescott Place.

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

The committee plans to send back numbers of the SABBATH RECORDER and tracts periodically to Georgetown, British Guiana, S. A., provided that no more than \$10 be expended for postage thereon.

The committee held an informal and extensive discussion on the promotion of the SABBATH RECORDER subscription drive.

The report was approved.

Business Manager L. Harrison North reported as follows for the Supervisory Committee:

At the December meeting of the committee considerable time was spent in discussing the "Aim and policy of the publishing house."

The wish was expressed by those present that the publishing house could take a more active part in promoting denominational interests and that the percentage of denominational printing to commercial could be gradually increased until it might occupy the greater part of the facilities of the plant.

There was also discussed the need and desirability of making greater use of the Seventh Day Baptist Building. Several suggestions to that end were presented, but the committee felt that it was not ready to make recommendations.

The report was approved.

The business manager also discussed informally the progress of work in the shop.

Lavern C. Bassett reported informally for the Investment Committee.

The Budget Committee through its chairman, Mrs. William M. Stillman, reported as follows concerning the matter referred to it at the last meeting:

The Budget Committee recommends the resumption on the first of January, 1937, of the weekly issue of the SABBATH RECORDER, the size of the issue, twenty or twenty-four pages, to be left to the judgment of the editor and business manager.

The report was adopted.

A letter from G. Zijlstra, telling of the death of Rev. Gerard Velthuysen, was read by the secretary. President Randolph and others spoke feelingly concerning his life and work and it was voted that the president be a committee to convey to the family our deepest sympathy, and to draw up the minute which follows recording this board's appreciation of Rev. Mr. Velthuysen.

It is with a sense of deep grief that this board learns of the death of Rev. Gerard Velthuysen, which occurred on Tuesday, December 1, 1936, in a hospital in Amsterdam, Holland, following a surgical operation, in the seventy-first year of his age.

Since the death of his father, many years ago, the son has been the recognized leader of Seventh Day Baptists in Holland. He represented the American Sabbath Tract Society, and the Seventh Day Baptist Missionary Society, both, in such activities as were aided in that country by these societies, respectively. He was the stated pastor of the Amsterdam and Haarlem churches. On occasion, he visited, and preached for, pastorless churches. Pastors of other churches had his cordial, sympathetic, and helpful counsel. In short, he may fairly have been called pastor at large of the Holland churches. The mission in Java sponsored by the Holland churches, was an object of his special care and anxious and prayerful thought.

Though deeply interested in church welfare and Sabbath promotion, he had in early manhood, fully consecrated himself to a specialized type of social service hitherto ignored, a service of a most unpleasant character, but one in which he speedily became an outstanding pioneer and efficient leader in Holland, and achieved success of so marked distinction that, in recognition of it, he was decorated by the Queen of Holland a quarter century ago.

But a few months ago, on the occasion of the seventieth anniversary of his birth, his social service victories were again celebrated; this time by the organization under whose

auspices he had served so long and so faithfully. Public officials, and representatives of organizations akin to his, not only at home but in foreign countries as well, all united to do signal honor to their distinguished guest, the hero of so many decades of victorious warfare waged against the vicious Napoleonic social code.

To say that the cause which this board represents in Holland has suffered a loss far beyond our ken, but faintly expresses our appreciation of the life and service of Brother Velthuysen. We deeply mourn his loss, and pray God that he will raise up a worthy successor to this valiant leader.

For his long and useful life, we humbly return thanks to Almighty God; and tender our deepest and warmest sympathy to the bereaved family, commending them to the tender watch-care of our gracious Heavenly Father, "who doeth all things well."

President Randolph reported a visit to Editor Emeritus Theodore L. Gardiner at his home in Lost Creek, W. Va., and spoke of the pleasant surroundings in which he found him. Doctor Gardiner enjoys visitors and, with his daughter who so tenderly cares for him, much appreciates their calls.

Editor Van Horn presented proposals being discussed by the Committee on Distribution of Literature in the direction of increasing the subscription list of the SABBATH RECORDER. General discussion followed.

It was voted that the president of the board, the editor of the SABBATH RECORDER, the business manager of the Recorder Press, and the chairman of the Committee on Distribution of Literature be a committee to conduct the campaign for increasing the RECORDER subscription list.

It was voted that the Committee on RECORDER Subscription Campaign be authorized to expend funds necessary for correspondence and clerical help in that campaign.

It was voted that the dollar subscription offer on the SABBATH RECORDER be withdrawn on January 1, 1937.

It was voted that the pastor of the New Market Church be invited to attend every meeting of the board.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH,  
President,

COURTLAND V. DAVIS,  
Recording Secretary.

## MISSIONS

### YEARLY REPORT

BY REV. ELLIS R. LEWIS

Missionary pastor at Gentry, Ark., and part-time field worker in the Southwest

Doctor William L. Burdick,  
Ashaway, R. I.

DEAR BROTHER BURDICK:

This brief summation of the work for 1936 is being prepared and sent for your information. Some of the facts may be worthy of use at your discretion.

The church has suffered great loss in the removal of the Parrishes to Pomona, Fla., and of course the usual expectation in that some have gone to the better land above. In spite of these discouragements the work of the church goes forward in our absence as well as when we are present. Always there are the regular services, which have been maintained without any exception throughout the past year. The church is faithful — individually as well as the group.

Our people have suffered a total failure of all crops grown for cash, and of most crops otherwise grown, which is making it extremely difficult for us in that way.

I really believe, though, that a more active spirit has never been manifest than we now have among us. Let me hasten to assure you no one has known actual want, notwithstanding the fact, no man can say how we have all been fed and clothed. One is made to recall the words of Jesus, "Your Heavenly Father knoweth that ye have need of all these things." I think we have never so felt his keeping power.

The year's work shows one hundred eighty-seven addresses, twelve baptisms, added to churches sixteen, and an unknown number of reclamations. As usual the Sabbath converts lead all the rest—twenty-four. I seriously doubt if we shall see any such opportune time for missionary work as that in which we have been forced to be idle. Returning economic security will, in my opinion, inevitably cause men to depend less upon God and be less interested in conforming to his will.

We extend our sincere thanks to the denomination as a whole, whose generosity has made possible the limited work we have undertaken, and the Missionary Board for their vision of the home field, and to yourself and

the committee who have administered the work of such missions.

We are above all grateful to him whose we are and in whom we trust, for his divine guidance in, and blessing of, our feeble and really unworthy efforts. To him belongs the glory and the honor, while "to us belongeth confusion of face as at this day." We deeply regret the work has not been more efficiently done.

In conclusion may I bespeak for myself and the other workers on this field, a large interest in the prayers of those who know God.

May we all together be led into a closer relationship with him, and a deeper and warmer fellowship together.

Gentry, Ark.,  
January 1, 1937.

### DESERTION OF FIELDS

It is a serious thing to abandon a field where work has been started, and sometimes it is criminal.

There are three distinct processes in Christian work. First, men must be brought under the influence of the Holy Spirit that they may voluntarily accept Christ's way of life, his forgiveness, and his fellowship.

Second, when people have been led to accept Christ's way of life, they need constant instruction and encouragement. There is so much ignorance and error even in the so-called Christian lands that constant and systematic instruction must be given, and there are so many things to dishearten that encouragement is needed every stage of the journey.

Third, besides instruction and encouragement Christ's followers must be put to work and given responsibility in the promotion of the kingdom of heaven if they are to grow and develop Christian character. Christian activity is the course man's higher nature demands and the order ordained by the Creator. Without it men become sickly and die spiritually.

Training in Christian activities and imparting systematic instruction are often called Christian nurture and are indispensable in Christian growth. For a denomination to enter a field, organize churches and withdraw before the churches are able to carry on the work alone, is like the desertion of children by their parents. It leaves them stranded

without a guide, church home, and spiritual nurture. For this reason it is a serious matter to desert a field. It is deplorable when churches and denominations neglect to enter doors God opens, but those who withdraw from a field before all possible resources are exhausted become responsible for a far greater peril to their fellow Christians and loss to Christ's kingdom. The writer has witnessed the desertion of fields, and every case of the kind haunts him as some gruesome thing. The love of God should constrain us to do our utmost and Christ will aid us. For has he not said, "Lo, I am with you always"?

### LETTER FROM JAMAICA

DEAR SABBATH RECORDER READERS:

By this you will be informed that the Lower Buxton Seventh Day Baptist Church still exists. We have passed through a very trying time. Satan, the church's great enemy, has been fighting against this church from its organization by our beloved and well esteemed Rev. D. Burdett Coon in 1930. In spite of various misunderstandings and false reports, we grew in number and spiritually until last year, when our liberty was taken away. This they succeeded in doing through a suit. The judge, a Roman Catholic, though he saw my right to the property and spoke of it in open court, turned away from it and gave property to the non-Sabbath-keeping side. This became a smiting of the shepherd; therefore the sheep were scattered. Many of our young people are gone back into the world. For several months we worshiped in my yard under trees and in my little cottage. Some of my people stayed at home but the more earnest ones came together regularly and joyfully. Our earnest prayers have been heard and now we have a better spot on a hill where our bell and voices are telling that Sabbath keepers are still here and under the leadership of their Captain are heading for victory. We have erected a tabernacle 30 by 17½ feet, which we hope to improve in size. The Christian Endeavor Union of New England has helped me greatly in my efforts for the kingdom. Their gift of twenty dollars per month was divided up after a time, until I did not get but the quarter sometimes at the close of two months. Great depression has taken place and now they are not sending more than eight dollars for workers. I beg

to remember, dear Christian Endeavor friends, that the Lord is not unrighteous to forget your work. On the twenty-sixth of May, 1935, I was ordained to the gospel ministry and thought I would be more actively engaged, but the suit of last year with its worries has given me a nervous breakdown, in spite of which I tried to do my best until April when I had to go to bed and have remained for four months. I am able to move around and sit with my brethren sometimes. I am still trusting for complete healing. Dear readers, Jamaica is one of the most promising fields for the gospel of Christ. If a little more help is put into it and if carefully handled, every liberal servant of God will have good reasons to rejoice as reports are given. Souls saved through your support of every kind will be treasures laid up in heaven. Most of us are not possessors of a first class education but have given ourselves to the Lord to be used in his service. As native men we understand our people and we are understood by them, therefore your encouragement will help to make Jamaica a Seventh Day Baptist home. If the Missionary Board, their representative, interested RECORDER readers, and Jamaicans do not work together, the work will soon die out. Please remember that I have organized a company and Sabbath school at Higgin's Town, twelve miles from here. Your prayers are needed if this is to be worked up into a strong church. Please let Jamaica come into your minds and thus strengthen and encourage Rev. and Mrs. G. D. Hargis, your representatives, and more than that, doing for him who has done so much for us. "We are laborers together with him." What a grand opportunity to be.

Yours in his service,

Lower Buxton, N. A. EDWARDS.  
Brown's Town P. O.,  
St. Ann,  
Jamaica, B. W. I.

### SOME THOUGHTS REGARDING MISSIONS

THE FOREIGN FIELD

BY JOHN H. AUSTIN

(Address given at Conference, August 19, 1936)

There has been a great change in the conception of some phases of Christianity within my remembrance. It might be well to remind ourselves that there is no change in God, but I think many people understand

differently about God than the old standard theology of fifty or fifty-five years ago. I say differently advisedly—it may be a better conception.

When I was talking to Rosa Palmborg some six years ago this summer, she told me that when Eugene Davis first went over to China and before he could speak the language well, she acted as interpreter when he preached to Chinese audiences. She said that she did not like some of the things he started to say, and before he had made many statements, she turned to him and told him that she would not continue the interpretation of his speech, because she did not believe what he stated was right. The doctor did not state the nature of his remarks as I remember, but I am quite sure it was because her theology did not agree with the theology that he had brought over with him.

Several years later, Miriam Shaw prepared herself to take up hospital work and studied many things, theology and nursing among the rest. Miss Shaw was located in a beautiful little preparatory seminary only sixty miles from where I lived. I hunted her up, and she was in my home twice at least while in that school. I remember that she told me that her father said that he did not believe exactly the same as his father did about religion and theology, and he did not expect his children to believe exactly as he did. I expect that Miriam took over to China a different kind of theology from Doctor Palmborg's of forty or so years ago.

In this preliminary I want to score a point just now. It matters not what the individual may think about the Scriptures—individuals such as Doctor Palmborg, Doctor Davis, or Miriam Shaw. I have been impressed with the zeal and devotion which each individual foreign field worker has given to his work and that is the big idea—not what you think, but how do you impress the people you come to help.

Just before I left home, I read the new China bulletin. If any part of our denomination is more alive than our China mission, tell us where. It seems that the sidewalk front of our church is a bedroom for Chinese on hot nights—sometimes a hundred have been counted. Some have mats, some just something under their heads. Eugene is using his knowledge of farming in developing the five-acre plot that was bought outside the

city into a real truck garden, and the mission profits thereby. For you will remember that Chinese methods of fertilization are unsanitary in the extreme; so the people feel much safer when they can eat vegetables raised with western methods of sanitary fertilization. A few years ago Doctor Palmborg suffered for some time because of unsanitary Chinese food methods.

Since last Christmas I have read a book written by one of the most intellectual and best educated modern Chinese, entitled "My Country and My People." The book is considered the best book on China in the English language. In his analysis of Christianity, he is somewhat like all intellectuals who have never experimented personally and deeply with the life and light part of Christianity. He states, "The Chinese make rather poor Christian converts, and if they are to be converted they should all become Quakers. Christianity as a way of life can impress the Chinese, but Christian creeds and dogmas will be crushed, not by a superior Confucian logic, but by ordinary Confucian common sense." A "way of life," he says. Was not that what Jesus meant when he said, "The kingdom of heaven is at hand," a perfect way of life? "Creeds and dogmas crushed by common sense," he states. Some type of people seem to think much of creeds and dogmas. We have types of that kind of mind everywhere.

A most noble critic of the American mission policy is a small Japanese by the name of Kagawa, a resurrection of the Apostle Paul set down in our twentieth century. Living with a wealthy uncle when he was small, he found the Christian faith through contact with American missionaries. His uncle wanted him to renounce his faith. This he refused to do and was driven from home penniless. He went into the home of a missionary family, finally studied in Princeton University, and was a classmate of E. Stanley Jones.

Some of you may have read his biography; it reads like lurid ideal fiction. He has developed some kind of eye disease which debarred entrance into the United States, but the president finally interfered in his behalf with the understanding that a trained nurse should travel around with him and see that there was never danger of infecting others. He states that there are some kinds of personalities that come as missionaries who are un-

successful, such as those who have the idea that they are superior to the people whom they came to help, and plainly show this feeling of superiority. A bossy missionary is not tolerated. There must be an equality of persons where Christianity is concerned. We are all sons of God, white, yellow, brown, black, or what not. "Some of these missionaries are angels," he said, but he also cited a case where the Salvation Army got in wrong in one of the Japanese possessions because of their attitude. We always think of the Salvation Army as being pretty good mixers anywhere, but it seems even they make mistakes at times. This same man said that there is and always would be a need for American missionaries, and that the Japanese needed men and women with international minds. "What they need is men and women who will show them how to live. Preaching is one thing—showing us how to live properly is the vital thing. Some missionaries lose their temper; by so doing they lose the love and confidence of their students."

But let us see what are some of the reactions of our heathen friends, converted or unconverted. They give the missionaries the credit for leading a crusade against foot-binding, but the Chinese state that they were helped by force of circumstances, as the modern high-heeled shoe has been a tolerable substitute for foot-binding, for they develop a mincing gait and create the illusion that the feet are really smaller than they are. China also makes this statement, "The Chinese are not such heathens, deep drowned in their sins, as the missionaries would imagine. It would be better if the missionaries tried to understand us and attack the evil from its source, for back of it is a social philosophy different from that of the West."

You will be interested to know that through three periods of approximately eight hundred years each, Chinese history has run just about the same in national expansion, unification, peace, prosperity, and cultural development. Then came secession and rivalry between the North and South, and the northern invasion. The third cycle of eight hundred years is running very true to form and is nearly at a close. There is an invasion on the north now; and on every occasion, so far, where an invading nation tried to overcome China, they have been absorbed. They

lose their identity, but China stays on. H. G. Wells states that a little later, with the Japanese army far in the interior of China, a long way from its base of supplies, it too will go to pieces and be absorbed and the Japanese officers will have a hard time getting back home. Now much of this is about a people where our largest missionary interests are.

Kagawa was asked recently what America could do for Japan, now, after more than seventy-five years of missionary work in that country. And here is a partial list of the things that he said we could do: "We need missionaries to our farm people, our teachers, our nurses, our mechanics, our sailors, and our fishermen. There are more than a million and half fishermen and not one missionary among them." He said, "You are already withdrawing missionaries from our country. What we shall need are more lay preachers and we ought to have the schools in which to train and educate them." This is an important phase of all modern day missions. He said the Catholic Church was sending more missionaries now, while the Protestants were cutting down on their budgets. The Catholics had received some government money from Mussolini, and this group was building large schools and cathedrals. This little Japanese thinks the great task for American and Japanese Christians is to train lay leaders and specialized men and women for the new day that has already come.

### THE OPEN DOOR

BY ALICE ANNETTE LARKIN

#### CHAPTER II

Ruth Harrison put down the suit case she had been holding. "I'll go ask the station agent about the trunks," she said. "He may know of some one who can take them out to the farm for us this morning. We mustn't bother Captain Williams too much. A man with a store usually has plenty to do."

While Ruth was gone, Aunt Abbie Jo and the other members of the Harrison family stood on the platform in front of the little weather-beaten railroad station and looked off at the few houses from the chimneys of which the smoke curled lazily up into the spring air.

Ruth was just returning when a big car of a long ago style rattled up to the platform. Five minutes later it was moving slow-

ly down the one maple-shaded street of Greenville.

From the back seat of the car Aunt Abbie Jo and Ruth surveyed with no little anxiety this strange part of the country to which they had come with high hopes, while their thoughts wandered back to the old home and the old friends they had left behind. Had they made a mistake in coming? This question was in the minds of both. And Ruth was thinking, "Bill would say we have made a big mistake. He might even be tempted to add, 'Ruth, I told you so.' O Bill, why did this have to happen to us when we have already had so much to bear—father losing his life and Paul crippled and ill for months because a little child ran in front of his car and he crashed into a tree when he tried to avoid hitting him? It will be years now before our dreams can come true, if ever."

Paul, sitting beside Aunt Abbie Jo, was very quiet. What thoughts were in his mind, one could only guess.

Richard and Marilyn, occupying the middle seats of the big old car, were too busy watching for the woodsy road that would bring them to their journey's end to worry about mistakes.

Rex, in front with Captain Williams, tried to change his position so he might fix his intelligent eyes on Dick, and whenever Dick spoke the collie's tail wagged expressively.

Dick was speaking now—almost shouting, "Look Aunt Abbie Jo! Look, everybody! We can see the river and the farm, and boy, O boy, aren't they swell!"

And at Dick's call all eyes were turned toward the sparkling water of the river and the farm concerning which Uncle Jimmy had told many thrilling stories on his all too infrequent visits to the Harrison home. And, a little farther away—all too plainly visible now—bearing witness to the recent disaster, were the still smoldering ruins of Uncle Jimmy's house.

Dick was the first member of the family to reach the ground when Captain Williams' car had been brought to a stop not far from the barn. Marilyn soon followed, and while the older people gave their attention to the important business of examining the only building that seemed to be available for the family's use, she and Dick ran down to the river.

"O Dick, I know I shall love it here!" Marilyn exclaimed. "The river and the birch trees are lovely, and oh, there's a little wharf! Maybe there's a boat. I hope we can stay on the farm always even if we do have to live in the barn, don't you?"

"Sure, but if we do stay, it'll be in spite of Captain Williams," answered Dick. "He doesn't want us to. A blind man could see that. I wonder why he doesn't. But look, Marilyn, we've got neighbors. See all those faces in the windows of that old house up there. Who are they, and what are they doing on Uncle Jimmy's farm—on our farm, I mean?"

"I don't know, Dick. But don't you remember Captain Williams said there was another house but 'twas occupied?"

"Well, I'll say it had better be unoccupied so we can use it. I guess it's pretty bad, but it isn't a barn. Barns are cold in winter."

"O Dick, there's another house 'way over on the other side of the river, a big one with lots of trees and a high fence. It must be—why, of course it's the Mystery House."

Up at the barn, Captain Williams had opened the big double doors, letting in the fresh morning air and the bright sunlight. The main room of the building had been used only for storing wagons and tools and the furniture that had been moved in after the fire. The stalls were in the basement, and they, too, had been used only a little for several years. In fact, James Harrison had been away so much of the time he had had only an occasional use for the barn. Double doors on opposite sides of the building, two smaller doors, and several windows provided light and air.

The upper part of the barn could be used as it was for the present. There were no stairs. Mr. Harrison had intended to have some put in, but he had failed to carry out his plans. A ladder had apparently met all his needs.

Aunt Abbie Jo and Ruth went from one end of the barn to the other, closely followed by Captain Williams. Paul sat on a little old trunk and studied the situation from that point. His face looked worn and troubled.

Presently Aunt Abbie Jo turned her attention to the furniture.

"It's not so bad," she said to herself. "Give it a good cleaning and polishing and it'll do, but it almost breaks my heart when I think

## CHILDREN'S PAGE

## OUR HORSES

VI. MOLLY

BY MISS LOIS R. FAY

how those children are going to miss their own things. And how they're ever going to make a living in this deserted place is more than I can see. If Jim had only left them a little money—they need it so sorely—but poor man, I guess he didn't have much to leave anybody. If this farm had fallen to me, I think I should sell it to the first person who would make me a decent offer—"

Aunt Abbie Jo had unconsciously made her last statement aloud, and she drew herself up with a start when Captain Williams suddenly remarked, "Beg pardon, ma'am, but I couldn't help hearin' what you just said, and I want you to know that I'll take the place off the young folks' hands if they decide that they'd better sell it. It ain't worth very much with the home burnt down, but I like to be accommodatin'. Of course I don't want it for myself. I know I'd never make a livin' raisin' garden stuff out here—the land's too poor—but I might be able to find a customer for it after a while."

Ruth had come from the other side of the building just in time to hear Captain Williams' offer, and she answered before Aunt Abbie Jo could collect her thoughts.

"Thank you, Captain Williams," she said, and she tried to keep the disgust she felt from creeping into her voice. "But we haven't thought of selling this place now. It wouldn't be fair when it was Uncle Jimmy's wish that we should make our home here for a time, at least. But we mustn't keep you any longer. A man with a store to look after must be very busy. We all appreciate your help, and now if you'll take this list of groceries—it's a long one—and bring them out to us before noon, we shall be very grateful. Please bring your bill, too."

"Then your decision to stay out here is final?"

"Yes, Captain Williams, we're unanimous about that. There really isn't anything else for us to do."

"Well, I hope you won't be sorry. It's a powerful lonesome place here, and you don't know half the things you're up against, but I wish you all luck. Indeed I do."

(To be continued.)

"We rob many of our fairest plans of their success by lack of patience, and pluck them, like unripe fruit, to be disappointed in their taste."

Molly was the prettiest horse we ever had—an arched neck and small shapely head, dapple-gray all over her body, with white mane and tail. My brother bought her after Felix died. Felix was a fat western horse, bay, strong, sound, young. He was the really best high-priced horse we ever had. My brother was nearly twenty-one and had saved money a number of years to get a good farm horse. Felix was the one chosen, with a hope that he would last many years, but sad to tell he died of colic a few weeks after he came to live with us.

That was a great loss to us all and very hard on my brother; but the neighbors were very kind and contributed sympathy offerings so that he was able to buy Molly, and a second-hand buggy which he painted till it looked like new. The buggy had red wheels and black body, and when Molly was hitched in it, there was no prettier rig in town than this, not even in the rich men's stables. But no rich man wanted Molly, for she had cracked hoofs and sometimes would go lame if not shod right.

But she did very well on the country roads we had then. She had the spirit that did not like to have another horse pass her; and when she saw a hill ahead of her, she would trot fast to get a good start up the hill. Some horses slow down every time they see a hill, but not Molly. We all loved to ride after Molly, and I was supremely happy when my brother asked me to go to places with him and Molly, in the little red-wheeled buggy.

A wealthy lady who was a neighbor of ours in the summer-time liked Molly's looks. She bought a fine new carriage and hired Molly to draw it, with my brother to drive, when she went calling and to church. After several summers she sold her house and went away, leaving the carriage with us. Our little sister was sick at that time and she had many nice rides with Molly in the carriage.

Autos were beginning to come once in a while, and at first we were afraid Molly would jump and run at the sight and sound of these new inventions on the road. But Molly was always safe and kind with us.

When we saw an auto coming, we would speak gently to her saying, "Sh! Whoa, Molly, it's all right," and she would stand still, though trembling a little, till the disturbance was over.

Sometimes there were neighbors who asked to hire Molly and the carriage and do the driving themselves, as it cost them less than if one of us drove; but Molly never liked this, and when they returned the horse and carriage they said, "That isn't a safe horse for you to drive. I don't see how you dare go with her."

The truth was Molly liked us and her home, and thought when we let her to another driver we were going to sell her; so she acted badly to make sure the new driver would not want her. We had many lovely rides with her to visit relatives and friends. The longest one was to a town thirty miles away. This drive took six hours, nearly, and we always stayed over night. It was a beautiful drive, over country roads, and past rivers, ponds, woods, farms, and villages. One time in November it commenced to snow very fast when it was time to come home. We began to be alarmed when we were about ten miles from home, the snow became so deep. As we went up the high hill that stood between us and home, the drifts grew deeper and deeper. There were no woods to break the wind. My two sisters and I were together in the buggy and we looked at each other, realizing we were facing the impossible, for Molly would surely be stuck in the drifts we could see ahead. Coming to a spot in the road where the snow was blown off, we stopped to think what was best to do. We must not go on, for there were six miles of lonely road full of deep drifts. Could we turn around here?

Molly answered us by turning that buggy around as safely as we could ask. We went back to a farm house, where the kind people invited us in to get warm, and put Molly in the barn to rest. They advised us of another road which never drifted deep, and much refreshed we started out again.

Our faithful horse took us safely home by this route, where there were no great drifts. We all loved Molly and I think she enjoyed our trips as much as we humans did.

(To be continued.)

DEAR RECORDER CHILDREN:

Another week has passed and still no letters, but I feel sure several will reach me very soon for I have always found RECORDER girls and boys very dependable. It is fortunate, isn't it, that we have this interesting true horse story from the pen of our good friend, Miss Lois Fay, and more to follow next week?

Of course you have all been having an enjoyable Christmas and I hope to hear all about your good times soon. Tomorrow morning school bells will be ringing all over the land and thousands of boys and girls will be going back for another term of faithful study. I often wish I were going back, too, either as a student or as a teacher, or that I had boys and girls young enough to go. I'll have to wait for my grandchildren, I guess. In the meantime I must depend on you to keep me informed.

Sincerely yours,  
MIZPAH S. GREENE.

## ALFRED UNIVERSITY

FROM THE PRESIDENT'S OFFICE

Alfred University has now advanced well into the first year of its second century as an educational institution. On opening its doors in September it enrolled the largest student body in its long history. The College of Liberal Arts claims 307, the College of Ceramics 326, the Seminary 3, and the School of Agriculture 91, making a total of 727 students now on the campus. The summer session of 1936 numbered 158.

The College of Liberal Arts, under Dean Alfred E. Whitford, is developing a more modern and serviceable curriculum. Especially, it is offering an improved and extended program for actual and prospective high school teachers. Courses leading to master's degrees will be available for teachers as they comply with the stricter requirements now demanded by the state for teacher certification. The School of Agriculture is planning a broader program of offerings in its field. The Seminary is operating on a new curriculum developed last year under the leadership of Dean Ahva J. C. Bond. The College of Ceramics has recently reorganized its program, especially its art course, changing it under state direction from a teacher training to an industrial ceramic art course, planned to fit its graduates in that course for positions

in the ceramic industries. A new feature in that college, and a very promising one, is the Ceramic Experiment Station, authorized by the state legislature last winter and actually put into operation July 1, 1936. It is manned by three full-time experts in ceramic research.

The one hundred and first Founders' Day was celebrated December third at the regular weekly assembly, although Alfred's real birthday anniversary is December fifth. The long academic procession of special guests, faculty, trustees, and seniors formed on Main Street in front of the Carnegie Library and marched through the snow up to Alumni Hall where the exercises took place. Founders' Day always marks the first public appearance of the senior class in academic costume, and indicates that its college career is nearing the end.

Dr. Frank P. Graves, state commissioner of education, was present and brought us the greetings of the State Education Department. The Founders' Day address was delivered by Professor Alexander Silverman of the University of Pittsburgh. His topic, "A Better World Through Science," offered opportunity for his most interesting survey of the ways in which science has improved human existence. Some of his points quite surprised his audience.

The honorary degree of Doctor of Science was conferred on Professor Silverman, and that of Doctor of Laws on another of our distinguished guests, Christopher C. Mollenhauer, one of the Regents of the University of the State of New York. A fine "Meditation" by Chaplain James C. McLeod, and appropriate music by Director Ray W. Wingate, Professor Ada B. Seidlin, and the Male Glee Club Quartet added much to the program.

#### QUARTERLY MEETING AT MILTON

The regular quarterly meeting of the southern Wisconsin and Chicago churches will convene with the Milton Church January 15 and 16. It is expected that Miss Anna West, Mrs. Nettie West, and the president of Conference, Rev. H. C. Van Horn, will be present.

SECRETARY.

We are like children learning to walk. We fall again and again. Sometimes we cry out; sometimes we look up and try to smile; but we do get up again, and try to go on.

—Maltbie D. Babcock.

## OUR PULPIT

### AWAKE, THOU THAT SLEEPEST!

BY NELLIE REIMERS, KIMSHEL

Text—Ephesians 5: 14.

A very timely admonition we find here in Ephesians 5: 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Here we get the idea that there are people who are asleep, people who are in darkness and who need awakening. And anyone who looks about him today can see this very condition. People are too tired to care about their spiritual condition—too tired to worship God. If there is a mid-week evening meeting in the church, they are too tired to attend. There is a universal "tired feeling" among the people today that is really serious and alarming when one looks upon it in the light of the Scriptures. There never was a time when all kinds of work could be done so easily and quickly. Our modern machines take away all the old-time drudgery from our labor. We simply push buttons and sit by and see our work done in a marvelous way, and much better than we could have done it by hand. And considering these facts one would think that folks would be filled with "pep" and ready to go. But no, as the Bible says, we find people asleep spiritually and physically. It is a terrible disease that has come upon us and there is only one remedy and that remedy is *Christ*. No one can come out of that awful sleep except the glorious light of the Lord Jesus shall shine upon him.

Hence the admonition, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." And in another place Jesus said, "I am the light of the world." So no wonder that people are in darkness and a spiritual sleep is come upon them—they have forgotten the Lord Jesus, the source of all light, and it is only when the world turns to him that they will be able to wake up and regain their senses. Of course the world is going wrong and we hear of wars and kidnapping and accidents and disease and every terrible thing. The people of the world need Jesus and they don't know it—they are too sleepy to care.

But in all this darkness there is light shining upon some people—perhaps only a few. You remember when Jesus was born, every

one did not see the star. Those religious people who should have seen it did not. But thank God there were a few poor shepherds and some wise men who were guided by its light.

We read also that wonderful story of the transfiguration in Luke, which tells us how Jesus went up on the mount and took Peter and James and John so that they might behold this wonderful glory. And as we read about it we are thrilled and wish that we could have had such an opportunity to behold such glory. But even these three chosen disciples, whom Jesus picked out especially to behold this wonderful sight, fell under the power of this awful sleep. For we read there in Luke 9: 32, "But Peter and they that were with him were heavy with sleep, and when they were awake, they saw his glory, and the two men that stood with him." Yes, they saw that glory when they were awake, and not until then.

Now there is a danger that this sleepy condition may be upon us who believe ourselves to be God's people. It is not confined only to the world; it is creeping into the church also. Jesus spoke plainly of this when he said the kingdom of heaven was like unto ten virgins which took their lamps and went forth to meet the bridegroom. Some took oil with their lamps and some did not—that is the only point on which they differed. They were all alike in this respect that "while the bridegroom tarried, they all slumbered and slept," Matthew 25: 5. Both the wise and the foolish all slept. What a warning to us. Are we as children that he has called out of darkness into his marvelous light, are we also asleep? God grant that we may awake and be about our Father's business.

Isaiah 60: 1, 2 gives us these words, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." So there is a blessed promise to whoever will take it—while this darkness shall cover the earth—yet there are a few people here and there scattered in among the darkness of whom God says, "the Lord shall arise upon thee, and his glory shall be seen upon thee." God's people can have a light upon their countenance that will be observed by unbe-

lievers. Why not? Light cannot be hid, and light shines all the brighter in awful darkness.

Now there was a time like this, way back in the time when Moses was trying to get his people out of Egypt. Pharaoh was stubborn and refused to let them go, so we read in Exodus 10: 22, 23, "And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days; they saw not one another, neither rose any from his place for three days: *but all the children of Israel had light in their dwellings.*" Praise God for that, and God's children always will have light in their dwellings.

"The Lord is my light and my salvation." And as long as I keep close to him I shall not have fear of darkness.

In closing I would bring to your attention these words in Romans 13: 11, 12—"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

May God give us more of his spirit in our lives that we may be awake and on fire for him, and that the glory of the Lord may be seen upon us.

Middletown, Conn.

#### DENOMINATIONAL "HOOK-UP"

DAYTONA BEACH, FLA.

I think that the people of all parts of our denomination would be greatly pleased and interested if they could have attended the Christmas time services held in the church here this last week.

The house was well decorated on Christmas day and on Friday night there was had a vesper service arranged and carried out by the young people. It was a real candlelight service. The program was so arranged that the various parts were carried out without any announcement. There were instrumental music, vocal music, Scripture reading, selected reading, and prayer, all in the quiet and hush of a real spiritual setting, the benediction and quiet going out to carry the spirit of the meeting to our homes. Sabbath morning the house was well filled with grown people and children to have part in the children's Christmas service. There was a small tree and heaps of fruit and small presents for the children.



There were Christmas songs by the children and talks by older ones, telling what was the meaning of the lights used, the real meaning of the tree and the spirit the Christmas time represented. There are thirty-five of these children on the roll of the school, and these are from homes about the city. An attachment for the church and for its services is thus being built up in the hearts of these children. None can tell what the future of this training will be.

Pastor Randolph has the radio morning worship, Monday, December 28, and the Rogers young people will furnish music for that service. It is a joy to have these young people home from college and so ready to give their best for these services.

CORRESPONDENT.

DENVER, COLO.

The Denver Seventh Day Baptist Sabbath school have just completed their contest of visiting the Seventh Day Baptist churches on the continent of America. We visited United States of America just recently.

We made our reports from the *Year Book*, and each child in the graded department had a part in this contest. We traveled by auto and made our mileage with points from our work in our classes; example, ten miles for attendance, ten miles for bringing Bibles, and ten miles for studying lessons, etc. Each child made mileage for his class, and each class was represented by an automobile. They were quite excited about this contest and we were well rewarded by the knowledge we received from it. We were quite surprised to find that most of our churches are in the East and so few in the West.

We ended the contest with a Christmas party, December 29, in the church social room. About thirty-three were present, counting the mothers of four children and then the classes themselves. Donna Jean Davis took charge of the games and Norma Jean Stanion read the Christmas story. Mrs. Elsie Thorngate gave her services with the music and Mrs. O. E. Davis wrote a poem on "Jesus."

CORRESPONDENT.

BOULDER, COLO.

Sabbath day, December 5, the Boulder Church celebrated "Bible Sabbath." For the children's enjoyment and profit at the morning service, Pastor Coon brought out a globe rep-

resenting a very sick world. A bandage around it represented the headache of sin and death, and over its surface appeared various patches applied with adhesive tape. The pastor passed around to the children little boxes of medicine for the various ills. One by one he removed the patches, under which he found slips of paper naming the different maladies. These called for remedies (Scripture verses), the references to which were found in the different "pill boxes" given the children. As the pastor read the diseases which are afflicting this old world, the children found and read the remedies.

In the evening another service was held. About forty-five ate supper together. Each family brought its own sandwiches and a covered dish, and the meal was served cafeteria style. The committee served hot drinks. Pastor Coon had arranged an exhibit of old and interesting Bibles furnished by members and others. There was also an exhibit of Bibles in foreign languages furnished by the American Bible Society. After inspecting these exhibits the crowd went upstairs where Pastor Coon showed slides furnished by the American Bible Society. These slides showed the Bible in foreign lands, its manufacture, its sale by native workers, and many other things of interest.

Deacon Landrum, at Mr. Coon's request, then took the floor and related how his father was so interested in the work of the American Bible Society that in his will he gave the old homestead in Kentucky to the society. In return he received a beautiful Bible and kind words of appreciation.

After a song, a short business meeting was held with Moderator Paul Hummel in the chair. Pastor Coon read parts of a communication from the denominational headquarters in reference to raising money for the denominational work. After some discussion it was voted to adopt the ten cents a week plan—each member willing to do so, to give ten cents a week, or \$5.20 a year, to the Denominational Budget. Herbert Saunders and Adrian Taylor were in favor of the plan and said so. Later they were appointed a committee to canvass the society for such willing helpers. Herbert said it was a clear case of "talking too much." We feel that it is a good committee and you absent and nonresident members need not be surprised to get word in the near future concerning this plan.

All in all, it was a most enjoyable day and the success of it is largely due to our pastor.

—Boulder News Letter.

NORTH LOUP, NEB.

On Christmas night a very beautiful vesper service at the Seventh Day Baptist church was well attended. Christmas hymns by the choir and congregation assisted by the Barber orchestra, the pastor's meditation, songs and instrumental music by the little folks, the beautiful anthem, "The Christmas Song," and the presentation of the playlet, "The Gift," made up an appropriate and impressive Christmas night program.

—Loyalist.

ALBION, WIS.

PASTOR'S YEARLY REPORT

The pastor has given sixty-one sermons, including services at Dodge Center, Minn.; New Auburn, Exeland, and Meteor, Wis. Attended three of the quarterly meetings of the southern Wisconsin churches and assisted in each. The first meeting in January at Milton was too stormy for any of the Albion people to be present. He was present and assisted in semi-annual meetings of northern Wisconsin and Minnesota churches at New Auburn, in June.

Was absent from Albion one month while in Dodge Center. While at this place, the Ladies' Aid furnished bedding and cooking equipment besides entertaining us many times in their homes—also paid \$10 toward the traveling expenses, to which the church added \$15, which was gratefully accepted.

Through the year he has conducted eight funeral services and assisted in two others. Assisted in one wedding service. He has had the pleasure of baptizing seven candidates, of which five joined the Albion Church. One has been added by request. During the year he has made 531 calls. Services were held at the parsonage for seven Sabbaths on account of bad weather.

C. W. T.

VERONA, N. Y.

The annual church and society meeting was held in the church December 6. A picnic lunch was enjoyed at noon, hot coffee served by the ladies' society. Officers were elected for the ensuing year—T. Stuart Smith, moderator of the church meeting, and Floyd Sholtz of the society meeting. The budget for the coming year was made out and a

unanimous call was extended to Pastor Davis to continue as pastor for another year.

A fine Christmas program was presented by the children's department during the Sabbath school hour, on December 26.

The Young People's Social Club met at the home of Mr. and Mrs. John Williams in Oneida on the evening of December 12. After the program officers were elected for the next six months.

The Doers' Sabbath school class were entertained at the home of Mr. and Mrs. Leslie Jewett in Munnsville last Sunday. A picnic dinner was served and a social hour was enjoyed by all.

CORRESPONDENT.

ALFRED STATION, N. Y.

A full house gathered in the church the evening after the Sabbath, December 26, to attend the service and listen to the recital on the Hammond electric organ given by Mr. Edward H. Graefe of Rochester. It apparently was much appreciated as the free-will offering totaled \$25. This was added to the Church Improvement Fund being raised by the young people. Visitors were present from Alfred, Hornell, Andover, and Independence. Many expressed delight with the performance of the Hammond organ.

Though coming in a busy week, the Christmas entertainment of the Sabbath school was well attended on Wednesday night. It consisted of the quiet observance of the birthday of Jesus in which a picture of the scenes of his birth were lighted on the stage, the singing of Christmas carols by the children, and a birthday party following when refreshments were served and a general good time was enjoyed.

Christmas was further celebrated in the worship service of the Sabbath school hour last week when the primary department sang appropriate carols, and recited verses in honor of the Christ Child.

A gift of more than four dollars was made by the school to the American Bible Society to help in their work of distributing Bibles.

—Alfred Sun.

HOPKINTON, R. I.

The community Christmas exercises were held in the First Baptist church Wednesday evening, with several Christmas plays, recitations, and songs by the children.

Grant Kenyon acted as Santa Claus, assisted by Santa, Jr., played by Herman Spigler.

After the gifts from the trees, candy, oranges, and apples were passed. Gifts from each church were presented Pastor and Mrs. Burdick. Pastor Burdick urged all to attend church and Bible school during the year ahead.

During the Sabbath school hour in the Seventh Day church, Sabbath afternoon, special music was furnished by Miss Thelma Kenyon, prayer was offered by Miss Marjorie Burdick, Christmas responsive reading led by Pastor Burdick, the Bible Story of the Shepherds was recited by Marguerite Kenyon. Lewis F. Randolph read poems and also gave an interesting chalk talk. —*Westerly Sun.*

IRVINGTON, N. J.

The annual Sabbath school Christmas program of the Irvington Church was held Sunday afternoon, December 27, 1936, at the Elk's Hall. The hall was filled to its full capacity with church members and friends. It was essentially a children's program, each child having a definite part. The church choir rendered two songs. At the close of the program two of the children passed the collection baskets and \$21.79 was received. This amount will be forwarded to Elder Conradi for his work in Europe.

The children each received a book and box of candy from the church. —*Contributed.*

PLAINFIELD, N. J.

The Plainfield Church observed Christmas by a special program Sabbath morning, December 19, in which the cantata, "The Story of Bethlehem," was beautifully rendered by the choir. In the afternoon at four-thirty the Sabbath school held its service. An adaptation of the story—"Why the Chimes Rang"—was presented. The offering, amounting to \$26.56, was given to families in need.

On the afternoon of December 23, the children of the church presented an original dramatization of the Christmas story. Parents and friends of the children attended and found it very interesting.

A "yuletide party" was held for the church and congregation on the evening of December 29. A fine buffet supper and informal program were enjoyed.

The mid-year meeting of the Commission of the General Conference was held December 30 to January 2, in the Seventh Day Baptist Building. We are always glad to welcome these representative men of our denomination

from the different sections of the country. We enjoyed their presence among us and in our church services. President Crofoot of Milton College preached for us Sabbath morning.

CORRESPONDENT.

RELIGIOUS EDUCATION

MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular quarterly business meeting of the Sabbath School Board was held in the parlor of the Milton church on Sunday afternoon, December 20, 1936, at two o'clock. President J. F. Randolph was in the chair, and the following trustees were present: D. N. Inglis, G. H. Crandall, R. E. Greene, A. L. Burdick, J. W. Crofoot, J. F. Randolph, and R. W. Burdick. Director of Religious Education E. E. Sutton was also present.

Prayer was offered by Rev. E. E. Sutton.

The secretary read the minutes of the last regular meeting and the special meeting held on October 18, 1936, and reported on the call of the meeting. By common consent, there was added to the list of investments in the last report of the treasurer, the paid-up stock in the Milton Mutual Building and Loan Association, valued at \$500.

The Field Committee and Publications Committee had no reports.

The board discussed the work of the Publications Committee in connection with publication in the *Helping Hand* of material concerning the various boards to be recipients of special offerings.

The Finance Committee reported having a meeting but reported no work of importance.

The report of the treasurer was read, accepted, and ordered filed with the secretary. The report follows:

Robert E. Greene, Treasurer,  
In account with the Sabbath School Board  
of the

Seventh Day Baptist General Conference  
Receipts

Balance on hand in general fund,	
September 20, 1936 .....	\$ 4.79
Interest on Cheeseboro bond .....	14.90
Harold R. Crandall, Denominational	
Budget .....	77.20
German S. D. B. Church, Irvington,	
N. J., for American Bible Society....	25.00
Harold R. Crandall, Denominational	
Budget .....	115.80

THE SABBATH IN TWENTIETH CENTURY SOCIETY

BY DEAN A. J. C. BOND

(An address given at the Boulder Conference)

I am not just sure how society in the twentieth century differs from society in every other century. And even if it can be demonstrated that certain conditions obtain today that were not known to former generations, it may not be an easy matter to determine just how these prevailing influences affect our Sabbath keeping, or are affected by the Sabbath. And this raises a primary question in our discussion of the subject. Are we to think together on how our Sabbath keeping is to be influenced by the peculiar characteristics of twentieth century society? Or are we to consider whether the Sabbath can help us to meet the peculiar problems of our time, and whether it can bring us into a richer life experience in this very complex society in which our lot is cast?

It would seem to be the duty and privilege of Christians in every generation to make proper use of every means provided to help them to live a good life and to discharge their full responsibility as members of the kingdom of God in the world. Since I believe this to be the purpose of the Sabbath, I am convinced that there is a Sabbath message for twentieth century society. I shall deal mainly therefore with the question of what the Sabbath can do for Christians who observe it faithfully and understandingly.

Before we enter upon that phase of the discussion, however, let us give passing attention to the question as to how the society in which we live may influence, and properly so, our Sabbath keeping. One generation cannot copy exactly the Sabbath practices and habits of a former generation. It would be proper therefore to discuss the uses we shall make of the Sabbath hours in this twentieth century society in which we live. It is a question which it is profitable to discuss, but about which it is dangerous to be dogmatic. Perhaps it is a question calling for sincere consideration in the secret heart of every Sabbath keeper, rather than one for public discussion. Certainly I cannot answer the question for you, and you cannot answer it for me. In fact it is a question which one cannot completely answer for himself, once for all. When one has come to that point where he knows in complete detail what things he will do and

Harold R. Crandall, Denominational	
Budget .....	77.20
Building and Loan Association' .....	25.00
Total receipts .....	\$339.89

Expenses

E. E. Sutton, salary .....	\$ 90.00
Mrs. T. Kerr, printing and stitching of	
annual report .....	5.50
Milton College, for paper .....	1.00
E. E. Sutton, salary .....	115.00
E. E. Sutton, salary .....	78.00

Total expense .....	\$289.50
Balance on hand in general fund,	
December 20, 1936 .....	\$ 25.39
Amount on hand for American Bible	
Society .....	25.00
Amount on hand for Educational Fund.	100.00

Respectfully submitted,

Robert E. Greene,  
Treasurer.

December 20, 1936.

It was voted that the treasurer be authorized to pay to the American Bible Society \$25, the amount of a special gift for that society.

The report of the director of religious education was read, accepted, and ordered filed with the secretary.

The secretary read a copy of a note of thanks sent to Dr. A. S. Maxson.

The board entered into a discussion of the work of the board, and its financial connection with the Commission and General Conference.

The following resolution was presented to the board, and was adopted by unanimous vote.

The Sabbath School Board in regular session has most carefully considered its work for the Conference year, 1936-37, and in view of the facts now confronting them, the members of the board respectfully call the attention of the Commission to the fact that because of additions to the budgets of various boards during the last four years, and of the greatly increased budget of the General Conference in 1936-37, its participation in the Unified Budget thus has been lessened by more than one and one-half per cent, from 9.25% to 7.72% of the total budget. Thus the Sabbath School Board now faces a serious curtailment of its work, and also the danger of discontinuing the work of the director of religious education, if some financial relief is not afforded within the next six months.

The minutes were read and approved.  
Adjournment.

RUSSELL W. BURDICK,  
Secretary.

what things he will not do on the Sabbath, no matter what may be the circumstance, he is in great danger of committing the sin of the Pharisee who thanked God he was not as the penitent publican. The fact that the question of just what one should do on the Sabbath is ever calling for fresh consideration is an evidence of the Sabbath's vital relation to religious experience, and to Christian life and conduct. If we hold our Sabbath principles in such a way that we become harsh judges of others, the Sabbath has become a hindrance and not a help in developing within us the true Christian spirit.

Religion is not static, and our salvation is not sacramental. Religion is life, and salvation through faith — Christ-fruits in living — is living. If the Sabbath has to do with religion and with life, it will come in for new appraisal and fresh interpretation, often. Our conceptions concerning it will grow. On occasion our Sabbath habits will be altered. Our social judgments and our human reactions will be modified, either becoming more liberal or more restricted, as the spirit of Jesus becomes increasingly manifest in our Sabbath keeping, and as we feel the responsibility of building a better world.

This brings us to the main theme of our discussion. That is:

HOW THE SABBATH CAN HELP US TO BE BETTER  
AND MORE HELPFUL MEMBERS OF THIS  
TWENTIETH CENTURY SOCIETY

1. *The Sabbath is needed for physical rest and relaxation.*

Rest was one of the primary purposes of the pristine Sabbath law: Rest for master and servant, rest for man and beast. It has been demonstrated times without number that regular and frequent periods of rest are essential to physical health and efficiency. Many contend that it has been demonstrated that one day's rest in seven gives the right proportion of labor and rest to insure the best results in human welfare. I am not disposed to dispute these contentions. The orderly laws of nature and the minute attention given in creation to the adjustment of means to ends make it logical for me to believe that the Creator of the universe may have established with rigid exactness the law of physical rest just as certainly as he has established the changeless laws that govern in other phases of our life. Surely rest and relaxation are not less needed in this

twentieth century than in centuries gone by. With multitudes of men dying at fifty, with their possible fruitful years cut short by half, we are called upon to consider the value of the Sabbath as a means of arresting this waste of life and of prolonging the usefulness of men for whom society has great need.

Perhaps a day will never be appropriated with sufficient regularity to serve its important purpose of physical rest and relaxation except as the weekly Sabbath takes on for us its ancient religious character of a holy rest day.

(Continued Next Week)

### MARRIAGES

HUTSON-DAVIS.—At the home of the bride's parents, Deacon and Mrs. Orla A. Davis, by the bride's pastor, Rev. Geo. B. Shaw, December 24, 1936, William Brent Hutson and Lois Elma Davis, all of Salem, W. Va.

PARTELO-WEBER.—At the Seventh Day Baptist parsonage, Ashaway, R. I., October 30, 1936, Everett C. Partelo and Mabel Dorothy Weber, both of Ashaway, Rev. Everett T. Harris officiating.

WIESEND-DAVIS.—Leonard Edwin Wiesend of Waterford, Ohio, and Edith Virginia Davis, daughter of Mrs. Adrian Davis of Salem, W. Va., were married December 11, 1936, by Rev. Paul L. Flanagan, pastor of the M. E. Church of Salem.

They were married by Pastor Flanagan because the bride's pastor, Rev. Geo. B. Shaw, was not in Salem at the time. The home is to be at Waterford, Ohio.

### OBITUARY

BAKER.—Sherman E. Baker, son of Lyman and Charlotte Dowe Baker, was born in the town of Portville, N. Y., April 1, 1865, and died at his home in Main Settlement, December 29, 1936.

He was united in marriage to Susan A. Walton November 3, 1887; of this union three children were born: Bertha Baker Anderson, Gladys Baker Kenyon, and the late Alice Baker Barrett. After the death of his wife, Mr. Baker was married to Ella Burdick, who died a few years ago. He was a member of the Seventh Day Baptist Church in Main Settlement.

Funeral services were conducted by Rev. Harley Sutton and burial was in the Main Settlement cemetery. H. S.

No one but a usurper of arbitrary authority over the rights of mankind, ever attempts to muzzle the freedom of the press.—*Liberty.*

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## Fundamental

What makes a home?  
I asked my little boy,  
And this is what he said:  
"You, Mother, and when Father comes,  
Our table set all shining,  
And my bed;  
And, Mother,  
I think it's home  
Because we love each other."

You who are old and wise,  
What would you say  
If you were asked the question?  
Tell me, pray.

And simply,  
As a little child, the old  
Wise ones can answer nothing more:  
A man, a woman, and a child;  
Their love  
Warm as the gold hearthfire  
Along the floor;  
A table, and a lamp for light,  
And smooth white beds at night:  
Only the old, sweet fundamental things.

And long ago I learned:  
Home may be near, home may be far,  
But it is anywhere that love  
And a few plain household treasures are.

—Grace Noll Crowell,  
in "Good Housekeeping."

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