

souvenir and they united in giving her a remembrance.—*Milton News*.

ALBION, WIS.

Last Sabbath, April 24, was very pleasantly and profitably spent with Miss Anna West and her mother. Miss West had charge of the morning service and gave a very thoughtful and helpful sermon on Prayer. The junior choir and adult choir each sang an anthem and the whole congregation joined in singing with great fervor all four stanzas of the hymn, "We've a story to tell to the nations." A picnic lunch had been arranged by the committee in charge of the whole service, Mrs. C. S. Lawton and Mrs. L. J. Green, which was served to a large company. In the afternoon Miss West talked informally and explained and demonstrated her large assortment of Chinese articles. Mrs. West and Miss West also assisted in the Sabbath school classes. They were accompanied from Milton Junction by Deacon A. B. West.

The Missionary Society of the church sponsored a miscellaneous program at the town hall Wednesday evening, April 21. Each member had been given about six weeks to save or earn one dollar by April first, and the poems telling of the methods by which these dollars were obtained were a feature of the entertainment. There was also music by the junior choir, Albion quartet, and a vocal duet by Mrs. C. S. Lawton and Mrs. J. J. Noble. A short play was given by the ladies on "Gossip," directed by Mrs. C. S. Sayre.

The Home Benefit Society turned out in a body with many guests to celebrate Mrs. D. L. Babcock's birthday at the home of her granddaughter, Mrs. Charles Saunders.

CORRESPONDENT.

OBITUARY

CHESEBRO.—Ada Leora Chesebro was born at Buffalo, N. Y., August 11, 1862, and died at her late home in Brookfield, March 23, 1937.

She has been a member of the Seventh Day Baptist Women's Missionary Aid society for twenty-five years. Her loyal support has been appreciated and her presence and support will be very much missed in the days to come.

Services were conducted by Pastor H. L. Polan, at the home. Burial was made in the Brookfield cemetery. H. L. P.

KAGARISE.—Susan Rebecca (Wolfe) Kagarise was born at Salemville, Pa., June 8, 1877, the daughter of John and Susan (Berger) Wolfe, and died at Eldorado, Pa., April 24, 1937.

On October 1, 1898, she was united in marriage with William F. Kagarise, who survives with the following children: Sherman, John and Willard, Mrs. Ora Walter, Mrs. Dorothy Guyer, and Mrs. Mae Imler. There are thirteen grandchildren, and one brother, Charles C. Wolfe. She was a member of the Seventh Day Baptist Church of Salemville.

Funeral services were conducted by Rev. L. M. Maltby, assisted by Rev. Frank King. L. M. M.

LEWIS.—Mrs. Edwin Herbert Lewis died at the family home, 358 Tennyson Avenue, Palo Alto, Calif.

Before her marriage to Doctor Lewis she was Elizabeth Loxley Taylor. She was born in New York, a daughter of Mr. and Mrs. James Manning Taylor. Her girlhood was spent in New York City and Plainfield, N. J. With Doctor Lewis, who was for many years a member of the University of Chicago faculty, and later dean of the faculty of Lewis Institute of Technology, she lived in Chicago from 1890 until her removal to Palo Alto.

She is survived by her husband and two children: Herbert Taylor Lewis of Chicago; and Mrs. Arthur Yvor Winters of Los Altos.

Dr. D. Elton Trueblood, Stanford chaplain, was asked to take charge of the funeral service because of his friendship with Doctor Lewis' sister, Mrs. B. F. Langworthy of Chicago, president of the National Congress of Parents and Teachers. Interment in Alta Mesa Cemetery.

—*Palo Alto Times*.

STILLMAN.—Lamont, son of Deacon Ransom T. and Eunice Crandall Stillman, was born in Leonardsville, N. Y., September 11, 1857, and died March 5, 1937.

In 1895, he was baptized and united with the Leonardsville Church, remaining a member to the time of his death. He was married February 25, 1892, to Miss Nettie Hibbard, who survives.

Farewell services were conducted by Pastor H. L. Polan, assisted by Pastor Paul Burdick. Burial in the West Edmeston cemetery. H. L. P.

STILLMAN.—Mary Clarine Coon, daughter of W. H. and Harmina Burdick Coon, was born at Utica, Wis., October 17, 1862, and died at Milton April 2, 1937.

Her early years were spent in Utica and she attended Albion Academy and Milton College. She was married December 31, 1883 to Adelman B. Stillman. Mr. Stillman died January 9, 1933. To them were born seven children. Surviving are four sons: Claude D., Clair L., James I., and D. Theodore; and two daughters: Ruth A., and Rose H. There are eleven grandchildren. She is survived also by one brother, James H. Coon of Milton.

Mrs. Stillman was a member of the Milton Seventh Day Baptist Church, circle number two of the Benevolent Society, and of the Woman's Christian Temperance Union.

Funeral services were conducted by Pastor Carroll L. Hill, assisted by Rev. Edwin Shaw and Rev. M. G. Stillman. Interment was made in Milton cemetery. C. L. H.

The Sabbath Recorder

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LET US PRAY

(A Prayer for Every Sabbath-keeping Baptist. Mark 11: 24)

By REV. THEOPHILUS A. GILL

Oh! God—In Christ's dear precious name,
I claim his blood for my sin and shame;
Now let it be applied to me—
From every sin I would be free.

I've been baptized in Christ my Lord,
Have put my faith in his holy Word;
I have no hope in self at all.
Oh! God, now hear me as I call.

I'll keep thy Sabbath, though many wonder,
And say to me, "You've made a blunder!"
The Holy Spirit and thy Word agree,
What-e'er men think and say of me.

Do help me souls to win for thee,
That they make heaven successfully—
Oh! Grant me this for Jesus only,
With passing days lived true and holy.

Asked in Jesus' name. Amen.

Los Angeles, Calif.

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The Sabbath Recorder

(Established in 1844)

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Power From a Higher Level Our power must come from above. Many years ago the writer, at Niagara Falls, had the opportunity to visit one of the great power plants located there. The party was taken down, down to where the mighty turbines were at work—impelled by columns of water falling through great steel pipes. Another viewing these same things, a friend tells me, suggested that the only source of power there was Lake Erie—that, and the fact that the lake is one-hundred-sixty feet above Lake Ontario. Were both lakes on the same level, there would be no falls and no power. As Christians, churches, and people, we do well to ponder some of the implications in the fact just stated—by way of illustration. Yes, our power must be from above.

It is a fine thing to have power from behind, like our history—noble and inspiring it is. Such power should challenge us to our very best, and hold us true to a course of procedure in keeping with the best that the past has produced. The sacrifices made by our fathers

for liberty of conscience and in loyalty to the teaching of Jesus should elicit within us strong determination to be true and push far forward.

Then there is the power from around us—good organization, working machinery, well balanced to keep up gathered momentum. Individuals must form and continue good habits, and make use of every available help to press on. There is pleasure and joy in well regulated and well oiled church machinery. But there is a danger in being satisfied just to run the machine—"see wheels go round"—and a danger as one of our pastors suggests, of grinding the machine. But at best, this power from around is not compelling—its results are placid, inert. Inertia, lack of movement and progress are all that can be detected.

Again, it is suggested there is a "power from before," like the impetus of large plans and great hopes and expectations. The need of all such can hardly be over emphasized. If success is to follow in the Lord's work we must make large plans, exercise faith and hope, and create the atmosphere of expectancy in which spiritual growth and results may be experienced.

Yes, there is something—much—to be said of the "power from before," but it should never be forgotten that there can be no possible substitute for the Power from Above. Without that there is no future for Seventh Day Baptists. With it one sees a great future. Any power from our own level is not enough. We must have Power from on High. There is no other way.

"Repent" Jesus came preaching repentance, as his great forerunner, John the Baptist, came. "Repent, the kingdom of heaven is at hand." Is it not as true today as it was nineteen centuries ago that if the kingdom of God is to be realized by men, repentance is needed? Many churches and many preachers do not seem to think so. Sin, it is felt, is not so bad after all—unless it is found out by some one who will make trouble about it. And then, it may be, the sin can be atoned for by a generous contribution, or by engaging in some social uplift work. That many churches apparently are not much concerned about fundamental changes of life may be inferred in reading some catchy phrase or worldly slogan on the bulletin board. All too scarce are the challenging words of divine source—"Ye must be born again," or "God now call-

eth on all men everywhere to repent," or "Strait is the gate and narrow is the way." All too often men are loosely asserting, "The way is broad enough for the whole world to walk in it."

Jesus called men to repentance, still calls. Repentance means a real sorrow for wrong doing, and then doing something about it. Let repentance begin at the house of God. What has the church to repent of? Carelessness, indifference, apathy, complacency, smugness, selfness, pride, failure to do "whatsoever I have commanded you." First of all it is a matter, of course, of repentance on the part of individual Christian members. Does the church fail to practice what it preaches? Then it should repent, and "bring forth fruit worthy of repentance."

Life Without Books?

"We may live without friends;
We may live without books;
But civilized man cannot live without cooks."

One wonders if these lines of Meredith really speak the truth. One would hardly call it life to live without friends or without books. Indeed, it would be hard to imagine in our day any kind of life without books. The world long got on without electrification, steamships, telegraphs, telephones, cotton gins, sewing machines, grain binders, autos, Zeppelins, aeroplanes, radios. If all these things were taken away, life could perhaps be managed in some way. But destroy all the books, every book, and the means of producing one—what would the reaction be? We cannot imagine. A dazed world would cry out to high heaven for help.

Were some creation of man, or the result of his creative genius, to be set up as a monument to man's ingenuity, one would hardly choose the flying machine, a steamship, or even a mighty telescope with all its revealing and possible powers. One would, perhaps, not tarry long in choosing the book above other things. The book, it is, which stands pre-eminently, overwhelmingly uppermost in the affairs and influences of the human race. It is the sole "embodiment of what a man must have or perish intellectually, perhaps ethically." All that is highest and best in man and in civilization finds its rise, inspiration, and encouragement, directly or indirectly, consciously or unconsciously, in a Book—the "Book of books."

Items of Interest A colorful demonstration on behalf of international friendship and good will, in which official delegates from many countries will be accorded special honor by the national officers and state presidents of the Woman's Christian Temperance Union in the U. S. A., will be a dramatic feature of the World Convention of the W. C. T. U. movement convening at Washington, D. C., on June 3, next, it is announced from the Evanston, Ill., headquarters of the National W. C. T. U., official hostess of this sixteenth triennial gathering.

Latest advices indicate that temperance leaders from all quarters of the globe, Japan, Australia, New Zealand, South Africa, and most of the leading European countries will be represented, with an expected attendance of between three thousand and four thousand at the sessions in Constitution Hall.

The World's W. C. T. U. Movement comprises fifty-three national organizations, in thirty-nine of which the official title is the same as that of the U. S. A., including Burma, Bulgaria, China, Egypt, Germany, India, Ireland Free State, Japan, Korea, Pitcairn Island, Jugoslavia, to mention only a few.

Lady Astor, Britain's fearless member of Parliament, recently on a visit to the United States, said that one of the things which amused her was to find in the United States that prohibition had been repealed "in the hope of driving out the bootlegger. They said they only wanted light drinks," she went on. "As a matter of fact, sixty per cent of all liquor is still sold by bootleggers. And as for light drinks—what they are selling legally is whisky and gin. They are going to have such a drink question there in five years as they have never seen before."

—Watchman-Examiner.

When Luther was in the heat of his great conflict with Rome, and hour after hour was filled with the laborious work of preaching, writing, and contending for the truth, he said, "I cannot get on without three hours of prayer every day."

That noble Christian English soldier, Havelock, when overwhelmed with strenuous labors during the terrible months of the Indian mutiny, so felt the absolute need of much secret prayer that he made it his rule when he had to march at eight to rise at six, and

when he had to march at six to rise at four, in order to insure for himself at least one morning hour of undisturbed communion with God before the pressure of the day's duties began.

The same thing was seen in Livingstone when pioneering for Christ in Central Africa. His private journals show how very near to God he lived, and how his strength was gained by dwelling much in "the secret place of the Most High."

It was a distorted view of this great truth that led many in former days to retire from the world altogether and live as hermits in mountain caves. The method was a mistaken one, and seldom served its end, but the aim was good. The whole tendency of modern days is to the opposite extreme. It would make of religion almost entirely a social thing. In earlier times the great difficulty was to get men to be earnest enough to go into the world and to sanctify it. Now the difficulty is to get them to be earnest to go away from the world and to sanctify themselves. We identify religious life with many public gatherings, conventions, and an incessant round of activities of a social nature. On that very account, we tend today to be greatly unfamiliar with secret prayer and private prayer to God.

We need to learn afresh that ceaseless activity for others may weaken the spiritual life within ourselves and force from us the sad confession, "I have kept the vineyards of others, but mine own vineyard I have not kept." To stir great enthusiasms we need the inspiration of the crowd; Christ's gospel has always won its noblest triumphs in mass revivals. But for the deepening and confirming of holy principles within us we need the exclusion of the "secret place."
—G. H. Knight in "In The Secret of His Presence."

Thomas A. Edison, the great electrical genius and inventor, said: "Cigarette smoke has a violent action on the nerve centers, producing a degeneration of the cells of the brain, which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable. No man or boy who smokes cigarettes can work in my laboratories. In my opinion there are enough degenerates in the world without manufacturing more by the means of cigarettes."

CONFERENCE PRESIDENT'S CORNER

I.

A recent visit to Shiloh finds the folks there joyfully anticipating Conference. Committees are at work: sanitary toilets are being installed at the church, and soon will be in the school building; homes are being canvassed—the needs of housing will soon be fully provided for; and people are talking and praying "Conference." A dear little mite, four and one-half years old, asked me, "Have you come for Conference?" Well, that's the spirit.

Professor Alfred E. Whitford, director of Conference music, met the president at this time. He was greatly pleased with the local choir, the music committee, and its management. Dean Whitford is an old master at handling choir and Conference music and is cheerfully taking up the work. With his leadership and with Mrs. Ella Sheppard enthusiastically at the head of the committee, everything is indeed favorable for this important and vital part of the Conference program.

II.

A friend from Illinois writes quoting from a former "President's Corner": "To raise the money would be easy if everyone listed as a Seventh Day Baptist would do his part. Only \$3.40 per member in the next four months would do it."

The person goes on to speak of tithing her small personal income, and planning to send her "share." The amount was forwarded, although a bit had to be borrowed to do so. "I am anxious," she writes, "to hear that all debts are paid at the end of the Conference year, and that there be no retrenchments in missionary work."

So far as the president knows, this is the first reaction to the plea in that "corner." Only \$945 is reported as last month's budget income.

It is the knowledge of deep interest in the Lord's work as revealed in such offerings as well as larger ones, that gives hope to the workers of the field and courage to the leaders in the office. We must not disappoint those whose faith is leading to service and sacrifice.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments. Psalm 111: 10.

GERARD VELTHUYSEN, JR.

September 27, 1865 - December 1, 1936

BY CORLISS F. RANDOLPH

(Continued From Last Week)

In 1914, he accepted the joint invitation of the Missionary and Tract Boards to attend the General Conference, at Alfred, N. Y., at the expense of the two boards. Here he was entertained in the home of old-time friends who were former residents of Holland. He was given a cordial welcome by the General Conference, and participated freely in its proceedings. In a symposium on Modern Evangelism, he presented "The Midnight Mission: Its History and Workings," in Holland. On the programme of the Missionary Society, he spoke on "The Teachings of Our Experience as Seventh Day Baptists in Holland in Mission Work"; and on the programme of the Tract Society, he presented "The Work in Holland."

Pursuant to a request of the Haarlem Church that he be ordained as a minister, and on recommendation of the Committee on Denominational Activities, the General Conference voted to constitute itself a council for that purpose. This service took place at the closing session of the Conference, on Sunday evening, the record of which is as follows:

"Conference, acting as a council, received the statement of Brother Gerard Velthuysen's belief and experience and his request for ordination to the Gospel ministry.

"On motion, it was voted to proceed with the ordination of the candidate by the laying on of hands and by prayer.

"Consecrating prayers were offered by Rev. Lester C. Randolph and Rev. Arthur E. Main, who were assisted in the laying on of hands by Revs. Edward B. Saunders, Edwin Shaw, Charles B. Clark, Boothe C. Davis, William C. Daland, Lewis A. Platts, and Herbert L. Polan, other ordained ministers standing about.

"Rev. Clayton A. Burdick gave the charge to the candidate.

"Rev. William L. Burdick welcomed the candidate to the ministry.

"The president of Conference, Professor Alpheus B. Kenyon, welcomed the candidate and recognized him as an accredited minister of the denomination."

At the conclusion of the other features of the evening's programme, the annual session of the General Conference closed with the benediction by Rev. Gerard Velthuysen.

He had expected to remain a few weeks and visit among various churches and attend meetings of the Missionary and Tract Boards; but the sudden outbreak of the World War filled his heart with forebodings; and, immediately after the close of the General Conference, he hastened away, stopping only long enough to make a brief visit of a very few hours with the treasurer of the Tract Society (who had been unable to attend the General Conference), in Plainfield, before embarking for home. For his personal safety, he had gone none too soon. As his steamer neared home, it was boarded by military officers, and his credentials challenged; but, on exhibiting the decoration conferred on him by the Queen of Holland, he was permitted to proceed, and he arrived home safely.

Holland, a small neutral nation, was surrounded by belligerents—the Central Powers on the one hand, and the Allied Powers on the other. Thus she was subjected to a terrific strain of privation and apprehension, second only to that of the actual belligerents. Throughout the entire period of the war, by his wise counsel and patient, trusting example, Pastor Velthuysen brought comfort to the flocks under his care.

He lost no opportunity to present the claims of the Sabbath. Certain relations formed through his social work contributed to that end in no small degree. He was a leading spirit in the formation of the General Conference of the Holland churches, a movement in which he was ably assisted by Rev. L. R. Conradi, whose service in this respect was reciprocated by a large delegation from the Holland churches to the General Conference of the churches of Germany, at Hamburg. Occasional visits to London were a source of encouragement to the old Mill Yard Church. This was especially marked in the council called by that church, nearly six years ago, to consider and act upon the credentials of its pastor, who had been previously ordained by the Seventh Day Adventists. Pastor Velthuysen was the only minister who sat as a member of this body, and his wise counsel and manifest deep spiritual consciousness made that an impressive and memorable occasion. No one present at that time can ever forget the fervent, soul-searching prayer which he offered in his native tongue at the conclusion of the proceedings of the council.

His service as pastor and leader among our

churches in Holland and elsewhere, and in connection with *De Boordschapper*, is of inestimable value, and in no sense to be minimized. On the contrary, it is greatly to be magnified. But, after all, his innermost heart and constant devotion were with that type of social service to which, in his early manhood, he had consecrated his life. And the lives of a countless multitude of men and women have been made better, cleaner, and more wholesome because of that service. The extent of his activities in that field is briefly indicated by the fact that he was the founder and secretary of the Midnight Mission; secretary of the National Committee to Combat the White Slave Traffic; and director of the Bureau of Information for the Protection of Girls and Women, in Amsterdam.

But, with advancing years, the long-continued strain upon his physical resources made by the multiplicity of his duties, began to clamor for relief—a relief which became imperative; and, in the latter part of the summer of 1932, his physician ordered him to a quiet retreat for a complete rest, and forbade visitors. After some months, he resumed his accustomed duties, and continued them uninterruptedly until late in November, last, when he entered Het Ned. Hervormd Diaconessenhuis, a hospital in Amsterdam, where he underwent a major operation, on Friday, November 27, 1936. Apparently, the need for the operation had long been pending, and had already sapped his strength to a great degree. Nevertheless, the operation was successful, and all appeared well; but on the following Sunday, the condition of the patient showed that the shock of the operation had been very great; and by Tuesday morning his condition became alarming, and the family accompanied by a very dear life-long friend, Mrs. Simon Ouwkerk, of Overschie—a daughter of Deacon Henry Pieters, of Alfred, N. Y.—hastened to his bedside at the hospital, where he peacefully passed away at ten o'clock that evening.

The funeral service was conducted, on December 7, in the hospital where he had died, by Rev. Pieter Taekema, pastor of the church at Groningen; and burial was made the same day in the New Municipal Cemetery (*Nieuwe Oosterbegraafplaats*), in Amsterdam, where his small daughter, Grada, had been laid to rest long years before. At the grave, five representatives of the Midnight Mission and allied organizations spoke, one of them being

the Commissioner of the Moral Police of Amsterdam. A cablegram was read from his old-time comrade, Joh. van der Steur, now of Magelang, Java. The casket was covered with flowers, among which were—a wreath sent by the German Seventh Day Baptist "Bund," one by his children, and one by his grandchildren. "A host of friends accompanied him on his last way."

Although he fully expected that the Lord would bring him back to all his loved ones, to the church, and to all his social interests, he had put his business affairs in order before going to the hospital, and had written to each of his children. But he was not to return. After his long life of service in the Master's cause, the Lord brought him home to himself.

On May 17, 1895, Gerard Velthuysen was married to Geertruida Muller, who survives him, along with the following children:

Sarah Louise, married to Bernard Cornelis Grullemans, Soerabaia, Java. (She had returned for a furlough visit to her father a month before his death.)

Geertruida Elisabeth, married to Martin Amandus Jonathan Kelling, Bandoeng, Java.

Jacoba, married to Gerben Zijlstra, Hillegersberg, Holland.

Gerard (unmarried), Tjibeber, Java.

As previously noted, another daughter, Grada, had died in early life. There are grandchildren in the homes of each of the married children.

His only sister, Sarah, older than he, as previously stated, had preceded him to the Better Land, as had his only, and younger, brother, Peter. The latter, after spending some years in America, dedicated his life to foreign missions, and was sent to the Gold Coast in Africa, where he succumbed to the rigors of that tropical climate, many years ago.

"A personality of royal blood that lived in the midst of evil, was victorious in death."

"The peace that passeth all understanding, which characterized his life, was evidenced by the peaceful look upon his face in death."

"His prophetic bearing and countenance made him a marked figure, a fiery prophet. He was conspicuous in any assembly."

Such are some brief quotations from friends and fellow-workers.

"The works of the Lord are very great"
"Soli Deo Gloria."

MISSIONS

CHILD EVANGELISM

The hope of the Church depends on the boys and girls. The boys and girls of today will be the men and women of tomorrow. What they are in the future depends much upon their environment and training in the present. The development of child life is not only important, it is a most delicate affair. Right management results in boundless good, and mistakes in terrible loss.

The most important thing in connection with boys and girls is that they should be led early to Christ's way of life. This has been called child evangelism and is a thing sadly neglected in some quarters. Churches and Bible schools are not always faithful in this matter. There may be a vast difference between religious teaching and evangelism. The Scribes and Pharisees were great in religious teaching, but who would call their religious teaching evangelism?

Growing out of the importance of leading the boys and girls to Christ's way of life, many pastors have given especial attention to the subject, and an organization has been formed with headquarters in Chicago for the purpose of promoting evangelism among the boys and girls. This organization is known as The Child-Evangelism Fellowship. The work is also being carried on in many other cities in the West. Pastor Ralph H. Coon, Boulder, Colo., has made a specialty of this work and we are indebted to him for literature regarding the organization. For fifteen years it has been perfecting its plans, organizing classes and training teachers. All of its undertakings are carried on with great care and thoroughness. Those interested can get valuable suggestions from its literature, which can be secured by addressing The Child-Evangelism Fellowship, 203 N. Wabash Ave., Chicago, Ill.

As a specimen of its aims and work a few statements may be quoted:

We owe it to every child to give him a knowledge of the Word of God.

Every boy and girl should have the opportunity to accept Christ.

These are days of crisis, days for action for our Lord.

Two thirds of the children of America are under no definite Christian teaching.

27,000,000 children in the United States alone are in no Bible school.

Eighty per cent of the boys and girls in Bible school are never evangelized in any form.

Experience proves that these millions of boys and girls are accessible and responsive when a way is found to reach them.

They live in prejudiced or indifferent homes, and must be reached by new methods.

We must evangelize these children, or perish as a nation.

They must be evangelized or they will perish eternally.

God's power is the same as always: *he is able*.

The Lord's people must get on their faces before God in order that he may meet this need.

The "Child-Evangelism Fellowship" has been raised up of God to help meet this tragic need.

Their program is not an experiment, but the result of thirteen years of actual accomplishment.

It is so designed as to be a help and a supplement to every sound Bible school and church, and not draw from them.

The program is very simple and can be carried on everywhere.

A Bible class for grade school children, meeting in a Christian home once a week, right after school, is the plan.

Each class aims to serve only a little neighborhood of about sixty children.

The home must have the respect of the neighborhood, and the hostess must be a praying woman, interested in the salvation of children.

A teacher and an assistant teacher have charge of each class, these teachers being trained child evangelists.

These three Christian women pray for and labor for the salvation of sixty boys and girls.

FROM THE FOREIGN FIELDS

GLEANINGS FROM LETTERS

CHINA

There has been an increase in the enrollment of the school, Boys' School. Over two hundred ninety have paid tuition this term. The Girls' School has about the same number as last term. There are about six hundred children here at 23 Route de Zikawei. The native city school is less and may be given up next term. Many schools near ours have taken away many of the former students in the native city.

The hospital was full on Friday. There is a waiting list. With Doctor Thorngate here that list will grow. I believe people are hungry for God. More of our church members are willing to witness as to their faith and what God has done for them, than ever before.

There is lots of work to be done. God is moving in on China in a wonderful way. The witness of Generalissimo Chiang, printed in all the papers Chinese and foreign, is bound to have a profound effect on this land.

We are concerned that so many of our churches and people at home do not have any real part in this work of God, either with their gifts or prayers.

H. EUGENE DAVIS.

Shanghai, China,
March 27, 1937.

Your letter of February 28 was received some days ago. You may be sure that your report on the probability that it would be possible to return Doctor Thorngate to China soon brought great joy and relief to us. It came just at a time when some things were worrying me considerably and I was very blue, so the news was doubly joyful. We sincerely hope that nothing will happen to stop the early consummation of this plan.

As to the political situation over here, I think there is less likelihood of war than there has been for several years. Japan is in a tight place herself and China is preparing constantly. Of course, if the army wins out things will not be so good, but Russia must be taken care of before Japan can do much more against China.

Mr. Davis has written you about the plan for a local board in charge of the hospital. I hope that the home board will take this suggestion seriously, for ultimately it will be very necessary to have such a board and the land titles and legal control of the property will have to be in their hands. The government is already beginning a move which will compel some such control, and if we get one organized and legal matters arranged before we are compelled to do so, our position will be much stronger and our chance for co-operative work with the government institutions much greater.

We are looking forward joyfully to the coming of Miss Hiscox tomorrow. We wish more of our people could come and see us.

We of the mission are in usual health and I hope this will find you and your family in good health.

GRACE I. CRANDALL.

Liuho, China,
April 13, 1937.

HOLLAND

Enclosed please find the financial report of our association over 1936. You may see from it that the salary of Brother P. Taekema was f 900 (at the present rate of exchange about \$493), as it has been the last years.

We thank the Board of the Missionary Society most sincerely for their generous support for so many years. If the board would decide to support the Dutch Seventh Day Baptist Churches as hitherto and not to diminish the support with the appropriation to Brother Velthuysen, we should feel much obliged and suggest to use it to maintain the salary of Brother Taekema on the present level.

Our board met for the first time after the death of Brother Velthuysen on March 21. The new president must be chosen at the yearly meeting of the churches, to be held in August.

It was decided that the publishing of *De Boodschapper* will be stopped. The publishing took place with a deficit of a few hundred guilders per year, which can hardly be paid in the circumstances, but the main reason for this decision formed the editorial difficulties.

On March 21, the Haarlem Church called Rev. P. Taekema as its pastor, which call he has accepted. The Hague Church too has called him as its pastor. We have not yet had his reply, but there is good reason to assume he will also accept this call, as we discussed the matter at the last meeting of the board.

So far the Hague Church (of which I am the clerk) got its receipts only from the collections. Last fall the proposal to adopt the budget and pledging system met some objection by a few members, but the system has nevertheless been adopted by volunteers. The budget amounted to f 525, and pledges came in to the amount of f 425, which enables us to carry out the whole program. We hope the effect of the affairs will cause still better results for the next year. If Mr. Taekema accepts our call, our budget must be increased.

Java.—In the last days of January a telegram of Sister Slagter brought the sad news of the death of Brother G. Vizjak, as the result of a heart disease. He lived on the colony "Old-Pangoengsen," the place where Sister Mary Jansz originally opened the asylum, up in the mountains.

As the colony urgently wanted a leader and as there was no Seventh Day Baptist to occupy his place, the board of the colony engaged a certain Mr. Luimena to be the leader there until the course of affairs will be decided upon. This Mr. Luimena is a Sunday

keeper of good reputation, at that time assistant of Mr. John van der Steur, aiming to do the work of an evangelist.

G. ZIJLSTRA.

Hillegersberg, Holland.

SOUTH AMERICA—AN OFFERING FROM BRITISH GUIANA

Greetings from the Church of Bonaventura to the Brethren overseas.

I have noticed from the back of our *Helping Hand* a special request is made that each quarter an offering should be taken.

So our little church has made a special offering to the Missionary Society. In that offering we are sending postal order for \$3.72, hoping it will be some help to the Cause.

FREDERICK T. WELCOME.

Bonaventura, Pomeroon River,
British Guiana, S. A.

DENOMINATIONAL BUDGET

Statement of Treasurer, April, 1937

Receipts		
	April	Total
Adams Center		\$ 306.00
Albion	25.00	115.00
Alfred, First	91.13	939.50
Alfred, Second		213.59
Battle Creek		158.69
Berlin		183.56
Boulder		72.60
Brookfield, First		132.35
Brookfield, Second	5.00	69.83
Carlton Ladies' Aid society	5.00	23.00
Chicago		50.00
Daytona Beach		64.00
Denver	20.00	
Sabbath school	4.00	
	\$ 24.00	151.03
De Ruyter	20.70	280.70
Edinburg	6.00	51.00
Farina Ladies' Aid society	25.00	146.35
Fouke		32.01
Friendship	5.35	11.97
Genesee, First	52.13	383.60
Gentry		11.00
Hammond		20.00
Hartsville		100.00
Hebron, First		65.18
Hopkinton, First	\$ 64.00	
C. E. society, special	3.00	
Intermediate C. E. society, special	1.00	
	\$ 68.00	367.00
Hopkinton, Second	4.00	31.02
Independence	39.00	224.60
Irrington		200.00

Jackson Center Sabbath school, special	7.31	26.06
Little Prairie		3.00
Los Angeles		65.00
Los Angeles, Christ's	3.00	3.00
Lost Creek	36.10	58.91
Marlboro		125.10
Middle Island		20.00
Milton	\$ 71.60	
Special	25.00	
	\$ 96.60	1,127.37
Milton Junction		326.60
New Auburn		8.00
New York City	\$ 25.78	
Special	25.00	
	\$ 50.78	333.07
North Loup		35.00
Nortonville		45.75
Pawcatuck	\$ 255.00	
C. E. society, special	3.00	
	\$ 258.00	2,541.00
Piscataway		263.72
Plainfield Sabbath school, special	\$ 4.00	
Women's Society, special	50.00	
	\$ 54.00	1,006.02
Richburg		48.50
Ritchie		17.50
Riverside	\$ 19.50	
Special	10.50	
	\$ 30.00	303.92
Roanoke		5.00
Rockville	\$ 18.70	
Special	17.53	
	\$ 36.23	111.18
Salem	45.00	314.05
Salemville		8.28
Shiloh		444.80
Stonefort		5.00
Verona		115.00
Washington		5.00
Waterford	\$ 24.00	
Sabbath school, special83	
	\$ 24.83	177.67
Wellsville		5.00
Welton		13.95
West Edmeston		10.00
White Cloud	53.12	118.52
Individuals:		
L.S.K., Mystic	\$ 25.00	
A friend	2.00	
Special gift	3,500.00	
	\$3,527.00	3,644.00
Southeastern Association		24.90
Southwestern Association		12.00
Conference offering		200.00
Seventh Day Baptist C. E. Union of New England, special17	1.67

Woman's Board	34.00	
Shiloh-Marlboro Vacation Bible School	8.00	
	<hr/>	\$16,019.12
April receipts on budget	\$ 945.11	
Special	3,647.34	
	<hr/>	\$ 4,592.45
<i>Disbursements</i>		
Missionary Society	\$ 461.34	
Special	1,266.34	
	<hr/>	\$ 1,727.68
Tract Society	\$ 124.02	
Special	1,114.50	
	<hr/>	1,238.52
Sabbath School Board	\$ 69.48	
Special	4.00	
	<hr/>	73.48
Young People's Board	13.86	
Woman's Board	4.14	
Ministerial Relief	25.02	
Education Society	\$ 59.49	
Special	62.50	
	<hr/>	121.99
Historical Society	\$ 6.93	
Special	1,200.00	
	<hr/>	1,206.93
General Conference	135.72	
	<hr/>	\$ 4,547.34

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
May 2, 1937.

WOMAN'S WORK

WORSHIP PROGRAM FOR JUNE, 1937

BY MRS. T. J. VAN HORN

"Is my name written there,
On the page white and fair?
In the Book of Thy Kingdom
Is my name written there?"

Scripture—Romans 16: 15; Revelation 21:
18-27; Philippians 4: 22.

"— AND JULIA"

I wonder if you have enjoyed the little sketches of a few of the women who "laboured much in the Lord" in the early days of the Christian faith? Obscure women, with only a hint, here and there, in the Bible record, of what they did. Nevertheless, *immortal*, for their names are "written in the Lamb's Book

of Life," Dorcas and Phebe, Lois and Persis, Priscilla, and now one more—"and Julia."

Her name is a royal one. There were Julias in the family records of the Caesars. But those of whom history tells us were wicked, notorious women. Perhaps our Julia was also of Caesar's household. But we are sure that this one to whom the apostle sends greeting in his letter to the Romans was a worthy Christian. For, later, in writing from Rome to the Philippian Church, Paul sends a message "chiefly from the saints that are of Caesar's household."

Was "and Julia" one of these? I like to think that she was.

In the old Seventh Day Baptist Church of Shiloh, N. J., which is this year celebrating its two hundredth anniversary of vigorous life, there is a quaint old organization called the Shiloh Female Mite Society.

It dates back to November 21, 1814, and has been in continuous existence all these 123 years. Composed of devoted women whose personal means, perhaps in many cases, have been small, their hearts were eager to have some share in the Master's work. So, with nine charter members, they banded together in this unique fashion: Each paid one cent to join, and each week of the year each laid aside one penny, and at the annual meeting (they held only one gathering each year) the mites were brought together, and the members agreed as to the disposal of the total sum.

When the society had reached its fiftieth year there were 155 members and their mites had totaled almost \$1,000. Today, after nearly a century and a quarter, the Mite Society is still quietly faithful to its pledge.

The long list of members has been preserved through the years. And there are names of women on that ancient honor roll whom no one now living can recall. Yet the record stands today to testify that their hearts were warm, their hands out-stretched, and their lives self-sacrificing. "Mary and Hannah and Sarah and Julia."

Yes, their names are "written there," in unfading testimony to their love for the Master.

Dear Lord, however humble may be our share in the kingdom tasks, we plead for thy acceptance of our loving service, as thou didst bless her who "gave all she had." Amen.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, May 9, 1937, at the home of Mrs. S. O. Bond, Salem, W. Va. The president, Mrs. E. F. Loofboro, presided, and other members present were: Mrs. C. H. Siedhoff, Mrs. G. H. Trainer, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. O. B. Bond, Mrs. S. O. Bond, and Mrs. Oris O. Stutler.

Mrs. Loofboro read Matthew 5: 13-20. Prayer was offered by Mrs. O. B. Bond.

The minutes of the April meeting were read. The treasurer's report was read and accepted.

Correspondence was read from Mrs. Hargis, Jamaica, and Editor H. C. Van Horn, Plainfield, N. J.

Voted that Mrs. Loofboro be chairman of a committee to plan for the Conference program and that she name other members of the committee.

The minutes were read and accepted.

Adjourned to meet with Mrs. Hulin the second Sunday in June.

MRS. E. F. LOOFBORO,
President,
MRS. ORIS O. STUTLER,
Secretary.

"BEGINNING AT JERUSALEM"

FROM THE FOREIGN MISSIONS CONFERENCE

At Jerusalem in 1928, two hundred fifty people from fifty-two countries representing twenty-six national Christian Councils gathered together to discuss the welfare of the church and of all the activities pertaining to the Christian community. The thought and discussion of this group centered around the so-called "younger churches" which were represented by a goodly proportion of nationals.

In this conference there were forty women, including about ten from America. The conference lived together on the Mount of Olives for three weeks, over the Easter season, and it set new standards for the church and for all types of mission work. Some of these standards have been realized and many have not. The church moves slowly, especially when it tries to move as a unit.

The World We Live In

And now at the end of ten years the time seems ripe for a re-study of the whole Christian world situation, for in these ten years dictatorships and the totalitarian state have

arisen—communism has made great gains in the ranks. Ethiopia has been swallowed up. Japan and Germany have gone militaristic. China has been shaken from end to end. . . . Spain is being torn asunder by internal strife with the Church at the cortex of the struggle. The Near East has developed increasing antagonism toward the Church, and the whole world has been through a terrific financial depression.

Here in America where the greater part of the world missionary budget is carried, the depression has fallen heavily, and mission budgets have been cut in a disastrous way. . . .

At last the tide has turned and times are getting easier, and hope is ahead, but the thing to which we look forward is not "the good old times" we left in 1929, but something far better, far more Christian, far more co-operative—co-operation between nations, between classes, between races, and between denominations, for a new order will mean changes for the Church as well as for everything else.

How could any time be more strategic for a conference on "The Christian World Community," such as that planned by the International Missionary Council for the fall of 1938 at Hangchow, China.

This conference proposes to be one in which the problems of the Church and the Christian community, north, south, east, and west, are discussed. Because it is located in the East and because the majority of those attending the conference are from the East, attention will be centered on the problems of that area, but the problems of the West will not be overlooked, and the thinking and experience of the Christian world will be focused on these problems for the benefit of all.

The Allotment of Delegates

Roughly, the allocation of delegates is as follows:

Nationals 207; missionaries 68; sending countries 85; total 360.

This with staff members and certain co-opted persons will bring the number to around four hundred.

Women

The conspectus provides that "in the delegations very special effort should be made to ensure the inclusion of well qualified women and laymen, as well as clergy," and at a later meeting of the Executive Committee the officers were instructed "to see that measures be

taken to include women in the preparatory plans for 1938, and that a due proportion of women be appointed to the council meeting."

PRAYER SHEET FOR THE HANGCHOW CONFERENCE

Note: The following requests for prayer directed toward the effectiveness of the Hangchow Conference in the fall of 1938, are sent to you in the hope that this appeal may be presented to your church through prayer calendars, magazines, publicity, and personal work. Other appeals will follow from time to time.

FLORENCE G. TYLER

Let us pray:

For the Church Universal at work in the world, of which our church is one part, that it and we may be eager servants of God in this world.

For the leaders of the Church that they may quietly wait upon the Word of God and do his bidding fearlessly.

For the representatives of the Church abroad that God may give them insight into the yearnings and aspirations of the people among whom they live, and keep their hearts free from prejudice that they may truly see God's will for mankind.

For the men and women in the Church, bewildered, confused, or unheeding, that they may trust God and trusting in him find true inspiration and guidance in the work of his Church and the teachings of its apostles.

For the youth of the Church that they may discover early in life the adventure of serving God and the supreme importance of the teachings of Christ for the world.

For those world Christian organizations which are drawing men and women together in thought and action: The Universal Christian Council for Life and Work which meets in Oxford, England, in July, 1937, to study the position of the Christian Church in relation to the great forces at work today in community and state; The World Council for Faith and Order which meets at Edinburgh in July, 1937, to consider the greater unity of the Christian Church; and for the International Missionary Council which meets in Hangchow, China, in 1938, to plan unitedly that great outward thrust of the Church as it heeds the missionary command of the Master.

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 the time it was organized 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 spirituality 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 property and spoke of it in open court, turned away from it and gave the 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 thirty by seventeen and one-half 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 you to remember, dear Christian Endeavor friends, that the Lord is not unrighteous to forget your work. On May 26, 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 took to bed, in which I 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 prospective 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. 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, and 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, you will be 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,

N. A. EDWARDS.

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

YOUNG PEOPLE'S WORK

SING

BY MARGUERITE CARPENTER

Oh, swallow, sing some gladsome thing
And cheer this world of woe.
Oh, carol long your merry song
And teach it joy to know.

So lend it then to weary men
That they its hope may share
And know the bliss that comes from this
Embarking of their care.

Far happy word, as oft I've heard,
Is key to all delight;
So lend your strain and help to gain
Some darker soul to light.

OPEN LETTER

The Sabbath Recorder,
Editor of Young People's Department,
Plainfield, N. J.

DEAR SIR:

After having read the articles "Credo" and "A Reply to Credo" published in the SABBATH RECORDERS of March 22, 1937, and April 12, 1937, respectively, I wish to present a few of my ideas, which although not in standardized creed form, yet represent a definite set of beliefs.

Now, in considering the former article and the reactions to it, I have come to the conclusion that the whole matter "boils down," so to speak, to the ever present issue—religion versus science. The stimulating "Credo" frankly supports a certain scientific view of religion and shows profound thought. However, I was more greatly interested in the latter article, which presents a different scientific view, while at the same time applies the

acid test to science much as science applies it to religion.

Often whenever science and religion are mentioned in the same breath, antagonism is created. This seems strange to me, since I feel that both are progressive and necessary. Science is progressive largely through reason; religion through divine factors. In normal proportions both are essential, since in progress as a whole, human and divine elements exist.

Frequently, some scientist becomes impatient with those who attempt to explain physical phenomena by means of Biblical data, and likewise a layman is inclined to criticize the scientist for emphasizing factual evidence. However, it seems to me that if the Scriptures had been intended for a scientific treatise and the science textbook had been planned as a guide for the soul, then there might be some grounds for agitation. Undoubtedly, such antagonism arises from misconceptions and misunderstandings on both sides.

Of course, the question arises—why did the Bible refer to subjects which are likely to excite scientific perusals? Probably the answer is—because of the great moral truths contained therein. For example, the Scriptures say that God created cosmical matter. This makes God a personality, an ordainer of the laws of the universe—indeed, a great moral truth which to me is the corner stone of true religion and which strikes deeply at the roots of such reasoning as pantheism.

Personally, I feel that science is bound by certain limitations. It can go only so far, but at this farthest point another factor enters—religion. Furthermore, this religion is dependent upon faith, which I believe must be founded on the conception of an Almighty Father who watches over his children. Such faith is not perceivable through mere scientific facts; it is faith which goes beyond human, scientific knowledge.

Somehow, I feel that in this modern age, characterized in one respect by its scientific point of view, there is being placed an over-significance on the theory of naturalism. To offset this condition there should be a renewed emphasis on the supernatural, from which evolves belief in divinely inspired works of God.

Sincerely yours,

ELMER W. WILKINS.

Friendship, N. Y.

TO THINK ABOUT

BY REV. HARLEY SUTTON

For many years our denomination has been represented in the International Society of Christian Endeavor by a trustee elected by the General Conference with the officers of the Young People's Board. To be associated with such an organization is helpful in creating a better spirit of interdenominationalism. It is of definite value to the person who as trustee attends the conventions which are held every two years. He gets an inside view of the great work of C. E. and secures practical information for the societies of C. E. which are organized in our churches. Being represented at the conventions also encourages the groups of C. E. societies in the denomination. There are questions which arise in the mind of the present trustee which will be discussed at a special meeting of young people at the General Conference this year. Are there enough societies of C. E. in the denomination to warrant the expenditure of money to send the trustee to the conventions? Should the denomination as such be represented at the meetings of such as the International Council of Religious Education, and the Youth Council movement? How can we make our work as young people more unified? These are some of the questions to be discussed at this meeting. Will you be thinking about them and be ready to give your reaction?

MY CREED

BY P. W. LAMSON

I am accepting the invitation given in the column, "Young People's Work," of the SABBATH RECORDER of March 22, 1937, to disagree in some respects with the author of "Credo."

I believe man was made in the image of God, after his likeness (Genesis 1: 26, 27; 1 Corinthians 11: 7; James 3: 9), for the inspired Word of God says so (2 Timothy 3: 16). Since man was made in the image of God, who is the Most High, how can he evolve from a lower to a higher form of life? It all comes to the question of whether one believes the Bible or not.

I believe we may have eternal life, but that it is not given until the resurrection day. God only is immortal (1 Timothy 6: 16). We who are mortal must put on immortality. (See 1 Corinthians 15: 53, and the fifty-

second verse tells when this will take place.) It is our hope now, but by faith we can see it afar off as did Abraham. It is the gift of God to be given when Christ comes to claim his own. We make a mistake in looking at spiritual things with our finite minds. How can we comprehend the mind of the Infinite? We must believe what he says because he says it. Jesus said, "Blessed are they that have not seen, and yet have believed." If God can create life in the beginning it is certain that he can recreate after death. Even those who are living at Christ's coming must be changed. They too must put on immortality. (Read 1 Corinthians 15: 35-57.)

Regarding the Sabbath: It is not for us to set aside a day of rest. That has already been done by our Creator. It is the seventh day, a memorial of the seventh day of creation, on which he rested, and so no other day can take its place. He blessed it and sanctified it, that is, made it holy. Man cannot make a day holy, for he, himself, is not holy. The most he can do is to be careful not to profane a day which God has made holy. In Exodus 20: 8, in the giving of the Ten Commandments, God does not say to choose a day for the Sabbath and make it a holy day. He says, "Remember the sabbath day, to keep it holy," and in the tenth verse he says that the Sabbath day of which he spoke is the seventh day. Notice, too, that it is not a Jewish Sabbath, but the Sabbath of the Lord thy God.

In other words, it is the same Sabbath day that he set apart at creation and made holy and he wants us to remember to keep it holy. I believe no other day will do. I see no harm in worshiping God on Sunday or any other day if one remembers not to profane the seventh or God's holy day. We know that to whomsoever we yield ourselves to obey, his servants we are. Shall we obey God or man?

Concerning the divinity of Christ: One cannot believe the Bible and believe anything else. (See Matthew 1: 20; Mark 1: 1; Luke 1: 34, 35, 37; John 20: 31.) In Matthew 16: 16, 17, we see why so many people doubt. These things are spiritually discerned (1 Corinthians 2: 14).

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." (James 1: 5, 6.) We may pattern our lives after Christ's life, but unless we accept him as our

Savior from sin through the shedding of his precious blood, it avails nothing. "Neither is there salvation in any other" (Acts 4: 12).

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3: 18).

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

Yesterday was Mother's Day in our Andover and Independence churches and I have no doubt in all your churches; with white flowers worn for the mothers in heaven and bright flowers for the mothers still here with us, and with sermons and songs in honor of mother. And did each one of you remember your mother with a loving gift or card of remembrance? My family made my heart glad in that way yesterday.

I'm sure you realize, boys and girls, how much you owe to your mothers, and how they show their love for you every hour of every day. They cook and sew for you, provide little treats and parties, endeavor in many, many ways to make your days joyous and worth while. They are ever ready to bring you healing for your hurts and comfort in unhappiness, and can be depended upon for advice in every time of need. Is it not mother who teaches you your first prayers and brings you your first knowledge of God and his beloved son, Jesus? Oh, dear children, what would we do without our mothers and other dear souls who stand ready to mother us?

And those of us who are grown up and long past our childhood love Mother's Day, and our hearts turn on that day to home and loved ones wherever they may be. I want to tell you what a Christian business man did in memory of his mother on Mother's Day. He presented beautiful potted plants to the church to bloom on Mother's Day, explaining that he wished in this way to honor his mother who had "been so fond of garden flowers," and requesting that at the end of the Mother's Day services these lovely blossoms were to be taken to the homes of the lonely, the sorrowful, and the sick. Don't you think that was a very splendid way to honor his mother?

And now I have another message for you, a message you have heard many times before,

and that is that I'm anxiously looking for letters, letters, and more letters from my RECORDER children. I know the weeks fly by very swiftly and that you are very busy with work, study, and play but I just hope you will take time to sit down and write a letter, verse, or story for the RECORDER. Many grown-ups and children as well as myself miss your messages greatly when they do not appear each week. And how about you boys and girls who never have written? How we should love to hear from you, too. The larger our RECORDER band the better I am pleased.

Did you not enjoy reading the letter last week from our new RECORDER friend in far away British Guiana? I feel pretty sure she will enjoy reading letters from her new friends in the United States, and I also feel pretty sure you will not keep her, your other RECORDER friends, as well as myself waiting much longer.

Now I must close my letter and prepare a little story for you, though I had much rather have your letters.

Sincerely yours,

MIZPAH S. GREENE.

Andover, N. Y.,
May 9, 1937.

The following is really a true story of a little girl who has been a "grown-up" for many years. Of course I haven't used her real name, and have told it from memory.

WHAT THE MIRROR SAID

Ella might have been a very pretty little girl who could have brought pleasure to everyone around her. Her hair was golden and curly and her eyes were as blue as the skies, but she didn't look one bit pretty for all that, and most of the time she made her friends and loved ones very unhappy. She was cross and disagreeable to everybody, even to her own dear daddy and mother and her brothers and sisters. She would draw her face into the most terrible frown and stamp her foot if she could not have her own way in everything.

You can imagine that her parents were very much worried about her, and tried in every way they knew to improve her behavior, but she only grew more disagreeable every day.

At last a friend of the family who was interested in this cross little girl made the following suggestion: "When Ella has one of her fits of temper, why don't you try holding a

mirror in front of her face so she can see for herself just how ugly she looks?"

Her family were so discouraged and unhappy about Ella's naughty ways that they were willing to try almost anything, so after that, as soon as she began to frown someone was sure to hold a mirror before her face. This made her more angry than ever and she ran out of the house and down to the brook. She happened to glance into the water and there, to her surprise, was her little cross face before her as in a large mirror. The little girl quickly put her hands before her face and turning ran behind the house. Glancing up at the kitchen window she saw her face also mirrored there, and when she fled to the barn the first thing she saw was her image reflected in a large piece of tin which her big brother Fred had hung on the door as a target, to test his new air gun. Then she hurried to the play house as a means of escape, only to find that sister Beth had hung a mirror there, and when she ran crying into the kitchen hunting for mother there was her own little face looking back at her from the mirror where daddy combed his hair at least three times a day.

"Oh, Mother! Mother!" she sobbed, throwing herself into her mother's lap. "I've tried and tried to get away from myself, but myself is always looking at me. I don't like such a cross, ugly face. Take it away, Mother. Please take it away."

"You'll have to take it away yourself, dear," said Mother with a loving caress. "Smile instead of frowning, and soon in every mirror in which you look you will see a sweet, happy face instead of a cross, ugly one. Let's wipe away your tears now, and then you try smiling into Daddy's mirror and see how much better yourself looks."

Clinging tightly to Mother's hand Ella smiled into the mirror and then cried out, "Oh, Mother, I like myself now and I like myself's happy face."

Of course it wasn't the easiest thing in the world for a cross little girl to become a pleasant one, but she tried very hard to break herself of her bad habit and with the whole family to help her she improved every day. Whenever she did start to give way to a fit of temper, the remark, "Look in the mirror, Ella," was usually enough to calm her.

M. S. G.

EARL P. SAUNDERS

Earl Perry Saunders—1856-1937—son of Anson Perry and Mary Jane Williams Saunders, was born at Darien, Genesee County, N. Y. When eight years old he came with his parents to Alfred Station. When ready to enter college he with his parents moved to Alfred. Working his way through college, he was graduated in 1880 as an honor student. He also attended business school at Buffalo. He taught school in Rhode Island one year before graduating, and two after.

September 19, 1882, he was married to Carrie Lincoln Briggs of Ashaway, R. I. After one year in Alfred Theological School he attended Union Theological Seminary in New York City, from which he was graduated in 1885. While in Union he supplied the Seventh Day Baptist Church at New Market, and later in New York City. He was ordained as a Seventh Day Baptist minister at New Market in 1885.

Following his ordination he accepted a position as business manager of the Seventh Day Baptist Publishing House, then located at Alfred. After eight years in the publishing work he taught school in Westerly, R. I., for two years, returning to Alfred under the presidency of Dr. Arthur E. Main, and for ten years served as principal of Alfred Academy. In 1912, he became secretary of the Alfred Mutual Loan Association, a position he held until his retirement in 1933. Then for two years he was president of the association.

At an early age he united with the Seventh Day Baptist Church at Alfred Station, later transferring to Alfred, of which he was a faithful and dependable member until his death. At all times Mr. Saunders was a public spirited man. Next to his family, his church was his closest interest. He was also vitally interested in his denomination, serving it one year as Conference president, and ten years as Conference recording secretary. He was for several years superintendent and a teacher of the Sabbath school. His pastor always found him a loyal friend and a valuable counselor. He was an accurate and painstaking workman. Whatever he did he did well. At the time of his death he was one of Alfred's oldest citizens, and one of the university's oldest graduates.

He is survived by his widow; by two sons, Harold B., a teacher in the schools of Roches-

ter, N. Y., and Edward E. of Spokane, Wash.; by two daughters, Miss Gertrude of Providence, R. I., and Mrs. T. S. Henley of Biloxi, Miss.; also a brother, DeAlton of Greenville, Texas, and five grandchildren.

Farewell services were conducted by his pastor assisted by Rev. Edgar D. Van Horn of Alfred Station. The body was cremated and committal services were in the Alfred Rural Cemetery.

A. CLYDE EHRET.

OUR PULPIT

BACCALAUREATE SERMON FOR HAMMOND HIGH

(Delivered May 24, 1936, by Rev. S. S. Powell, Pastor Seventh Day Baptist Church, Hammond, La.)

THE TREASURES OF WISDOM AND KNOWLEDGE

"In whom are hid all the treasures of wisdom and knowledge."—Colossians 2: 3.

It gives me great pleasure to speak on this occasion. Let us in imagination go to the city of New York and take passage on one of the giant ocean steamships to be laden with a great company of pilgrims bound for the Holy Land. We take a southeasterly course, pass the Madeira Islands, and enter through the Strait of Gibraltar, the Mediterranean Sea. Our objective is Jaffa, the port of Jerusalem. Having landed we ascend either by railroad or automobile. Five miles south of Jerusalem is Bethlehem, the city of David and of the birth of Christ. It is interesting to know that the Church of the Nativity there is the oldest monument of Christian architecture in the world. It was built in the year 327. Underneath that church is the Grotto of the Nativity, which the combined sentiment of the entire Christian world unites in believing was the birthplace of our Savior.

Beneath the choir, at the east end of the nave, we descend by a flight of steps, cut out of the living rock, and enter the cave of the Nativity. It is an irregular, rocky chamber, floored and walled with marble, and lighted with hanging silver lamps, which are always kept burning. A bright silver star is inserted in the pavement at one side, surrounded by the inscription in Latin, "Here Jesus Christ was born of the Virgin Mary."

It is interesting to know that Jerome, a celebrated writer of the fourth century, spent

a good part of his life near this place, deriving inspiration from that wondrous birth, and there it was that he translated the entire Bible into the Latin language, which became the classical and standard Bible for the Roman Empire, one of the greatest versions of the Sacred Scriptures.

So may we also draw inspiration from that wondrous birth, the mystery of the incarnation.

Jesus Christ is more than man. There is between Christianity and other religions the distance of infinity. Everything in Christ astonishes. His spirit overawes, and his life, his idea, and sentiments, the truth which he announces, his manner of convincing, the profundity of his doctrine, which grapples with the mightiest difficulties, and which is, of those difficulties, the most admirable solution, his gospel, his apparition, his march across the ages and the realms, everything is a prodigy, a mystery insoluble, which plunges into reveries which we cannot escape.

At the time of his coming the Olympian deities seemed to have wide sway over the Gentile world. Intemperance had well nigh strangled humanity. Mankind stood on the brink of a precipice, and many there were whose hearts cried out after the living God. But help came in the coming of the Son of God.

His religion is from an intelligence which certainly is not that of man. There is in it a profound originality which has created a series of words and maxims before unknown. Jesus borrowed nothing from our science.

One can absolutely find nowhere, but in him alone, the imitation or the example of his life. He is not a philosopher, since he advances by miracles; and from the commencement his disciples worshiped him. He persuaded them far more by an appeal to the heart than by any display of method and of logic. Jesus came into the world to reveal the mysteries of heaven and the laws of the spirit. Also he has everything to do with the soul; and to that he brings his gospel. The soul is sufficient for him, as he is sufficient for the soul. Chaos may have existed before. At his voice everything returns to order. The soul has reconquered its sovereignty.

Christianity is not the book—that describes the Christian life; Christianity is not a creed—that analyzes the Christian life; Christianity is not a sacrament—that promotes the Christian life; Christianity is not the Sermon

on the Mount—that is the Architect's plan, of which the Christian is the cathedral. Christianity is a vital force, the living Christ within the living soul, building a ripe character. Handel wrote his musical score, but when that score is translated through the cornet and the violins and the 'cello and the flute, and a hundred other stringed instruments, and a thousand voices unite, then the score of Handel becomes the music that he describes.

In the Kensington Museum in London are the cartoons of Raphael. These are charcoal sketches, the outlines of Raphael's great masterpieces. From them, as models and skeletons, he painted his angels and seraphs and the Madonna and Child.

The Sermon on the Mount is an outline sketch of the Christian. It is a verbal description of what Christ was, and what his disciples are to be. It is Christ's ideal of the Christian. It is his sketch of what he wants you to become. And you are to translate it into pure thoughts, into holy deeds, into stern resolves, until your intellect is clear, and your will strong and firm, and your character white as a cloud and firm as a mountain.

It is given to the clod to climb to the grass; it is given to a rose bough to burst into bloom; it is given to a cloud storm to hold the rainbow; to the night is given a star. But the most wondrous thing in creation is the soul, carried up to beauty of character, made pure and sweet by Christ's love, made righteous and holy by God's cleansing grace. In Stratford lovers of Shakespeare have planted in his garden only those flowers that are mentioned in his plays. There you find the eglantine, the rosemary, the woodbine, the modest pansy, the sweetbriar, all the humble flowers. And Christ hath his garden and the flowers that bloom in it are the fruits of his spirit; hate is not there; envy and strife and vulgarity and covetousness are expelled, as men expel the burr, the thistle, and the noxious nightshade; but love and joy and peace are there, blooming as sweetly as flowers whose roots are in heaven, but whose bloom and sweetness and perfume are the glory of our earth.

It cannot be that the earth is man's only abiding place. It cannot be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into oblivion. Else why is it that the glorious aspirations which leap like angels from the

temple of our hearts are forever wandering unsatisfied? Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts?

There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber in the ocean, and where the beautiful beings which now pass before us like shadows will stay in our presence forever.

President Theodore Roosevelt speaking in a public address said: "I seek for every citizen that he instruct his children in the Bible, that constitution of the people, the most democratic Book in the world. Teach your children to love the Bible, to read it, and to meditate in it. So doing you may be sure that you have conferred upon them the most precious ethical inheritance for their lives. Permit not any educated man to be ignorant of the Bible, not only because the reading of it elevates and ennobles the mind, but also because it has such a moral power as nowhere else can be found. Translated into well nigh all the languages of the world this Book has borne to the ends of the earth such results as no merely human power could effect, resulting in the regeneration of humanity. I attribute such merit to the Holy Scripture that I conceive that it would be the greatest misfortune that could befall the American people if they should cease to look upon it as their ethical guide and mentor."

Gladstone once said: "This inexhaustible treasure never fails to afford to us help in whatsoever crisis or misfortune of life we may be. Always it stands by our side, healing, soothing, and strengthening. Its quiet voice is ever heard in the midst of the uproar of the market, of the street, of the tribunal, and of Parliament."

"As the deep blue of heaven brightens into stars,
So God's great love shines forth in promises,
Which, falling softly through our prison bars,
Daze not our eyes, but with their soft light bless,
Ladders of light God sets against the skies,
Upon whose golden rungs we step by step arise,
Until we tread the halls of Paradise."

"He who knows, cares.
He who cares, shares."

DENOMINATIONAL "HOOK-UP"

DENVER, COLO.

The installation services of Rev. E. E. Sutton were held in connection with the regular joint quarterly meeting of the Denver and Boulder churches, on March 6, 1937.

Preaching service was held in the morning, with Rev. Ralph Coon of Boulder presiding. A fellowship dinner was served in the social room of the church at noon.

In the afternoon Mr. Coon again presided. Music was furnished by Margaret Saunders of Boulder and a combined choir from the two churches. Orville Rasmussen and Paul Hummel gave welcomes from the Boulder Church. Will Jeffrey spoke for the Sabbath school, Esther Stanton for the Junior department, and Elna Davis represented the Christian Endeavor for Denver. Orville Burdick gave the welcome to the Denver Church and extended the right hand of fellowship to Rev. and Mrs. Sutton. Rev. D. B. Coon and Rev. A. J. Meiklejohn gave short addresses after which Pastor Sutton responded.

It was an uplifting season and all who attended felt spiritually fed. In the evening a reception was held in the social room of the church.

CHURCH CLERK.

NORTONVILLE, KAN.

Former members of the Christian Endeavor society of the Seventh Day Baptist Church were honor guests at a banquet served by the present members Monday night in the church social hall.

An appetizing menu of fruit cocktail, minced chicken in rosettes, scalloped potatoes, salad, beans, rolls, ice cream and cake, coffee and all the "trimmings" was served.

After the invocation by Edgar Wheeler, President Boyden Crouch as toastmaster extended the welcome to those present. The response was given by Mr. Jesse Maris, who was first president of the Young People's Mission Band which was organized in 1882, five years before the Christian Endeavor society. The theme of the talks was, "We Climb the Ladder." Letters from former members and pastors were read. Kent Osborn gave a toast "To Those Who Have Climbed," and Fred Maris, a former president, one "To Those Starting on the Second Round." During the meal much time was spent in singing old favorite hymns. The climax came in the talk by Miss Nannie Greeley on "Looking up the

Ladder," and the singing of "Higher Ground" by the group.

The banquet was the closing meeting of the Golden Anniversary celebration of the Christian Endeavor society, the second oldest in the state, and the decorations were in gold, in honor of the occasion. Table decorations were small cardboard step-ladders, with a C. E. monogram on the top. Place cards and favors were small paper ladders.

The ninety guests were seated by decades at the tables, and each group responded to the "Rollcall of Decades." Three members of the original "Mission Band" were present: Jesse and Fred Maris and Walter Stillman.—Nortonville News.

ALFRED, N. Y.

Hornell, May 4—Elmo F. Randolph of Salem, W. Va., a student of the School of Theology, Alfred University, was appointed Field Scout Executive of Steuben Area Council at a meeting of area leaders in Westfield, Pa. His appointment is effective as of May 1.

His selection was made after preliminary reports of the finance committee indicated that revenues would warrant employing a part time assistant to Executive Percy L. Dunn.

Randolph's work will be exclusively with troop leaders and troops. For nine months of the year he will work all day Monday and Tuesday, Wednesday and Thursday afternoons. He will devote his entire time to work during the summer and this year will be director of Camp Gorton at Waneta Lake.

The new executive is a graduate of Salem College and has been scoutmaster of the troop at Alfred Station for some time. He will attend the National Scout Executive Training School at Mendham, N. J., in September. It is understood that his appointment is for two years.—Alfred Sun.

LITTLE GENESEE, N. Y.

ITEMS FROM THE PASTOR'S REPORT FOR THE QUARTER

Three months of 1937 are now a part of the past. What do our church records show for this period? The average attendance at the morning services was sixty-two plus, and for the Friday night prayer meetings it was eleven plus. More should be done to encourage our friends and neighbors to come to the regular services of the church with us.

Rev. Herbert C. Van Horn was here one night to present the interests of the SABBATH RECORDER.

The juniors served a supper and the proceeds were used to buy music for the junior choir. The members of the junior choir and their leaders are doing fine work and have sung at several church services.

The members of the church and others in the community raised over \$200 for the Red Cross flood relief fund.

Three young men presented a short play "Emmaus," at a Friday night service just before Easter. For the Easter service both choirs sang anthems. Attendance was very good for this service.

During the quarter the pulpit was on two occasions occupied by members of the church. Principal J. F. Whitford had charge one Sabbath when the pastor was sick, and Mrs. Mary Fairchild, who is working for the National W. C. T. U., presented the educational work being done by that organization. This is the work she is doing in New York at present.

The Allegany County spring Christian Endeavor Rally was held recently in Belmont. The Little Genesee society, with the largest percentage attendance, brought home the banner.

The Salem, W. Va., Glee Club, on a concert tour, sang at the Friday night prayer meeting, April 23, and at the church service the following Sabbath morning.

CORRESPONDENT.

LIFE

Life is made of smiles and tears,
Life is made of days and years;
Life is made of false and true,
Life is made of things you do;
Life is saddened oft with wrong,
Life is cheered oft times with song;
Life has many stony roads,
Life has many heavy loads;
Life holds, too, a lot of cheer
One may gather through the year.
Do not sow of selfish seed
If your heart would never bleed;
Flowers in your path will grow,
If you seeds of kindness sow.

—Reformed Church Messenger.

MARRIAGES

BARKER-FREEBORN.—On March 20, 1937, in Belvidere, Ill., by Rev. J. G. Whiten, Mr. Donald Barker and Miss Florence Freeborn, both of Milton Junction, Wis.

READ-WHITE.—Mr. John H. Read of Rogersville, Mo., and Miss Cornelia White of Rolla, Mo., were married at the Seventh Day Baptist church in Gentry, Ark., by their pastor, Rev. E. R. Lewis. The young people will be at home in Rogersville after May 10.

OBITUARY

HOWARD.—Junius Addison Howard was born in Sampson County, N. C., November 30, 1857, and died at his home in Nortonville, Kan., on April 17, 1937, after a lingering illness of three months following a paralytic stroke.

In 1877 he moved with his parents to Cumberland County, N. C., where he met Miss Nancy Margaret Kivette, whom he married on December 23, 1880. To this union were born seven children, all of whom survive with their mother. There are also seven grandchildren and a sister, Mrs. Ella Kivette of Statesville, N. C.

Mr. Howard was a respected and helpful citizen and neighbor, and a loyal member of the Seventh Day Baptist Church, which he served as a deacon. L. G. O.

SAUNDERS.—Earl P. Saunders was born January 5, 1856, and died April 4, 1937. Extended obituary found elsewhere in this issue.

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.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

FOR RENT

APARTMENT FOR THE SUMMER NEAR THE OCEAN

A furnished apartment on a quiet street in Ashaway, Rhode Island, may be secured for the summer vacation. The apartment is on the first floor, and consists of five rooms and bath.

It is located ten miles from Watch Hill and other desirable beaches. A family without children is preferred. For particulars address Principal C. Newton Heath, Box 154, Ashaway, Rhode Island. 5-17-37

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LET US TAKE TIME

—for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

—to speak sweeter foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

—to be pleasant. The small courtesies, which we often omit, because they are small, will some day look larger to us than the wealth which we covet, or the fame for which we struggled and sacrificed.

—to get acquainted with Christ. The hour is coming swiftly, for us all, when one touch of his hand in the darkness will mean more than all that is written in the daybook and ledger, or in the records of our little social world.

—for the evening prayers. Our sleep will be more restful if we have claimed the guardianship of God.

—to read the Bible. Its treasures will last when we have ceased to care for the war of political parties and fall of stocks, or the petty happenings of the day.

—to get acquainted with our families. The wealth you are accumulating, burdened father, busy mother, can never make a home to the daughter whom you have no time to caress, or chum with.

Since we must all take time to die, why should we not take time to live, to live in the larger sense of a life begun here for eternity?

—From Christian Advocate.

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