

memorial at Berlin, Wis., two Rock County ministers' meetings, one High-Y gathering, and one young people's conference with Dean Bond at Milton.

Speakers on Sabbath morning in our church have been young people in charge of Christian Endeavor Day, Trevah R. Sutton, Rev. T. C. Nagler, Rev. M. G. Stillman, Rev. Warren G. Jones of the Anti-Saloon League. Our church has entertained one W. C. T. U. convention and one Christian Endeavor congress.

Your pastor has otherwise spoken or officiated as follows: One radio address from station WCLO, led devotions at a W. C. T. U. meeting at Milton and at the graduation of rural schools at Janesville, preached in the Methodist Episcopal churches of Milton and Milton Junction and the Seventh Day Baptist church of Denver, Colo., conducted the Sabbath School Board hour on Conference program at Boulder, Colo., also the worship service on Sunday night at Conference, conducted a conference group in discussion of the work of the worship committee at C. E. convention at Clinton. He has officiated at the funerals of Mrs. Nellie Jacobson, Dr. Allen Brown West, Mrs. Lewis A. Hurley at Welton, Iowa, and that of Deacon E. O. Crandall of this church. He assisted in the funeral of Mrs. Olivia Reuterskoild. He solemnized the marriage of James Crow, Jr., and Elmina McWilliam on July 19, and baptized four candidates for church membership on October 1.

A Junior C. E. society has been organized under the leadership of Mrs. Randolph. The Vacation School, again supervised by the pastor, assisted by nine teachers, showed an advanced attendance over preceding years. A Union Preaching Mission with the Milton Seventh Day Baptist Church was well supported, preaching done largely by Dean A. J. C. Bond of Alfred, N. Y. The organ debt was completely paid off this year. The church and parsonage have been newly planted, and other repairs attended to.

Quarterly "News Letters" have been sent to absent members throughout the year. Special contributions for this purpose have made it possible. We would like to have about fifty responses to these letters as to their worthwhileness.

—Church News Letter for January.

ASHAWAY, R. I.

On Sabbath morning, January 16, the service was given over to commemorate the one hundredth anniversary of the building of our house of worship, and a marker was dedicated. This marker has been set in a boulder which has been placed on the church lawn. Rev. William L. Burdick prepared and read a most interesting historical paper upon the past hundred years of this church. At the close of this paper the pastor, Rev. Everett T. Harris, read the inscription on the marker and offered the following dedicatory prayer:

Thou Eternal God—God of our fathers and mothers—God of our children's children—all ages are united in thee.

Our hearts have been stirred as we remembered again those who have found thee within the walls of this house . . . as we remember again the hosts who have labored here and have made their contribution to the kingdom tasks before they were gathered home.

We long to have thy work carried on just as effectively as it has been. Guide us and strengthen us, that we who are living in this day may be a strong link in the chain of the generations.

Thou Eternal God — Maker of heaven and earth—thou didst make in thy creative power the boulder which is to hold this marker. Through the dim ages since creation it has been lost from the sight of men, yet it has ever been waiting until this day. As we set it apart for its use, we pray that thou wilt bless both the message of the inscription and the message of the boulder itself, weathered and beaten by storms yet waiting only to be used in fulfilling the plan of the ages.

Even so let thy great Holy Spirit call out from obscurity young men and women who shall thrill to the work of the past and answer the challenge of the future with the words of Isaiah—"Here am I, Lord, send me."

In Jesus' name and for his sake—Amen.

CORRESPONDENT.

MARRIAGES

CARPENTER-PRENTICE.—In the Gothic Chapel, Alfred, N. Y., September 6, 1936, Carlyle Carpenter Prentice and Marian Imogene Carpenter of Alfred were united in marriage by Dean Ahva J. C. Bond. The new home is at 1 Stonelea Place, New Rochelle, N. Y.

OBITUARY

Root.—A burial service was held Sabbath afternoon, January 2, 1937, at Albion Evergreen Cemetery, for Paul Sheldon, the infant son of Mr. and Mrs. Howard Root of Edgerton, Wis., conducted by their pastor, Chas. W. Thorngate.

The Sabbath Recorder

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No. 6

THE MASTER

(In memory of Lincoln)

We need him now—his rugged faith that held
Fast to the rock of Truth through all the days
Of toil and strife, the sleepless nights; upheld
By very God was he—that God who stays
All hero-souls who will but trust in him,
And trusting, labor as if God were not.
His eyes beheld the stars, clouds could not dim
Their glory; but his task was not forgot:
To keep his people one; to hold them true
To that fair dream their fathers willed to them—
Freedom for all; to spur them; to renew
Their hopes in bitter days; strife to condemn.
Such was his task, and well his work was done—
Who willed us greater tasks, when set his sun.

—Thomas Curtis Clark.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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less expressly renewed.

Daily Meditations Too much emphasis can hardly be placed on the matter of daily meditation and prayer. Our Christian homes have given way to the pressure of the world to "go-getting" and the process gives little time for family worship or devotionals of any kind. It is a healthful sign to discover, as one travels about, a tendency to get back, or go forward, to the desire to take a little time for finding fellowship with God. A great leader of Christian thought has said, "The fading out of the God consciousness is the greatest tragedy and loss this generation has sustained." Regular times for meditation, study of God's Word, and prayer will help to regain that lost consciousness. Attention must be given to finding and using a bit of time daily for this purpose. Such consciousness regained will give verve, courage, and point to our daily tasks and responsibilities as nothing else can do.

Every means we can use to this end should be helpful. The "Upper Room," suggested by our Religious Life Committee, is being much enjoyed by many. There are other

similar helps. We find ourselves in sympathy with a letter from a dear Christian friend, though we may not find it possible to follow the suggestion, unless our readers will seriously attempt to help. The letter reads:

For a long time I have wanted to see in the RECORDER a short daily thought on God's Word, for meditation and worship. It would be a help for use in the few brief moments the family could be together, morning or evening. Such a meditation would increase our love for God, and it would add to our interest in the RECORDER and devotion to the work devoted to it.

The author of the letter is an old, lifetime subscriber and lover of the SABBATH RECORDER, and her idea is a good one. If a dozen people would carefully work out thirty such meditations, each, such a page could be run for a year. With limited space, there would be room for but a very brief meditation for each day. Twelve to fifteen lines to a meditation would need much boiling down and prayerful concentration. We would like to try some such help to family and personal devotions. Send in your contributions.

The Editor at "Battle Creek, next stop," Battle Creek brought the editor of the SABBATH RECORDER to a quick sense that a comfortable coach ride from Chicago was completed and that other friends would soon be seen. The trip from Milton had been pleasant, too, with opportunity on the train to Janesville to visit with Anna West, and from there into Chicago with Dr. O. E. Larkin, a lifetime friend and worker for Sabbath-keeping interests. The ice sheet covering southern Wisconsin gave way in Illinois, and thence on through the corner of Indiana and up into Michigan no snow or icy conditions were encountered. However, some mists and snow flurries were ridden through.

The genial face and greetings of Pastor Edward M. Holston met the writer as he alighted at the busy platform of the Michigan Central station, and we were soon whirling toward the pleasant and comfortable parsonage home of this good pastor and his devoted wife. This accomplished helper of his is a lifelong friend and almost-sister of the writer and his wife, and is a consecrated helpmeet and a power of beautiful influence everywhere. It all is reflected in the church and society of our Battle Creek people.

On Sabbath evening a helpful vesper serv-

ice was conducted by Dr. B. F. Johanson, a new set-up of a male quartet furnishing the larger part of the music, supplemented by congregational singing and a solo by the doctor—"Lord, Vouchsafe Thy Loving Kindness." About forty people were present to listen to the message by the editor, on "Does the World See Jesus in Seventh Day Baptists?" Emphasizing the thought that our lives, churches, and denomination must reflect Christ to a world that is looking for the marks, and the spirit of Christ, the speaker urged that we must have a cross, a conviction, and a concern. There is too little evidence of sacrifice in what we give and do, too little evidence of deep-set conviction of the vital importance of our mission, and not enough evidence of our concern for discharging our obligations in the fulfilling of our mission. These neglects may be seen in a poorly supported local ministry and in our failure to raise the Denominational Budget.

Battle Creek Interested Battle Creek is a beautiful city, even in the winter time, and a light fall of snow on Friday night made for a glorious, spotless Sabbath as the sun came up bright and clear, with the mercury hovering around the zero mark. One hundred four attended the morning service, in spite of sickness that kept many at home who are accustomed to worship in the beautiful Ella Eaton Kellogg Memorial. This church is still carrying a heavy burden of debt, but its members are now all gainfully employed, the debt is being reduced, the pastor is being better paid, and a larger spirit of optimism and devotion prevails than was manifest a few years ago. Following an interesting Sabbath school session, the choir of thirty well trained voices filed into their seats and their music was most inspiring. By request the "Te Deum" was rendered, and in a most pleasing and worshipful manner. It is a matter of much interest to learn of the deep interest the chorister, Doctor Johanson, takes in carrying on the choir, using old folks and the youngest who love to sing. At times there have been singers over eighty years and children of ten or eleven. These come at nine, Sabbath mornings, and it means three hours before all the duties are completed by the last "Amen." One could wish our choir leaders, everywhere, and singers, old and young, would manifest such interest, devotion, and loyalty.

The message the Conference president, everywhere, is trying to carry to our churches—**FORWARD WITH CHRIST**—was delivered to this attentive audience. In going on with our work, the work our Savior has placed upon us as responsible agents of the kingdom, we are encouraged and inspired by the assurance of his presence and help—"Lo, I am with you always." But this promise is conditioned upon our GOing. The forward steps urged were those of Stewardship (supporting the Budget, adequately), Fellowship (prayer and devotional life), Partnership (in service of holding up Christ to the world as its greatest need), and in promoting various lines of our Christian activity. This going on with Christ must be with sympathetic attitudes toward workers and work. The burdens that those around us bear, uncomplainingly—disappointments, griefs, and sorrows—should find in us all a sympathetic understanding and assistance. Jesus had compassion on the multitudes and wept over skeptical Jerusalem. In some way, therefore, let us be, in a sense, saviors—bringing men closer to a sense of God. The congregations gave many evidences of appreciation of the appeal of this sermon.

In the afternoon, again, about forty interested people assembled and listened to a presentation of denominational problems, and followed the speaker closely as he spoke in behalf of the SABBATH RECORDER and the enlargement of its circulation. Pastor and people are deeply interested in this matter, and steps are being taken to organize a campaign to secure a large number of subscribers. The pastor is hopeful of making a one hundred per cent increase. He is enthusiastic in the suggestion made by Abbie B. Van Horn, and urges that the "Abbie Plan," as he would designate it, be emphasized among all the churches. Mrs. Van Horn has spoken and written, on occasion, concerning this plan and it is being met with favor in several churches, as having good possibilities. In a word, the plan is for the churches to furnish the RECORDER to everyone in the parish, cared for by an item in the local budget, just as the *Helping Hand* is supplied to all by many of our Sabbath schools. In this way the *Helping Hand* is made self-supporting. Similarly the RECORDER may be made so. Those who now pay for the RECORDER would pay their subscriptions regularly to the local treasurer,

and contribute to others as they might care to do, and payments for the entire list would be forwarded by the local treasurer. Properly worked, it would take but a small fund for each church, and the influence of the publication would be greatly increased. Many questions were asked, and the pastor was so good as to say in closing, he believed it would be a good thing for the church for the editor to visit it every three months. That might be too much "pepper," as the prayer realized who asked the Lord to supply a "barrel of pepper" along with barrels of other food stuffs being asked for. It warmed the writer's heart, nevertheless.

A Testimonial Last October the yearly meeting of the New Jersey and Eastern New York churches was held at Berlin, N. Y. It was a most enjoyable meeting, for the visitors especially. The gorgeous autumn scenery and the wonderful hospitality of the Berlin people made the visit one of those events that one loves to recall. Then added to this was the high spiritual tone of the meetings, and the willing co-operation of all connected with them in any way. This is an opportunity for the writer to express appreciation of this yearly meeting—but it is also leading up to something else.

One of the outstanding features at Berlin was the meeting with the Seventh Day Baptist mission group from Schenectady, some of whom were present at nearly every session. They demonstrated what can be done in the way of home missions in our large cities. Rev. Luther A. Wing preaches for this mission and they are assisted and encouraged by the Berlin Church. One loved to watch the eager attention they gave to all the speakers on the program, and their help on the music was enjoyed on several occasions.

These people are Sabbath keepers at a great inconvenience, and in some cases at the risk of losing their jobs. We are printing this splendid testimonial of Mr. Prati, whom we met and admire for his sincerity and loyalty.

L. B. L.

A TESTIMONIAL

Text—"Thou preparest a table before me in the presence of mine enemies." Psalm 23: 5.

It was June of the year 1933, when I was working on Mariaville Road, about ten miles out of the city of Schenectady, for the Federal Relief. Of a gang of one hundred men, a boss, and a time keeper, I was the only true Sab-

bath keeper. My standing for the truth caused one discussion after another to arise among the men.

Very carefully, with the Word of God and history for proof, I answered each man according to the question he asked me—as I have already stated, by being careful, and always trying to live up to what I preached.

I was well liked by my foreman and the other men in general. But their unbelief and their prejudice against the Sabbath and their lack of love of righteousness caused a little friction on their part. So, individually, and as a group they began to say to me with a sarcastic laugh, and with their ha-ha-ha "Raymond, you'll be the first man to be laid off. You'll starve with your Sabbath."

I remember as if it were today. My answer has always been the same. It is the Sabbath of the Lord. Therefore I keep it holy as he commanded. I am not afraid of my job or of tomorrow, for as the Psalmist said, the Lord is my helper, to him I trust, and I feel sure that if the Lord doesn't want me to be here, he'll lead me to another job where I can make a living.

A few days later the gang was to be cut fifty per cent (from one hundred to fifty men). One morning about ten o'clock the time keeper came along driving a Ford coach and stopped about twenty feet from where I was working. I looked in his direction and with surprise saw him motion me with his finger. My only thought was that this was the day of the great lay-off. Meekly but firmly, as Jesus our Master and example, I looked up as I walked toward the man that called me, and whispered, "Thy will be done, O Lord." Quite sure of myself, I said, "Good morning, sir," and the answer was, "Good morning young man, and how do you feel?" "All right, sir." "That's fine. . . . I'm going to give you a break," he said to me as I was listening.

Meantime I took a glance at my fellow workers, and to my astonishment they were all leaning on their shovels with big, broad smiling faces looking at me. I heard different voices here and there saying, "There he goes"—"He's the first one to go"—and, "We told him so."

But God was going to show his keeping power and I was just an instrument for his will. So the time keeper went on saying to me, "Young man, you lost many Saturdays. Is it not so?" "No, sir," I answered quickly, "I kept them with the Lord." "Yes,—yes," he said, "I know you don't work on Saturday, and I'm surprised at you, being an Italian, but I admire you for your firm stand. . . . So I want to help you. Next week is your week off (we worked every other week), but I want you to work. This will make three weeks steady work, giving you a chance to make up the time you have lost and allowing you to get a little ahead, so that you will not be short."

I was so happy that I couldn't listen anymore. I received a hundred times more than I expected. So, looking at the man and think-

ing of my God, I said, "With all my heart. Thank you," and went back to my work.

But what of the mockers and scoffers? What were they doing? I looked all around and it was pitiful. Nearly all of them, ashamed of themselves, were working with their faces looking down. Not a word was said for a long time, possibly an hour or so. Then the silence was broken and I heard whispering voices saying, "He's lucky." But one voice said, "God is with him."

The same day at two in the afternoon, the foreman picked out fifty men from the hundred and gave them notice of their last day. Nearly all of them, during the remainder of the day, came to apologize and to be friends with me. Some of them had their eyes damp with tears, for deep in their hearts they all liked me because they all had proof of my love for them.

After the first lay-off everything changed for the better. The men used to look for me to reason and talk things over with them, which we often did with great enjoyment. But soon more men were laid off and truly I felt sorry. Many times I sat and talked with them to try to make the burden easier. Finally only two men and the foreman were left. Together we three worked another full week, and then about three-thirty one afternoon, the foreman, with his eyes damp with tears, came to me saying, "Prati, we're through, I don't like to part with you, I like your work, your talks, your friendship."

"I like you too," I said as we were shaking hands.

So ended my work on Mariaville Road with an experience in the Lord that will remain in my heart forever. Often as I think of it, or meditate about it, my heart whispers: "Praise be the name of the Lord, our Rock and Salvation."

As I come to the close of my testimony, I would like to call your attention to a real fact. When the Lord does a work, he does a complete job and not a half-way job. If he heals a person, it is a complete healing. If he blesses a person, the person is fully blessed. If he delivers a person from his troubles, it means all his troubles.

To all of this, thank God the heavenly Father, through Jesus our Lord and Mediator, by the power of the Holy Spirit, I testify.

Raymond Prati.

THE CULTIVATION OF THE HOLY SPIRIT

BY REV. LESTER G. OSBORN

Every true Christian possesses the Holy Spirit. Every person who accepts Jesus Christ as his Savior is born of the Spirit (John 3: 5-8) and is baptized by the Holy Spirit into the body of Christ, the Church (1 Corinthians 12: 13). At conversion the Holy Spirit moves into the believer, bringing with him eternal life, the life of God (1 Corin-

thians 3: 16). He, like eternal life, is a gift of God (Acts 2: 38; 11: 17).

The conditions for receiving this gift are very clear. It is very important that we know them, for "if any man have not the Spirit of Christ he is none of his" (Romans 8: 9). Peter told the inquirers on the day of Pentecost to "repent and be baptized" and they would receive the gift of the Holy Spirit (Acts 2: 38). The same requirements hold today.

The work of the Holy Spirit is to exalt and glorify Christ (John 16: 15). This he does in two ways. The first is by producing in believers the "fruit of the Spirit" (Galatians 5: 22, 23). This "fruit" finds expression in three ways and three directions: inward,—love, joy, and peace toward self; outward—long-suffering, gentleness and kindness toward others; upward—faith, meekness, and temperance toward God. Notice that it is "fruit" and not "fruits"—not many different kinds, but a cluster of one kind. The other way in which the Holy Spirit glorifies Christ is by enduing believers with power for witnessing (Acts 1: 8). Our corresponding duty is, of course, to do nothing to hinder the Spirit in his work of glorifying Christ.

Let us consider the duty which devolves upon us because of the indwelling of the Holy Spirit. Paul, after speaking of grievous sin in the Corinthian Church, says, "What? Know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price. Therefore, glorify God in your body and in your spirit, which are God's" (1 Corinthians 6: 19, 20). In connection with this "temple" idea Paul urges separation from all that is incompatible with the presence of the Holy Spirit of God (2 Corinthians 6: 16, 17).

To fail to "purge out the old leaven" (1 Corinthians 5: 7) is to disobey the injunction to "Grieve not the Spirit" (Ephesians 4: 30). This "grieving" of the Holy Spirit is done by defiling the temple, by making the body an unfit place for his habitation (1 Corinthians 3: 17). The Spirit of Holiness does not like to live with impure thoughts and other dark companions. He is grieved by our insincere, unkind, and peevish words, and by our acts of disobedience to God's laws.

The ultimate outcome of this is to "quench" the Spirit (1 Thessalonians 5: 19).

The Spirit is compared to fire. A wrong act done, a hasty word spoken, an evil passion indulged is like throwing water on a fire. Another way of quenching a fire is by smothering it with dirt. The love of the world can be just as effective in quenching the Spirit as acts of sin. Still another way of putting out a fire is not to put on fuel. We must keep the spiritual fires burning by adding prayer, Bible study, Christian fellowship, and worship.

Receiving the Spirit is only part of the blessing in store for a person who accepts Christ. Unbelievers are invited to receive the Spirit. Believers are urged to "be filled with the Spirit" (Ephesians 5: 18). Alas, too many Christians are nearer the "drunk with wine" state, filled with the world rather than with the Holy Spirit. But it is the privilege of every Christian to be filled with him.

The first step in the "filling" with the Spirit is, naturally, to empty out the world. All sins must be confessed and forgiven (1 John 1: 9). The deeds of the body must be "mortified," which means, literally, "killed" (Romans 8: 13). Self must be crucified and Christ put on the throne in the heart (Galatians 2: 20). We must be completely separated from sin.

Then with the flesh in subjection, the whole life must be surrendered to God (Romans 12: 1), and all our members yielded to him to be used in his service (Romans 8: 13). And then, every day we must "walk in the Spirit" (Romans 8: 1, 4), led by him in all our ways (Galatians 5: 16, 18) as we live "moment by moment" in reliance on him.

So we see that the fuller life of the Spirit is not receiving more of him. He is a Person, an individual, and cannot be divided. When we receive him we receive all of him. The question is, how much of us does he possess? For only in the degree in which we surrender to him can we receive the fullness of life which is Christ's desire for all his followers.

We Christians are not to sing, "Come into my heart," but "Take all of my heart." We must take the Holy Spirit not only into the "guest room" of the heart, but must open to his indwelling every room and closet, the cellar, and the attic.

"Is your all on the altar of sacrifice laid?
Your heart does the Spirit control?
You can only be blessed,

And have peace and sweet rest,
As you yield him your body, your soul."

SOME HELPFUL BOOKS

Norman B. Harrison—"His Indwelling Presence."

James H. McConkey—"The Three-fold Secret of the Holy Spirit."

James H. McConkey — "The Surrendered Life."

H. A. Ironside—"Holiness, the False and the True."

S. D. Gordon—"Quiet Talks on Power."

John E. Brown—"The Spirit-filled Life."

—For the Religious Life Committee.

THE SABBATH RECORDER A VALUABLE PART OF YOUR LIBRARY

BY REV. WILLARD D. BURDICK

Two weeks ago I had occasion to go through our SABBATH RECORDERS for 1911 and most of 1912, in search of certain articles, and I took occasion to jot down for future reference the titles of historical and biographical articles, activities of denominational boards, and other interests, and I was again impressed with the historical values in old RECORDERS for Seventh Day Baptists.

The thirty years of RECORDERS that I have on my library shelves are prized as among the most valued of my library accumulations—and they have cost only about \$75, and a few minutes each year in binding them into volumes of three or six months' numbers.

I was surprised to find that in the two years mentioned there were over twenty articles that I had written on denominational subjects, largely historical and biographical, most of which were requested by the Young People's Board for study in Christian Endeavor meetings. I had many letters concerning the value of those studies, but their chief value was to me, because in reading for the preparation of the articles I became better acquainted with denominational men and women, churches, boards, and movements.

I am mentioning this for the reason that I am anxious that young ministers and laymen secure for themselves all possible information concerning our early leaders and the results of their labors. I am confident that such will enrich their lives and fit them for greater usefulness as Seventh Day Baptists.

With the return to the issuing of the RECORDER each week—for which we are very thankful—begin with renewed enthusiasm to build up a Seventh Day Baptist department in your home library, and make use of it.

MISSIONS

WHAT IS GOING TO BE DONE?

What is going to be done regarding the return of Doctor Thorngate to the hospital in Liuho is a question which is being asked in our churches around the world. This is being asked because it seems imperative that another physician be sent to the hospital. Regarding this much has been said by different ones and the matter is summed up by Doctor Grace I. Crandall when in a recent letter she says, "I do hope that some way will be found to return Doctor Thorngate to the field if it is the Lord's will—otherwise the hospital will automatically go over to other management in a few years."

Doctor Thorngate is ready to go and is eminently fitted for the work. It is the general opinion that he should return and it is admitted that the denomination is able to care for this additional expense. The question arises because this item of expense is not in the United Budget and no other plan has been adopted regarding raising the funds.

The Missionary Board feels that its hands are tied. It has stood loyally by the United Budget from the time it was inaugurated, and therefore has never felt at liberty to make a special canvass for anything. To have asked for this additional sum last Conference would have increased the amount of the United Budget materially and there were very real and serious objections to this.

It is suggested by some that a special appeal be made. Also it is suggested that the Woman's Board undertake the raising of this amount, and there are other suggestions. And still the question arises, What shall be done?

THE FELLOWSHIP OF PRAYER— FEBRUARY 10 TO MARCH 28

For quite a number of years many Protestant denominations have observed the seven weeks before Easter as "The Fellowship of Prayer." This year Easter comes March 28 and The Fellowship of Prayer begins February 10.

Many of our churches have united in its observance in the past and it is hoped they will this year. Five or six weeks ago the missionary secretary sent copies of the pamphlet prepared as a help in the observance of The Fellowship of Prayer to all our pastors, and

to church leaders where there are no pastors. Doubtless many churches have already provided themselves with a goodly supply of the pamphlets. Copies of these can be secured at the rate of three cents per copy by addressing the Federal Council of Churches, 105 East 22nd St., New York City.

Last year and again this year, a booklet, entitled "A Children's Fellowship of Prayer," has been prepared for the use of boys and girls. This is an illustrated booklet well adapted to its purpose and can be secured from the Federal Council of Churches at the rate of five cents each for ten or more copies, or ten cents per single copy.

The thought in the minds of those who have promoted this movement is primarily private meditation and prayer; but while private meditation and prayer are fundamental, the greatest good will come by coupling public worship with these. Doctor Willard L. Sperry, who prepared The Fellowship of Prayer for this year, says regarding its use, "The changes which are in process affect both the conduct of our personal lives and the structure of society. They demand of our religion a new thoughtfulness. This thoughtfulness must be something more than study; it must have the mental quality which we identify as meditation. . . . This booklet is intended primarily for private devotions. But the 'Mind of Christ' is something more than private religious opinion; it is a corporate conviction. In using these readings and prayers let us think of ourselves as a company of fellow-Christians, known to one another."

WORK IN JAMAICA — EXCERPTS FROM LETTERS

DEAR BROTHER BURDICK:

We have decided to try to hold a Jamaica conference in 1937, very likely in the fall. It takes a long time for our people here to save enough for transportation, and we must collect enough money to feed and house delegates. There are many issues that are going to be very difficult to guide to a constructive end.

Our Christmas season has been busy. We gave "The Nativity" in the church in Kingston to the church well filled. Sabbath last we had the largest communion service since coming to Jamaica, and a good spirit was manifested. Sunday the annual church business

meeting was well conducted and a spirit of unity was present. Money is lacking, our repair program is pressing, and the Kingston Church needs much to be spent to keep it respectable. I shall write in detail later.

Brother Connolly has decided to go to Grand Cayman, his home, because of his health and better living conditions there. He will start a Seventh Day Baptist work there. He has been a splendid helper here and we shall miss him much, his family also. They hope to leave in January.

I am hoping that in the new year the RECORDER may be sent to each church leader. The cry of each church is, "more information." I would use a local circular letter, but the best results would be obtained through the RECORDER. I am writing the RECORDER and hope I may have your support in the matter. I am writing the RECORDER because of a letter recently sent to me about the matter.

We want to thank you for your care and thoughtfulness in our behalf throughout the year and to assure you we appreciate you and your faithfulness.

Sincerely yours,
G. D. HARGIS.

December 28, 1936.

DEAR BROTHER BURDICK:

I appreciated the letter in reply to the one sent you for publication and containing thanks for my return fare. We have just passed through a very busy season, and I am quite weary, but only need a few good nights of rest and will be quite all right again. We are so thankful for health and strength, God's guidance and protection, and for the chance to serve him and his people.

I have been having much joy in seeing the growth of numbers in our Friday night young people's meetings. I felt that the boys and girls of our Kingston Church should have an evening service of their very own, and so I set the time for 6.30 to 7.30. They (the boys and girls) have begun to stay through the following prayer meeting, and add much to encourage that.

We had a terrible Christmas day tragedy here; a launch overloaded with a holiday crowd capsized and thirty or forty men, women, and children drowned. Two of my girls were in the launch, but God mercifully spared them. They are now in the hospital.

They belong to the group of young girls, thirteen to seventeen, with whom I've been working for three and a half years, and that is why I call them my girls.

The women's meetings which I am holding each Tuesday evening are also well attended; and though the idea of having them the first years of our sojourn here didn't seem very popular, the women now are much pleased and interested, and we are being drawn closer in Christian fellowship and understanding.

I only wish I might be in all the Jamaica churches as much as I am in Kingston, but I'm trying to serve there as best I can until the baby is old enough to allow longer trips again.

Ask all members of the board to keep us continually in their prayers, and pray for all our "flock."

Sincerely,

(MRS.) MARIAN A. HARGIS.

TREASURER'S MONTHLY STATEMENT

December 1, 1936, to January 1, 1937

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

Julie E. H. Flansburg (foreign missions)	\$ 2.00
Debt Fund savings account	250.00
Permanent Fund income	604.15
Karl G. Stillman	23.43
Second Brookfield	16.00
Denominational Budget for December	922.68
Rockville (debt)	25.00
Rockville Sabbath school	6.75
Primary department, First Alfred Sabbath school for Miriam Shaw	20.00
Battle Creek (foreign missions)	3.00
Battle Creek Sabbath school	8.40
Battle Creek Sabbath school primary department	17.00
First Hopkinton	5.00
Bethel Class, First Genesee, Christmas gift for Mr. and Mrs. Hargis	5.00
Seventh Day Baptist C. E. Union of New England for Jamaica workers	8.00
Second Hopkinton (special offering)	3.04
Overdraft January 1, 1937	25.61
	<hr/>
	\$1,945.06

Cr.

Interest	\$ 68.75
Washington Trust Co. (payment account loan)	250.00
Transfer to Debt Fund savings account to be applied on reduction of debt as follows:	
2% interest on \$4,500 note to 3-11-37	\$ 5.63
Share budget receipts for December	91.47
Gift from Rockville	25.00
	<hr/>
Karl G. Stillman, postage and insurance for 1936	122.10
G. D. Hargis, December salary, rent, children's allowance and native workers	23.43
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native workers	156.25
G. D. Hargis, Christmas gift for Mr. and Mrs. Hargis from Bethel Class of First Genesee	8.00
Wm. L. Burdick, December salary	5.00
Wm. L. Burdick, house and office rent, traveling expense, clerk and supplies	112.50
E. R. Lewis, salary	77.03
V. A. Wilson, salary	22.91
	<hr/>
	22.91

W. L. Davis, salary	22.91	Incidentals	25.00
R. W. Wing, salary	41.66	Susie M. Burdick	30.00
A. T. Bottoms, salary	50.00	Rosa W. Palmberg	41.66
S. S. Powell, salary	22.91	Anna M. West	41.66
R. H. Coon, salary	22.91		
Treasurer's expense	20.00	G. Zijlstra, work in Holland	300.82
A. L. Davis, work in Syracuse	10.00	Miriam Shaw, gift from primary department	125.00
L. R. Conradi, work in Germany	41.66	First Alfred Sabbath school	20.00
China payments for December as follows:		Overdraft December 1, 1936	398.31
H. E. Davis, salary and children	\$112.50		
Principal Boys' School	33.34		
Boys' School	16.66		
			<hr/>
			\$1,945.06

COMPARATIVE STATEMENT

RECEIPTS			12 Mos. ending 12-31-35	12 Mos. ending 12-31-36	Change	
	December 1935	December 1936				
Memorial Board income			\$ 1,237.83	\$ 1,232.04	—\$5.79	
Permanent Fund income	134.07	604.15	3,809.97	5,105.02	1,295.05	
Denominational Budget	626.28	922.68	8,481.30	8,449.18	—32.12	
Organizations	184.55	92.19	1,718.50	1,492.05	—226.45	
Individuals	12.00	23.43	1,891.51	2,844.00	952.49	
Special gifts		25.00	74.00	98.05	24.05	
Loans	500.00		500.00	500.00		
Other	10.00		41.57	32.02	—9.55	
Debt Fund investment		250.00	1,000.00	2,250.00	1,250.00	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	
	\$ 1,466.90	\$ 1,919.45	\$ 452.55	\$18,754.68	\$22,002.36	\$ 3,247.68
EXPENDITURES						
Cor. secretary and expenses	\$ 202.42	\$ 189.53	—\$12.89	\$ 2,366.68	\$ 2,464.34	\$ 97.66
Gen. missionaries and expenses ..	91.66	22.91	—68.75	541.72	924.70	382.98
Churches and pastors	184.96	193.30	8.34	2,573.60	2,676.22	102.62
China	321.66	300.82	—20.84	3,651.66	4,297.50	645.84
Holland	125.00	125.00		500.00	500.00	
Jamaica	134.25	164.25	30.00	2,433.98	2,322.39	—111.54
Treasurer's expense	20.00	43.43	23.43	499.81	524.66	24.85
Interest	205.23	68.75	—136.48	1,470.92	1,130.55	—340.37
Loans	500.00	250.00	—250.00	1,700.00	3,762.22	2,062.22
Taxes58		—58
Printing				159.10	92.55	—66.55
Foreign Missions Conference				40.00	40.00	
Special gifts		25.00	25.00	86.46	96.79	10.33
Germany	41.66	41.66		500.00	500.00	
Miscellaneous				6.26	5.00	—1.26
Debt Fund investment	63.24	122.10	58.86	722.43	1,911.17	1,188.74
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$ 1,890.08	\$ 1,546.75	—\$343.33	\$17,253.20	\$21,248.09	\$ 3,994.89

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 10, 1937, at 2 p.m., with President Corliss F. Randolph presiding and the following members present:

Corliss F. Randolph, James L. Skaggs, Nathan E. Lewis, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, William M. Stillman, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, William L. Burdick, Everett C. Hunting, Karl G. Stillman, J. Alfred Wilson, J. Leland Skaggs and Business Manager L. Harrison North.

Visitor: Trevah R. Sutton.

The board was led in prayer by Pastor Trevah R. Sutton.

The minutes of the last meeting were read. Corresponding Secretary Herbert C. Van Horn's report was read by L. Harrison North as follows:

This report is written January 6, on the eve of your secretary's departure for West Virginia, Wisconsin, and other points west and east in the interest of enlarging the circulation of the RECORDER. He will represent the board in this work as editor, and has been directed in the matter by the special committee appointed at the December, 1936, meeting.

Much extra-board work has been necessitated by the meeting of the Commission of the General Conference of which as president he is a member, and which meetings he attended in this building, December 30, 1936, to January 2, 1937.

Interesting inquiries have been received from Kansas City, Omaha, and Pennsylvania — and answered. One inquirer learned of Seventh Day Baptists for the first time by recent readings in the *New International Encyclopedia*. Another has purchased our *Manual* and subscribed to the *Helping Hand* and praises it highly.

Two letters addressed to pastors and other church leaders with information sheets and circulars have been prepared and sent out, besides considerable other correspondence.

Your secretary attended the Sabbath school and worship services of the Irvington Church, preaching the message there December 19. He

spoke on problems of the board at a forum at New Market, Sabbath afternoon, January 2.

The quarterly report of Mrs. William M. Stillman, Treasurer, was as follows:

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending December 31, 1936.

Dr.
To balance on hand October 1, 1936:
Reserved for "Recorder" Supplement \$ 661.00
Reserved for tax Denom. Bldg. 11.00
Reserved for tract publications 47.50
Denominational Building Fund..... 24.92
Reserved for furnishing—Historical Society Rooms 172.89
Maintenance Fund 220.32
\$1,137.63
General Fund—overdraft 331.58
\$ 806.05

To cash received since as follows:

GENERAL FUND
Contributions—individuals and churches \$ 50.71
Denominational Budget 599.51
Income from invested funds—Tract Society 2,445.99
S. D. B. Memorial Fund 272.33
Receipts from "Sabbath Recorder" . . 461.04
Receipts from "Helping Hand" 324.45
General printing and distribution of literature 7.59
Special contributions:
For "Bulletin Directory" 1.00
Tract publication "Free from the Law" 36.70
"To Promote Recorder" 1.72
J. H. Coon, Treas.—Account loan covering Denominational Bldg. taxes.. 300.00
\$4,501.04

DENOMINATIONAL BUILDING FUND
Contributions \$ 125.00
Income—Interest on note Silas D. Burdick estate 21.00
146.00

MAINTENANCE FUND
Publishing house—rent \$ 150.00
Account alterations for offices 75.00
Income from Denominational Bldg. Endowment 52.56
277.56

PERMANENT FUND
Transfer from savings account for investment 1,760.00
\$7,490.65

Cr.
By cash paid out as follows:
GENERAL FUND
Sabbath Promotion work \$ 61.82
"Sabbath Recorder" \$1,148.70
"Sabbath Recorder" Supplement 180.00
1,328.70
"Helping Hand" 358.16
General printing and distribution of literature 65.62
Corresponding secretary—salary \$ 356.50
Traveling expenses 75.94
Stationery 3.79
Treasurer's expenses 57.00
Expenses of representatives to Conference 104.28
Payment account note to bank 168.75
Interest on renewal note 12.81
Payment account loan from Permanent Fund 275.00
Interest on same to Nov. 1, 1936.. 66.00
Collection charges—coupons 21
Editor Emeritus—honorarium 131.61

1936 taxes 209-11 Prescott Place . . . 149.70
Last half 1936 taxes, 1382 Belleview Av. (including Muriel Place property) 173.84
Second instalment—sewer assessment, 1382 Belleview Ave. property 87.13
Commissions on rentals—Prescott Place 30.00
Minor repairs—Prescott Place 8.21
1,700.77
Payment on loan covering taxes:
Denominational Building 666.67
Interest on renewal loan 82.86
\$4,264.60

DENOMINATIONAL BUILDING FUND
Interest on loan from Permanent Fund \$ 57.00
Two mahogany wardrobes—Historical Society Rooms 55.00
112.00

MAINTENANCE FUND
Coal and other maintenance expense—printing shop 116.57

PERMANENT FUND
Renovating and repairs, 209-11 Prescott Place House 1,760.00
\$6,253.17

By balance on hand:
General Fund \$ 59.16
Reserved for "Recorder" supplement 481.00
Reserved for tract publications 84.20
Denominational Building Fund,
General 113.92
Reserved for Historical Society Rooms . . 117.89
Maintenance Fund 381.31
1,237.48

\$7,490.65
General fund indebtedness \$2,937.50
Indebtedness Denominational Building tax . . . 6,485.21

ETHEL T. STILLMAN,
Treasurer.
Plainfield, N. J.,
January 6, 1937.

Examined, compared with books and vouchers, and found correct.

J. W. HIEBELER,
Auditor.
Plainfield, N. J.,
January 9, 1937.

The Committee on Distribution of Literature presented a revised price list of books and tracts. This revision was adopted and the mimeographing of two hundred copies authorized.

The following communication was received from the secretary of the Commission:

The minutes of the meeting of the Commission on January 2, 1937, include the following resolution which 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 the 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 on the Denominational Building billed to them on January 1, 1937.

General discussion followed.

It was voted that the communication from the Commission be referred to a special committee to be appointed by the chairman, such committee to study the matter and report back to the board.

Committee appointed: Nathan E. Lewis, Mrs. William M. Stillman, Asa F. Randolph.

President Randolph asked the two members of the board who were present from Rhode Island to speak to the board. Both Karl G. Stillman and William L. Burdick responded briefly.

At the invitation of the president our visitor, Trevah R. Sutton, new pastor of the Piscataway Church, spoke briefly, bringing the greetings of the Garwin Church, his former pastorate.

Budget balances were reported by the treasurer.

The minutes were read and approved.

Adjournment.

CORLISS F. RANDOLPH,
President,
COURTLAND V. DAVIS,
Secretary.

WOMAN'S WORK

LETTER TO WOMEN OF WESTERN ASSOCIATION

DEAR MEMBERS OF THE WOMEN'S SOCIETIES OF THE WESTERN ASSOCIATION OF SEVENTH DAY BAPTISTS:

We are beginning a new year of home and society activities. May we all forget the failures of last year and live bravely and purposefully during this year of 1937.

Two of our societies, Alfred Ladies' Aid and Alfred Evangelical, have been saddened by the going home of one whom you all know, as she was the associational correspondent before me. I refer to Mrs. Alfred E. Whitford, a personal friend for many years; I, too, miss her as these societies do. A memorial service for Mrs. Whitford was held December 2, in the parish house by the members of the Ladies' Aid society. Later in the month, the Evangelical Society, also, referred in most appreciative words to Mrs. Whit-

ford's loving service in their group. At this meeting a Christmas program was given in rooms beautifully decorated with candles and Christmas greens. The program was doubly interesting because of the participation in it of our returned missionaries from China, Mrs. Nettie West and daughter, Miss Anna West. Mrs. West spoke somewhat of the political affairs in China, and especially of the Seventh Day Baptist work in Liuho; while Miss West brought the happy news of Miss Susie Burdick's returning strength of body, as she gives herself to the mission. Following the meeting, many friends, both new and old, greeted "the Wests."

The Evangelical Society reported nineteen trial subscribers to the SABBATH RECORDER. Fine! Richburg reports "no trial subscriptions to the RECORDER, as nearly every one in the church has it." That is still better! Would it not be a good slogan for this year, "Every S. D. B. a S. R. R.?"

(Guess what the letters mean!)

Nearly all of our societies report sending Thanksgiving and Christmas baskets to the needy or shut-ins.

Have you ever seen Mrs. Norwood's "Glad Book"? A plain little note-book with colored pictures of gladiolus blossoms cut from seed catalogues. Opposite each picture is copied a short poem from some good writer. This book is the property of the Alfred W. C. T. U. and is sent to a sick friend to read during illness; then is returned, to be sent to another. A lovely idea, and only God knows how many suffering souls have been comforted by reading the poems. This "Glad Book" is not copyrighted, so you may make one if you like. By the way, all Christian women would do well to join the Woman's Christian Temperance Union, if convenient, for this organization stands for peace, total abstinence, and purity.

Without giving names of societies this time, I am listing some of the acts of helpfulness done by our groups of women. They may help you to find new fields for service.

Bought paint and had it put on the parsonage; did sewing for the needy in the community and made choir robes; a silver offering taken at every meeting; a part taken in the Centennial Pageant; served luncheon for the Allegany County Youths' Conference; purchased rubber runners for the church vestibule; the sum of \$20 made by serving dinner

for a family reunion; remembered the birthdays of our members with a cake or other gifts; cleared \$7 by serving dinner on Election Day; paid \$10 toward a cow for a needy family; collected and sent a box of books and papers to Mrs. Hargis of Jamaica, for use among the people there; helped to clear the church from debt, so 1937 began with a clear record.

Do not forget to write me of anything of interest you do in your group, so we may pass it on to others.

Hoping to see all of you in one of your regular meetings some time during the year, I am yours for enthusiastic service in church work this year.

HARRIET VAN HORN
(MRS. EDGAR VAN HORN)
Associational Correspondent.

Alfred Station, N. Y.,
January 15, 1937.

ONE WOMAN'S VALUABLE CONTRIBUTION TO HUMANITY

Readers of the RECORDER who knew Doctor Slye in their early years, when she taught psychology in the Rhode Island Normal School in Providence, will read with interest the following paragraphs from a current magazine. "An intrepid worker" truly describes this tireless woman.

Ten thousand mice live in a three-story building at 5825 Drexel Avenue in Chicago. To watch them carefully, their keeper, Dr. Maud Slye, cancer expert, lives only a few steps away, across the street at No. 5822.

The ten thousand follow the veteran Doctor Slye's first mice by more than a score of generations. Many are descendants of the handful of rodents the Chicago University professor started breeding back in 1908, to study the laws of heredity.

Armed with mountainous records, the stories of the cancerous or non-cancerous existence of more than 150,000 mice that she has thus watched live and die, Doctor Slye can lay just claim to a position as one of the world's leading authorities on cancer.

Her twenty-six years of breeding and cross-breeding mice have disproved the age old theory that cancer was infectious. As early as 1913, Doctor Slye made the announcement that the disease was dependent on heredity and not infection. Further, only susceptibility to cancer, and not the growths themselves were transmitted from generation to generation.

One of the most important of Doctor Slye's findings was that an inherited tendency toward the disease was not enough. Injury or chronic irritation of the susceptible area was found necessary to produce tumorous growths.

Mice in the Drexel Avenue building who inherited tendencies toward gum cancer, for example, were kept free of the disease by having their sharp teeth filed down to a point where they were harmless.

While her mice live and die by the thousands, Maud Slye works unendingly. Visitors from all over the world have been shown through her laboratory, but she herself has gained little fame except among scientists. Her first vacation did not come until last summer, when she went to Europe to address scientific gatherings in Brussels, Paris, Berlin, and London. Her only major relief from work has been the writing of poetry, but her four hundred sixteen page "Songs and Solaces" went unnoticed when it was published in 1934.

Her work of more than a quarter of a century has been devoted, not to the cure of cancer, but toward a means of preventing it.

KEEPING OUT OF WAR

In the *Saturday Evening Post* of October 24, 1936, appears the first of a series of articles, "Rational Defense," by General Johnson Hagood. We like the saneness and common sense of these articles, although not always agreeing with the author. He says:

... The only way we can get into war is by our own voluntary act. We go to war when the people demand war, vote for it, appropriate the money for it, and buy the bonds to support it.

America's obligation to the world does not extend so far as to set it up under a new form of government, or to lend it any more money, or to fight any more wars for it, or to offer it any more asylums for its undesirables.

Americans should see America first. And the first thing to see about America is to see if there is not some way by which we can keep out of war.

War is a cancer. Its germ has never been definitely located. But if we are going to make any intelligent progress in keeping out of war, we must go at it in an intelligent way. We cannot put our faith in witch doctors, in divining rods, or in hunches of various sorts that are sprung upon us by people who know nothing about the subject.

We must seek out the causes of war. We must not be ashamed to bare the naked truth. We must free our minds of passion and prejudice. We must admit error where error exists, and we must, of necessity, reach a clear decision as to whether our system of national defense is to be organized for the purpose of repelling invasion, or whether we are going to defend ourselves in future by the time-honored practice of hitting the other fellow first.

The Conference on the Cause and Cure of War met in Chicago January 26 to 29. The

conference is sponsored by, or is a branch work of, the Federation of Foreign Missions. Miss Anna West attended as a delegate from the Seventh Day Baptist Woman's Board.

"Is it nothing to you, all ye that pass by?" Lamentations 1: 12.

THE OPEN DOOR

BY ALICE ANNETTE LARKIN

CHAPTER VI

"Well, Aunt Abbie Jo, what are your plans for the day?" asked Ruth as she arose from the breakfast table. "You've been such a busy lady I sometimes wonder where you can find another spot that needs cleaning. You've made this barn fairly shine, and it really does seem like a home. But please don't do too much. I shall be sorry we came if you overdo."

"No danger of my overdoing, Ruth," Aunt Abbie Jo replied. "I've had plenty of help with the cleaning and fixing. You and Dick and Marilyn have stood right by me, and Paul — why, I shouldn't have accomplished half so much without his suggestions and the work he has done with his hands. I've told him his hands ought to be holding his cornet instead of hammers and such tools. I can't bear to have him give up his playing."

"I haven't given it up, Aunt Abbie Jo," said Paul. "I just don't seem to be in the mood for playing. Perhaps I shall be some day."

"Well, I should hope so. To answer your question, Ruth, I want to do some baking this morning. I told Dick and Marilyn I'd put those wild strawberries they found yesterday into a shortcake for dinner."

"That's going to be swell, Aunt Abbie Jo," declared Dick. "Nobody can beat you making shortcakes. But Marilyn and I have got to hustle. Mr. Davis told us we could have some cabbage plants if we'd come after them this morning, and we thought while we're there we might sort of get acquainted with Don Davis and his brother and sister. Come on, Marilyn."

"I am coming fast as I can. I'm not an express train."

Ruth stood in the doorway and watched Dick and Marilyn, with Rex jumping and barking around them, until they vanished from sight. "Poor children," she said as she turned away. "They're missing their friends

back home, but I'm thankful they're going to make new ones. One or two of the children in the other house aren't so bad, but they run if we get too close to them—all except the small girl called Mollie. She's quite friendly with me now."

"No wonder they run if they've got the idea in their heads that we're going to put them and their belongings outdoors," said Aunt Abbie Jo. "It's a pity that house isn't fit for us to live in, as Captain Williams told us, and I suppose it could be fixed up, but who'd want to put anybody outdoors unless they did something worse than holler 'We won't—we won't get out?' It would be funny if 'twasn't so pitiful."

"It looks as if we had our hands full with our tenants, the church, and our problems as to how we're going to make a living," contributed Paul.

"Uncle Jimmy said making a living wasn't everything, we must also make a life," Ruth said thoughtfully. "O Paul, don't you want to walk over to the church with me? I'd like to let some of this clear air and bright sunshine in there."

"I'll be thankful when I can leave these crutches at home when I go walking with an attractive young lady," said Paul. "There's some one else who'd make a far better companion for you on a day like this, Ruth."

"There's no one in this whole wide world I'd rather have with me at this particular time, Mr. Paul Harrison," answered Ruth. "I've a very important decision to make today, and I need you more than you know."

"Thanks for saying that, Ruth. Somehow I feel so useless these days, and I do want to help."

"You are helping right now, Paul."

"Ruth, have you answered Bill's letter?"

"Not yet. I am going to before night, and the one from Doctor Browning too."

"Bill's a fine chap, and he's going to be terribly disappointed if you don't accept the position you have been offered, Ruth. It's a shame you and Bill can't be married this summer as you had planned. No, I'm not going to keep still. You're just sacrificing your own happiness for the rest of us, and it's not right. If I could only get a job at something, you could have the home you and Bill want so much, and Aunt Abbie Jo and I could manage somehow with the youngsters. As it is, you're just giving up everything for us.

There, I've said what I've been wanting to say for a long time."

At first Ruth made no reply. She had hoped that Paul would never say those things again, but she knew how his independent spirit was hurt by his inability to take care of the family, now father was gone. When she did speak, it was to say, "I appreciate your thought for Bill and me, Paul, very, very much, but I couldn't be happy, knowing that my family needed me for a while yet. When you have fully recovered from your accident, Bill and I may go on with our plans. Just now the little white church seems to be calling you and me. I'm glad Mr. Davis has taken the boards away from the windows. We won't have that to do."

Paul and Ruth had been walking slowly, but it didn't take them long to reach the church. Once or twice they had stopped to admire the beautiful maple trees growing on each side of the narrow path, and they felt thankful that someone, probably Mr. Davis, had kept them neatly trimmed.

"It makes me feel a little bit strange to unlock a church door that has been closed so many years," Ruth remarked as she looked at the key. "But I'm glad I can do it. Here we are."

"Well, I'll say this building looks much pleasanter than it did when we were here last Sabbath," Paul declared when the windows had been raised. "A little light and sunshine surely make a great deal of difference."

"It's a dear building, Paul. How I'd love to see it filled with men and women and children just as it used to be. I wonder if such a thing could happen."

"I guess it would be a problem to find the folks and persuade them to come. But, Ruth, did Mr. Davis give you any idea what the man to whom Captain Williams wants to sell or rent the church would do with it?"

"Yes, he told me but I didn't like to worry you or Aunt Abbie Jo about it. It seems some club wants it for an amusement place, but I can't see why the members should choose to locate here, so far from a state road, though Mr. Davis says picnic parties sometimes come this way in summer, and once in a while a skating party in winter. He said of course there'd be dancing and drinking. There is just such a place a few miles down the river. Just think, Paul, what a terrible thing it would be to allow any part of Uncle

Jimmy's legacy to be used in such a way, and especially this little white church. What would father and mother say? There's a Bible verse that keeps coming into my mind, and it seems to fit us out here—'Behold, I have set before thee an open door, and no man can shut it.' Paul, this church ought to keep on being a church, no matter how badly we need money."

"You're right, Ruth. I wonder what we can do about it."

Ruth didn't answer. She had walked down the aisle to the platform, and there she stood looking wistfully at the pews, now so empty. Presently she went to the organ and raised the cover. Sitting down on the worn old organ stool, she touched the keys gently. A moment later the strains of a song she had long loved filled the small building and drifted out through the open windows. Twice the melody was played, then almost before Ruth realized what she was doing, she found herself singing the first verse.

Paul had come slowly down the aisle, and when Ruth started the fourth verse, his clear, rich baritone voice joined her sweet soprano in

"Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how,
By kindly words and virtuous life.

"Faith of our fathers! holy faith!
We will be true to thee till death."

As Paul and Ruth were singing, utterly unconscious of the presence of anyone else, Dick and Marilyn had come into the entry, and there they stood, fearful lest they do something to stop the song. Outside the church there were other listeners, and the singers were astonished when they looked up and saw five wondering young faces framed in one of the windows.

"The children from the other house," thought Ruth. "The music has drawn them here." And suddenly she knew that she had found the answer to the question, Should she go back to Edgewood or stay on Uncle Jimmy's farm? She had asked God to show her the way, and the five young faces framed in the window had been her answer.

(To be continued)

"A bigoted religion always seeks refuge in a legal creed."

YOUNG PEOPLE'S WORK MORE WORSHIP THOUGHTS

An increasing number of us Protestants are gradually awaking to the fact that there is something lacking in our religious lives that should give them vitalness. We are sometimes prone to try one thing, then another, seeking always for the elusive will-o'-the-wisp that we need to make us realize God in our lives. And as with many of the great quests of life, we one day awake to the fact that what we have searched for among the stars is near at hand waiting, only to be discovered and used. Not for an instant taking our eyes from the stars, we learn to use those things close at hand first.

Better worship is one such thing that will help us to be still and know God. And better worship is not coming to us unsought or unasked. We've got to take the hard road of the trial and error method. We've got to realize that it does matter vitally whether our hymns fit in with our worship or no. We are realizing that surroundings have a good deal to do with the type of worship experience we have. And we are to try to recapture for ourselves the spirit of "wonder," as Rev. E. D. Van Horn, of our Theological Seminary, thinks of it in "The Technique of Worship in Protestant Churches," below.

Mr. Van Horn's article is another in the series dealing with various aspects of the problem of the kind of worship we are to have, that are appearing on these pages from time to time. As he says in his article, he is writing a series of articles for the Young People's Board at the request of its president, Professor Burton B. Crandall, of Alfred University. Another in this series will appear at an early date. Watch for it. And in the meantime take these articles on worship to heart; they're meant to help you.

One other thought. Original poetry, especially that which shows possibilities, is always welcomed by us. Elmo Randolph has consented at the insistence—perhaps persistence is the better word—of the writer to share one of his bits of original poetry with us. If you have ever lived in Alfred, N. Y., you will appreciate "Lines Written at Alfred" all the more. But even if you haven't, the poem is of sufficient merit to be enjoyed for itself. And if you like it, it might not be a bad idea

to offer the young poet a bit of encouragement by writing him a little letter. He is a student in the seminary here at Alfred.

THE TECHNIQUE OF WORSHIP IN PROTESTANT CHURCHES

BY REV. EDGAR D. VAN HORN

At a meeting of the pastors of the Western Association, last fall, many problems were discussed and ways and means considered looking toward a more efficient ministry in our churches. It was at this meeting that a plan took shape in my mind to present to my own congregation the "Aims and Technique of Worship in Protestant Churches." While in preparation to carry through my plan the request came from Dean Bond to give them a wider hearing, and accordingly arrangements were made to present these studies to the students in the seminary and other friends in Alfred at the Friday night services.

Now a request has come from the president of the Young People's Board, Professor Burton Crandall, to rewrite them in a more abbreviated form for publication in the Young People's Department in the SABBATH RECORDER. This I am glad to do, since there is an insistent demand on the part of young people to develop in our churches a more modern and meaningful technique of worship designed to meet present trends and needs in Protestant churches. The desire of young people for a more expressive worship service is widely recognized. Leaders in the field of religious education—in theological seminaries, in colleges, from the religious press—are all seeking to deal with the problem in a constructive way. Worship is being re-evaluated, its weakness and failures noted, and every effort made to build a more helpful worship service.

In this first article let us consider just one essential element in worship. I have in mind the *wonder* element in worship. I suppose the Catholics would call it the "mystery" or "miracle" of worship, and I do not object to these terms. At the same time they are the very ones that a scientific age has brought under question.

Truly *wonder* is the most basic and fundamental experience of life. It is the attitude from which science springs and religion develops and ends in worship. I stood one morning with some friends in the great

Rockies and watched the glories of the sunrise. We saw the deep shadows in the canyons dissolve into light. We saw the glistening, snow-capped peaks of the mountains in the distance. As we watched we saw the sunlight chase the shadows down the mountains until even the deep forests and canyons were flooded with light and a new world stood bathed in the glories of a new day. It is not too much to say we looked, we *wondered*, and then we worshiped. *Wonder* has been the attitude of men from primitive times even until now in the presence of God and nature's God. Dean Fisk says it is the attitude of reverence a devout soul feels in the presence of the infinite values and meanings of life. It is not ignorance, neither is it blindness, for it is the attitude which always precedes constructive imagination. The scientist says, "I wonder," then proceeds to investigate, to discover, to know, until he too may again stand in the presence of the Unknown and again say, "I wonder."

Among the sayings of Jesus, not reported in the Gospels, but found in the writings of Clement of Alexander, are these words: "Wonder at the things before you." And another beautiful saying discovered in the sands of the Nile as recently as 1903 is this: "Let not him that seeketh cease from his quest until he find. Finding he shall wonder, wondering he shall find the Kingdom, and finding the Kingdom he shall rest."

May it not be that in our efforts to banish the mysterious from our scientific age we have almost lost the spirit of wonder? With more powerful telescopes we have pushed back the horizons of the unknown and with microscopes we have reduced ions to protons and protons to electrons, until we cease to wonder. Complete is our conquest of the unknown. Let us not forget that with all the facts which our scientific age has uncovered we still face the mystery of life and that an age of science does not do away with the necessity of worship. Some of the greatest scientists are now telling us that when they have gone the limit of their discoveries and scientific achievements they find themselves lost in "wonder, love, and praise." Is it possible that Jesus was speaking for just such an age as this when he said, "Except ye become as little children, we shall in no case enter into the kingdom"?

Is it too much to say that a reverent attitude toward the universe and its Creator should be the goal of all our educational processes? That if we lose the wondering heart in the process of discovering truth, we have lost the meaning of life? One may be a skilled musician, a critic, and listen with the critical ear; but there are times when he should lay aside the critical attitude and let his soul have a chance. When I listen to the organ under the touch of the master's hand, or when I listen to a great hymn, an oratorio, I do not want to sit as a critic, but I do want to sit with an open mind and a believing heart and be lifted into that mystical mood in which I shall have visions of the beautiful, the good, and the true, and when heaven comes a little nearer.

The story has been told of a great experience in the life of one of our outstanding leaders of American Christian youth. He was a young lawyer working in the gold fields of the Yukon when he became lost in a great forest. For hours he wandered around in circles, then finally stumbled into an open space where he saw in the distance a dazzling white cross on the mountains, glistening in the sunlight. Such was the state of his mind that the sight profoundly affected him. It caught him off his guard, critically, and the mystical message found his believing heart. It might be said that what he saw was nothing more than some deep gashes in the side of the mountain filled with snow, when as a matter of fact what he saw was far more than that. He saw Calvary and its deep meaning to a lost world. In a flash he had seen God with his divine love of the world and the price he was willing to pay to redeem it. That was the most profound fact in the universe and God had flashed that message to him. Nothing else in life mattered but the call of love and self-sacrifice. He could no longer live a selfish life, so Raymond Robbins then and there dedicated his life to the service of God and humanity and has lived nobly in that service ever since.

Now I suspect I hear someone say, "What has all this to do with the technique of worship?" Well, it has much to do with it; for the first essential in any scheme of worship must be the spirit of "wonder, love, and praise."

In my next article I will have something to say about the use of symbols in worship and

what the Protestant Church lost as well as gained in the Reformation.

LINES WRITTEN AT ALFRED

BY ELMO FITZ RANDOLPH

Skies of a thousand hues—
Venetian, Viennese, and cobalt blues;
Or by the whim
Of angry wind
A cloud of black is borne,
Bringing a thunder storm—
Alfred.

Village so old and quaint—
Free from the fevered taint
Of urban strife.
Home of patriarchal trees,
Playground for every breeze,
Guardian of youthful life—
Alfred.

Autumn, season of art divine!
Glory of sun, and majesty of pine!
And in the hush of night
God spreads a blanket, white,
When winter comes—
Alfred.

Sound of gentle rain,
Burst of warming sun,
And when the day's begun
The robins sing,
Welcoming spring—
Alfred.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE:

I haven't written for a long time, and since I noticed there haven't been any letters lately I thought I would write.

We have been having cold weather and many people have been having the flu. My mother is just recovering now.

For two Sabbaths we were unable to go to church because of snow-blocked roads, and for the last two Sabbaths my parents have been unable to go because of sickness, but my brother, Junior, and I have walked to Sabbath school. Mother said that four weeks was a long time.

I go to town school and I am in the sixth grade. Friday afternoon the fifth and sixth grades had a contest with the seventh and eighth grades in spelling. First there was a written contest in which I won, and then there were two oral contests and I won both of those also. Some of the pupils are studying to go to the Valley County spelling

contest in March or April, of which I am one.

The fifth and sixth grades had a contest with each other. We tried to see who could get the most one hundreds. The fifth grade got the most one hundreds and the sixth grade have to give them a party.

I think it is about time to close now.

Your RECORDER friend,

MARION RUTH MAXSON.

North Loup, Neb.,

R. F. D. No. 2,

January 23, 1937.

DEAR MARION RUTH:

I was very much pleased to receive your good letter and especially to hear about your fine spelling record. Good spellers are very much in demand. I was reading the other day about a young girl who was chosen for an important position for which five other girls had applied, just because she was a very good speller.

I hope your mother has entirely recovered from the flu and that you and the rest of your family keep well.

Sincerely your friend,

MIZPAH S. GREENE.

DEAR MRS. GREENE:

Sorry I have not written sooner. I thought all summer and fall that Edith and I would write.

We attended girls' camp at Berea, with Glenna Mae and Berta Lea. We had a fine time, but I got campers' rheumatism in my neck and shoulder until I had to sleep propped up in bed a week after we came back.

Edith and I joined the church at Salem on "Home Coming Sabbath."

We have had a very warm winter. Today there is about two inches of snow. We just had a little once before this winter. I expect you are hearing about the big floods. We are hearing about it over the radio.

Edith is not very well today. She seems better though, and we think she will be all right soon. There is some flu around, so we are trying to keep fit so we will not be so likely to take it.

I would love to see the baby girl. I know you must be proud of her. Edith and I like dolls "awful" well yet. We each got a doll for Christmas, dressed in a brushed wool suit,

that looks much like a real baby, and several other more useful things. You surely had a nice time Christmas. We like to spend Christmas and other special days at home with a good dinner.

I expect my letter is long enough. Edith hopes to write in a few weeks.

Your sincere friend,
ETHEL ROBINSON.

Alvy, W. Va.,
January 23, 1937.

DEAR MRS. GREENE:

I have wanted to send you a letter before this, but I depend upon Mother to help me a little, so here we are at it. I am seven years old, in second grade, and like school a lot.

I had a fine Christmas. Got just what I wanted most, and a few other things.

Mother reads me the Children's Page, and I like the stories about the horses. I hope I can have a pony some day. I get to play sometimes with a little friend's pony.

Ethel is writing, too.

Your friend,

JOHN WARREN ROBINSON.

Alvy, W. Va.,
January 23, 1937.

DEAR ETHEL AND JOHN WARREN:

I want to leave room for some more of the story about "Dick," the horse, so I will answer your fine letters next week.

Your true friend,
MIZPAH S. GREENE.

OUR HORSES

BY MISS LOIS R. FAY

VII. DICK (Continued)

One day my mother and two of my little sisters, with a neighbor and her baby, drove Dick to a town ten miles away on business. Dick went better than with me, and their errands done, they started home. There was a certain sharp, left-hand turn to be made, but Dick had plenty of oats that day and he refused to make the turn. Off he went down a long, straight street, where nice horses showed their speed, as fast as he could go, Mother holding the reins tight and the others holding to their seats and their hats. Two miles he went like a race horse; then he

calmed down, took another left-hand turn, and came home as good as he knew how to be.

I imagine that night he told Betsey, our other horse, what a grand run he had on the speedway, where he had such fine times when he was young. And I imagine—for I think horses can talk to each other—how he finished off with, "I didn't hurt the ladies or the babies, either; just scared them a little."

Recently different people have said, "Who wants to go back to the horse and buggy days?" I am one who likes to go back to those days for interesting true stories. They have a flavor better than automobile stories, and there are two more true stories about Dick that make him quite famous in our storyland.

One winter we let Dick go and stay with a man who needed a horse to ride back and forth to his work. This man liked Dick, and bragged about him to the other men with whom he worked, trying to make them think Dick was his horse, and therefore a wonderful animal. One of the men, tired of hearing so much bragging, said, "I bet you don't own that horse." The man who had Dick said, "I do own him. I bet a sum of money he is my horse."

But he was doing a dangerous thing; he was lying, and he came up to our house right away to buy Dick.

"I don't want to sell him," said my brother. "Dick was given to me and I never intend to sell him."

The man teased and begged, telling how much he liked Dick. When he found Dick could never be his horse, he broke down and cried, confessing the lie he had told and the money he had to lose on his bet. His lie had drawn a bigger shame on him than he thought he could bear, as lies usually do to people who tell them.

After a long talk he finally saw the only thing he could do was to own up to the men to whom he had lied, and he decided he would make a true confession. We all decided he should not have Dick any longer, so he lost the use of a good horse to drive to and from his work.

(To be concluded)

No person is worthy to be trusted with the heritage of religious freedom who is not willing to defend it.—*Liberty*.

OUR PULPIT

CONCERNING LINCOLN, CHRIST, AND YOU

BY DONALD V. GRAY

(Sermon written by request for the Sabbath Recorder)

It is interesting to notice how opposition makes some things, some causes, some people seem stronger.

Thus, a sunset half obscured by clouds turns out to be of breath-taking beauty, while a perfectly clear sunset seems quite ordinary in comparison.

A muscle which is used becomes strong, and an unused muscle is soon flabby.

A religion is violently opposed and its adherents persecuted cruelly, and the thing becomes world-wide. Twenty centuries pass, during which even the foes of the religion are taught tolerance, and the religion becomes sickly.

One cripple goes through life hoping that someone will drop a coin into his pitiful cup; another cripple disregards his thorns and dies with the world grieving him, "Jove of Science."

Faced with difficulties, some of us become heroes—some cravens.

Abraham Lincoln seems to have had in him the fibre necessary to bring him victorious through a crisis, but it must not be supposed that the crisis of Civil War was his first. The things which made the Emancipator what he was as a war President had been preparing him all through life. Such lives remind us of the parable of the talents in the Bible. He who is faithful in small things can be depended upon in larger matters.

Jesus found eventually a personal crisis, and the way he met it tells volumes about the "hidden years" of his life.

I compare Lincoln and Jesus because this is a Lincoln discourse intended for Christian consumption. History's pages owe most of their glamour to lives like these. There have been many, but not enough.

These are they who could not find it in their makeup to accept the world completely as it was—to acquiesce smugly in the face of things. These have been the tiny pin-points of blue fire in the abysmal murk of progress; these are the marks by which civilization has steered its tortuous course. And why? Because they had the courage to be disturbed—the heroism to be concerned—conviction enough to act.

If the accusing finger could point at any particular flaw in Christian makeup today, it might well be at our phlegmatic satisfaction. We do not desire to be disturbed. We retreat behind our ancestral barriers and defy Antichrist to make a noise loud enough to reach us.

Thus H. W. Tomlison, in his preface to Melville's "Pierre," writes:

"As a rule, readers do not enjoy having their settled and comfortable opinions disturbed. They want them confirmed. They prefer a soothing hand. Christ himself never performed a greater miracle than that which Christians have worked with his message. They made a church to give divine authority to their desires out of the material of his cross. Something had to be done with a symbol and sacrifice so inimical to authority and tradition, and intuitively they did the right thing before the challenge went too far. They sacrificed Christ again and more securely. We refuse to be disturbed; but if disturbance seems likely to come, then we can be trusted to transmute even Calvary into what will beautifully accord with guns, usury, and the other phenomena projected from the common opinions of our society. We resist change, for it is unknown danger to the kind of life we find it easier to understand."

And what has all this to do with Lincoln? Just this: The things that made this backwoods boy into a national hero were his honest concern and his staying powers. Lincoln bore for a time the total woe of the nation on his great heart. The situation was big enough to dismay anything not grounded on solid rock—to crush utterly anything but a spiritual Colossus.

As with Lincoln, so with the Man of Nazareth. He bore the cares of a troubled nation up to Golgotha with his cross, and because of what he felt, the cross has come to symbolize service and sacrifice.

Jesus came with new ideas, and a zest for spreading them coupled with a consuming love of humanity.

Lincoln came with this same love, and the urge to see justice done.

If today Christian people care to think of the man Lincoln, they would do well to think also of what they themselves might be or do.

The straight and narrow way may lead to life abundant or eternal, but it includes the drawbridge, moat, and portcullis, as well as the postern gate.

These may be times when there is an overproduction of shrinking violets and a dearth

of sunflowers. At any rate, God preserve us from the blunder of sacrificing religion to the Baal named "Slack."

By such an act we would place ourselves in a position to be hit hard by this, from the pen of the poet Frost:

"Some one who loved in turning to fresh tasks
Could so forget his handwork on which
He spent himself, the labor of his ax,
And leave it there far from a useful fireplace,
To warm the frozen swamp as best it could
With the slow, smokeless burning of decay."

MARRIAGES

GRANT-BRIGGS.—Richard L. Grant and Gertrude M. Briggs were married January 27, 1937, at the home of the groom's parents, Mr. and Mrs. Edwin Grant, in Battle Creek, by Rev. Edward M. Holston.

KENNEDY-VAN LUKE.—Cyril F. Kennedy and Ethel M. Van Luke, both of Battle Creek, Mich., were married December 26, 1936, by Rev. Edward M. Holston.

OBITUARY

BROWNING.—At his home in Westerly, R. I., September 28, 1936, William H. Browning. He was the son of William P. and Marilla (Burdick) Browning and was born at Rockville, R. I., on March 23, 1870.

Mr. Browning was connected with Westerly business for nearly fifty years. His courteous and genial manner won for him numberless friends. He was a singer of considerable reputation in this section, and took a prominent part for years in local musical activities. He had served as chorister of the Pawcatuck Seventh Day Baptist Church and other churches in town, and for seven years was baritone soloist at the Watch Hill Chapel. He was a member of the Pawcatuck Seventh Day Baptist Church.

He is survived by his wife, Mabel Stillman Browning; a son, Dr. William H. Browning, Jr., of Bennington, Vt.; a sister, Mrs. Addison A. McLearn of Westerly; and a grandson, William H. Browning, third.

Farewell services were held at his late home, Friday afternoon, Rev. Harold R. Crandall officiating. Interment was in River Bend Cemetery.
H. R. C.

EDWARDS.—Osmas Edwards, son of James R. and Emeline (Kenyon) Edwards, was born in Canonchet, Hopkinton, R. I., August 8, 1861, and died at his home in Rockville, R. I., January 6, 1937.

In company with twelve others he was baptized by Elder William Crooks on October 23, 1886.

Mr. Edwards was a lover of music. Not long before his death Edward MacHugh was singing a piece especially dear to Mr. Edwards and he joined him in singing through the song, "We shall

reach the summer-land, some sweet day, by and by."

Thirty-three years ago Mr. Edwards came to Rockville where he has been intimately connected with the business of the mill and line walk, retiring from the superintendency in 1934, because of illness.

He is survived by his wife, Mrs. Lillian (Shaw) Edwards, to whom he was united in marriage in 1889; a son James of Rockville; a daughter, Mrs. Gladys Spencer of Rockville; two brothers, Oscar of Canonchet and George of West Warwick; and three granddaughters.

Funeral services were held at the Avery Funeral Home in Hope Valley on Sabbath afternoon, conducted by Pastor Willard D. Burdick assisted by Rev. Harold R. Crandall.

Interment at Pine Grove Cemetery in Hope Valley.
W. D. B.

WHIPPLE.—At her home in Westerly, R. I., November 2, 1936, Mrs. Mary E. (Clarke) Whipple, wife of the late Col. Everett E. Whipple.

Mrs. Whipple was born in Westerly, April 28, 1864, and was the daughter of Joshua M. and Eliza (Lewis) Clarke. She was twice married, her first husband being the late Edward E. Randolph. She was united in marriage with Col. Everett E. Whipple, September 21, 1904. Mr. Whipple died about a year ago. Mrs. Whipple is survived by several cousins and a host of friends. She was a woman of sterling character and had an abiding faith in her heavenly Father. She was a member of the Pawcatuck Seventh Day Baptist Church and for many years sang in the choir.

Farewell services were held at the Gavitt Funeral Home Thursday afternoon, and interment was in River Bend Cemetery. Her pastor, Rev. Harold R. Crandall, officiated.
H. R. C.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 50c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

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

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TO OUR FAITHFUL PASTORS

He held the lamp each Sabbath day
So low that none could miss the way,
And yet so high to keep in sight
The picture fair of Christ, the light;
The handle coming thus between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To the lips of little ones below;
Then lifted to the weary saint
And bade him drink when sick and faint;
The pitcher coming thus between,
The hand that held it was not seen.

He blew the trumpet loud and bold,
To storm the fort of Satan's hold;
Then with a tender note and clear
That trembling sinners need not fear;
The trumpet coming thus between,
The hand that held it was not seen.

But when the Master said, "Well done,
Thou good and faithful servant come,
Lay down the pitcher and the lamp,
Lay down the trumpet leave the camp,"
Thy hand is now most clearly seen
Clasped in his pierced one, naught between.

—From The Baptist.

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