

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.*

The Sabbath Recorder

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No. 3

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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WHOLE NO. 4,703

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Echoes of Preaching Mission Two notable addresses were given at a vesper service in the Fifth Avenue Presbyterian church, New York City, at the closing of the Preaching Mission program. The addresses were given by Dr. John A. Mackay, president of the Princeton Theological Seminary, and Miss Muriel Lester, founder and head of Kingsley Hall, London.

"Thy Kingdom Come" was Doctor Mackay's theme, in the definition of which he included "the state of mind," "loyalty," and "pattern for living." Briefly he spoke of three states of mind operating in the world: (1) The jungle mind, where power and might are the governing forces. This is exemplified in international, academic, and economic circles. Such a mind "brutalizes those who exercise it." (2) The star mind — seen in certain philosophies, and such slogans as "Mind your own business," "Keep your distance." It is the policy of isolation as exemplified in national affairs. "Isn't it found too much in religion?" he asked. The will to isolation, he said, shatters solidarity. Neither

the jungle mind nor the star mind has a chance to build. (3) The Christ mind is the mind to love. Such a mind exposes itself in a capacity for friendship. Expressed in the "upper room," it is symbolized by the towel and basin. The Master is servant. "The Son of man came to minister." Love hesitates not—even in a repulsive task. Expressed on Calvary, the mind of Christ is symbolized by the cross. The expressive symbols of the kingdom of God, therefore, are found to be the towel, the basin, and the cross. Hope of the kingdom's success lies alone in matters involved in these symbols.

The organized representative of Christ's mind to bring in the kingdom is his Church. We must rehabilitate the meaning of fellowship, he urged, and reach out after the unchurched: "Where Christ is in the heart, there is the kingdom of God." The kingdom includes a king, a servant, and the sign — "a gibbet or a bell."

MURIEL LESTER

What Jane Addams did for America and Chicago, Miss Muriel Lester is doing for England in the needy district of London. Born and reared in the wealthy class, she early became a Christian and interested in the underprivileged. From her consecration and efforts, coupled with the help of others whom she has inspired, Kingsley Hall has become a house of refuge, service and love for the poor of the world's greatest city. No condescension there—but humble life and sharing with those less fortunate. As one listened to her simple story he forgot to note the things said, so much did he become absorbed in what had been done. We learned from other sources than the address, that Miss Lester and her helpers take from their incomes an allowance for bare living necessities and share the rest with those who come to Kingsley Hall. She, herself, who could have all that wealth might provide, limits herself—above her food and lodging—to \$7 per month. Small wonder that all over America the words of such a woman made such an appeal to all classes as hers in the Preaching Mission.

Testimonial "To think we are to have the RECORDER every week again makes us happy. May the Lord bless you abundantly in its wise editorship and give you funds so that it will never be necessary again to discontinue its weekly messages." These good words

were accompanied by a check for ten dollars for renewals. The good brother from Colorado thus justifies his faith by his works, for "faith without works is dead" the Scriptures say.

This May Help You A lone Sabbath keeper who has never known a resident church home among us has often let some of us see into her heart, a heart enriched by fellowship with the Master. Sometimes there come hurts, ones that wound all of us as they come or as we know of their coming to others. The particular thrust need not be told, but the results of its reaction may be reflected in a part of the letter that follows:

You were very kind to answer the references. Yes, you did help, but I have to think through for myself after you show me where to begin. I do not believe it was so much the doubt as to the Sabbath in my mind, as it was the hurt in my heart. And I do not think it would have hurt so if I could have talked it over with someone soon after it happened; but being so much alone, as far as human help is concerned, in spiritual things, as if I were on an island, I sometimes lose my balance. Of course I get up, scrape off the mud, go and wash all clean, and start again with a smile but . . . think of the lost time, the lost ground, while I was getting ready to go on again.

In my Bible study this past week I discovered something that perhaps you have known for many years. It was not the talents or pounds the master gave his servants as it was *tasks*—work he gave to be done for himself. From a necessary visit, as I left a person's lovely home, the other day, I could not but think of the great distance between us. Thinking, thinking, this came to me. . . . No one can choose his parents; some are cultured and very well off; others are . . . well, just what they are. The children born in one home start out on a certain plane of life, and those in another start on a different level. Each is supposed to climb, but for one there are stairs, while the other must make his own rungs in the ladder. For a while the work goes on, but how many times we reach the place where we must "make bricks without straw." . . . I have just thought of a sentence I had to diagram when in the seventh grade; it was this: "When the tale of bricks is doubled, then Moses comes." And this brings to remembrance, "He will not forsake thee," and many other promises. One must just "keep on keeping on." When one cannot see, just *trust* and we can be very sure "He" will do his part if we will but do ours. . . . I am very glad about the story (Miss Larkin's), and the weekly RECORDER, too. . . . I must study out some way to make the Sabbath more of a day set apart. Perhaps I'll start to write something just on that day. I *always* study the lesson for the day.

We are glad when the SABBATH RECORDER has been a help, or when some personal letter or word has helped. May God guide our words and our pens that there may be no hurt or stings in them.

Items of Interest Gideon Bibles in Hotel rooms throughout the United States now total 1,300,000 and have been, since the depression, a source of inspiration and strength to many worried and disheartened travelers. A dramatic story is told of a prominent business man who was saved from suicide by the sight of a Gideon Bible in a hotel room to which he had gone with a revolver. Another tale is told of reformation by a life prisoner who dissuaded Gideons from pressing a plea for commutation of his sentence, because he wished to do Bible work in the prison.

A contemporary says:

We do not know where the following originated, but it is going the rounds of the papers: "If you could get religion like a Methodist, experience it like a Baptist, be positive of it like a Disciple, be proud of it like an Episcopalian, pay for it like a Presbyterian, propagate it like an Adventist, and enjoy it like a Negro: it would be some religion."

In *Christian Endeavor World* we read:

An Illinois thief stole \$500 worth of shoes, the entire stock of a store, and in addition played a trick on the dealer by leaving all the empty boxes, putting them back just where they belonged. One after another the customers arrived the next day, and the dealer pulled out box after box, only to find that each was empty.

That was a unique theft, but something much like it takes place all the time in the spiritual world. For there are many thieves of faith, writers and speakers who make it their business to destroy belief in God, in Christ, in the Church, in religion. But they always leave the boxes. They always leave the shell of what they have taken, in order to fool people into thinking that they have taken nothing at all. But pull out the boxes, try to get any comfort and strength out of what they have left, and you will see that the theft has been complete.

MID-YEAR MEETING OF COMMISSION

The Commission of the Seventh Day Baptist General Conference met at the call of Chairman Loyal F. Hurley in the Seventh Day Baptist Building, Plainfield, N. J., on Wednesday, December 30, 1936, with Chairman Hurley presiding and the following members present: Loyal F. Hurley, Harold O.

Burdick, Orville B. Bond, Paul H. Hummel, D. Nelson Inglis, William L. Burdick, Corliss F. Randolph, John F. Randolph, Herbert C. Van Horn, and Courtland V. Davis, secretary.

Meetings continued through Thursday and Friday, and on the evening after the Sabbath until 11 p. m.

In the call for the meeting attention of the members was directed to two items in the report of the Commission to the Conference of 1919, as follows:

A RICHER SPIRITUAL LIFE

First of all, the Commission recommends that a campaign be inaugurated to deepen and enrich our spiritual life, and to make us a more Godly people, a people more worthy the name of Christians; this is fundamental.

PURPOSE OF NEW FORWARD MOVEMENT

The purpose of this movement is to marshal all the spiritual and material forces available in a united and effective way to carry on the work of God on earth. It does not seek to interfere with present methods and agencies in the churches and in the denomination, but it aims to promote and encourage larger endeavor.

It is a clarion call to us as Seventh Day Baptists to re-dedicate ourselves personally to the service of our great Captain, Jesus Christ, and the spiritual life which he taught men to live.

Let us strive to manifest in our lives the principles he lived. Let us ask him to dwell more fully in our hearts, to clear and enlarge our vision, to stiffen our moral fiber, to confirm our faith, and to teach us to meet—as becomes his followers—our ever-new day. Let us glory in our magnificent mission of promoting the triumph of God's kingdom on earth.

While whole-heartedly accepting the constructive world-moving achievements in every realm of human endeavor—scientific, philosophical, business, and social—let us recognize, frankly, their materialistic tendencies, and set ourselves, manfully and with unconquerable faith, to the giant task of spiritualizing the thought and ideals of our time, so that spirit may continue to rule matter, and that our proud material equipment may serve, rather than overwhelm, us.

Finally, let us herald with new confidence the Sabbath of Christ, our Master, as a vital factor in our spiritual growth; preach it as a personal blessing offered to multitudes now unacquainted with it; and proclaim it to the religious statesmanship of our day as the sole means of preserving, on a religious basis, the Sabbath institution of the Christian Church.

To this end, let us gladly dedicate our lives and our substance, and for the work at hand let us enlist as loyal supporters of the agencies which we have established for the accomplishment of these things.

The thoughts expressed in these quotations were much upon the hearts of the mem-

bers of the Commission throughout the meetings and the discussion turned repeatedly to the vital necessity of deepening the spiritual life of our people. The members of the Commission expressed deep personal concern over this problem.

The Committee on Denominational Budget was directed to include in the budget for the Missionary Board items of \$1,200 for salary, and \$700 for expenses of a missionary evangelist, making such adjustments in the various recommended budgets as may seem necessary in view of this addition.

The following resolution was adopted:

Be it resolved, That it is the judgment of the Commission that for the year 1937-1938 all items in the Conference Budget relating to Denominational Building be removed from the Denominational Budget and made an item for special appeal to the denomination, and that the Tract Society be asked to carry on the campaign, expense to be met from the proceeds of the campaign. *Be it further resolved*, that in view of the special crisis facing the General Conference in January, 1937, we ask the Tract Society to commence a campaign immediately for raising sufficient funds to care for the taxes billed to them for the Denominational Building on January 1, 1937.

It was voted that the Commission recommend to the various denominational agencies that contributions made for the expense of special services of their employees be accepted for the agency rather than for the Denominational Budget, with the understanding that contributions for other than expense purposes be for the Denominational Budget and turned over to its treasurer.

It was voted that it be the future policy of the Commission and recommended to Conference for its policy that in the appointment of all committees which will find it necessary to incur expenses, an item covering those expenses be included in the action taken.

The Preaching Mission, the conservation of its fruits, and its possible repetition in other years and in other ways was discussed.

Mr. Van Horn stated that much of the work which he had been able to do as Conference president had been made possible because of his opportunity to use occasions when expenses had been taken care of by the Tract Society.

After discussion at considerable length it was voted that the statement from the Sabbath School Board concerning its finances, be referred to the Committee on Denominational Budget, or reported at the August meeting.

MISSIONS

THE MISSIONARY PASSION

The missionary passion is one of the highest of the human soul. It has been back of all human progress in all worth while things. The purpose of missions is to help all peoples and to help them to the noblest and best in character.

The impulse to reach out to others and give them the great and good things Christ brings to his sincere followers is the mark of a true disciple. We must seriously question our own standing if we find ourselves indifferent regarding helping others to Christ's way of living and its boundless blessings. One may have an enthusiasm for missions and not be a sincere disciple, but it is inconceivable how one can have the spirit of Christ and not be missionary to the core.

Doubtless every redeemed soul in the first experiences of Christian life had the missionary vision and passion, but it so often happens that other things come in to destroy the passion and a false philosophy of life takes away the missionary vision. This is not good. We must always keep our hearts aglow with the Spirit of Christ, which is the spirit of missions, and we must always endeavor to realize our vision for others and for a sinless world through Christ's way of life.

REPORTS FROM PASTORS ON THE EIGHT DAY PREACHING MISSION

Last month a circular letter was sent to the pastors asking for reports on the Preaching Missions which had been held in our churches. Between fifteen and twenty have responded. From this and other correspondence it is evident that many of our churches entered into the Preaching Mission program, and others are planning to hold a mission. Doubtless other reports will come in. The plans used in the different churches have varied; for instance, one pastor, instead of holding a mission for eight days, made the Sabbath services for eight consecutive weeks the Preaching Mission of his parish. From the replies already received we learn that the workers have been encouraged, new zeal inspired, the place of preaching in the establishment of Christ's kingdom exalted, converts won, a deeper interest created, and a more joyful outlook established. The reports sent

The chairman named Herbert C. Van Horn as chairman and Corliss F. Randolph and William L. Burdick as members of a committee to study the possibility of drawing up a statement on the state of the denomination and to have a recommendation ready for the August meeting of the Commission.

The Commission approved the selection of Dean Alfred E. Whitford as leader of music for the 1937 Conference, understanding that his expenses for attendance will be paid by the Conference.

D. Nelson Inglis reported that the committee on denominational camps had been selected and was at work.

William L. Burdick was appointed a committee to draw up and present to the Commission a certificate of membership for use in the churches.

Orville B. Bond was asked to study further the matter of surveying the local churches and communities and report to the August meeting with recommendation for action which the Commission might take.

D. Nelson Inglis was requested to draw up a resolution concerning the matter of keeping church buildings open for individual worship.

The Committee on Denominational Budget consists of Harold O. Burdick and D. Nelson Inglis; and the Committee on Conference Budget, of Paul H. Hummel and Orville B. Bond.

By invitation, Asa F. Randolph and Nathan E. Lewis of the Tract Board met with the Commission for consideration of the problems involved in the taxation and use of the Seventh Day Baptist Building.

L. Harrison North discussed with the Commission the work of the Committees of the General Conference and the Memorial Board on Ministerial Relief.

It was agreed that the August Commission meeting begin on Wednesday, August 11, 1937, at a convenient place in South Jersey, location to be arranged by the chairman.

C. V. D.

"The world can do very little with men who care not whether they live or die. Every fiery furnace is like painted flames to them so long as their faith remains steadfast. The Lord is never far from the furnace when his own are in the flame."

in are interesting and encouraging and in substance are given below:

It is difficult to ascertain the values of the Preaching Mission to this church, but the following are a few of them: (1) Contacts were made with new friends of the church; (2) the sustained efforts and interest bound the church closer together as a working unit; (3) we felt ourselves a part of the nation-wide movement; (4) the exchange of ideas and the contagion of spirit of the visiting preacher was good for the pastor and people.

EVERETT T. HARRIS,
Ashaway, R. I.

It did not seem advisable to hold evening meetings or to have another minister assist us in meetings. I decided to speak on Sabbath days in November and December on subjects in which I could bring out truths to be magnified in the Preaching Mission. My subjects for the eight weeks were: "Thou Shalt not Kill" (Armistice Day); Passion for Souls; The Unchanging; The Cross of Choice and the Cross of Circumstances; Bible Sabbath - Eight Reasons for Reading the Bible; Kindness; The Foolishness of Preaching; and Kings in Contrast (Herod and Jesus).

WILLARD D. BURDICK,
Rockville and Hopkinton City, R. I.

A Preaching Mission was held with the Plainfield Seventh Day Baptist Church of Christ November 27 - December 5, 1936. Rev. Everett T. Harris, pastor of the First Hopkinton Church, Ashaway, R. I., assisted. Pastor Harris preached each evening and the two Sabbath mornings. His simple, sincere, direct, inspiring, searching messages were well received. All felt that he was guided by the Holy Spirit. The cumulative effect was evident in the closing services. Everyone seemed conscious of being greatly helped and richly blessed. The interest and attendance were very good. The largest number present (in the evening) was forty-nine, the smallest, twenty-six; the average, thirty-six. The people of the church worked earnestly and unitedly in many ways for the success of the mission.

HURLEY S. WARREN,
Plainfield, N. J.

We held evangelistic meetings December 1-13, with Rev. E. E. Sutton doing the preaching. Wayne Rood was also here by invitation to lead the singing. The meetings were not particularly advertised as a part of the Preaching Mission, though it was mentioned. The interest of church people was gratifying. Most of the young people attended regularly. Some interest was shown by the non-Christian people of the community. A number of young people were converted, most of whom will probably join the church.

LEON M. MALTBY,
Shiloh, N. J.

The Eight Day Preaching Mission held in our church (Verona, N. Y.) closed November 14,

with a very helpful sermon by Rev. H. C. Van Horn, who assisted Pastor Davis. At the close of the sermon all who wished to reconsecrate their lives to God's service or start in the Christian life were invited to come to the altar and stand while Pastor Davis offered prayer. Almost the entire congregation responded to the invitation. The services during the week were very interesting, well attended, and we believe much good was accomplished.

CORRESPONDENT,
Verona, N. Y.

I think the Preaching Mission in De Ruyter was well worth while, though there were no spectacular results. Seven evening meetings were held. I preached three times, two local pastors preached once each, and Secretary Van Horn preached Thursday and Friday evenings and Sabbath morning. After the sermon Sabbath morning, while we sang "Have Thine Own Way," every one present came to the front and took the pastor's hand as a pledge of reconsecration. Forty-nine decision cards were signed, nine by families of the Adventist Church. Two indicated a decision to accept Christ. There has been an increased interest in the church since the meetings.

NEAL D. MILLS,
De Ruyter, N. Y.

From my observation and the consensus of the members of the churches here, I am convinced that the Preaching Mission was a decided success. The interest was good all through and I believe was thoroughly enjoyed by all who attended. The attendance varied from forty to nearly one hundred. Forty-four decision cards were signed, eight of them signed in the first bracket (first decision to follow Christ). Some of these we are sure will be ready for baptism and church membership, when the opportune time comes.

ROBERT W. WING,
Hebron and Hebron Center, Pa.

Eight services were held in the Independence Preaching Mission, all pastors of the Western Association participating. The attendance was from seventy to one hundred thirty and averaged ninety-five. There were some decisions which may bring additions soon. Good will was created.

The Andover Church participated in six union services. The pastors of the village and two outside ministers did the preaching. The attendance ranged from twenty to one hundred twenty-five and averaged fifty. A good spirit of fellowship prevailed, but no decisions so far have resulted.

WALTER L. GREENE,
Independence and Andover, N. Y.

The Salem Church held its Preaching Mission October 3-10. The week was very full. Rev. William L. Burdick was here and preached eleven sermons. On both the included Friday nights there was baptism. Our regular communion service was held on Sabbath, October 3. Sunday, October 4, was the annual home coming of the church. This marked the beginning of another

church year with us. On Sabbath, October 10, was held a recognition service for all officers, with especial reference to those newly elected. The eight days ended with a candlelight consecration service arranged by the young people, in which an unusually large number took part. . . . In this circle were representatives of sixteen different Seventh Day Baptist churches.

CORRESPONDENT,
Salem, W. Va.

With regard to the Preaching Mission in Berea, W. Va., would say that the interest and attendance were very good, with the exception of two very stormy nights. The roads were very bad most of the time. It is thought better results would have been obtained, at least better attendance, could the meetings have been held before the late fall rains set in. However, there were, I believe, thirty-nine decision cards signed; nine were beginners in the Christian life. I enjoyed the work and the association with the people there very much.

ROBERT W. WING,
Visiting Preacher.

Our church joined with the Methodist churches in Lost Creek and Rockford in holding fifteen meetings, including the two week-end worship services. We began Thanksgiving night. A full house heard Doctor Fenrick on Education Night. The same night a chorus composed of students in the high school and grammar school was an added attraction. Sickness and nearness to the holiday season interfered. The work was of a constructive nature. The churches were benefited by the joint effort.

ELI F. LOOFBORO,
Lost Creek, W. Va.

Our Preaching Mission was conducted November 27 - December 5. I preached Friday night and Sabbath morning as part of the mission in our church. Up to and including the next Friday night we had union services with the Milton Church. Sunday, Monday, and Tuesday nights meetings were in our church, and the remaining three nights in the Milton Church. Rev. A. J. C. Bond was to preach the six nights of union service but was unable to be with us on Sunday night, so Pastor Hill preached in our church. The rest of the preaching was done by Dean Bond. On Friday night there was baptism in the Milton church—five from Milton and two from Walworth. Four had recently been baptized in our church, as the regular work of the pastor following class work on Church Membership conducted by the pastor in Vacation Bible School in the summer.

JOHN FITZ RANDOLPH,
Milton Junction, Wis.

The meetings were of genuine interest to all that attended and a real rebuilding was experienced in the church. No sort of the customary kind was made along the line of testimony or prayer, nor was any one asked to make an open statement for Christ; however, in the follow up

plan I have in mind, I feel sure there will be baptisms and additions to the church.

CLAUDE L. HILL,
North Loup, Neb.

We are having a community Preaching Mission in the city hall, each of the four ministers preaching two nights.

LESTER G. OSBORN,
Nortonville, Kan.

Milton and Milton Junction united in the Preaching Mission, holding the services at the Junction on Sunday, Monday, and Tuesday evenings, and at Milton on Wednesday, Thursday, and Friday evenings. Rev. A. J. C. Bond did the preaching. On Friday evening I baptized five young people, one from Pardeeville, and four from Milton, and Donald Gray baptized two from Walworth. On Sabbath night Doctor Bond held a young people's conference, with about fifty in attendance. There was a good interest, but attendance suffered because of changing from one place to another, and because of many other activities carried on by other organizations. A number signed decision cards, signifying their interest and purpose (who are already professing Christians). Dates of Preaching Mission November 29 - December 5.

CARROLL L. HILL,
Milton, Wis.

Our Preaching Mission was conducted from December 4 to December 13 inclusive. Attendance averaged twenty. A general deepening of the spiritual life seemed to be the result. The attendance was not what we expected. The meetings were well advertised, but the community seems interested in other things. Very few non-Christians attended. House to house work seems to be our only hope.

A. T. BOTTOMS,
Welton, Iowa.

DENOMINATIONAL BUDGET

Statement of Treasurer, December, 1936

Receipts		December	Total
Adams Center	\$ 30.00	\$ 255.00	
Albion	15.00	75.00	
Alfred, First	\$119.48		
Primary Sabbath school, special	20.00		
	\$ 139.48	563.18	93.69
Alfred, Second			
Battle Creek	\$ 6.00		
Special	3.00		
Sabbath school, special	8.40		
Primary division, Sabbath school special	17.00		
	\$ 34.40	102.06	
Berlin, special offering	\$ 28.25		
Sabbath school	40.31		
	\$ 68.56	118.56	

Boulder	20.00	20.00	Richburg	\$ 31.50	
Brookfield, First	20.00	74.57	Special	5.00	
Brookfield, Second		39.96			
Carlton Sabbath School	\$ 3.00			\$ 36.50	36.50
Mrs. Julia K. Shrader	3.00		Riverside	\$ 30.00	
	\$ 6.00	16.00	Special offering	33.92	
Chicago		20.00		\$ 63.92	183.92
Denver	\$ 10.00		Roanoke		5.00
Sabbath school	6.20		Rockville	\$ 2.50	
	\$ 16.20	111.40	Special	25.00	
De Ruyter	\$ 26.00		Junior C. E. society50	
Ladies' Benevolent Society	15.00		Sabbath school, special	6.75	
	\$ 41.00	182.95		\$ 34.75	58.05
Edinburg	\$ 4.00		Salem	102.25	169.55
Group of workers	3.00		Salemville		8.28
	\$ 7.00	30.00	Shiloh		269.36
Farina	\$ 40.00		Verona		70.00
Thanksgiving offering	6.35		Waterford	\$ 45.00	
	\$ 46.35	121.35	Sabbath school, special84	
Fouke		14.56		\$ 45.84	97.00
Genesee, First	\$ 128.36		Welton		13.95
Special	5.00		West Edmeston	10.00	10.00
	\$ 133.36	192.27	White Cloud		28.40
Gentry	3.00	3.00	Individuals		
Hammond	20.00	20.00	Mrs. M. M. Lanphear	5.00	43.00
Hartsville		50.00	Southeastern Association		24.90
Hebron, First	12.50	30.54	Southwestern Association		12.00
Hopkinton, First	\$ 41.50		Conference offering		200.00
C. E. society, special	3.00		Seventh Day Baptist C. E. Union of New England, special16	1.00
Intermediate C. E. society, special	1.00		Woman's Board		34.00
Special	5.00		Shiloh-Marlboro Vacation Bible School		8.00
	\$ 50.50	127.00			\$7,418.63
Hopkinton, Second	\$ 1.20		December receipts on budget	\$1,747.41	
Special offering, special	3.04		Special	156.19	
	\$ 4.24	22.22		\$1,903.60	
Independence	56.00	85.00	<i>Disbursements</i>		
Irvington	100.00	200.00	Missionary Society	\$ 922.68	
Jackson Center		18.75	Special	101.19	
Little Prairie		3.00		\$1,023.87	
Los Angeles		10.00	Tract Society		248.04
Lost Creek	22.81	22.81	Sabbath School Board		138.96
Marlboro	16.77	62.10	Young People's Board		27.72
Middle Island	20.00	20.00	Woman's Board	\$ 8.28	
Milton	178.35	685.70	Special	5.00	
Milton Junction		150.14			13.28
New Auburn		8.00	Ministerial Relief		50.04
New York City	17.29	167.07	Education Society	\$ 118.98	
North Loup		25.00	Special	50.00	
Nortonville	24.75	34.75			168.98
Pawcatuck	\$ 250.00		Historical Society		13.86
C. E. society, special	3.00		General Conference		271.44
	\$ 253.00	1,518.00			\$1,956.19
Piscataway	88.72	208.72	HAROLD R. CRANDALL, Treasurer.		
Plainfield	\$ 129.90		118 Main Street, Westerly, R. I., January 1, 1937.		
Women's Society, special	50.00				
	\$ 179.90	643.37			

WOMAN'S WORK

O thou Great Chief, light a candle in my heart, that I may see what is therein, and sweep the rubbish from thy dwelling place.—*An African girl's prayer.*

WORLD DAY OF PRAYER, FEBRUARY 12, 1937

DEAR FRIENDS:

Let us be thinking about the World Day of Prayer and how a wider observance of the day can be assured this year. Never has there been greater need of united prayer. How can we make our women more conscious of this day?

Listen in for the morning devotional hour, 8 to 8.15 a.m. on NBC on February 12, and watch for notices of other broadcasts during the day.

We are making a special effort this year to have a Day of Prayer poster hung in every church of the land, that our women may be in prayer on that day. How can you help us? By inserts in your magazines. By mention in your letters. Yes, and by every other means.

Sincerely yours,

FLORENCE G. TYLER,
Committee on Women's Work
Foreign Missions Conference.

EDITH E. LOWRY,
Council of Women for Home Missions.

A CALL TO PRAYER

Together let us—

Thank God and praise him for the manifestation of himself in Jesus Christ, and in the abundant life.

Thank God and praise him for followers of Jesus Christ who have made him known.

Thank God and praise him for the world fellowship of prayer—and let each seek a new consecration to Jesus Christ.

Together let us pray—

That the church be strong and courageous.

That the missionary zeal of Christians be purified and spread through all the world.

That the community in which we live be recreated through the consecrated service of God's children.

That our nation measure all activities by Christ's law of love and universal brotherhood.

That the whole earth be filled even in this our day with the knowledge of the living God, and of his Son, Jesus Christ.

This "Call to Prayer" should be used in preparation for the observance of the World Day of Prayer on February 12, 1937, the first

Friday in Lent. The "Call" is free. The program, "Thou Art the Christ," is 2 cents each, \$2 per 100; children's program, "Come Unto Me, Children of Every Land, 1 cent each, 75 cents per 100. The poster (9 by 12) is 5 cents. Supplies should be ordered from denominational boards.

The program, "Thou Art the Christ, the Son of the Living God," is being used on the same day in various forms in more than fifty countries. In order to keep the world unity, it should be followed both in spirit and content with adaptation for each group of worshipers.

The program was written by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School at Mbereshi Kawamba, Northern Rhodesia, Africa. Miss Shaw went to Central Africa in 1915. She is the author of "God's Candlelights" (1935).

In sending the program Miss Shaw writes:

The program is supremely an act of worship. I feel more and more that our hearts must be stirred to adoration before prayer can be of real power. We must dimly see the unbearable wonder of the greatness of him to whom we pray, the unutterable majesty of the Son of God, and the shattering humility of the Son of Man. I have tried to reveal that.

In "1936 and before" Miss Tyler writes:

But what of that meeting far to the south in Santiago, Chile, presided over by Miss Laura Jorquera who compiled the program? The women met in the morning for a long and earnest prayer service—their prayers for peace made realistic by political disturbance and government instability—and only after the meeting had closed was it discovered that revolutionists had plotted to overthrow the government; the alarm was to have been given at mid-day but "in some unaccountable way" the plot had "just fizzled out" and nothing happened. How could a war plot be brought to maturity at a time when millions of women the world around were praying for peace and their thought centered around Chile and the Christ of the Andes?

This story of answered prayer in Chile can but stimulate us to the realization that the fires of war could not be kindled in any corner of our world if all the hosts of Christendom were but joined in continued prayer for peace.

"Dreamer of dreams—we take the taunt with gladness,

Knowing that God, beyond the years they see,
Has woven the dreams that count with them for madness

Into the substance of the years to be."

The primary function of civil government is to protect the rights of all men equally before the bar of justice.—*Liberty.*

THE OPEN DOOR

BY ALICE ANNETTE LARKIN

CHAPTER III.

It had been a busy day—that first day at Uncle Jimmy's farm. Now, as the day was drawing to a close, Aunt Abbie Jo, Ruth, and Paul stood in the main room of the barn and considered the results of their activities.

The late afternoon sun shone in upon the furniture that had been cleaned and polished and upon the old-fashioned rugs scattered about the floor. It shone upon a big bouquet of lilacs on the cherry table and upon a tall vase of yellow and white iris that Marilyn had found blooming in the neglected garden. It touched, as if with gentle fingers, the only picture that had been hung in this strange, new home to which Aunt Abbie Jo and her nephews and nieces had come—a picture of the Living Christ. Other pictures would have places on the walls when everything was settled, but today, this first hard day, the picture of the Christ seemed to bring comfort and cheer to hearts so recently hurt by sorrow and disappointment.

"Why don't you sit down, Aunt Abbie Jo?" Ruth suddenly asked as she noticed her aunt's drooping shoulders. "I shouldn't have let you work so hard. You're so tired you hardly know what to do. Now you're just going to make yourself comfortable in that big chair while I get supper. And Paul, you mustn't stand another minute. Oh, I'm so thankful every time I think of that fine, big oil stove Uncle Jimmy couldn't have had very long. I guess he stayed here so little the last years of his life he didn't want to bother with wood for cooking. The stove'll not only cook our breakfasts and dinners and suppers, but it'll keep us warm, too. We're liable to have some pretty cool nights before summer arrives."

"Yes, and it's lucky Captain Williams brought us enough oil to piece us by till he comes again," Aunt Abbie Jo remarked.

"Don't bother too much about supper, Ruth," begged Paul. "You've been on your feet all day and you need to rest. I feel like a quitter letting you and Aunt Abbie Jo do all the hard things while I do just the easy, sitting-down jobs. It isn't fair. Somehow nothing seems fair any more."

"Paul Harrison, don't you dare call yourself a quitter," Ruth replied. "You who

have been so brave. You're a hero if there ever was one, and we're all depending on you every day of our lives. We can't understand why things are so hard, but I believe they're going to work out for good, and you must believe that, too."

"Forgive me, Ruth, for what I said. I'm sure everything will come out right." And the smile that Paul bestowed on his sister sent a little thrill of joy into her heart.

While Ruth was preparing supper, Dick and Marilyn were trying to come to a decision. All day long they had wanted to explore Uncle Jimmy's farm and its surroundings, but they had had to do their part in making the barn livable for the night, and it was only a few minutes ago that they had been released from their tasks. Now they were sitting on two old oak tree stumps near the rustic bridge over the river.

"But you know, Marilyn, we'll never get anywhere if we just sit here fussing," Dick was saying. "Why is it girls take so long to make up their minds?"

"They don't so, Dick Harrison," returned Marilyn. "Boys are lots pokier than girls. If you wanted to go look at the old Riverdale mill and the tumble-down houses first, why didn't you say so? If you'd rather see the Mystery House, why don't you say that and get started? I'm waiting. Which is it? One—two—three—"

"Oh well, I might's well choose the Mystery House now. It's getting so late we can't do much more'n take a peek at it anyway. Here's going—going—gone—" and Dick sprang from his seat on the old oak stump. A moment later he was standing on the rustic bridge, and Marilyn wasn't long in joining him.

Dick and Marilyn had been quite small when they first heard the story of the Mystery House, across the river from Uncle Jimmy's farm. They could still remember the queer little shivers that seemed to chase each other up and down their spines as Uncle Jimmy reached certain exciting points in the tale. They remembered, too, how sorry they had felt that Uncle Jimmy hadn't become acquainted with the stern man and the beautiful lady who had suddenly come to live in the big house behind the tall trees. This house had been built for a summer home for a man who died just before he was ready to move into it. It was from his family that the

strange man and his wife had purchased it after it had stood vacant a year.

The lady had a wonderful garden, Uncle Jimmy had said. He had seen her walking in it many times. Men had come from the city and set out trees and shrubs of many kinds. They had also made paths and attractive little seats as well as a lily pool with rare plants growing on all sides of it. The man's name was Rodman Stearns, and people said he was writing a very important book.

For two years Mr. and Mrs. Stearns lived in the big house, almost unknown to anyone except the elderly housekeeper, the maid, and the workmen. Even Uncle Jimmy, who was their nearest neighbor, had never talked more than five minutes with them, though he had tried to be friendly.

One morning he had gone down to the river to fish awhile, and, as he stood on the rustic bridge, he heard loud voices near the big house. Presently two cars whirled up the driveway and out towards the road leading to the nearest city.

Uncle Jimmy wondered what had happened, but it wasn't until two days later that he learned that the house had been closed and the owners had departed for an unknown place.

Days passed, then weeks and months and years, but Mr. and Mrs. Stearns did not return. One of the men who had helped set out the trees and shrubs and make the paths acted as caretaker of the grounds, coming out from the city several times each week. But, if he ever went into the house, he took no care of that, for its contents were left untouched. Even the untasted breakfast remained on the table for some time. Thus the house became known as the House of Mystery.

"Do you suppose the draperies are still hanging at the windows?" asked Marilyn, as she and Dick stopped outside the high fence. "If they are, they must be all in shreds now. And the chairs and tables and beds must be awfully dusty. Probably there are dozens of rats in the house. Ooh, I'd hate to go in there!"

"Say, what do you think rats would find to eat in such a place?" demanded Dick. "Furniture and dishes?"

Dick was climbing the fence now. Suddenly he exclaimed, "Marilyn Harrison, what do

you know about this? The Mystery House has come alive! The windows are open wide, and there's somebody on the porch. There are gay chairs and tables in the yard and a lawn swing out by the lily pool. Things must have happened since Uncle Jimmy went away. Boy, O boy, it's a swell place now, I'll say!"

Marilyn had started to climb the fence, but Dick urged her to go back. "We mustn't stay here another minute," he said as he jumped to the ground. "There's a man mowing the lawn, and he'll be ordering us away if he knows we're here. I'm sorry you didn't see all the things I saw."

(To be continued.)

YOUNG PEOPLE'S WORK

TOWARD BETTER WORSHIP

"Worship is the chief concern of highly developed human beings. . . . Worship is man expressing his entire personality." So Dwight Bradley wrote some time ago. And he wrote truly. If we are to be men in the fullest and best sense of the term we ought not, must not, neglect to develop our worship life along with and at least equal to any other aspect of our selves. We are wholes, not parts; therefore we must strive to become organic units.

Much is being written and thought today along lines of our relationship towards God through our worship. Somehow, if an earnest man in this day and time cannot believe in God through the medium of his intellect, the mere act of taking silent but active part in a beautiful worship service helps to make God real, at least for the period of the worship. There comes a time when to the faithful seeker comes an abiding sense of the reality of realities.

The writer, last Thanksgiving time, attended a meeting of the Alfred intermediates. He enjoyed the food and fellowship of those present. A speaker got up to talk about worship, and the writer was electrified to suddenly realize that he was listening to no ordinary talk on the subject. Much that was timely and of value to the young people present was suggested by that speaker. That speaker was Ruth Fitz Randolph, a young lady who quite evidently has thought carefully on how to improve her worship programs. Each of the readers of this page can derive much from her article, "Worship Pro-

grams—a talk for Alfred intermediates," which ought to help to enable you to make God a reality in your life.

This is the first of a series of articles on worship which will appear from time to time on these pages. They are intended to suggest to you ways in which to improve your worship programs. They will deal with a variety of things which have to do with worship, the background, worship architecture, the act itself. If others among you have anything you would care to contribute to help us, please let us have it as soon as possible.

WORSHIP PROGRAMS

BY RUTH FITZ RANDOLPH

Man has always felt the need of a sense of nearness to God. Way back in England in the times of the Druids, places of worship mysteriously came into being, such as Stonehenge, built secretly, primarily to amaze the inhabitants and stir their superstitions and increase their awe in the Druid's religion. In pioneer days in our own country men grouped together to build rough-hewn churches where they could meet and worship God and pray for divine guidance.

Yet even in the crudest structure there has been a conscious attempt to create a thing of beauty and fitness in order to most truly come into communion with the Great Creator of all things lovely. Steeples first were added to point toward heaven and to make their places of worship distinctive and graceful. Stained glass windows were soon added to cast a dim, soft light within the building. Beautiful Gothic architecture and splendid pipe organs with lovely angelic chimes are other features of beauty which are conducive to a religious atmosphere.

All these things add to the spirit of worship, and yet if our services are introduced with a conglomerate collection of hymns, prayers, and special music—beautiful perhaps in themselves, but wholly tangent to the service—the whole effect may be ruined and quite the opposite result to our intentions may have been achieved. Impromptu services have sometimes been offered where such hymns as "Day Is Dying in the West" and "When Morning Gilds the Skies" and "The Son of Man Goes Forth to War" and "O Happy Day, When Jesus Washed My Sins Away" are all thrown together into a wor-

ship program preceding a talk on, say, "World Peace," and maybe a solo, "Just for Today," is beautifully rendered. It would be a remarkable feat for a speaker to artistically include such varying themes into a unified whole, despite the fact that each item is perhaps poignant with association for one or two and worshipful in itself. With such a service little care has been shown in selection, even when invariably you will find the hymn book itself is divided into appropriate themes in the index. Favorites should be used, but only as integral parts of planned programs.

It is necessary, therefore, to carefully, thoughtfully, and prayerfully plan, arrange, and execute our programs. The so-called worship program has become a vitally important part of religious meetings. Usually a committee is chosen of those who are willing to spend some little time in preparing the services and who can dignifiedly and reverently carry through the features of the program.

The primary consideration when planning the worship service should be the theme about which all the parts of the program are expertly woven to make a unified whole. This theme may be chosen for the weekly service or, as it has been successfully used, for a monthly theme, such as for November, "We Thank Thee": (1) For Peace; (2) For Our Homes; (3) For the Bible; and (4) For Christian Youth.

There are a multitude of themes from which to choose if you will but be alert to find them. A bit of poetry, a story, a hymn, an actual experience of the week in your own life, an article in the *Reader's Digest*, a heroic incident in the newspaper, the life of a missionary, a bit of your history lesson—a million and one things may be the inspiration of an entire service, about which hymns and special music and talks may be fitted together to make an impressive and worshipful program.

To be more specific and practical, let us suppose we are to have a nature service. "The World—God's Garden" could be our theme and "This Is My Father's World," and "Thy Word Is Like a Garden, Lord," and "Trees," by Joyce Kilmer, could be recited or sung and appropriate Scripture could be chosen, as "Consider the lilies of the field how they grow—they toil not, neither do they spin—yet Solomon in all his glory was not arrayed

like one of these!" The altar itself could be attractively arranged with flowers, perhaps clustered about a picture of Jesus in the Garden of Gethsemane, which so beautifully depicts Christ dedicating himself to God before accepting the sins of the world upon his shoulders in order to relieve us from the agony of sin upon our souls.

Or a story of a hymn could be used as a theme for the service, such as that tale about "O Love That Wilt Not Let Me Go." It seems that a young man betrothed to a lovely girl discovered suddenly that he was to become totally blind and in a Christian spirit offered to release his fiancée from her troth. She accepted and in his terrible anguish of heart, he wrote these lines:

"O Love that wilt not let me go,
I rest my weary soul on thee;

"O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray,
That in thy sunshine's blaze its day
May brighter, fairer be."

Or the life of Dr. Albert Schweitzer, who though becoming a famous pipe organist, decided late in life—after thirty—to become a missionary and took a course in medicine, giving up a professorship in a great German university and probably fame and position to carry out Christ's urgent plea, "Go ye into all the world and preach the gospel to every creature." He felt that ministering to bodily pains was the practical way of preaching Jesus' healing love. He used his great talent on the pipe organ on his vacations, touring all Europe to raise money by concerts for the suffering negroes in densest Africa.

The creation of atmosphere or worshipful surroundings is also an all important part of the worship program committee's planning. Candlelight services are always impressive; the use of little costumed skits are illustrative of missions or world peace programs; just a picture on the piano or wall, perhaps draped in evergreens, though not mentioned specifically always adds to the effect; or soft music before the service or while passing to classes; or a hidden choir or soloist—all are different features which enhance a program. A memorized poem and original prayer are always more effective than those which are read.

Printed or mimeographed copies of the programs with even the verses of the hymns typed are helpful, because the rustle of open-

ing and closing hymnals is eliminated and the program runs more smoothly. Also printed programs aid in eliminating the announcement of the numbers of the hymns and the parts of the program, which is always a decided hindrance to the smoothness and effectiveness of the program and causes the breaking of the thread of the theme. It is best for all announcements to be made before the worship program, in order that the full significance of the program may not be broken before the group disbands. It is sometimes like getting a dash of cold water in the face to have a mood so beautifully brought to a high pitch of feeling suddenly smashed by the announcement of how much the collection came to or the calling of a committee meeting—better to quietly dismiss and let the beauty of the moment gradually sink into the quiet and holy recesses of our memories.

I feel that there is little enough that I can say to help you people in your worship programs. Your last week's worship service still lingers tenderly in my heart. You have the spirit, the ability, and the ideal type of young person; you are doubly blessed with a splendid superintendent, a beautiful church building, and consecrated Christian homes. With that heritage much, too, is expected of you. Let me admonish you in one way only—*never put on an impromptu service*—the successful impromptu service is only remarkable in that it is successful by chance. The more time and effort you put into a service the better will be the result. As my grandmother used to say to my frequent provocation but everlasting good—"Anything that is worth doing at all, is worth doing well."

WHAT IS WORSHIP?

BY DWIGHT BRADLEY

It is the soul searching for its counterpart.
It is a thirsty land crying out for rain.
It is a candle in the act of being kindled.
It is a drop in quest of the ocean.
It is a man listening through a tornado for the Still Small Voice.
It is the voice in the night calling for help.
It is a sheep lost in the wilderness pleading for rescue by the Good Shepherd.
It is the same sheep nestling in the arms of the Rescuer.
It is the prodigal son running to his Father.
It is a soul standing in awe before the mystery of the universe.

It is a poet enthralled by the beauty of a sunrise.

It is a workman pausing a moment to listen to a strain of music.

It is a hungry heart seeking for love.

It is time flowing into eternity.

It is my little self engulfed in the universal self.

It is a man climbing the altar stairs to God.

He who neglects worship, neglects that which separates man from the birds, the animals, the insects, and the fishes.

The unworshipful man is an anthropoid equipped with a highly developed brain.

He may be a paragon of morality, but so are bees and ants.

He may be keenly intelligent, but so are wolves and foxes.

He may provide for his family, but so do hyenas and orang-utans.

He may be successful in affairs, but so are beavers and muskrats.

He may be artistic, but so are birds and butterflies.

Worship is the chief concern of highly developed human beings.

A human being must be graded according to his capacity for worship.

Worship for men is what song is for a thrush, or physical beauty for a tiger, or speed for a race horse.

Worship lifts men to their next level of experience and justifies their existence as men.

Worship is man expressing his entire personality.

To neglect worship is to accept a low rating as a man.

To neglect worship is to fail in life's highest function.

The neglect of worship is psychical suicide.

Ignorant worship is better than intelligent non-worship.

Intelligent worship is the most remarkable achievement of which a human being is capable.

The primary function of a church is to supply an incentive to worship, and to furnish an atmosphere for worship.

If one cannot worship in church, the church may be at fault, or the man may be at fault.

If the church is at fault, it will eventually perish unless it remedies the condition.

If the man is at fault, he will dry up and become a spiritual mummy, unless he changes himself.

THE SABBATH IN TWENTIETH CENTURY SOCIETY

BY DEAN AHVA J. C. BOND

(Continued)

2. *We need the Sabbath to restore mental poise and to aid in bringing about intellectual adjustment.*

I suppose if there is one thing more definitely characteristic of our generation than any other, it is its mental unrest and its state of intellectual confusion. Propositions upon which men had formerly supposed truth might be based, no longer seem to be sufficient. When we look about us to find a secure foundation for our beliefs, somehow we seem very far from philosophical satisfaction. And few claim to know the way out. The scientist, so cocksure a little time ago, no longer professes to be able to give us final conclusions. He discovers facts and relates them in a system which seems true so far as his discovered facts go. But he is still seeking after unrevealed facts, the discovery of which at any moment may radically change his whole structure, thus upsetting the mental equilibrium of those who had thought the discoveries of science at a given time were final.

Relativity is the best they can give us now. Which as someone has said, "means that the universe has no hitching post." Now, I am a friend of science. I am willing to go with the scientist as far as he can make the way clear. It is a long way he has led us, for which we are grateful. But we sorely need a philosophy of life that leaves us unperturbed amid the uncertain searchings and the tentative findings of current scientific investigation.

I am speaking with conviction when I say to you that in my judgment nothing could happen to this twentieth century society, lost in a maze of intellectual cross-currents, that would bring to it peace of mind and calm assurance like a return to God in a whole-hearted, intelligent, strict, religious observance of the holy Sabbath day, with its steady influence and its soul-integrating power.

3. *The highest service the Sabbath can render is in the realm of the spiritual.*

To keep the Sabbath in the true sense is to perform a religious act and to engage in a

spiritual exercise. I am not, however, presenting this thought of the spiritual value of the Sabbath in contrast to its service to our physical and our intellectual selves. To use the Sabbath as a day of physical rest may contribute to the growth of the soul. Even more truly may the mental poise secured through the proper observance of the Sabbath bring forth fruit in spiritual development. In considering the spiritual value of the Sabbath, therefore, I am thinking of its ultimate good—the climax of its service to man.

I am not a pessimist when it comes to appraising society today or to prophesying concerning the future. I know how easy it is to assemble certain facts and to stress certain strong tendencies, economic, political, and moral, and to predict with a considerable degree of certainty the direful outcome which is bound to result. The prophet foresees because he sees. Based upon these perfectly obvious elements in present day society, the prediction made may be considered fairly accurate. But there are a few things to be taken into account which may lessen the force of the calamity howler's prognostications. He may have misinterpreted some of his facts, for one thing. He may have seen things that do not exist, for another. And more than likely he has not reckoned with all the facts, or taken fully into account the most important elements of the situation. Not long ago they told us that at the rate the sun was giving off heat, in so many million years its supply of heat would be exhausted. Then the earth would grow frigid, of course, and all life on it would be extinguished. Well, that possibility was really too remote to frighten us much. But while we were speculating upon it the theory was advanced that the sun is constantly renewing itself, and that its heat therefore is not growing less, no matter how much it is throwing off to warm our earth and give it life. This analogy holds in things of the spirit.

In things spiritual there may be much to discourage, as society is at present organized—or disorganized; and as the spiritual forces function or fail to function. It is the Church's business to challenge society and not to conform to it. The Church should be humble and penitent because of its own failures and sins. But it is still the force by which society can be saved from threatened wreckage.

Perhaps nothing would restore power to the

Church and vitalize our Christian faith and bring back into our lives those Christian graces which will sweeten life and leaven society as would a return to the Sabbath of God and of his Christ. This conviction, if shared by all present here, will send us back from this Rocky Mountain Conference with new confidence in religion and in the Church, and with a new appreciation of the friendly character of God's universe.

However much we stress the fact that religion is concerned with this life, its ultimate goal is, after all, other worldly, and therefore it must be interpreted through symbolism. In the present reaction against those who were inclined to think of the Church merely as a practiced means of social service, there has been developing in the Protestant Church a new interest in ritualism which has for its purpose the restoration of worship. While we are in hearty sympathy with this new emphasis upon worship, which is in reality a renewed search after God, we are a bit hesitant about taking up the old ritualisms lest we be found using the forms of worship without the spirit thereof. But if we go back far enough we shall be able to find those symbols which enriched the life of the early church, and which are wholly free from the taint of paganism and from the hollowness of mere formalism.

(Continued Next Week)

CHILDREN'S PAGE

DEAR RECORDER CHILDREN:

I am still looking for your letters; I am depending on you, one and all. Who will be the first to write? How pleased I should be to have my mail box running over with letters this very week, and all from RECORDER boys and girls.

I have some wonderful news for you; at least it seems wonderful to me. This is it: We have a dear little granddaughter, Joyce Ann Clemens, just five days old tonight, and in just a few moments I am going down to Wellsville to take care of her and her mother, our daughter, Eleanor. So I must bid you good-by, hoping I'll have many letters to answer next week.

Your sincere friend,
MIZPAH S. GREENE.

Andover, N. Y.,
January 10, 1937.

OUR HORSES

BY MISS LOIS R. FAY

VI. MOLLY (Concluded)

But Molly did not enjoy the work on the farm that was done without shafts, such as cultivating, harrowing, and plowing. As soon as she heard a chain clank, terror would come in her eye, and when loose traces or tight ones hit her legs, her nerves would quiver with fear. My brothers tried to teach her that she wouldn't be hurt, but it couldn't be done. One time we hired another horse to work double with her, thinking she would learn that way; but Molly was furious. She would not work with that other horse, so the men tied Molly under a tree while the other horse did the work. When noon-time came, the neighbor took Molly to drive home to dinner, because his horse had done all the work; but Molly was still bad tempered. She thought this time we had surely sold her. She did not have patience to wait and see, but squealed and kicked at the man, who drove her back to us after he had eaten his dinner. You can imagine he had no idea of buying her. His horse did all the field work, while Molly nursed her bad temper. At night the man was glad to return home with his own horse.

After this Molly's temper grew worse, more and more crabbed, but we never wanted to sell her, for we felt a new master would not understand her and would abuse her. She never bit or kicked us, but her dislike of the work above mentioned seemed to make her lose the happy spirit she had when young. It was a lesson to us not to let dislike for work discolor our temper. Human beings are taught to overcome in such cases; and if work is necessary, however menial, when done with a cheerful spirit, as helping along the good work of God, both the work and the worker are glorified. But Molly, being a horse, did not know about spiritual redemption from bad temper.

One day when my brother was driving her in the village she suddenly went very lame. She showed by her limp which foot hurt and my brother examined it very carefully but could find no cause. As she grew worse she let him soak her foot in creolin, and work over it. At last he found a long nail pushed into her foot till the head scarce-

ly showed. He pulled the nail out and kept up the treatment, but some germs of lockjaw had entered her blood on the nail, and we lost Molly. We always thought she picked up the nail from ashes thrown in the road where she went lame, and since then we are careful about throwing out old nails where horses are likely to go. We use this care in memory of Molly, whom we all loved so much.

Next time you will like to hear about Dick, who lived with us before Molly and Felix.

OUR PULPIT

"WHAT DOTHTHE LORD REQUIRE OF THEE?"

SERMON BY REV. E. ADELBERT WITTER

Text—Micah 6: 8.

Scripture Lesson—Proverbs 23: 19-26; 3: 1-6; 4: 23-27.

This chapter in Micah is very interesting, not only because of the clear-cut truths of our text, but because of the form in which these truths are arranged. The prophet brings these truths to our attention in the form of a dialogue between the servant of God and the people. To get this clearly in mind, let us read the first part of the chapter, verses 3 to 7.

Now let us refresh our minds a little by referring to Balaam and Balak as found in Numbers 22: 5. It will be well also to read chapters 23, 24, and 25.

Repeat the text—"He hath shown thee, O man, what is good," etc. In the sixth and seventh verses is to be seen the thought of the unregenerate man when he feels that God is speaking to him, or seeking after him.

Is it not possible that in this we have pictured, for our good, the feeling of hopelessness in man's heart when he thinks of himself in the sight of God. Hope of the future, the joy of fellowship is not born in the heart of man until he has come to see himself reconciled with God.

Have you ever noticed the look of suspicion that is often found in the face of two persons as they meet? They may have been friends in other days. It may be a son or a daughter and a parent, a husband and a wife. Why that look? Some wrong has been committed. What is necessary to remove that suspicion? Confession, forgiveness, reconcilia-

tion. Bestowment of gifts will not suffice. Forgiveness, reconciliation, is built upon confession. It is a change of attitude because of a change of heart.

The husband, the wife, the friend cries out to his companion, "Give me thy heart, thy love, thy confidence," when seeking for fullest joy and happiness in life. So God cries out to his children, "Give me thine heart." That the fruits of such giving may be enjoyed, we ask the question of each one of you, dear readers, "What doeth the Lord require of thee?"

To deal justly: "Bear ye one another's burdens." "Be kindly affectioned one toward another, in honor preferring one another." Seek to exalt another, worthily, rather than thyself. In keeping with this thought Jesus said, "Love thy neighbor as thyself."

Let us try to realize how much of good fellowship the Savior's advice would create in the world. Society would be harmonized. National life would be pacified. The Church would be quickened, built up in faith and devotion. God would be glorified.

God is the Creator of all men. He is the Father of all. It is his due that all men should love him and walk in obedience to his teachings, keeping his requirements. This is Jesus' teaching when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." For whose benefit is the following of this counsel?

Who is most benefited by a child's rendering obedience to the parent? Is it the child or the parent? It may sometimes be the parent from a pecuniary point of view, but in the larger sense it is the child. Obedience, loving devotion, goes far in the development of a character that fits one for friendship, for companionship, for citizenship. The want of this kind of character is great cause for national insecurity, for neighborhood unrest, for Church disunity, for family want of harmony, and for maintenance of divorce courts.

Real heartfelt love and devotion make a beautiful picture to look upon. It gives light to the eye, covers the face with a halo of glory, and fills the whole being with a tranquil joy.

The Scripture exhorts to walk humbly with thy God. A beautiful picture of this is seen in the walk to Emmaus. Jesus taught this same lesson to the disciples when he said to Thomas, "Reach hither thy finger and behold

my hands; reach hither thy hand and thrust it into my side." Without this humility of spirit that sinks self out of sight, there can be no walking with God. Without his mercy, no soul can be saved.

Salvation, eternal life, is not earned; it is the gift of God bestowed for surrender of self to God's guidance. God must be *your* God before you can walk with God in the true sense of our text.

"Thou shalt love the Lord thy God with all thy heart, with all thy strength." How blessed life in this world would be if people observed this teaching and squared their lives with that other word of Christ, "Thou shalt love thy neighbor as thyself."

There is another thing God requires according to Scripture, which I wish to bring to your attention. You will find it in Leviticus 27: 32 and in Malachi 3: 8-10. Go, read and think upon these things, and see if your heart is in harmony with the thought of Frances R. Havergal as expressed in these lines:

Master, speak. Thy servant heareth,
Waiting for thy gracious word,
Longing for thy voice that cheereth;
Master! Let it now be heard.
I am listening, Lord, for thee;
What hast thou to say to me?

Master, speak! I do not doubt thee,
Though so tearfully I plead;
Savior, Shepherd! Oh, without thee
Life would be a blank indeed!
But I long for fuller light,
Deeper love, and clearer sight.

Master, speak! and make me ready,
When thy voice is truly heard,
With obedience glad and steady
Still to follow every word.
I am listening, Lord, for thee;
Master, speak, oh, speak to me!

DENOMINATIONAL "HOOK-UP"

WELTON, IOWA

Mrs. Bottoms who has been confined to her bed for some time, is somewhat better as this is being written, we are glad to report. Her many friends are anxious to hear of her complete recovery.

Sabbath day, December 19, was a red letter day in the Welton Seventh Day Baptist church when Rev. A. T. Bottoms, wife, son Thomas, and daughter Estelle, and Mr. Kay Bee and wife were received into membership from the Berea, W. Va., Seventh Day Baptist Church.

A Christmas program was presented by the little children of the Welton Seventh Day Bap-

tist Sabbath school at the regular hour for church service on Sabbath day. The little ones did themselves credit under the management of the committee by the superintendent.

—*Delmar (Iowa) Journal.*

NORTH LOUP, NEB.

The Loup Valley Ministerial Association was the guest of Rev. and Mrs. C. Hill at the Seventh Day Baptist parsonage Monday. Seven ministers and wives were present. A very well prepared luncheon was enjoyed at the noon hour. After the items of business had been taken care of, Rev. W. Bruce Wylie, pastor of the Methodist church at Burwell, read a very inspiring paper on "Planning for the New Year."

The annual church dinner of the Seventh Day Baptist Church passed off most pleasantly. This was held as usual on New Year's day, in the church parlors.

The long tables were charmingly decorated—popcorn balls on standards, white streamers, and cellophane being used. Nearly a hundred members and guests were served, the number being considerably smaller than usual because of the snowy day. The food, being furnished by those who attended, was abundant and well served.

While the seating was being done the Barber orchestra played appropriate selections. Grace was returned by Pastor Hill.

The children were cared for in the balcony by Mr. and Mrs. J. A. Barber. Here games were played and other fun enjoyed. . . .

The quarterly church business meeting was held immediately after dinner in the main room.

—*Loyalist, January 8.*

MILTON, WIS.

President Jay W. Crofoot is in Washington, D. C., attending a session of the Association of American Colleges. He left Milton, December 29, and plans to be back February 18.

Rev. Loyal F. Hurley, Riverside, Calif., addressed the students of the college in chapel, Monday, January 4. His topic was "The Two Futures."

The students and faculty of Milton College join with the many others in extending their sympathy to the relatives of Clair E. Hurley whose sudden death was a great loss to Milton. "Jake" attended Milton College two years 1931-32; 1933-34.

—*Milton News.*

ALBION, WIS.

The annual roll call of the church and society was held at the time of the regular service of the church, Sabbath morning, January 2. In spite of the very inclement weather, a goodly number was present, and many who were unable to come sent verses of Scripture and hymns to be used in response to names called.

A reception and miscellaneous shower were held in the church parlors, the evening of January 2, in honor of Mr. Albert Palmiter and bride, who were married at Racine, Wis., December 25. Albert is an Albion boy—his relatives all living in Albion—but he is a senior in Wisconsin University at Madison.

The Albion postmistress, Mrs. Anna Kelling, entertained the Home Benefit Society in her pleasant rooms—back of the postoffice, Tuesday afternoon, December 29, 1936.

CORRESPONDENT.

ANDOVER, N. Y.

The church and society meeting was held in the church parlors January 2. Reports indicated that all local church expenses and pastor's salary had been met in full.

Plans are under way to redecorate the interior of the church auditorium.

CORRESPONDENT.

INDEPENDENCE, N. Y.

The annual church and society meeting was held in the parish house, January 10. The church came to the end of the year with all bills paid and a small balance to begin the new year.

Pastor W. L. Greene was unanimously asked to serve as pastor for the coming year. This will be his twenty-third year as pastor at Independence.

The church and society dinner was well attended following the business session.

CORRESPONDENT.

BROOKFIELD, N. Y.

Brookfield Seventh Day Baptists had a happy Christmas—except that we were sorry to have to miss several from our Christmas party because of illness. This year we combined the December church social and Sabbath school committees, both helping. A very delicious Christmas supper was served to a group of about fifty-five. The parish house was cosy and delightful with Christmas decorations, two

Christmas trees and electric lights, and a realistic manger-star. After a social hour the program was presented. Music by the young people's choir and special numbers and a pageant were all much appreciated. Children received gifts from their Sabbath school teachers, and the adults enjoyed an exchange of ten cent presents. The Junior and Senior C. E. combined to present a white gift to a worthy church member who has been doing a very helpful service to the community—without remuneration, at times.

The Aid society conducted a very successful December sale and supper the first of the month, and at Christmas time their sunshine committee distributed fifteen Christmas sunshine boxes to shut-ins and elderly people of the church.

CORRESPONDENT.

NEW MARKET, N. J.

Our church Christmas services this year began with a vesper service Friday evening, December 25. Sabbath morning the pastor brought a sermon on the theme, "The Messiah Comes," and the choir rendered special music. On Monday night we had the annual Christmas program by the Sabbath school, which consisted of numbers by the children, music, and a play, "Christmas in the Cobbler's Shop."

Rev. W. L. Burdick, secretary of the Missionary Board, preached Sabbath morning, January 2, and Rev. J. F. Randolph led the Friday night prayer meeting. Sabbath afternoon Winthrop Davis spoke at the young people's society, and following this a forum for all interested was held on denominational work. It was conducted by Secretary Burdick, Rev. J. F. Randolph, and Rev. H. C. Van Horn. This was followed by lunch.

CORRESPONDENT.

MARLBORO, N. J.

Miss Eunice Bivins, Roy Tomlinson, and Earl Cruzan were home from Salem College for the holidays. The latter was accompanied by Duane Hurley of California and Francis Saunders of Colorado.

Gerald Bond of Nortonville, now working on Mannington (W. Va.) *Times*, visited his brother, Allen Bond, at the home of Luther S. Davis.

Marlboro people joined with Shiloh in special services of the Preaching Mission, and are now joining with Shiloh and Roadstown in the Week of Prayer. A Christmas program

was given by the children and intermediates, under the leadership of Miss Harriet Cottrell, superintendent, and her assistants.

CORRESPONDENT.

WATERFORD, CONN.

In a program of the "Two Day Preaching Mission, conducted by the New London Federation of Churches, in co-operation with the Connecticut Council of Churches and Religious Education," for January 5 and 6, at New London and Mystic, Conn., the Seventh Day Baptist Church of Waterford was named as one of the co-operating churches. Rev. Albert N. Rogers was a member of the general committee and conducted a worship service. Mrs. Charles E. Gardner was a member of the women's committee and conducted a devotional service in the women's meeting.

—*Taken from the printed program.*

MARRIAGES

DAVIS-BABCOCK.—O. Arlie Davis of Milton and Edith F. Babcock of Milton Junction were united in marriage at the Seventh Day Baptist church of Milton on Wednesday, November 25, 1936. Pastor Carroll L. Hill officiated, assisted by Pastor Charles W. Thorngate.

MITCHELL-McKAY.—On August 1, 1936, Homer Preston Mitchell, son of Deacon and Mrs. M. M. Mitchell, and Miss Mildred McKay, daughter of Mr. and Mrs. J. H. McKay, both of Nady, Ark., were united in marriage at the Missionary Baptist parsonage at DeWitt, Ark., by Rev. Mr. Butler.

WILSON-DAVIS.—Malvin S. Wilson and Anita B. Davis were united in marriage at Sidney, Ohio, December 27, 1936, by Pastor Verney A. Wilson, father of the groom. They are at home to their friends at 605 South Main Ave., Sidney, Ohio.

OBITUARY

BURDICK.—Mary Watson, youngest of thirteen children born to William H. and Charlotte Kent Watson, was born in the town of Dunkirk, Wis., February 11, 1855, and died at the home of her daughter, Mrs. A. R. Hurley, November 16, 1936.

She was united in marriage to George W. Burdick of Utica, Wis., on November 5, 1873. To this union were born three children: G. Merton, Harvey L., and Bernice A. (Mrs. A. R. Hurley), all of Milton. Mr. and Mrs. Burdick settled on a farm at Utica, Wis., where he acted as pastor of the Utica Seventh Day Baptist Church until 1881, when they moved to Little Genesee, N. Y. Their work in the pastorate there continued until

1893, when they accepted the pastorate at Milton Junction, where they remained till 1899. Then they moved to the church at Welton, Iowa, where they served till 1915. In that year they retired from the pastorate, making their home at Milton, where Pastor Burdick preceded her in death in 1922.

Mrs. Burdick was baptized and joined the Seventh Day Baptist Church at Utica. She carried her membership with her in the various places of residence, finally joining the church at Milton, where she served as a faithful and loyal member.

Besides her children she is survived by two sisters: Mrs. Frances Martin of Rogers, Ark., and Mrs. Emily Chidester of Souix Falls, Iowa; one brother, E. T. Watson of Los Angeles, Calif.; seven grandchildren, two great-grandchildren, and several nephews and nieces.

Funeral services were held at the home of her daughter in Milton, November 18, conducted by her pastor. Burial was in the Milton Cemetery.

C. L. H.

CLARKE.—Helen Vine Crandall was born June 5, 1851, at Nile, N. Y., the daughter of Ezra and Mary Smith Crandall, and died at the Edgerton Memorial Hospital, Edgerton, Wis., December 9, 1936.

She came to Milton with her parents in 1868, and four years later, August 28, 1872, was united in marriage with Wallace W. Clarke, who preceded her in death fourteen years ago. In her girlhood she was baptized and joined the Seventh Day Baptist Church, and in April, 1869, brought her letter to the church at Milton, where she was an active and loyal member for sixty-seven years.

Her brother, Professor C. Eugene Crandall, preceded her in death. She is survived by a nephew, Ray Clarke of Madison, Wis.; a niece, Mrs. S. W. Clarke of Andover, N. Y.; and two cousins, President J. W. Crofoot and Robert Green of Milton.

Funeral services were held in the Seventh Day Baptist church at Milton, December 13, conducted by her pastor who was assisted by Rev. Frank D. Jackson.

C. L. H.

CROSBY.—Norman Crosby, youngest son of Arthur and Clara McArthur Crosby, was born September 27, 1915, in Milton, Wis., and died, as the result of a hunting accident, in Mercy Hospital, Janesville, November 14, 1936.

He was united in marriage to Janet Anderson of Whitewater in February of 1936. He is survived by his wife and infant son; his mother, Mrs. Clara Crosby; one sister, Mrs. Agnes Langer of Beloit; and two brothers, Donald and Leon Crosby of Milton.

He attended the State Teachers College at La Crosse for two years, and at the time of his death was employed by the Fischer Body Company of Janesville. He was baptized and joined the Seventh Day Baptist Church in Milton July 11, 1925.

Funeral services were conducted at the church on November 17, by Pastor Carroll L. Hill, assisted by Rev. Mr. Tiller of the Norwegian Lutheran Church of Whitewater. Burial was at Milton.

C. L. H.

GREEN.—Addie Livermore Green, daughter of Theodore and Rebecca Graves Livermore, was born in Andover, N. Y., May 29, 1859, and died at the home of her grandson, Elton Green, in Wellsville, N. Y., January 2, 1937.

In early womanhood she married John M. Green of Independence, where they made their home until her husband's death, November 4, 1916. To them were born three sons: Clayton, deceased; Albert, of Alfred, N. Y.; and William of Andover, N. Y. Three grandchildren and three great-grandchildren also survive.

Mrs. Green was an active and consistent member of the Independence Seventh Day Baptist Church during her many years of residence there, and is held in loving memory as a true friend and devoted mother.

Funeral services were held at the home of her grandson in Wellsville, January 4, 1937. Interment at Independence in the family plot.

W. L. G.

LIPPINCOTT.—Noble C. Lippincott, son of J. Herbert Lippincott and Alva Lippincott McWhorter, was born in Garwin, Iowa, March 27, 1898, and died in St. Joseph's Hospital, Hartford, Wis., on December 14, 1936.

He was united in marriage to Iva Schrader in 1922. To this union was born one son, Wayne Curtis, now twelve years of age.

Noble came to Wisconsin in 1916, and on November 8, 1919, brought his church letter from Garwin, uniting with the Milton Church. He was graduated from Milton College in 1921, since when he has taught in the high schools in Barron, Lake Geneva, and Hartford, Wis., having been in the latter place for eleven years.

He is survived by his wife and son of Hartford; his mother, Mrs. Henry McWhorter of Jackson Center, Ohio; a brother, Truman; and his father, J. H. Lippincott of Milton.

Funeral services were held at the H. C. Berndt Memorial Funeral Home in Hartford, conducted by Rev. Carroll L. Hill, assisted by Rev. E. T. Soper of Hartford. Interment was at Hartford.

C. L. H.

SERL.—Clara, daughter of George A. and Cordelia Burdick Coon, was born in Leonardsville, N. Y., April 14, 1868, and died at Mercy Hospital, Janesville, Wis., November 23, 1936.

She was married to Stephen Serl on October 5, 1892, and except for brief times at Platteville and Milton, they have resided at Fairfield, Wis. She was baptized at the age of sixteen and after coming to Wisconsin maintained her membership in the Milton Church. She is survived by her husband; a daughter, Mrs. Robert Clowes of Darien, Wis.; a son, Raymond, of Bradford, Wis.; two sisters, Mrs. Earl Wetmore and Nettie Coon; a brother, Floyd Coon; and four grandchildren.

Funeral services were held in a Delavan funeral home, November 25, conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Emerald Grove.

C. L. H.

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WHAT MAKES A CITY?

By W. L. Bone

What makes a city men can love?
Not things that charm the outward sense,
Not gross display of opulence;
But justice time cannot remove,
And truth that faces civic fraud
And smites it in the name of God.

What makes a church that men can love?
Not spires and towers and dreams of stone,
Not altars rich or creeds of pious tone;
But thoughts and prayers that rise above
The gleaming spires that wealth may build—
And hearts that God has touched and filled.

What makes a man that men will love?
Not outward charms that please the eye,
Not jeweled splendor wealth can buy;
But honor, life and death will prove,
A heart that helps and loves and gives,
And, Christlike, leaves a wealth that lives.

—In Presbyterian Advance.

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