

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.

The Sabbath Recorder

VOL. 122

JANUARY 25, 1937 No. 4

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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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 122, No. 4

WHOLE NO. 4,704

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My Brother's Keeper "Am I my brother's keeper?" In the minds of many, the church has failed to be its brother's keeper. Underprivileged, unchurched people at the church's door are neglected and uncared for. The fringes and margins in "no man's land" are overlooked. Seventh Day Baptists perhaps have been too much afraid of encroaching upon the territory of others, or in the nature of the case have thought some other church was caring for the man next to our door. This may be almost as true in the rural and village church as in the cities. At any rate we, as well as others, are responsible for the men and women around us. We are—admit it or not—our brothers' keepers. Ours, in part, is the problem of bringing the untouched into the churches.

An old college mate, Rev. Channing A. Richardson, with the M. E. Home Missions, recently gave out the statistics that 47.9 per cent of the nation's city dwellers are "unchurched." "It is not a question," Doctor Richardson declares, "of seeking groups attached to other denominations, because there

are already too many in the unchurched group available for our work." For his own city he cites many churches that have stood in strategic corners for a quarter of a century, with many of their own families moved away, and the names of the newer comers' children within the block unknown.

That not infrequently is true with Seventh Day Baptist churches in lesser cities than Philadelphia, and even in villages. Moreover many of these people have lived within sound of our bells who have never known they were ringing from Seventh Day Baptist towers.

Either we have not taken our religion seriously enough—our love for Christ—or we have transferred our responsibility to others, and without justification. Here is a fair field for all—and we have the gospel, plus—a gospel with the Sabbath that is needed by the world and by the church. Who is my brother's keeper?

Editor Afield In days when space was less at a premium the editor would have told of many interesting things in the progress of the mission upon which he is now embarked. But not now.

Two conferences have been held in West Virginia in the interest of enlarging the circulation of the SABBATH RECORDER. In spite of a stormy afternoon at Salem, a goodly number of local people gathered for this conference, with six from Berea, two from Roanoke, and four from Lost Creek. Besides, there were young people, representatives from Florida, Kansas, Arkansas, Colorado, California, Nebraska, Wisconsin, New York, and New Jersey. Of great encouragement to the editor was this fine group of young people, their interest, and their hearty promise to write back home in the interest of the RECORDER campaign.

The value and importance of the SABBATH RECORDER were stressed by the editor and the responsibility of its support was laid upon the hearts of those present. A fine response was had to the challenge to support the campaign for six hundred new subscribers by the first of May. Already Pastor Shaw has an active committee which will go forward under his enthusiastic and able leadership.

That night, at Lost Creek, the writer preached to a splendid group gathered in spite of a big basket ball game in the village, and of mist and storm, and on Sunday morn-

ing a conference was held similar to that at Salem the day before. In addition to the RECORDER drive the speaker presented some of the denominational problems, especially that laid so recently by the Commission upon the shoulders of the Tract Society. At times it is hard to tell whether the writer is speaking as editor, corresponding secretary, or president of General Conference. He thought he was carrying a "double-barrel," but from his experience and handling of a five-shotted gun recently received by a relative, he decided he was operating as an "automatic."

This conference, also, was deeply interested and voted to have a certain, widely representative committee appointed to more than meet the one hundred per cent increase challenge. We shall be disappointed if the work does not go far forward in West Virginia. A representative from Roanoke bowed his head in approval and assent to the Roanoke challenge. We were not surprised, for this particular chap has always been most dependable.

Two sermons were also preached at Salem, the Woman's Board met and addressed, and an address on Ideals of Education given before an attentive audience at Salem College chapel. But this was not meant for a report. We thank God and take courage, anyway.

The Tax Problem Life's problems have no ready-made answers in the back of the book, and few "keys." Our problem of taxation on the Seventh Day Baptist Building has no easy answer either. But it is a situation we must face. Our chief difficulty lies in the fact that we have allowed to accumulate the taxes for the past three or more years while we have hoped we might escape the necessity of paying. At last Conference the amount of \$1,333.34 was placed in the Conference Budget for payment on loan for Denominational Building taxes. This amount must be met to keep faith with the bank by the American Sabbath Tract Society through which the loan was made. Unless the whole budget, or a good share of it, is raised much of our work must suffer if not be defeated—our missionaries go unpaid and other bills be unmet.

The Commission has asked the Tract Society to go out and make special appeal for funds to meet taxes for 1937, the first half of which is already billed the society, which is apart from amounts asked for by Conference in budget adopted last August. A crisis is up-

on us. We must do something, but we must not act rashly or in any way which we may later regret.

The president of Conference is sending out a communication to the churches concerning this problem. As the editor is on the field he will do all within his power to further the interests of the entire denomination as it relates to this and other problems. If the *entire budget were raised* there would be no need for worry. Have you done your part in the budget matter? Remember, much depends upon your loyalty and liberality.

The Seventh Day Baptist Building In 1929, there was happily dedicated in Plainfield, N. J., what is conceded by many as the "most beautiful edifice, most outstanding, of the public buildings in a city noted for its fine type of architecture. Toward such a time and for such a project Seventh Day Baptists had been looking for nearly three quarters of a century, and had been contributing, and now because of vision actualized and sacrifices gladly made the dreams had come true. It was a happy time and all who attended the dedicatory services returned to their homes, far and near, thanking God for what had been wrought.

For six years we have suffered from depression, such as perhaps never before known, a situation that has reduced incomes, destroyed fortunes, and sent countless multitudes out of employment to be cared for at government expense. These years have developed tax hungry municipalities to reach out to every available property for more income. The Seventh Day Baptist Building has been one to be caught and made to suffer. It has been at court, and its pleas have not met with favor nor its appeals sustained. We must pay taxes. It is still the hope of our lawyer that ere long the situation will be changed, or at least modified so that but a small tax will be required. Be that as it may, we are faced with a large amount of accumulated taxes that must be paid. At the request of Conference, for several years the Tract Society has borrowed money to pay the taxes. Probably the borrowing limit has been reached. Indebtedness must be amortized, and for that purpose our last Conference placed in its budget the sum of \$1,333.34.

The situation is leading some to think that we cannot keep the building; that it ought to

be disposed of immediately, even if practically given away. There is danger of poor reasoning and bad judgment being used—both pro and con. It's a time to hold steady; time to study why Seventh Day Baptists are here; why they have been kept for three hundred years; to think through their problem and discover if they have faith in the permanency of their mission and cause.

For three hundred years we have had churches, the ministry, and for long—schools and colleges, leaders and prominent men. But now for the first time we have a concrete evidence of our faith in the worthwhileness and permanency of our task in the erection and maintenance of a building. What St. John's on Washington Heights in New York is to the Episcopalians, what several great buildings in Washington are to several denominations, and what the cathedrals of Europe have meant of the permanency of faith in the Lord's work to the nations, THE SEVENTH DAY BAPTIST BUILDING should mean to us and to the world. So, then, it would be too bad for words, if in discouragement and perplexities we should unadvisedly seek to rid ourselves of the symbol of our faith, or fail to provide in some way for its maintenance and perpetuity. Here, indeed, is concrete evidence to the world of our faith in our permanency, and of our task, past, present, and future. This is no time to weaken or to talk of giving up. Rather, a time to "lengthen our stakes and strengthen our cords," to trust in God and go forward.

"THE NURTURE OF FAMILY RELIGION"

BY REV. A. T. BOTTOMS

In the beginning we should remember that nurture is not education, position, refinement, or accomplishment.

To nurture is all these and more; it is to give nourishment—to feed, foster, promote growth, give sustenance, bring up. In other words, it is to so fill the life of the members of the family with the things of this and the heavenly life that there will be welling up in their souls the grace of God, the fruits of the Spirit—the culture—of this world and the assurance of the heavenly inheritance.

Should this nurture be fully accomplished, there will be in the heart of the individual such a flood of joy and such an abundance of grace that others seeing the good works

are constrained to accept Christ in their own lives.

The great responsibility for the nurture of family religion rests with the parents of each family. Just as the parents are responsible for the physical nurture of the children, so are they responsible for the spiritual nurture. Parents today have a great opportunity in helping establish the kingdom on earth through leading their children to know Christ in childhood.

May I here plead with the parents of our land for a deeper home religion—that our homes be ordered as they should be in the realm of religion. Where we as Christians should put our best foot forward for Christ is in our homes and in our family worship. It is an indictment against parents if their children do not believe in religion. Oh, that our home religion could be outstanding, courageous, and consistent, even after the ideal set by Christ. The emphasis today in the realm of religion needs to be placed on religion in our homes and training the children.

One great preacher once said, "As goes the home, so goes every thing in the social order. The citadel, both for Church and State, is the home. If we shall have the right kind of homes, then shall everything in the social order be saved. But if our homes shall be beaten down, unraveled, and frazzled out by every foolish thing, the nation is doomed and the land shall be lost."

The best way to save the churches of our land is to establish family religion in every home, especially where little children are growing to manhood and womanhood. The best way to establish family religion is to consistently read the Bible and pray every day—establish the old-fashioned family altar in every home in our land.

Oh, men and women, with little children growing around you, can you ignore your God given privilege and opportunity of leading these little ones to Jesus?

Statistics in one of our largest denominations show that more than half the persons who accept Christ do so before they reach the age of sixteen years, and only four out of each hundred Christians accept Christ after they are twenty-four years of age. Shall we then let this, the greatest opportunity of our lifetime, slip by when we can so easily lead our young ones to Jesus Christ if we love God as we profess.

I know that there are those who say it is difficult to have family prayer, but can we consider the effort when the results may mean the saving of the souls of our own dear children from being eternally lost?

May we as parents realize the glorious opportunity that is ours in the service of our Master in bringing our own children into the kingdom. In so doing we will be serving a never changing God in helping our little ones to faithfully serve him in a changing world.

—For the Religious Life Committee.

THE STEWARDSHIP APPROACH TO RELIGION

(Summary of address given by Bishop Ralph Cushman at the Stewardship Conference)

Stewardship is not the only approach to religion, but it is indispensable. Discipleship and stewardship are very closely related. The Master brings this out in many passages of Scripture. In Luke 4: 18 he says that he was sent to assume responsibility for the poor, the broken hearted, the captives, and the blind. We know that as a good steward he fulfilled his mission. He said, "I am the light of the world; ye are the light of the world; I was sent; I send you." In Luke 14, Jesus says that unless we are willing to love father, mother, brothers, sisters, less than the kingdom, and God, that we are not worthy of him. He also says here that we are to be willing to forsake all and follow him. Jowett, the great preacher, said that he could imagine Peter saying to Jesus, "Master, how can you expect to get a large following when you make it so hard?" Jesus answers by giving the two parables of the builder of the tower, and the king going into battle with a small force against a much larger one. That is the plan of Jesus for the building of a new world; the builders must be willing to count the cost and be prepared to fight against great odds. Jesus tried so hard to get his followers to see that the new world must be built by the tested few. Jesus saw and taught what we see more clearly—that civilization is at stake, and that his followers must be thoroughly Christianized if the world is to be Christianized, and that unless the world is Christianized civilization will fall.

Communism, Fascism and other movements are making bids for world leadership, but

Christianity alone can build a new world that will be worth while. We talk about this new world, but are we willing to do something about it? A Russian blacksmith invented a machine to thrash sunflower seed. He did not ask for money for the invention. When asked why, he replied, "We in Russia are building a new world and this is my contribution." As Christians we must be willing to do as much to build a new world for Christ and his Church. As Christian stewards we should give nothing less than our best for the Master. What is the relationship of stewardship to religion? In the stewardship of self, Jesus wants the whole personality. In the stewardship of time and talents, Jesus wants first place. In the stewardship of money, when a man begins to get a lot of money God either makes a fortune or loses the man. God needs the man more than the money. The Christian Church is responsible for teaching people the message of stewardship of all of life.

HARLEY SUTTON.

MISSIONS

MEETING OF THE MISSIONARY BOARD

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held January 17, 1937, at the Pawcatuck church, Westerly, R. I.

The meeting was opened with prayer by Rev. Albert N. Rogers. The president, Rev. W. D. Burdick, presided.

The members present were:

Rev. Willard D. Burdick, Karl G. Stillman, Corliss F. Randolph, John H. Austin, Rev. W. L. Burdick, James A. Saunders, George B. Utter, Rev. Harold R. Crandall, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Asa F. Randolph, Hiram Barber, Jr., Rev. Albert N. Rogers.

The guests present were: Mrs. John H. Austin and Mrs. Luella C. Worden.

The quarterly report of the treasurer and a statement of condition were accepted and ordered recorded, and an appreciation was expressed of the fine progress made. They follow:

THE SABBATH RECORDER

QUARTERLY STATEMENT

October 1, 1936, to January 1, 1937

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

Memorial Board income	\$ 37.98
Permanent Fund income	1,291.35
Denominational Budget	2,204.18
Organizations	238.25
Individuals	27.43
Special gifts	30.00
Other	6.98
Debt Fund investment	250.00
Cash on hand October 1, 1936	46.33
Overdraft January 1, 1937	25.61
	<hr/>
	\$4,158.11

Cr.

Corresponding secretary and expenses	\$ 595.48
General missionaries and expenses	255.50
Churches and pastors	607.94
China	902.50
Holland	125.00
Jamaica	627.75
Treasurer's expense	143.43
Interest	230.22
Loans	250.00
Special gifts	30.00
Germany	125.00
Debt Fund investment	265.29
	<hr/>
	\$4,158.11

Net indebtedness October 1, 1936	\$23,415.39
Net indebtedness January 1, 1937	23,058.01
	<hr/>
Decrease for the quarter	\$ 357.38

STATEMENT OF CONDITION AS OF
DECEMBER 31, 1936

The Society OWNS:

Cash:

In checking accounts:	
Washington Trust Co.	\$ 25.61
Industrial Trust Co.	36.58
	<hr/>
	10.97
In savings accounts	806.26
	<hr/>
	\$ 817.23

Investments - stocks, bonds, and notes	\$110,393.22
Less - reserve for depreciated securities	5,000.00
	<hr/>
	105,393.22

Real Estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Nebraska	1,000.00
In Minnesota	2,251.44
	<hr/>
	67,581.30
	<hr/>
	\$173,791.75

The Society OWES:

Notes payable:	
Washington Trust Co.	\$ 22,250.00
Anne L. Waite	500.00
E. C. Burdick	500.00
	<hr/>
	23,250.00

Excess of assets owned over amounts owed ..\$150,541.75

The above excess is applicable as follows:

Funds - Principal Amounts:	
Permanent Funds	\$ 95,377.17
Debt Reduction Fund	7,014.76
Alice Fisher Ministerial Relief Fund	3,592.17
H. C. Woodmansee Ministerial Relief Fund	438.77
A. J. Potter Ministerial Relief Fund	1,032.32
Franklin F. Randolph Memorial Fund	60.93

Ministerial Education Fund	180.30
Amanda M. Burdick Scholarship Fund	1,114.06
Deposit % Sale Nebraska real estate	50.00
	<hr/>
	108,860.48

Funds - Unexpended Income:

Permanent Fund	\$ 36.58
Alice Fisher Ministerial Relief Fund	78.69
H. C. Woodmansee Ministerial Relief Fund	24.88
A. J. Potter Ministerial Relief Fund	169.23
Amanda M. Burdick Scholarship Fund	70.37
	<hr/>
	379.75

Funds - Other:

Gifts for special purposes:	
Bible distribution	29.67
Real Estate Equities, not allocated to Specific Funds:	
China	\$ 55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
	<hr/>
	64,329.86

\$173,599.76

Less - Deficit in General Funds .. 23,058.01

\$150,541.75

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

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that besides directing the work and workers, carrying on the correspondence, and furnishing material for the Missions Department of the SABBATH RECORDER, I have made four trips during the quarter. The last of October I was called to Alfred on account of the death of Mr. Eli E. Fenner, and Sabbath morning while there I preached to our congregation. The middle of December I went to Plainfield, N. J., and participated in the unveiling of a tablet placed in the historical rooms of the Denominational Building, "erected to the memory of Calvin Waldo and his wife, Polly Ann Calkins Waldo, . . . by their son, Daniel Calkins Waldo" (Cussewago, Pa.) who was persecuted because he observed the Sabbath of the Bible. December 30 to January 3 was given principally to the mid-year sessions of the Commission held in Plainfield, N. J. While on this trip I preached Sabbath morning to our church in Dunellen, N. J., and participated in a denominational forum in the afternoon.

The week-end of January 9 to 11 I spent in Plainfield, N. J., addressed a prayer meeting and participated in a missionary conference Sabbath eve, preached Sabbath morning, and attended the regular meeting of the Tract Board, Sunday afternoon. Considerable time has been spent in fostering the Eight Day Preaching Missions, in promoting the Week of Prayer for the churches, and in making January a Missionary Month. Three communications and literature have been sent to all the pastors and church leaders. As chairman of the Ministerial Relations Committee of the General Conference, some attention has been given to aiding pastorless churches to secure pastors, and I have officiated at two funerals

THE SABBATH RECORDER

and one wedding during the quarter. Yesterday I delivered a historical address in Ashaway at a service commemorating the fact that the present meeting house has been in use one hundred years.

Faithfully submitted,

WILLIAM L. BURDICK,
Ashaway, R. I., Corresponding Secretary.
January 17, 1937.

Corliss F. Randolph spoke on the death of Rev. Gerard Velthuysen, who passed away at his home in Amsterdam, Holland, December 1, 1936. Mr. Randolph spoke as follows:

Once more this board has suffered the sad loss of another faithful and highly efficient worker in the person of Rev. Gerard Velthuysen, whose death occurred in his home city of Amsterdam, Holland, on December 1 last.

Ever since the passing of his father, many years ago, the son has represented this board, along with other Seventh Day Baptist interests in Holland, and he has served as pastor of the Amsterdam and Haarlem churches, at the same time exercising a fostering care over our other churches in the Netherlands, besides occasional visits elsewhere, especially to the Mill Yard Church, in London, and to the General Conference of Seventh Day Baptist Churches of Germany, at Hamburg. The mission in Java, conducted under the auspices of the Holland churches, has ever had his thoughtful and prayerful attention.

Never losing his devotion to the Sabbath from his early days down to his death, and giving fully of time and tireless effort for its promotion, he also had another major interest in life. Profoundly impressed by the far-reaching evils of the Napoleonic Social Code which still obtained throughout Continental Europe, in his early manhood he solemnly consecrated his life to social reform in that respect in his native country. His efforts in this field were so successful that they commanded the attention of the national authorities, and in recognition thereof he was decorated by the Queen of Holland some twenty-five years ago.

Again, less than a year ago, his seventieth birthday was another occasion for a celebration of his victories in social reform, this time at the hands of the organization with which he had been so long associated. Public officials of Holland, and representatives of organizations akin to his, both at home and abroad, all joined to do honor to this veteran of a victorious war waged in behalf of social purity and righteous living.

No words are adequate to express our sense of loss in the death of Brother Velthuysen; and we can only bow in submission to our Father's will, devoutly praying that his mantle with a double portion of his spirit may fall upon a worthy successor.

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

It was voted that the remarks be spread upon the records of the board and that a copy be sent to Mrs. Velthuysen.

In behalf of the Missionary-Evangelistic Committee, the corresponding secretary spoke of the conditions as he had found them over the nation.

Correspondence was brought before the board. Among the letters was a report from Rev. E. A. Witter who recently visited, at the request of the Tract Society, in Cleveland, Ga., where meetings were held.

Rev. Everett Harris, chairman of the American Tropics Committee, reported that the committee had met and considered correspondence, appealing for more aid in that field.

Rev. Harold R. Crandall reported a meeting of the China Committee.

Voted that the report be recorded and referred to the secretary. The report follows:

Your China Committee met last evening with six members present. Matters pertaining to the work in China were discussed. The pressing need of the return of Dr. George Thorngate to our hospital at Liuho is a burden upon our hearts. It is a matter of deep concern and regret that funds are not available to meet the need. It would seem inadvisable to undertake the return of Doctor Thorngate and his family to China unless there could be reasonable assurance of sufficient additional income for the Missionary Society to meet the expense for a period of five years, at the least. We suggest that our corresponding secretary frequently emphasize this need through the SABBATH RECORDER and by other means as he may have opportunity.

Respectfully submitted,

HAROLD R. CRANDALL,
Chairman.

The report of the special committee "On Policy Regarding Mission Property" was adopted and ordered recorded. It follows:

It is the opinion of the special committee appointed to consider the action of the China Mission in constructing a new school building without consulting with the Board of Managers, that this board should affirm or reaffirm the policy of the Seventh Day Baptist Missionary Society by communicating with all of our missions substantially as follows:

Inasmuch as the members of the Board of Managers of the Seventh Day Baptist Missionary Society act as trustees for all members of the society, and in such capacities are responsible for the proper care of all its properties both real and personal, and for the distribution of its income to missionary activities in accordance with the specific wishes of some donors, and for the greatest good of all denominational mission

fields, it seems wise to restate the policy of the board affecting the construction of new facilities or substantial change in old ones.

In brief, this policy may be summarized as follows: It shall be understood that before undertaking any building program, approval of new building be secured at all times from the Board of Managers where title in such property belongs to the Seventh Day Baptist Missionary Society.

It is not intended to discourage the initiative of our representatives, but as the board is legally responsible for obligations incurred in its behalf, it is only a matter of good business to adhere to this rule.

Respectfully recommended,

WILLARD D. BURDICK,
WILLIAM L. BURDICK,
KARL G. STILLMAN.

Voted that the president appoint a committee to gather together actions that had to do with the policies of the board. He appointed the corresponding secretary, the recording secretary, and the treasurer.

Voted that the report of the Ministerial Relief Committee be accepted and recorded. It is as follows:

Ministerial relief is being extended at the rate of \$10 per month, each, to Mrs. George P. Kenyon, Rev. R. R. Thorngate, and Rev. L. J. Branch, and at the present time unexpended income amounting to \$272.80 is available for this purpose. This constitutes a nine months' reserve based on present amounts being paid.

KARL G. STILLMAN, *Chairman.*

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

The corresponding secretary reported on correspondence which he had received. Included in the matters were the Sabbath keepers in Portugal, where there are half a dozen churches, and correspondence with Sabbath keepers in South Africa.

The resignation of Dr. Edwin Whitford as chairman of the Missionary Evangelistic Committee was accepted, and John H. Austin, a member of the committee, was elected chairman.

The correspondence from the Foreign Missions Conference, which had to do with the assessment of taxes in China, was referred to a special committee—the president, the corresponding secretary, and the treasurer.

The minutes were read and approved.

The meeting adjourned at 4.30. Rev. E. T. Harris offered the closing prayer.

GEORGE B. UTTER,
Recording Secretary.

COMMUNISM OR THE AMERICAN WAY, WHICH?

BY HERBERT N. WHEELER

Will the trend toward Communism in the United States continue, or will it be stayed and democracy survive? So far, progress toward communism is about as it was in the early stages in countries where now it is the dominant factor. Dictators have stayed its advance in some countries. But whether a country is ruled by a dictator or is communistic is the same—personal liberty is gone. Rugged individualism has been condemned, but what is meant is ruthless individualism, of which there is too much, but not nearly as much as some political propagandists would try to have us believe. Rugged individualism has built a mighty country of self-reliant, peace loving, God-fearing, free, home-loving people, ready to help the less fortunate, but constantly building and advancing toward a better way of living—the American way. In this advance, evils have crept in that must be corrected, such as waste of national resources, insufficient regard and lack of responsibility for the less fortunate. These evils must and will be corrected. But the love of true liberty and freedom, and the will to do and accomplish those things that make for vigorous, self-reliant citizens must be maintained at all costs. The present desire for economic equality and security without putting forth individual effort to secure it, is sure to lead more and more to communism and destroy the very foundation of our government. There has been a setting of class against class, even the young against the old, and the building up of sentiment against those who *have* by those who *have not*. This is sure to result in great class strife and unrest that may go so far as to result in terrible hatred and finally civil war. The person who will not work or has not fitted himself for useful employment is led to believe he is the victim of those who are willing and prepared for useful labor to *earn* their own bread and butter. These unfortunates or willful loafers have been taught to look upon those who really work and earn a fair wage as "economic royalists." They want to live in the same way as those who earn, and now believe the government must take away money from the earners to give to the idlers. We all believe in proper help for the old and infirm, within

reason, and support the local community chest and other charities. But to assure those who are able to work that a munificent government will care for them whether they do any useful thing or not, is wrong. What right has the government to take taxpayers' money to give to idlers—money to be used to buy liquor and tobacco and to gamble with? Even if a man earns money at good hard work, he is in a measure responsible to society for the way he spends it. He cannot take it with him when he dies. It is only loaned to him while he is here. This is true not only of money but of other property. A farmer or a woods owner has no right to destroy the soil or the forest ruthlessly. There will be need in future generations for that soil and those trees, so if the so-called owner is unwilling to handle it in the best way for the future welfare of all the people, then the government or state must step in and see that it is handled properly. Perhaps this can be done by suggestion and education, but if not then more drastic measures are necessary. As to the other natural resources, such as coal, oil, and gas, they should be owned or strictly regulated in output by the government or the states. Their exploitation, under strict regulation, should be by private and corporate enterprise, whether owned by the government or otherwise. A small royalty from production would support the government and many of the states without any other forms of taxation. It would extend the life of these resources and assure an adequate supply for the whole people. It would reduce bankruptcies of coal and oil companies and of banks and railroads owned by such companies, and lessen the cost of such commodities to the consuming public. Such action is not a trend toward socialism or communism, for it does not lead to an upset in our social life or our American way of living. In passing, it is reasonable to remark that so much time and thought are being spent in trying to get economic security that spiritual security is lost sight of. Spiritual security is the first need. Usually with it comes material security, because it causes man to do the things that make him economically secure.

Let's get back to rugged individualism and self reliance—the American way. Is it not a serious mistake to teach our young people they have been cheated out of some sort of heritage, and insist the government must pay

their way through high school and college and get them jobs—not necessarily work, but just jobs with pay whether or not real work has been done? Why not teach service, work, self-reliance, and civic decency? How many successful men and women today had positions handed to them without effort on the part of the individual? The present procedure can but lead to social disorder and final disaster and eventually to communism, unless a dictator steps in as in Germany and Italy, and thwarts or merely delays the final goal of communism with loss of liberty, religion, and happiness—chaos. Then the slow building back of civilization. Can this trend be changed? Yes, if we get back to the first principles laid down by those who established our government — the greatest government ever conceived by the brain of man.

WOMAN'S WORK

WORSHIP PROGRAM FOR FEBRUARY, 1937

Steady and true, in the upward way,
Never to falter, or faint or fear;
So would I travel from day to day,
Knowing my Lord is near.

Steady and true thro' the sunny days,
Helping my brother to rise and smile,
Scattering joy in some lonely way,
Cheering some heart the while.

Hymn—"I'll Go Where You Want Me to Go."

Scripture—Romans 16: 1, 2.

"PHEBE, A SERVANT"

In the chapter just read we find the names of many of Paul's Christian friends to whom he is sending affectionate greetings at the close of his letter. Just the mention of their names has made them an immortal part of the history of the early church. Some of them are referred to, very briefly, in other letters by Paul, and we catch tiny glimpses of thrilling incidents and personalities connected with the beginnings of Christianity. Wouldn't it be interesting to piece together these bits, and so get better acquainted with these early followers of our Lord?

"Phebe, a servant." Paul was writing from Corinth to the church in far-off Rome. And he was entrusting his letter to a woman from near-by Cenchrea who was soon to make the long and dangerous journey to the imperial city. Some important business matters demanded her attention there.

Paul commended Phebe to the hospitality of the Roman Christians and bespoke their gracious courtesy in her behalf. We think we would have

liked Phebe for a friend—from Paul's estimate of her.

"Phebe, a servant"—humble, yet very wise; unassuming, yet very much worth while; tested and found faithful; spending her life in gentle ministry to the poor, the sick, the unfortunate. "A servant of the church at Cenchrea." Paul uses the term that is elsewhere rendered "deacon," and we know something of the duties of the deacons of the early church.

So we think of Phebe, going about doing good in her quiet way, and now starting out on this business trip, facing perils by land and sea; but brave, trusting, hopeful, and looking forward to a friendly greeting in the strange and foreign city. Where Christian meets Christian there is a bond of friendship, no matter how unfamiliar the surroundings.

Of that journey we are not told, or the nature of her business. But we do know that she reached her destination, that she had sacredly guarded the precious letter all the way, and that she delivered it safely to the church at Rome. So we owe the wonderful Epistle to the Romans, to the faithful hands of "Phebe, a servant."

Dear Lord, accept our humble service, and like Phebe, may we be faithful to the end of the journey. Amen.

MEETING OF WOMAN'S BOARD

The Woman's Board met Sunday, January 10, 1937, at the home of Mrs. Earl W. Davis, Salem, W. Va. The president presided and the following members were present: Mrs. Oky W. Davis, Miss Lotta Bond, Mrs. O. B. Bond, Mrs. Edward Davis, Mrs. C. H. Siedhoff, Mrs. G. H. Trainer, Mrs. Earl W. Davis, and Mrs. Oris Stutler. Visitor, Editor H. C. Van Horn, Plainfield, N. J.

Mrs. Loofboro read Philippians 2: 1-10 and the meditation and prayer from "The Upper Room."

The minutes of the December meeting were read.

The treasurer's report was accepted as follows:

Frances E. Davis (Mrs. Okey W.), Treasurer	
In account with the	
Woman's Executive Board	
Receipts	
Balance December 12, 1936	\$ 83.12
Harold R. Crandall:	
Denominational Budget	\$8.28
Richburg Ladies' Aid	5.00
	13.28
First National Bank	.98
Refund from President's	
Conference expense	13.00
Error	.02
	<u>\$110.40</u>

Disbursements

No disbursements
Balance January 10, 1937\$110.40

Salem, W. Va.,
January 10, 1937.

Correspondence was read from Mrs. George Whitford, Adams, N. Y. Greetings were read from Mrs. Shaw who is convalescing very nicely at her home, but is still confined to her bed.

The board appreciated having Editor Van Horn in the meeting. Many phases of work of the Woman's Board and of the denomination were freely discussed.

Voted that the matter of appointing a commission for evaluating the work of the Woman's Board be considered at the next meeting.

Adjourned to meet with Mrs. C. H. Siedhoff the second Sunday in February.

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

MISSION STUDY BOOKS

"The goal of living is to find freedom and growth in fellowship. So Christian education is not simply teaching men about the facts of the Christian religion, but discovering the meaning of all life everywhere in the light that Christ throws upon it."—From "Consider Africa" by Basil Matthews.

Such a principle leaves no corner for escape—whether that corner be in your own household, your own church, your community, your country; whether it involves your neighbor next door, your neighbor in the next continent, or in the continent farther removed.

In all places and situations, a fuller fellowship is fostered by mutual understanding, a realization of the interdependence of one with another.

What can be "mutual" between Africa and the United States? Emory Ross in "Out of Africa" says "Canada and the United States may seem a goodly distance from Africa. Actually in many ways they are as closely linked with Africa and as interdependent as they are with one another. Fantastic? Not at all."

"Out of Africa," the old Greek proverb ran, "ever something new. Proofs of this

proverb—pudding, Africa has furnished for three thousand known years. Things new, things strange, things totally unexpected have been coming out of Africa for thirty passing centuries. The Queen of Sheba, the gold of Ophir—and of the Rand; . . . the purling waters of the Nile; diamonds sufficient to cause large vaults to bulge; . . . twelve million American citizens of African descent; Edgar Wallace, . . . and—Livingstone!"

"Africa was the dark continent. Africa today positively glistens. It glistens with . . . mountains of copper, with much of the globe's radium. On a near tomorrow it will glisten with electricity; it has nearly a fourth of the world's water power. But most of all does it glisten with faces, the uplifted eyes, the souls of a hundred and forty million of the earth's emergent peoples. From the forests, from the rivers, the swamps, the elephant grass, the coastal plains and the interior uplands they rise. They catch the glow of a new dawn. The dawn of what? The answer is not yet sure. But whatever it is to be, you are bound to help frame it."

For a better knowledge of what we are to frame there is available a bewildering amount of excellent reading. From that wealth of material a few books have been selected which give one a general background of the past, and presents the conditions of today.

"Out of Africa. In every age, ever something new. Sometimes worthless, more often priceless. What is it to be in ours!"

BOOKS FOR READING AND STUDY

Adults and Older Young People

"Out of Africa"—Emory Ross. Price, cloth, \$1.00; paper, 60 cents.

"Consider Africa"—Basil Matthews. Price, cloth, \$1.00; paper, 60 cents.

"A Course on Africa"—T. H. P. Sailer. Paper, 25 cents. (For leaders.)

"What Do You Know About Africa?" (Tests.) Single copies, 10 cents; dozen, 25 cents.

"Black Treasure"—Basil Matthews. Cloth, 50 cents; paper, 25 cents.

Drama (four men and two women)—"Ordered South"—W. J. Noble. Price, 15 cents.

"Out of My Life and Thought"—Albert Schweitzer.

Intermediates

Selected material by adult leader, from books and helps suggested for adults; also

"If I Lived in Africa"—Cicily Hooper. Paper, 40 cents.

"The Call Drum"—Mary Entwistle. Paper, 60 cents.

Juniors

"If I Lived in Africa"—Cicily Hooper. Paper, 40 cents.

"The Call Drum"—Mary Entwistle. Price, 60 cents.

"The Call Drum" (teacher's edition)—Mary Entwistle and Elizabeth Harris. Price, 75 cents.

Primary

"Kembo: A Little Girl of Africa"—Winifred E. Barnard. Price, 50 cents.

"We Sing America"—Marion Cuthbert. Friendship Press.

Junior Teachers' Guide on American Negro—Eakin.

Pamphlet based on "We Sing America." Price, 25 cents. Friendship Press.

A Primary Teacher's Guide on Negro Americans. Based on "We Sing America"—Wagner. Cloth, \$1; paper, 60 cents.

Order books and helps from The American Sabbath Tract Society, Publishing House, 510 Watchung Avenue, Plainfield, N. J.

NOTES

"Out of Africa" and "Consider Africa" are both valuable.

"Black Treasure" tells interestingly of some of the pioneers in Africa—Livingstone; Dr. Kirk; the Moirs; Fred Bridgman and others.

I would suggest that adults read the books recommended for juniors and children. While these books are written in simple form and language, each has something to contribute to the whole "picture."

The teacher's edition of the "The Call Drum" contains helpful suggestions for leaders—aside from the interpreter of the delightful story, "The Call Drum" (separately bound) for children. (Adult leaders would find parts helpful.)

"A course on Africa for adults," by T. H. P. Sailer is most valuable to a leader for suggestions, not to follow completely.

The play, "Ordered South," is pleasing and appealing. It tells of the change in sentiment—of an American family—toward the African.

B. T. H.

THE OPEN DOOR

BY ALICE ANNETTE LARKIN

CHAPTER IV

William Thurston was about to pass the office of Doctor Browning, superintendent of schools in Edgewood, when some one called to him from the open window. Looking up from the letter he had been reading, he saw that the superintendent was motioning to him, so he put the letter back in his pocket and stepped into the office.

"You wanted to see me, Doctor Browning?" he asked, wondering what the superintendent had on his mind.

"Yes, for a few moments, if you're not in a great hurry," Doctor Browning replied. "I've

been trying for two days to get in touch with Ruth Harrison, but no one seems to know just where to locate her. Since you're an intimate friend of the family, you may be able to give me the information I desire."

"Why, yes, I can, Doctor Browning. In fact, I was reading a letter from Ruth when you called to me. She and her family certainly have had more than their share of bad luck. This letter tells of the latest calamity. Evidently you haven't heard that the Harrisons departed two weeks ago to make their home on an eastern farm left them by a bachelor uncle who passed away last June. Before they reached this out-of-the-way place the house in which they had expected to live was destroyed by fire. Instead of coming back to civilization, they have decided to stay on the farm, and at present they are living in a barn. Ruth says it's a very comfortable barn, but no one need tell me they can be happy there or that it's a decent place for Paul to recover from his accident."

"Well, that is news to me, and I am very sorry for them all. But I don't believe I'll have to have that address after what you have told me. If Ruth and her family have made up their minds to stay on the farm, she wouldn't be interested in the position I was going to offer her."

"Oh, but Doctor Browning, she might be. Do you mean that you have a good position for her and she doesn't know about it?"

"Yes, that's a fact. You may know that she applied for a position as teacher in one of our schools just before she was graduated from normal school two years ago, but I had nothing for her at that time as the only vacancies called for experienced teachers. She hadn't had the experience. Then, as you may know, she taught without salary in the West Edgewood School for the sake of gaining experience. I had promised her that when there was another vacancy she should have the position. It was only three days ago that I knew definitely that I could hire her for Grade Seven. I'd like for her to have her opportunity—she worked hard to complete her education. Perhaps I should write her anyway."

"Indeed, you should, Doctor Browning. If anything can bring the family back here, it will be a position for Ruth. I'm afraid it is sorely needed, though it wouldn't be if I had my way. Here's the address—I'll write it

down for you. I don't think many people knew when the family went, and I have seen nothing about them in the papers. It was a hard breaking up, and they kept it as quiet as possible."

"I see. Thank you very much for the address. I'll get a letter out on the noon mail."

"I think I shall too. This letter I have here needs an immediate answer. I'll see you later, Doctor Browning."

To himself William Thurston said as he started down the street, "It's time I was at the office. There are several urgent matters to attend to this morning, but I must read Ruth's letter again. I'll just step into the park for a few minutes. I can think things out there."

There was a vacant seat near the entrance, and, sitting down there in the shade of a great elm tree, William Thurston read the letter carefully. The first part of it gave an account of the fire and a description of the barn. There was an anxious frown on the young man's brow as he read on, "I know, Bill, almost as well as if I were with you what you are thinking. I can almost hear you say, 'Ruth, it seems a very foolhardy plan to me, this going off to a strange farm with no man to run it. Farming is treacherous business these days, and I'm afraid you'll regret what you are doing. You'd better do some serious thinking before you take this step. It may be months before Paul can do any work to speak of. Think of the loneliness that's ahead of him. And think of your Aunt Abbie Jo and Dick and Marilyn. From what you have told me the youngsters will have a long walk to catch a school bus. Ruth, don't do it. Let me take some of the heavy burdens from your shoulders.' You've said that so many times, Bill, and oh, I love you for it, but no, I mustn't give up now."

"All the things you said to me that last night are true. This is not the place I would have chosen for a permanent home—not as it is now—but I am not yet sorry that I am here. I'll admit that I feel as if we had come to a strange land where there are many giants to be conquered, but I'm not ready to quit. Maybe I felt a little bit like doing just that when Marilyn came running in the other day, crying as if her heart would break. She had been making a playhouse down by the river where the white birches grow so beautifully, when suddenly the children who live in

the other house on the farm rushed down the hill singing a jingle that ran like this:

"The landlord'll get us if we don't watch out,
But we're not a-going—we are still about,
You can scold all you want to, you can hol-
ler and shout,
But we won't, we won't, we won't get out."

"They actually drove her away from her own playhouse. You can imagine how astonished I was, and mad! I was tempted to march right up to that old house and tell the occupants they could leave at once. On second thought, I decided to do a little quiet investigating. Captain Williams had given us very little information. The most we could learn from him was that the old house which was on the farm when Uncle Jimmy bought it many, many years ago had been rented to two families. After Uncle Jimmy built the house just destroyed by fire, this one was occupied by his hired man, when he had one. It had been vacant for years when the captain let these people have it for very small rent. Part of the time they have paid nothing at all. The men have recently secured employment a few miles away, but they have no money for moving expenses, so they want to live here for the summer, at least. Captain Williams told them they could."

"These families had never lived in the country till they came here. The children have just been running wild, in my opinion. Well, one of the little girls comes out to the flower garden sometimes when I am working there, and last night, with the aid of some cookies, I got her to talk a little. She informed me that Captain Williams had told the families that if we stayed on the farm the first thing we might do would be to turn them out. They had been turned out of city homes when there was no money for rent. That explains the jingle. Oh, I want to help them, Bill. They need help so badly."

"Aunt Abbie Jo is wonderful. Paul seems a little stronger. Dick and Marilyn like the farm. We have bought a little Jersey cow and some hens, and we have started a garden. Do you remember the story of the little white church Uncle Jimmy helped build? But Aunt Abbie Jo says supper is ready, so I must go. Don't worry, Bill, but write to me. We are not going to give up our inheritance. Oh, we may have to give up the farm, but you know there is another inheritance—the hope

and faith and courage of the Seventh Day Baptists who have lived before us. God did not fail them and he will never fail us."

(To be continued)

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I am Dortha Lee's sister. I am eight years old and in the third grade. I haven't missed a day or been tardy in school, and I go to church almost every Sabbath and have a good time, too.

We are going to get up a band at school. This is my first letter, so I will try to have a better one next time.

Your little RECORDER friend,
WILLA DEAN BONNELL.

Berea, W. Va.

DEAR WILLA DEAN:

I have just returned from Wellsville where I have spent a week with our daughter Eleanor, helping take care of our little granddaughter, Joyce Ann Clemens, who will be two weeks old next Tuesday. I'll be lonesome without her tonight. Do you suppose she will miss me?

Of course one of the first things I did when I reached home was to glance over my mail, and I was very much pleased to find four letters from RECORDER children. I am beginning with yours and Dortha Lee's, because they started on their journey first.

I am proud of you because you are making such a fine attendance record in school and church. "Promptness and regularity make for success," my father used to tell me when I was about your age.

I am so glad you have started to write to me and hope you will write often.

Your sincere friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Forgive me for not writing to you sooner, but I have been so busy. My big brother and sister go to high school, so I have the work to do. Mother helps when she does not have to stay at the store.

I am helping my grandmother make a rug when I have time.

We have had our mid-year tests and I made pretty good grades.

I found that there were no letters from any of the RECORDER boys and girls, so I thought I would write a few lines. I will try not to wait so long next time I write.

Your RECORDER friend,
DORTHA LEE BONNELL.

Berea, W. Va.

DEAR DORTHA LEE:

You surely are a very busy girl these days, but you prove the rule that busy people are usually faithful people, and I appreciate your faithfulness in writing for the Children's Page. I know I can always depend upon your help when it is most needed.

Congratulations on your good standings in your mid-year tests, and here's hoping that you'll do as well or better in your final tests in June. Good, faithful study each day brings success in the end.

What kind of a rug are you and your grandmother making? Is it a hooked rug? I made one several years ago, and some day if I can possibly find the time I am going to make another. It's fascinating work but it takes a lot of time, especially when one can only spend odd moments, as is my case.

Sincerely your friend,
MIZPAH S. GREENE.

DEAR MRS. GREENE:

Philip and I played with my baby sister today. I got in the cupboard, my little sister shut the door, and I could not get out; my brother let me out.

I got a violin for Christmas. I think I am going to take lessons in the summer.

My birthday is the nineteenth of January. I am not going to have a party.

Your sincere friend,
CONSTANCE COON.

Bradford, R. I.

DEAR CONSTANCE:

Baby sisters are pretty nice, are they not, and great fun to play with. I'm finding my baby granddaughter pretty nice, too, and love to take care of her. Wouldn't you?

Who could ask for a finer Christmas present than a violin? I sincerely hope you can take lessons this summer, that you will prac-

tice faithfully, and soon begin to make sweet music on your violin. I am very fond of violin music, aren't you?

Let me see—tomorrow is your birthday. I hope you had a very happy one and will have many more of them.

Your true friend,
MIZPAH S. GREENE.

Andover, N. Y.

DEAR MRS. GREENE:

It has been such a long time since I've written to you that my conscience is bothering me. I had a lovely Christmas and hope that everyone else had as nice. I got everything I wanted and even more. Christmas day here it was very nice out of doors; the sun was shining bright.

I hope the influenza epidemic isn't as bad in other places as it is here. There has been no school the past week on account of the flu, but we will have to make up for it later. I am in the sixth grade now and will go to Byers Junior High School the first of February.

It has been cold here, in fact below zero. There has been a lot of ice and skating which is swell.

I wish you could have attended Conference. I enjoyed it there.

We are very happy about Pastor Sutton coming to Denver.

I will write again,

As ever,

NORMA JEANNE STANTON.

747 S. Ogden,
Denver, Colo.

DEAR NORMA JEANNE:

I enjoyed your good letter but must wait until next week to answer it.

Your sincere friend,
MIZPAH S. GREENE.

Rev. Gilbert Laws, former president of the Baptist Union of Great Britain and Ireland, said in an address delivered in May, that the four essentials to the well being of the church, are (1) a holy people, (2) an ethically minded people, (3) an increase of the fraternal spirit and (4) a ministry of propagation on the part of the membership.

—Watchman-Examiner.

THE SABBATH IN TWENTIETH CENTURY SOCIETY

BY DEAN AHVA J. C. BOND

(Concluded)

THE SACRAMENTS OF THE CHURCH HAVE THE QUALITIES OF SPIRITUAL SYMBOLISM

The significance of baptism has been lost to that portion of Christendom which no longer holds it as a symbol of one's own regeneration through a personal faith in the crucified and risen Christ. Let us find an enrichment of life in a sincere and more thoughtful use of this ordinance of the Church.

The center of worship for the great majority of Christians is the sacrament of the Lord's Supper. We would do well to study to make the communion service one of greater value in religious experience, and of deeper significance in our serious purpose to find God a present power in our lives.

In my judgment the Sabbath has this same symbolic character and may become an important factor in a growing spiritual experience. This characteristic of the Sabbath may be clearly seen in Isaiah's exhortation. In that wonderful passage in the 58th chapter of Isaiah, it is Jehovah who speaks, and it is as if he said, "As oft as ye do it unto the Sabbath, ye do it unto me." That is, Turn away your foot from trampling upon the Sabbath, and call it a delight, and I will accept these things done unto the Sabbath as done unto me.

Week by week the opportunity is offered to us of honoring God by honoring his holy day. If we will understand it so, and use it as such, the Sabbath will become a regular means of bringing us into a reverent and intimate fellowship with God, which will make it a delight on every weekly return. Thus it may become a means of filling all the days of the week with a sense of his presence and with a power to live through the humdrum of the common days a life of service and of victory.

THE SABBATH CALLS FOR A LITERAL OBSERVANCE

Perhaps the primary appeal of what I have just said is to the emotions. I am willing to have it so. For religion does have to do with the emotions. I would have the Sabbath, the memorial of creation in the beginning, so symbolize the presence of the Creator, immanent

in our present world, that its coming would fill us with awe and its passing hours at least at some point before its evening close would bring us pause in reverent contemplation of his holy, benevolent, and abiding presence.

But let me hasten to assure you that I am thinking of something very tangible and literal. The day that can symbolize God's presence in the world must be a day of unique character and with definite delimitations. Only one day of the week fulfills these conditions. That is the Sabbath of the Bible: the Sabbath of creation and the Ten Commandments, of the prophets and the apostles, the Sabbath of which Jesus Christ is Lord, the Sabbath of the early church, and of loyal followers of Jesus in all the Christian centuries—the seventh day of the week observed from sunset to sunset.

Let me quote from Robert Cornthwaite something written exactly two centuries ago. "It is as true to us that God rested the seventh day, and blessed and sanctified it for a Sabbath, as it was to any before us. We want the same rest and refreshment as they did, and the commemoration of the works of creation is perhaps more reasonable and necessary, at least not less so; at this distance of time from the creation than in the early ages of the world, so that there seems no foundation in reason for any formal renewal of the command of the Sabbath under the Christian dispensation."

I repeat without apology today to Seventh Day Baptists of America what this English Seventh Day Baptist minister said to his compatriots and fellow-Christians in the early eighteenth century. And we of the twentieth century may say with equal pertinence that "it is more necessary, at least not less so, at this distance of time from the creation than in the early ages of the world" to remember that God blessed and sanctified the Sabbath.

We have gone very fast during the last two hundred years, and have traveled far. But we seem to have lost our direction. In many fields we have made progress—gains that we would not, and need not, relinquish. We are more familiar with the forces of nature, and with the laws by which they operate. We have been emancipated from much superstition and from many fears. But the spirit is not necessarily freer. The open road to God has been cluttered with false theories and inadequate conceptions concerning the universe. We have looked too steadily upon things ma-

terial, until we have developed spiritual shortsightedness. We feel this restriction of vision, but fail to find the cure.

A woman once found her eyesight failing. She bent over her sewing all day, for it was by her needle that her family of children was fed and clothed. She could not quit her work, and to continue meant blindness and loss of capacity to care for her loved ones. A wise physician came to her rescue. From the window at which she sat by her sewing machine, she could see far away a mountain lifted high. This doctor suggested that she pause at intervals in her work and look long at the mountain. This she should do regularly and without fail. She followed the advice of the physician and day by day she found her eyes growing stronger.

Twentieth century society is bent upon the material and is dreadfully concerned with the immediate. Our spiritual eyesight is becoming impaired and the finer things of life can be seen but dimly. The Sabbath calls us to a search of the distant things, and to a vision of the unseen. The Sabbath offers us the opportunity to seek God in a special way and provides us with the spiritual technique by which we may find him. In obedience to him, even in keeping the Sabbath and in thankful contemplation of his goodness, for which the Sabbath gives us opportunity, we shall find him in our own hearts, in the lives of those about us, and in the universe which in the beginning he created and which by his living power he still sustains. "Remember the Sabbath day to keep it holy."

OUR PULPIT

WHAT'S IN A NAME?

A LAY SERMON

Text.—Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him. Psalm 68: 4.

I used to wonder about this name "Jah," when this sixty-eighth Psalm was read. It made God seem much farther away than Lord, or any of the other names by which the Psalms refer to our Creator. That was in the days of youth's inquiries.

Our honest inquiries after truth are always answered, according to Jesus' promise, "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

Not that we come to know everything, but the spring of knowledge flows freely into the hearts that open up to receive such understanding as they can hold.

Gradually different unfoldings of light have come, one after another, till now this name "Jah" seems to bring our Creator nearer than all others.

We need not be surprised nor shaken in faith to find our Creator called by different names. There are hundreds of different religions among the different people of the earth. Our Creator permits it to be so as part of his plan of perfecting his own people. The people who have low aims have deified low models to symbolize their ideas of God, and we find sacred fishes, birds, beasts, and reptiles; or human beings gifted with speed, or physical strength or brilliancy of mind have been deified to stand as gods and receive homage. After centuries of this way of living it is not surprising to find even more "gods many and lords many" than there were in the Apostle Paul's day.

Equally true, as in Paul's day, is there for us, the people he is perfecting, "One God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Corinthians 8: 6. And this One God includes three—Father, Son, or the Word, and Holy Spirit, which three are one; hence the prophetic plural form of the Hebrew word for God—Elohim. It is a wonderful polytheism embodied in monotheism. If difficult to understand, one needs only to consider some common unit of fruit, say, an apple. We call this apple one thing, singular number. Yet inside are several seeds, and countless cells, holding different substances—vitamins among these substances. Still it is an apple, no matter how many elements, fibers, and cells it contains. If one of God's creations can be composite, containing different substances named differently, we need not be surprised to find the Creator himself composite, his different attributes differently named. As Creator, he is the Father; as expressed in human form he is the Son; as the invisible power to be accepted and incorporated in our own human lives, he is the Holy Spirit—yet one God, apart from all the imaginary deities of thunder, rain, sun, fields, harvests, sicknesses, etc., which have burdened the lives of lost nations.

It seems appropriate to select the name "Jah" from all the other names given to the one true God, first for its brevity, in these days of abbreviating titles. Jah is a Hebrew abbreviation, the first two root letters of Jehovah, also of the less euphonious name "Jahweh," which some modern critics like to use. Jah is also the last syllable of the Hebrew root meaning "to be, to exist."

Now the true God must of necessity be the one who makes things be, or exist. The true God must be the Creator. We who worship him fall short of truth if we symbolize him with medieval or prehistoric figures. A man's figure, bearded or unbearded, clothed or unclothed, grotesque or graceful, does not satisfy our idea of the true God, for he is more than the Creator of all human attributes; the true God keeps and transmits them invisibly apart from human form. We do not symbolize him with a bird, for he created beasts as well as birds. Nor with wings, for he created hearts and brains, more intricate than wings. Nor will figures of the sun adequately symbolize God, the true God, for he created light before he created the sun.

So the Psalmist did not say, "Extol him by symbolic wings, or by grotesque idols, or by the star of your god Remphan, or by other figures made to worship."

The Psalmist did say, "Extol him by his name Jah, and rejoice before him." I have learned to like this key to joy.

We sometimes hear people say they prefer to go out in the country to hear Doctor Greenfield preach rather than to church; for the time comes when the joy of faith is quenched by humanly made symbolic worship. Faith reaches out to the realm of pre-existence and post-existence, and finds joy in worshipping the God who exists and who creates—not merely superb forms or fragments of forms—but *everything*.

There are enough people who still worship God for what he is, to preserve our plain, rural churches. There God meets with the worshipers, not by way of symbolic figures, but by his own Presence. He was with the church in the wilderness when there was no temple made by man. He is with us now, in the plain little meeting houses just as much as in the temples of architectural skill. There is new joy in our "Hallelujahs" when we remember to extol him by his name "Jah."

"Hallelujah" is the joining of two Hebrew words, namely, "Praise ye" and "Jah," the abbreviation of Jehovah. It is a testimony to the eternal existence of Jehovah God that his name is thus perpetuated, and we hear the "Hallelujahs" of the ancient Hebrew Psalms resung in joyful chorus in our own day.

We may well praise God that he revealed himself to Moses by this name, as we read in Exodus, sixth chapter, verse 2:

"And God spake unto Moses and said unto him, I am Jehovah; and I appeared unto Abraham, and unto Isaac, and unto Jacob as God Almighty; but by my name Jehovah I was not known unto them."

We know this is the true God. We have seen the fulfillment of his promises to the patriarchs. By his names "Jehovah" and "Jah" he wishes us to understand he exists even to our own day, our object of worship and joyful faith. In the words of the Psalmist in Psalm 33: 21:

Our heart shall rejoice in him,
Because we have trusted in his holy name.

[By request we are omitting the name of the writer of this sermon. We regret this, for such a good lay sermon deserves the name of the author.]

RESOLUTIONS OF RESPECT

(From Albion Home Benefit Society in the loss of our sister, Mrs. Martha Emerson)

WHEREAS the heavenly Father has deemed it wise to call a loved and valued member from this society and a mother from her family—

We, the members of the Home Benefit Society, wish to extend our sympathy to the children of Mrs. Martha Emerson, and ask that a copy of this resolution be sent to the family and also be written in the record book of the Home Benefit Society, and that a copy be sent to the SABBATH RECORDER, asking that it may appear in print in that publication, at some future time.

Respectfully submitted,

MRS. JESSIE BLIVEN,
MRS. IDA ATWOOD.

Things that I felt absolutely sure of a few years ago, I do not believe now; and this thought makes me see more clearly how foolish it would be to expect all men to agree with me.—Selected.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

Realization of a life-long dream on the part of President and Mrs. Davis has been brought one step nearer by the placing of an order for a carillon to be placed on the university campus. The purchase is made as the result of gifts from a number of interested alumni and friends of the university and of the Davises, and the carillon will be a memorial to the many years of service rendered to the university by the Davises.

The carillon will be the only one of its kind in this country, being made up entirely of bells that were cast before this nation adopted a constitution and became a reality. The bells will be thirty-five in number and are being assembled in Belgium by the firm of Michaux and Michiels, of Brussels. Before shipment, the bells will be tuned by Jef Denyn, who is recognized as the leading bell master of today. On arrival, they will be approved and the mounting and erection will be supervised by H. S. Wesson, a former student of M. Denyn's and probably the leading carillonneur in America. Doctor Wesson will also give the first concert here, when the carillon is ready.

The unique quality of this particular assembly lies in the sources from which the bells come. All of them were cast by old masters and have graced various municipal carillons in Belgium for over a hundred fifty years, some of them over two hundred fifty years. Thirteen of the bells were cast in 1674, by Petrus Hemony; nineteen of them by George Dumery between 1743 and 1786; and three by a Van den Gheyn in 1784. The bells are classed as works of art, and are considered as comparable to a Stradivarius in the field of violins or a Rembrandt in the field of paintings. No other carillon in America is thus made up exclusively of old bells.

The bells will be housed in a tower to stand on the site of the old Allen home, familiarly known as the "White House." This tower will be built of native stone which has been contributed by a farmer living near Alfred. The site was selected by Doctor Wesson as the most ideal from an acoustical viewpoint, but will also appeal to many for its sentimental value as well.

The bells will be shipped from Belgium about March 1 of this year, and are expected to be delivered about April 1. The firm of

Michaux and Michiels, which is assembling the set, is the only firm commissioned after the Great War to restore the many Belgian carillons destroyed during that conflict.

The purchase of this valuable addition to the equipment of the university has been made possible by the individual contributions of the many admirers of President and Mrs. Davis. The first contribution was made by Rachel Saunders of Alfred, a sophomore this year in the university, out of money she earned herself by teaching piano lessons. The committee, self-appointed, which has directed the work of raising the necessary funds and acquiring this memorial, is made up of Dr. and Mrs. L. R. Watson, Professor Norman J. Whitney, Miss Mildred Whitney, and Mrs. Paul Saunders. Doctor Watson has acted as chairman of this committee. —*Alfred Sun.*

The annual meeting of the First Seventh Day Baptist Church was held in the parish house, Sunday evening, January 10, 1937.

The business meeting was preceded by a cafeteria supper under the direction of the Sabbath Morning Forum Class, Mrs. E. F. Hildebrand, chairman. Approximately 135 were present. . . .

Reports were given by the various officers and auxiliaries of the church. There has been a net gain in membership of nine, making a total of 443.—*Excerpts from Alfred Sun.*

LEONARDSVILLE, N. Y.

We had a very interesting Christmas party on Sabbath night, December 26. The children, under the supervision of Miss Bernice Rogers, gave a dramatization of the "Birds' Christmas Carol." Farewell gifts were made to Dr. and Mrs. James K. Rogers, who are going to Louisiana, where Doctor Rogers will do geological research work for an oil company. Our best wishes go with them. A Christmas offering was also taken for the work of the denomination.

We are looking forward to visits by the editor of the RECORDER, and by Rev. Harley Sutton on behalf of the Finance Committee of the denomination. CORRESPONDENT.

BERLIN, N. Y.

The general activities of the church have been carried on with the usual interest, the regular attendance at church and Sabbath school being maintained. A Christmas so-

cial—under the auspices of the young people — was held at the church on Sabbath night, December 26. It consisted of a short program followed by the serving of refreshments.

The annual dinner, January 3, was well attended and seemingly enjoyed by all. Special music was furnished by Mrs. Roy Warren and Miss Stella Spencer of Petersburg, and a quartet from Schenectady. Our fine weather in December and January will greatly shorten our winter, and we enter upon the new year with courage.

CORRESPONDENT.

ASHAWAY, R. I.

In December we had the pleasure of listening to Miss Anna West, who occupied the pulpit one Sabbath morning, and told about the work in China.

An interesting Christmas pageant, "The Story Beautiful," was presented in the church December 22. Following the pageant the congregation was invited to the parish house where a short program was given by the children of the graded department after which, much to the delight of the children, Santa Claus impersonated by Stanton Langworthy appeared, and gifts were distributed to the children.

Sunday, January 3, the annual church dinner and business meeting were held in the parish house. Despite the inclement weather there was a good attendance, and a fine dinner served by the men of the church and community was enjoyed at noon. The business meeting with election of officers was held at 2 o'clock. Frank Hill was elected moderator; Mrs. Walter Saretzki, clerk; and George E. Murphy, treasurer.

CORRESPONDENT.

RELIGIOUS EDUCATION

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

As the director was on the field at the time of the regular meeting of the Sabbath School Board in September, this report is a summary of the work done by him from July 1 to December 20, 1936.

Before starting on a field trip the last week in July, the Bible school lessons material was written as far ahead as the first quarter of 1937.

Between the last of July and October 14, the following churches were visited, and from three to five days spent with each one except the little group at Calora, Neb.: New Auburn, Wis.; Dodge Center, Minn.; North Loup and Calora, Neb.; Boulder and Denver, Colo.; Nortonville, Kan.; Gentry, Little Prairie, and Fouke, Ark.; and Hammond, La. At Fouke, eight days were given in aiding the church in its Preaching Mission.

The director was at his home in Milton, Wis., from October 14 to November 27, a period of about six weeks, when he went to Shiloh, N. J., to aid in the Preaching Mission there. This meeting lasted for a period of thirteen days. The expense of this trip was paid in full by the Shiloh Church and community.

During October and November three visits were made to our church in Chicago, the expense of the trip being met by the Missionary Board.

Sermons and addresses delivered during the time covered by this report, 52; workers' conferences held, 5; and different homes visited, 176.

Not including the travel necessary to visit homes while with churches, 7,415 miles have been traveled, of which 4,591 miles have been charged to the Sabbath School Board at three and one-half cents per mile; this to include all expense, such as travel, lodging, and meals. The difference was paid from other sources.

There is due the director for traveling expense since July 1, \$162.81, which he has paid out of his own funds. There is also a shortage in salary since July 1, of \$267, which is to be paid if sufficient funds are received for this Conference year.

Respectfully submitted,

ERLO E. SUTTON.

DIRECTOR SUTTON TO LIVE IN DENVER

Owing to a gradual decrease in funds received by the Sabbath School Board to carry on its work, due largely to a decrease in the per cent it has received of funds raised through the Denominational Budget, the board has for some time been facing a crisis.

Three years ago the director agreed with the board to take what it received above other necessary expenses as salary and expenses in case the income was not enough to meet them

in full. Since that agreement was made, increases in the budgets of some other boards and the General Conference have so reduced the per cent of the budget received, as well as the income itself, that it no longer seems possible to carry on the full work of the board as in the past.

The Denver Church has extended Mr. Sutton a call to serve as its pastor, continuing part of his work with the board, the church and board paying the salary jointly.

The matter was considered in detail by the Sabbath School Board and it seemed wise under the circumstances to make such an arrangement. Mr. Sutton will therefore go to Denver about the middle of February where he will serve our church as pastor, continuing the editorial and office work of the board, but spending only two months of the year on the field instead of nearly one-half his time as in the past.

While joint work of such a nature has not proved satisfactory among our people in the past, this is probably the best that can be done under the circumstances. But it is to be hoped that the Denominational Budget may soon be so adjusted as to again permit the employment of a full time director of religious education and editor of the *Helping Hand*.

OBITUARY

BURDICK.—Deacon Marcellus Oscar, son of Edon P. and Huldah Crandall Burdick, born in Little Genesee, N. Y., January 29, 1847, died June 28, 1936.

In early manhood he united with the Little Genesee Seventh Day Baptist Church where he remained a faithful member until thirty-two years ago, when he moved with his family to Richburg, transferring his membership to the Richburg Church. In the early years of his membership here, he was ordained as deacon, to which office he remained loyal throughout the remaining years of his life, being the only deacon the church had for many years.

On July 4, 1874, he married Elizabeth A. Davis, who died on April 17, 1884. Their one daughter, Gertrude Ophelia, died August 21, 1911.

On September 21, 1887, he married Fannie Eliza Davis, who survives him, with their two sons, Ellis Everett and Elbert Marcellus. Three granddaughters, two great-grandchildren and two brothers, Walter and Thomas, also survive.

Funeral services were conducted in the home in Richburg, by his pastor, Rev. E. H. Bottoms, assisted by Rev. Harley Sutton, on June 30. Interment was made in the Little Genesee cemetery.

E. H. B.

GREENE.—Duella Frank Greene, son of Stillman R. and Amy Ann Crandall Green, was born at Dakota, Wis., October 11, 1858, and passed away at his home near Hancock, Wis., January 1, 1937.

He was married to Louisa Cummings of Grand Marsh, Wis., April 5, 1883. To this union were born two children: Gladys (Mrs. Harry A. Chilsen) and Frank L., both of Hancock. He was baptized in early life, but did not join any church.

Mr. Greene is survived by his wife and two children; a grandson, John Dell Chilsen; a sister, Mrs. Ella Hill; and a brother, George Greene. A half-brother, Earnest Hill, preceded him in death.

Funeral services were held in the home on January 4, 1937, conducted by Rev. Carroll L. Hill of Milton. Interment was in a nearby cemetery.

C. L. H.

HURLEY.—Clair Eugene, son of Frank and Cora Van Horn Hurley, was born at Garwin, Iowa, January 2, 1914, and died at Mercy Hospital, Janesville, Wis., December 30, 1936, as a result of injuries received in helping combat a fire on a farm near Milton.

While Clair was in his early teens, he came with his folks to Milton. He was graduated from Union High School in 1931 and attended Milton College, giving up his college work to become a mechanic. Before leaving Garwin he was baptized and became a member of the Carlton Seventh Day Baptist Church of that place, where his membership was at the time of his death.

He is survived by his father and mother; two brothers and one sister: Dale, Eileen, and Wilton, all of Milton; by grandparents, Mr. and Mrs. Theodore Hurley of Riverside, Calif., and Mrs. L. A. Van Horn of Cedar Rapids, Iowa; and by many uncles, aunts, and cousins.

Funeral services were held at the Milton Seventh Day Baptist church, Sabbath afternoon, January 2, conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton cemetery.

C. L. H.

McGIBBENY.—Genevieve, daughter of Charles D. and Lois F. McKee, was born at East Hebron, Pa., July 6, 1883, and died October 2, 1936, at the home of her son in Bolivar, N. Y.

She joined the Seventh Day Baptist Church at Nile September 19, 1896. On December 24, 1905, she was married to Claude McGibbeny. To this union were born four sons and two daughters. She is survived by three sons, Willis, Charles, and Leland; and two daughters, Mrs. Vina Bennet and Mrs. Verna Gleason; four grandchildren; four sisters, Mrs. De Etta Hills, Mrs. Charles Gilford, Mrs. Arthur Babcock, and Mrs. Mark Hammond; and one brother, H. B. McKee.

Funeral services were conducted in the home in Bolivar by her pastor, Rev. E. H. Bottoms, on October 5, 1936. Interment in the Mount Hope Cemetery in Friendship.

E. H. B.

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HIS WILL

By Marie Hunter Dawson

I do not know
How much the plans
Of God may change
In answer to my prayer,
Pleading my own desire.

But I do know
His plans for me are best,
So I aspire to pray
That my desire should be
His will for me.

A prayer that he
So many years ago
Gave unto searching hearts
That day he said to say:
"Thy will be done!"

—Christian Advocate.

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