

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.

**LETTERS TO THE SMITHS,** by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

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

# The Sabbath Recorder

VOL. 122

FEBRUARY 15, 1937

No. 7

### 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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(Established in 1844)

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

L. H. NORTH, Business Manager

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**More From Michigan** An unusual opportunity at Battle Creek was afforded the editor to meet different groups of leaders of the church in the interests of our denominational program. Besides public meetings Friday night, Sabbath morning and afternoon, three of these opportunities for conferences were had. In this way more intimate knowledge of our work was afforded representative groups. The final such meeting was held at the home of Deacon Herbert C. Cadwell at a "tureen" dinner, the members of the official board, about twenty in number, present. Immediately following the meal, the visitor was given opportunity to speak, and presented various interests of our boards, matters related to the recent meeting of the Commission, the tax situation, and of course, the enlargement of the RECORDER circulation. Much interest was evinced in all these subjects and some helpful suggestions were made. Very encouraging was the action relative to the RECORDER, a live committee being appointed. This committee has some definite ideas about

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The privilege of meeting many friends of other days and of former parishes was appreciated, as well as the support of the work he now represents. Especially did he enjoy the hospitality of the pastor's family and others. It was a great joy to meet again and be with a seminary friend of long-ago days, Doctor Henry N. Jordan, for many years, now, loved and popular chaplain of the Battle Creek Sanitarium. That which did not at all detract from the interest of this privilege was the meeting with the chaplain's wife, Frances. The years have increased the affection and regard for Doctor Jordan as one of a group of seven ministers who have for thirty years kept a "budget letter" passing the rounds from one to three times a year without a hitch or a break.

Almost reluctantly good-bys were said to the Battle Creek friends and the mission continued to the northward.

**At White Cloud** White Cloud is somewhat off the usual beat of our workers in the field, and when it is visited it must be by special effort, though not by a great amount of extra expense. A minister can make the journey by train from Battle Creek for a dollar and eighty cents if he does not eat on the way. Rev. Rolla J. Severance has been the loved and efficient pastor here for the past two years. Before coming he was for eight years pastor at Fouke, going there from the pastorate at Marlboro, N. J. For six years prior he was general missionary in the Southwest. This fine friend met the train at White Cloud and took the traveler to his comfortable parsonage home. Good weather, for the most part, prevailed in this part of Michigan. As most of our readers know, the Seventh Day Baptist Church here was formerly of the Church of God faith, becoming affiliated with our Conference in 1917. Branch is a name as common here as Davis is in West Virginia. But there are many other names at the present time. There is a good church building with facilities for carrying on a splendid program. We are glad to renew acquaintances and make new friends.

The editor-secretary-president was received in a most cordial manner and his messages attended with evident interest and hearty response. At least the writer was sorry he had been compelled by conditions of his own health to cancel other appointments with this church than those of his denominational messages. Plans of carrying on a few days of a Preaching Mission while here had been made.

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## V. Survey your church on RECORDER:

1. Local—number families taking it; number should have it. Then go after them.
2. Nonresidents.
3. Newlyweds who are about to drop it after a year, free.
4. Aged homes where RECORDER may not be continued by children (a matter of great concern that children be trained to love and support RECORDER).

VI. Seriously discover if it would not be well for the RECORDER to be supplied to all as *Helping Hand* is now, and paid for from an appropriation in church budget. Supporters could pay their subscription to church treasurer — and all be paid to RECORDER office.

VII. From survey, set definite goal. "Twenty-five" new subscribers, or "every family a subscriber." Anyway, set a definite goal and then strive for it.

VIII. A *live* RECORDER agent secured and appointed as other church officers. This agent to begin work and responsibility after the special campaign closes.

*To do this task every agency possible should be used: young people, woman's society, brotherhood, etc.*

**Conference Year Book 1936** The churches will be pleased to receive their quota of the 1936 *Seventh Day Baptist Year Books*. We notice some mistakes in it and omissions, but probably none that are really vital. For example, the name of the Conference president is omitted from the Commission, which, however, does not invalidate his position or influence in that body.

Every Seventh Day Baptist ought to read the *Year Book*, for his own information and growth, and for the sake of his intelligent influence in his church and community.

We note the rather pleasingly stern and intent pictorial countenance of the 1936 president, Professor D. Nelson Inglis, who presided so successfully over the Boulder Conference.

We notice with regret the omission of the president's address, which was published in full in the SABBATH RECORDER of September 14, 1936. To help reduce the expense this was left out. But it is our conviction that this omission was a mistake, however needful the saving of expense. In years to come something important, possibly vital, may depend upon finding this address in the *Year Book* files; and it cannot be found. While this matter is at your attention, why not hunt up the

old RECORDER, read that excellent address, and file the pages of it in your *Year Book* to be preserved.

All should read again the report of the Commission and note its recommendations and the matters proposed by way of amendments to the constitution. In the light of a recent report of the Denominational Budget treasurer, the adopted budget should be re-studied with serious intent. It totals \$32,389, and during the first six months of the present Conference year had been realized in the amount of but twenty-three per cent. Such conditions should give pause to our thought and awaken in us a concern for our present situation. What shall we do about it?

The report of the Committee on Religious Life is worthy of more careful attention. Local churches would do well to check over their activities to find what more within their own programs should be stressed.

Reports of other Conference committees are worthy careful reading and attention. The minutes of programs of various societies and boards, with their carefully compiled annual reports, are full of interest and challenge. Financial reports should not be passed over as of cold interest and of little value. On the contrary, they tell a wonderful story. If they seem long and of uninteresting detail, let it be remembered that the safety of entrusted funds rests in the carefulness and fullness of such items. Many hours on the part of painstaking treasurers have been spent in intricate compilation. Rejoice in the carefulness and accuracy of such consecrated workers.

The statistics in such documents as "F," "G," and others are of informational value and with them many should be familiar.

Why not make the *Year Book* a text book for study classes or groups among Christian endeavorers, women's societies, or perhaps for a few prayer meeting periods? Our people need to be better informed than many seem to be. Here is up-to-date material, right at the pastor or other leader's hand. Why ignore it? The people that will not be a well posted people in the matters of its own work will be more and more a diminishing people. Next to the Bible, the SABBATH RECORDER and the *Helping Hand*, our most vital publication is the *Seventh Day Baptist Year Book*. It has just come to you. Why not make use of it?

## CONFERENCE PRESIDENT'S CORNER

BELIEVE IT OR NOT (WITH APOLOGIES TO RIPLEY)

Seventh Day Baptists would raise \$107,193.54 this year for the Denominational Budget IF every member paid to it as the average per member did of the Little Genesee Tither's Storehouse Association.

This group of twenty-four members has sent a letter signed by its president, Mark L. Sanford, to our churches with figures and testimonies. It certainly should stimulate and encourage many others. Upon the figures given is based the above "Believe it or not." The average income of these probably average church association members last year, the second of the association's experience, was about \$440. The per member payment to the budget was \$15.78.

Were but one half our membership doing this well by the Lord's work represented by our Denominational Budget, more than \$53,000 would be realized this year. That would mean every budgeted item, in the various budgets united, cared for, and more than \$20,000 in hand for new work—the Thorngates returned to China—a missionary-evangelist in the field—every church pastored or provided for—a thirty-two page with cover SABBATH RECORDER every week—deficit of taxes on Seventh Day Baptist Building wiped out—and indebtedness of the Missionary Society greatly reduced.

Yes, it would mean new courage to all workers — larger vision for service — new doors of opportunity, entered—a reinvigorated, forward moving people.

LET US THINK ON THESE THINGS.

## THE OPEN DOOR

BY ALICE ANNETTE LARKIN

## CHAPTER VII

"I'm sorry, Miss Ruth," Mr. Davis said as he let Ruth out of his car at Uncle Jimmy's farm. "I'd hoped that you might get that position in the Thornton School, but the vacancy must have been filled some time ago, and we hadn't heard the news. We don't always keep up to date out here, I'm afraid. But don't get discouraged. Something will turn up before long. It's just bound to."

"Thank you very much for taking me to Thornton, Mr. Davis," Ruth replied. "We

all appreciate everything you people have done for us. If it hadn't been for you, our garden would have been a failure. As it is, we are already enjoying lettuce and spinach, and peas will be fit next week."

"Oh, I haven't done anything worth speaking about. It's you and Paul who should be thanked for trying to help our boys and girls. That sing you had in the church last Sabbath afternoon was a fine beginning."

"It's very kind of you to say that, Mr. Davis, but we want to do so much more. It is hard to realize that there are so many children within a few miles of Riverdale who need help and encouragement. Paul has several things in mind to do for them, but I haven't been able to plan very far ahead—a position somewhere has seemed so absolutely necessary. And I'm still hoping for it."

"That's right, and you'll get it, I'm sure."

Dick and Marilyn came to meet Ruth.

"Did you get the position?" Marilyn asked eagerly. "Dick said he knew you didn't because you look worried, but I said maybe you've been thinking about all the strange boys and girls you'll have to teach and about the car you'll need to drive to school."

"I won't need the car, Marilyn," replied Ruth, "for someone else has the position I went to see about, but I don't want you to worry, dear. Let's go in and see what Aunt Abbie Jo has for supper."

Dick hadn't said a word, but now he pulled an old newspaper from his pocket. "Gee, Ruth, it's tough luck not getting that job," he exclaimed. "But I guess you'll find something better. If I'd only read this old paper before, you might have had a position already, a swell one."

"What in the world are you talking about, Dick?" demanded Ruth, as she took the paper Dick handed to her. "What am I to do with this, and where did you get it?"

"It's the paper Mr. Davis wrapped round the cabbage plants he gave us days ago. I was going to burn it up with some other junk this morning, but something made me look at the ads, and there, right in front o' me was this one. See?" And Dick pointed to a small advertisement he had heavily underlined with black ink. "Of course it's too late to do anything about it now. I'm awfully sorry, Ruth."

Ruth read the advertisement to herself, then read it again aloud. It ran:

Wanted—Tutor for three months with the understanding that time may be extended to a year or more if results are satisfactory. Interview by appointment. Box L. H., Thornton Daily News.

"O Dick, if you'd only given this to me when you first brought it home, it might have meant a great deal," Ruth said with a sigh. "Somehow I seem to be just too late for everything—the school position, the clerkship in a store, and now this. But there, how do we know it's too late to answer this advertisement until I try? I'm going to run across the fields to the Davis farm and call up the Thornton Daily News. Tell Aunt Abbie Jo I'll be back in a little while. If I'm not, don't wait supper."

Ruth returned sooner than she was expected. She had hurried so fast she was almost out of breath when she reached the barn.

"Did you find out anything?" Dick asked anxiously. "Oh, I know you did. You look all kind of excited."

"I am, Dick, dreadfully excited. Who do you think put that advertisement in the Daily News? You never could guess, so I might as well tell you—the lady in the Mystery House, and I have an appointment to see her in just half an hour. I've only time to put on a fresh dress and hurry over there. It's all so strange I can hardly make myself think I'm not dreaming, but the voice I heard over the telephone was very real."

"Was it a nice voice, Ruth?" Marilyn wanted to know. "Do you think you'll like the lady who owns it?"

"What funny questions, Marilyn. Yes, it was a nice voice, a very polite one, but I can't tell whether I'm going to like the owner or not. The big question is: Will she like me for a tutor? But I mustn't talk any more now. You must all be wishing me luck while I'm gone."

"May I walk to the bridge with you, Ruth, and wait for you there?" asked Paul.

"Why, yes, I'd love to have you. I'll be ready in ten minutes."

Aunt Abbie Jo was standing near the door when Ruth and Paul went out. Putting her hand on Ruth's shoulder, she said softly, "God bless you, dear. Remember, whatever happens, our hearts are all with you."

"I know, Aunt Abbie Joe, and I am very thankful for that."

It was a beautiful home that Ruth entered a few moments after leaving Paul, and she wondered if it had been like this in the days before it became known as the Mystery House. A maid ushered her into the living room and went to call her mistress.

While she waited, Ruth was recalling the story of the house as Uncle Jimmy had told it, and so vivid did it become she was startled when a door was suddenly opened and a white-haired woman came in. "This is Miss Harrison?" the woman asked. "I am Mrs. Stearns. I suppose we might as well get right down to business. I was very glad to receive your telephone call, for I had been getting quite discouraged about finding just the right tutor for my grandson. You see, not every one likes to live so far out in the country. My husband and I expected to make this our permanent home, but a great tragedy suddenly came into our lives—our son and his wife died with pneumonia, leaving one child, a victim of infantile paralysis. We wanted our little grandson to have the best possible treatment so this place was closed, and we went to make our home in the South. Now only the boy and I are left, and Stanley has always begged to come here to live. I would have sold the place long ago but for him. Since he cannot live the active life most boys live, I try to please him in every way I can.

"Stanley has had four tutors since we came here. The first one stayed two weeks, the second five days, and the others a little longer. Do you like the country, Miss Harrison? I understood you to say that you live on the farm across the river."

"Yes, I love the country, Mrs. Stearns," Ruth answered.

"I am glad to hear that. Now tell me about yourself, please, then I want you to meet Stanley."

Stanley was lying listlessly back in a big chair by the window when Mrs. Stearns took Ruth in to see him. His big brown eyes seemed to look this new tutor through and through when his grandmother introduced him to her.

"Do you like bugs and snakes and toads?" he asked. "Do you know all about everything?"

"Why, I'm afraid I don't know everything," Ruth replied, "but perhaps we can

learn some things together if I am your tutor."

"Well, are you going to be? I suppose you won't stay more than a few days. None of them do. I don't think much of tutors."

Mrs. Stearns ignored this last remark. Turning to Ruth, she said, "Can I count on you, Miss Harrison? Was the salary I mentioned satisfactory?"

"Yes, indeed, Mrs. Stearns, and I want to thank you for your generosity. I will try to do my best for Stanley."

Ruth's feet seemed fairly to fly back to Paul. Sitting down beside him, she told of the interview and its result. "Oh, I am so happy, Paul," she said at the end. "Now I know it is right for us to stay on Uncle Jimmy's farm—on our farm."

And then, like a thunderbolt out of a clear sky came disappointment. The maid from the Mystery House had brought Ruth a note. Opening it, she read, "Dear Miss Harrison, I forgot to say that I shall need you every day except Sunday. I have to be away Saturdays, and Stanley insists on going on with certain studies that day. Very sincerely yours, Mrs. Stearns."

"O Paul, the dream was too good to be true," said Ruth. "How can I be a tutor on Sabbath day? And yet, refusing to be, means losing this position I need so dreadfully."

(To be continued)

## MISSIONS

### PRESBYTERIAN BOARD OF FOREIGN MISSIONS CELEBRATES ITS CENTENNIAL

Some of us, looking to the centennial of our Missionary Society five years hence, are watching with great interest the centennial celebration of the Presbyterian Board of Foreign Missions, the opening service of which was held in the Brick Presbyterian Church, New York City, February 1. It is planned that the celebration will continue until next fall and that services connected with it will be held in foreign countries, as well as in the United States. One hundred years takes us back to the early days of modern foreign missions and brings to our minds the vast achievements made by Christ's kingdom through missionary societies during the century.

Doctor Robert E. Speer, the prince among missionary statesmen, was the chief speaker at the service in New York, February 1, and what he said should be repeated around the world. The writer is indebted to the daily papers for the report of some things said by Doctor Speer on that occasion.

"After fifty years of missionary enterprise in Korea, there are more Christians in that section of the world than there were in the entire Roman Empire at the end of the first century, A. D. Likewise there were more Christians in India after one hundred years of missions than there were in the whole world after the first three centuries.

"The missionary boards have stood for the greatest advances in practical ministries to the life of humanity that the world has ever known. There is not a hospital in Asia or Africa that has not come out of missionary effort, and colleges, universities, and the whole intellectual life of many foreign countries are the direct outcome of these efforts.

"Even if by some chance the coming century should be without missionaries, the work done throughout the last one hundred years would still have launched the indigenous and vital entities that will carry Christianity forward in foreign lands.

"While the methods may change, the motives for missionary work are as strong as ever, and we may look forward for even greater advance in the coming century than in the past. The ideals that generated the creation of the early missions in China, and throughout the world, are not dead now, and the world is still in utter and absolute need of the church."

### SUGGESTIONS FROM PASTORS REGARDING FOLLOW-UP WORK

Judging from the number of Seventh Day Baptist churches which have held Preaching Missions, fifty or seventy-five thousand Protestant churches have fostered these missions in America the last four months, and immeasurable good has been accomplished. But what is to follow? A letter just at hand from Doctor Bader states that the Department of Evangelism of the Federal Council "will hold twenty-two additional meetings in new cities this year." This is gratifying, but it does not settle the problem before other churches.

Several weeks past a circular letter was sent to the pastors of our churches, asking, among other things, for suggestions regarding how to make the good accomplished in the Preaching Missions a beginning and not an ending. Some had not reached definite conclusions, some had not held the mission but were expecting to, and some overlooked the question. The spirit of the answers is fine and the suggestions are stimulating. It will be helpful to every pastor to know what other pastors are thinking and doing in regard to the follow-up work. The answers thus far received bearing directly on the problem are given below. It is fitting to begin with the reply given by the chairman of the Religious Life Committee of the General Conference, Rev. Alva L. Davis.

How to continue the work among us—we must find a solution. Maybe it will be found in a more thoroughly directed campaign again in the early spring or fall. I mean by a more thoroughly directed campaign, that the campaign be so thoroughly organized that we shall have the best possible leadership thrown into each associational group, that the campaign may be thoroughly put over. Let one or more able men be sent into the Central Association—two would be better—and let each give enough time to hold a revival in each church of ten days or two weeks. Let one man carry the campaign into Brookfield, Leonardsville, and De Ruyter; the other Adams Center, Syracuse, and Verona. The same method to be employed in other associational groups. That way would mean some drastic changes in our ordinary method of campaigns. It would mean that some central group (preferably the Evangelistic Committee of the Missionary Society) outline the territory, select the men to be used in each place or group, etc. The above suggestions are some of the things running through my mind.

ALVA L. DAVIS.

Verona, N. Y.

Perhaps a report, in the SABBATH RECORDER or otherwise, of the Preaching Mission and its results for our denomination would be helpful. I think a similar movement next year should be promoted even more strenuously. A little urging from the Missionary Board helps the churches to undertake it. Perhaps more men can be found available to help the pastors. I would like to have had someone for the entire week. It would be fine if student quartets could be organized and made available.

NEAL D. MILLS.

De Ruyter, N. Y.

The suggestion has been made that the churches plan such a series each year in the Western Association as we had this year, with interchange of pastors. It has appealed to me that each church where meetings have been held should organize for follow-up work. Perhaps there might be a group organization of the parish, of ten or fifteen

in a group, with an interested and efficient leader, for visitation and group service for others.

Independence, N. Y. WALTER L. GREENE.

I do not know that I have any suggestion at this time to make regarding the question. I might say, however, that its (the Preaching Mission's) permanent results will depend largely upon the pastor and the church, that is, its individual members.

ROBERT W. WING.

Hebron, Pa.

I have found in my school work that giving each one some special task always increases interest. Therefore I feel if we as pastors insist on each interested member seeing at least one unsaved person each week, and pressing the claims of Jesus, our efforts will be far reaching in their effects.

A. T. BOTTOMS.

Iowa Field.

I have no great wisdom about it. Reports of the Preaching Mission the country over seem to indicate that it has brought to light much of the weakness of the Protestant Church, through its many divisions. The men who were its principal preachers seem to have felt that it was a great experience. Perhaps it is what will happen anywhere when we meet people on terms of their own lives and experiences. I believe it would be quite easy to try to make a high-powered evangelistic campaign carry the freight that belongs to year-round study and preaching. The problems that confront us are acute and are, to a considerable extent, wrapped up in a changing order. Better preaching and pastoral work, so it seems to me, will hold more promise for us than simply more.

CARROLL L. HILL.

Milton, Wis.

The Preaching Mission was well received by the faithful ones. A very few marginal members were reached in our case. No further additions were made over the work of the pastor in his pastoral work, though there was room for additions. The fact that the Preaching Mission was a nation-wide movement, had much publicity in the press and radio, and was headed by the great preachers of our land and others gave great impetus to the movement. How often such a movement could be repeated, I do not know.

JOHN FITZ RANDOLPH.

Milton Junction, Wis.

To your question I will reply that not only the fact of the mission preaching, but the kind of sermons preached had much to do with its good results. So, the good that resulted was because the Christian Church, in a general movement, made a beginning to the return to the Great Commission given it in its beginning by its Master, the Great Head of the Church. Therefore, if our prayers are to be answered that the good beginning of our Preaching Mission be a beginning and not an ending, let us carry on the good work already begun, and establish an Annual Preaching Mission throughout our churches, and our heavenly Father's blessing will be upon it.

Fouke, Ark.

W. L. DAVIS.

By remembering that as Seventh Day Baptists we are an integral, important part of the kingdom of God movement and living in harmony therewith; by a personal experience of God in Christ that shall overcome all distressing doubt and serious misgivings; by a renewed commitment to Christ and his way of life; by following the Preaching Mission with consistent personal work among the marginal and unchurched; by churches adopting at least one service project which shall enlist the combined forces of the church; by an occasional retreat in which Seventh Day Baptist leaders and pastors can gain added inspiration and face certain vital problems of the kingdom task.

HURLEY S. WARREN.

Plainfield, N. J.

In answer to your request for "suggestions as to how we can continue the influence of the Preaching Mission that it may be a beginning and not an ending," I will say by frequent reference, in writings, to the success of the mission. Some churches ought to follow up with special revival meetings, to reach those outside the church. If the members of the church are revived as a result of the mission, there ought to be more personal work done outside the regular meetings of the church.

WILLARD D. BURDICK.

Rockville, R. I.

If the influence of the mission was to make us as a people feel a part of a nation-wide campaign against the common enemies of Christendom, then this may be done by carrying on the other efforts in co-operation with all Christians. If the good response of church people and friends in attendance and co-operation shows that a real need in their religious experience was met, then the church might well make such a sustained effort a part of her regular program.

EVERETT T. HARRIS.

Ashaway, R. I.

I do not know that I have any particular suggestions along this line that will be very helpful. We are trying to make the most of it by the frequent use of mimeograph recently purchased. It seems to me that periodic religious visiting days are of value—visiting by the people. We have been doing that every six months. I also have the feeling that to preserve the influence of the Preaching Mission, we preachers must take more care in the selection of sermon subjects and in the manner of delivering them. People are hungry for gospel messages based on the Bible. More dependence of the preacher upon God's Word and less on his own wisdom will, I believe, inspire more confidence on the part of the people. Then, too, I think our people want to see more evidence that we are heart and soul in the work, conscious that we have a message of life and death importance. Over and over again I see that people do not know the Gospel of Grace. We preachers are guilty, lulling to sleep or allowing to sleep these eternal questions that come up in the minds of our young people. They do not know whom they have believed, neither are they persuaded that he is able to keep that which they have committed unto him against that day. Wishy-washy, spineless preach-

ing of anthropocentric instead of theocentric sermons, making sociologic programs the chief end rather than the outworking of faith, is making spineless Christians unable to stand for the Sabbath or any other of our doctrines

Shiloh, N. J.

LEON M. MALTBY.

## A LETTER TO THE PASTOR

DEAR PASTOR:

Will you please read the following message to your congregation:

There comes from the "field" a call for help. That call is given in the RECORDER of January 11: "Thus the Sabbath School Board now faces a serious curtailment of its work, and also the danger of discontinuing the work of the director of religious education, if some financial relief is not offered within the next six months." It is echoed in the article, "Desertion of Fields," in the RECORDER of January 11; from the material sent out by the secretary of the Missionary Board, in regard to the return of George Thorngate to China: "... but it is doubtful whether the funds will be raised during the present Conference year. The mission needs Doctor Thorngate very much and it is imperative that he be returned within a few months." The above statements are typical of the needs of all the boards of the denomination, and it is quite evident that the call is not just for money, but for needed service which money will assure.

By giving our money we can enter fields of service, meet opportunities, minister to human needs, preach the gospel, answer Macedonian calls, and make possibilities realities. When it is used to minister unto one of the least of these it is as if it were placed in Christ's own hand.—Presbyterian message.

God does not expect to be enriched by our giving, for he is the owner of all things. He does not want to keep us poor. No one can give so much to God that he will not give more in return. God wants us to give to keep us from covetousness, to keep us from miserliness, to keep us from prodigality, to give us growth, and a cause for thanksgiving, and that his name might be honored.—Taken from "Giving Blesses" by John E. Simpson.

The two quotations used above illustrate the truth that giving is really an investment in a business that cannot fail, and from which we receive rich returns. Will you be willing to invest more of your money in God's business so that the Seventh Day Baptist denomination may do its share of the Master's work more efficiently?

Coming out of the deliberations of the Finance Committee at its four regular meetings held this Conference year, and from the desire of the committee to have something definite for which to work, it was voted at the last meeting to present a definite plan to the churches to meet the spiritual and financial needs of the local church and the denomination. The plan will be announced soon.

Faternally yours,

THE FINANCE COMMITTEE,

HARLEY SUTTON,

Chairman.

January 18, 1937.

## WOMAN'S WORK

Deliver us from pettiness of soul, O God. May our chief interests be the things that interest thee and serve our day. Amen.

### WORDS OF WISDOM

The surest plan for great living is to live for something great outside of one's own self. Too often young people devote their days and nights to trivial, frivolous pursuits. (Some older people do the same.) All the while the unheeded truth abides that devotion to some great, and preferably unpopular, cause is the way to growth and power and satisfaction.

### CALL OF THE W.C.T.U.

Mr. and Mrs. Average Citizen are not the only people dissatisfied with the liquor situation in our country. The liquor interests are so greatly perturbed that they are planning to spend \$25,000,000 to recruit new drinkers; they say the people who are drinking do not drink enough; there are not enough drinkers; therefore, they plan the expenditure of this huge sum of money to make our land more liquor wise. It goes without saying that this effort is wholly to increase the revenue of the liquor interests, regardless of its destructiveness to others.

To offset this entirely selfish investment of capital, the National Woman's Christian Temperance Union is attempting to raise \$1,000,000 for a nation-wide education program. Their money will make available the

findings of great institutions, so the public may read and become informed. Their leaflet reads in part:

The \$1,000,000 will be expended for temperance education through radio broadcasts, motion pictures, road-signs, posters, leaflets, magazine and newspaper publicity, exhibits at fairs and conventions, schools of alcohol education, field service at educational institutions, conferences, etc., and research library and museum.

No part of this fund will be used for administrative purposes or for legislative activities.

The average American citizen with a semblance of a moral spine does not want to see the United States made the most disgustingly wet nation on the globe. As a good neighbor to the weak, the ignorant, the poor, he does not want to see misery increased. He also recognizes the fact it can affect him personally by endangering his wife, his son, his daughter, and even his own neck; for, no matter how strict an abstainer he may be, some fellow with a drink or two under his belt may crash into him.

It is with confidence therefore that we ask Americans everywhere to join us in a campaign for temperance education.

Your responsibility in this matter may be discharged by your gift.

### REPORTS FROM SOCIETIES

ANNUAL REPORT OF THE LADIES' BENEVOLENT SOCIETY OF SHILOH, N. J., FOR 1936

Twelve regular meetings have been held with an average attendance of 14 5/6.

Number of members, 70; during year 5 members lost, 3 by death, Mrs. Lucy B. Bowen, Mrs. Jennie T. Harris, Mrs. Anna M. Fogg; new members, 2.

The society has earned money by sponsoring the following: sauer-kraut baked bean supper; lunch for the spring conference of the W.C.T.U.; a birthday social; a bazaar; a chicken pot pie dinner and supper; a bake sale; an electric cooking school with food sale; sale of Christmas cards.

The Denominational Budget apportionment of \$217 has been paid; a partition has been built in a parsonage bedroom; and some papering and painting done there; a donation of \$5 was sent through the society to the New Jersey Children's Home in Trenton; two chairs and a table in the church have been mended; five tablespoons were purchased for use on Labor Day.

The sum of \$6.31 has been spent for fruit, flowers, and ice cream for 21 sick folks.

The essay contest of the Woman's Board was won in the Eastern Association by Mrs.

Thurman C. Davis, for which the society received \$5 as the prize.

Two quilts were quilted for Mrs. Lucetta Tomlinson.

The program committee has furnished seven programs on the suggested books for study of missions. One meeting was spent sewing on aprons which were donated to the bazaar.

The annual picnic was held in August in the church dining room.

Respectfully submitted,

ELIZABETH H. BONHAM,

Secretary.

A BRIEF REPORT FROM THE WOMAN'S AID SOCIETY OF THE PAWCATUCK SEVENTH DAY BAPTIST CHURCH

The first half of our year begins early in October. Our first remunerative affair was a rummage sale on October 27. This netted the society \$26. On November 3, members of the society served an Election Night supper. This was a chicken pie supper and was unusually successful, adding \$60 to our treasury. Aprons made in the society were sold at this time and \$32.58 resulted from their sale.

At our annual December sale we decided to serve a Christmas tea instead of the usual supper. The tea tables were most attractive with red carnations, red candles, red and white candies, and a background of evergreen. The tea proved a very happy affair, both socially and financially, and with the sale of home cooked food, home-made candies and aprons we made over \$100.

Our meetings have been spent mostly in making aprons. At one meeting we folded 750 sponges for the Westerly Hospital. Just now we are making layettes for the Red Cross. Tea is served at each meeting which adds much to the social hour; we are pleased and encouraged to report the addition of four new members to our group this winter.

LILLIAN HEALEY,

Westerly, R. I.,

Secretary.

January 13, 1937.

The means to gain happiness in life is to throw out from one's self like a spider, in all directions, an adhesive web of love and to catch on it all that comes: an old woman, a child, a girl, a policeman.—Tolstoy.

## YOUNG PEOPLE'S WORK

Last Wednesday, being in the Church calendar Ash Wednesday, marked the beginning of the Lenten season for this year. You may or may not be sympathetic towards the idea of Lent, a season of penitence and self-denial, but there is something intriguing about the idea, just the same. We have, of course, had those friends who have decided to give up their chewing gum, their ice-cream cones, or some similar necessity of life as their particular form of self-denial, but we have also realized that such self-denial missed the point of Lent entirely. But, on the other hand, we have had those friends who have taken advantage of the season to make real advances in the realm of spiritual growth. Whatever your attitude toward Lent is, be sure to attend at least one of the many special Lenten services which will be held in your community. You may be surprised at your own reaction to the idea of Lent and its relation to the crucifixion of Jesus Christ.

And below is another in our proposed series of sermons inspired by contact with the National Preaching Mission and the lesser missions therefrom. This time the sermonizer is Marion Van Horn, another "theolog," whose sermon is entitled "The Christian Life." There it is for your enjoyment and profit. Read it.

### THE CHRISTIAN LIFE

BY MARION C. VAN HORN

Text.—"And he said to them all, If any man will come after me, let him deny himself and take up his cross daily, and follow me." Luke 9: 23.

All through Christian history emphasis has been placed on the life of Christ. It is the hope and inspiration of all ages. The influence of Christ's life is so inseparably interwoven into the scheme of things that cross currents are set up in the world. These are added to that life, and all become one freely flowing, powerful current. All life is outgoing. It is the breath; if held in, we suffocate. It is a rhapsody. Joy cannot be withheld; it leaps all bounds and becomes a contagion of smiles and laughter. Grief will not be withheld; it breaks all fetters. The conviction of God cannot be shut in; it bursts forth and glorifies the soul. Life, whether on the level of an iconoclastic magazine or on the level of

the Gospel of John, is outgoing, with the higher ideal prevailing. The moral sense of mankind moves more and more toward the standards of Jesus. The world lifts an accusing finger and says, "We would not expect that of a Christian."

What is the *impulse* of this life that would cause its advocates to be pointed out as examples of the ideal? What is the *accent* that gives it such enduring vitality? Wherein is the *challenge* that brings its emphatic appeal to all times?

In Jesus we find the answer. Jesus saw faces. His conversation always came back to the human. When men discussed prospective crops, Jesus saw fields of faces ready for the harvest. To the men by the sea earning their livelihood he said, "Come ye after me and I will make you fishers of men." Some of our business men see only things in the world—"Scrooges, seeing only charts plotting sales resistance and profits. Others see faces of toilers and faces of those who do not have work. There are statesmen who see battleships and voting booths. There are also those who see needy faces—children's faces and faces of those slain in war." What of ministers who see only church buildings? And there are ministers who see wistful faces bearing marks of sin, faces lonely yet brave. Such ministers are marked by tenderness far beyond the comprehension of other men. Was it not Jesus who said, "Suffer little children to come unto me and forbid them not . . .?" Jesus would look on all our institutions—the church, the factory, the school—and ask, "What value for humanity is embodied in these?"

Of old, Elisha thought that by proxy he could awaken a child from death. He sent his staff by his servant Gehazi. He must have had some inkling of our newer idea of remote control, but it did not work. Not until Elisha himself was stretched out on the lifeless form did warmth and life return. The staff is impotent. Life is imparted only as warmth goes out from the heart of man, and life is laid on life in sacrificial self-denial. Only the holy compassion of a burning soul can give vital accent to life.

Let Paul tell us what that accent is. "For I determined not to know anything among you save Jesus Christ, and him crucified." Here is the accent and the note of earnestness that we need. "For I determined not to know."—Paul makes it personal. That is

correct, for ultimately public responsibility becomes private obligation. Private obligation becomes a stern, fearless voice: "Thou art the man." Even though stern, the voice of Nathan speaking to David was more in pleading than in scolding. It was a kindly voice, but firm and uncompromising. It was resonant with unflinching truth, and David felt the weight of his sin.

Standards must change. They must advance. Compassion gives life to earnestness, and the heart of Jesus throbs in fussy charities. Man's hesitancy and awkwardness in dealing with social security and unemployment picture very vividly his inexperience. Those same characteristics bring to light his all too slight acquaintance with the Christlike virtue of ministering to the needy. But persistency in dealing with these problems indicates an enduring earnestness that is renewed with each dawning day.

There is a note of eagerness in that daily renewal of attack. The gospel of Jesus is founded on eternity and is not easy optimism, but it is challenge. What is it? Read between the lines of the business world. What do we find? Adventure! That is the challenge. The will to live. Each store on the street has its crown of jeweled lights against the darkness. "Good advertising," you say? Yes, but more. The world we think of as the drab world of business is seeking to catch a vision of vanishing dreams. It is seeking outlet for new creativeness and thus sounds a note of cheer and hope, a desire to live, a willingness to venture forth. The soul of man is never so healthy as when confronted with the dangers of the advance outposts of human progress. The Apostle Paul leads us all, summing up the Christian life and its challenge to compassionate earnestness in these words: "This one thing I do, forgetting those things which are behind me, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

#### INVESTING IN ETERNITY

- \$1 spent for lunch lasts five hours.
  - \$1 spent for a necktie lasts five weeks.
  - \$1 spent for a cap lasts five months.
  - \$1 spent for water-power or a railroad grade lasts five generations.
  - \$1 spent in the service of God lasts for eternity.
- Roger Babson.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR JOHN WARREN:

You were a very lucky boy to get just what you wanted for Christmas; perhaps it was because you chose the right things, the possible things. Some people, you know, only desire the things they cannot have. We call this "crying for the moon," and everyone knows how foolish that is.

I am glad you enjoy the true horse stories Miss Fay has so kindly written for us. I hope your wish for a pony of your own will be granted one of these days, but in the meantime I am glad you can enjoy your little friend's pony. I used to wish I had a pony, but was quite happy to have gentle farm horses to pet and ride.

Thank you for your letter.

Sincerely yours,  
MIZPAH S. GREENE.

DEAR ETHEL:

I am glad you had such a pleasant camp experience, but very sorry it had such a painful ending. I hope you'll be able to forget the pain and only treasure the pleasant memories. When we begin to "count our many blessings," it is easy to forget the things that have troubled us.

It makes me happy to know that two more of my dear RECORDER girls have joined the church. I know you will be blessed in your service for the dear Lord Jesus.

I'll be looking for Edith's letter telling that she is well and strong once more. I have enjoyed your letter and hope you will not wait so long before writing again.

Yours sincerely,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I read in the SABBATH RECORDER that there were no letters to put in the RECORDER, and so I told Mother that I was going to write. After I wrote to you before, I received a letter from Mrs. Langworthy telling me that she knew my grandfather, W. H. Crandall.

My little sister is two years old.

There is a pet squirrel here that comes right up to my hands and takes the nuts I have for him.

My grandfather is giving my sister and me piano lessons. My father has knit me a pair

of mittens. He has just come back from the woods, so I must stop and eat my supper.

Your friend,  
ERNESTINE PIERCE.

Milton, Wis.,  
January 24, 1937.

DEAR ERNESTINE:

I am pleased when my RECORDER girls and boys notice that there are no letters on our page and then go into action, but it would be better still, wouldn't it, if letters came in every blessed week so that we could never say, "There are no letters"?

It is splendid that you have a dear little sister. That gives you one more reason, doesn't it, to be faithful and kind in all you do and say, that you may set this little sister a good example?

I am sure you must enjoy your piano lessons and hope you will soon be playing pretty pieces for the enjoyment of others.

Yours sincerely,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am so sorry I haven't written to you before, but I have been so busy in school. I am eleven years old and in the sixth grade.

Christmas vacation all of our family went to Huntsville, Ala., to have the family group picture taken. There are ten people in our family and you can see for yourself that it is a pretty big one. There are four girls and four boys. I will tell you the names of all of them, from the smallest to the largest: Betty Almira, Daniel Madison, Mary Alice, Thomas Gilbert, Robert Lee, Jr., Helen Ruth, Nancilu, James Edward, and of course Mother and Daddy. With love,

MARY ALICE BUTLER.

Woodville, Ala.,  
January 24, 1937.

P.S.—My sister spent Thanksgiving in New York and she liked it very much. I hope you are not having floods in New York now. It is very warm here now and it rains nearly all the time, and that makes all the roads very bad so that we can't get to school very well.

DEAR MARY ALICE:

Yes, I do see for myself that yours is a pretty big family; but that is the kind of family I like best of all, the kind to which I



always wanted to belong. You must have wonderful times together. You know I had the pleasure of meeting two of you, your dear mother and Nancilu, who used to write me such nice letters, and I wish I could meet you all. I'd like to take a peep at that family group; did it take well?

The higher you advance in school means that you must work just that much harder, doesn't it? But the good part about it is that your lessons grow more interesting the higher you go.

We have had no floods in New York State this year. We thought we had floods last year, but the floods this year in many other states make us think our floods didn't amount to much after all. The accounts of this year's floods make our hearts ache for the sufferers.

Sincerely yours,  
MIZPAH S. GREENE.

### OUR HORSES

BY MISS LOIS R. FAY

VII. DICK (Concluded)

Dick lived with us a number of years more, and toward the last of his life a peculiar and sad accident happened to him. One night when he had not worked very much and felt restless and mischievous, he slipped his halter and pushed the stall door open. Then he went to the grain box looking for something to eat. Close beside the grain box was a trap door into the cellar, which was only four feet deep at this place. The trap door was closed, but Dick stood on it, and the boards not being strong enough to hold up a horse, broke through, and Dick had a fierce and destructive fight, as told by the scene that we saw in the morning. The grain box was smashed to kindling, as Dick struggled to save himself from falling down through the trap door; but he finally went down through the floor, where there was not height enough so he could stand. There we found him in the morning, lying down in the dirt of the barn cellar, bumped and bruised and beaten.

Poor Dick! How could we ever get him out? How we wished we had heard the pounding he must have made in the night; but the barn was so far from the house, the family heard not a bit of the racket. Now here was a horse in a place where he could

not stand up; even though he kept trying he only bumped his head worse. After awhile the neighbors began to come. They had never seen a horse in a trap from falling through a trap door.

One neighbor who had a team of horses suggested that Dick be tied with ropes and dragged along to a big door where he could stand up. So the men and the two horses came and dragged Dick out. Poor Dick! It took till nearly noon, and when he was at last on his feet again, he was so lame and discouraged he hung his head, hardly daring to look at his friends, dirty and bumped and bruised as he was from head to foot. Being quite old at the time of this accident, he seemed never to entirely recover. Nor did he forget his lesson. He never did any more mischief, as long as he lived.

Now, it is quite noticeable that only a few letters have come to this column from the children since the horse stories appeared. I consider it is a favor to have been given the space, but I must make this warning: that there is just one more to write about—Betsey, our first horse. Then I am going to "Stop! Look! Listen!" to what the boys and girls have been doing that is interesting, all these weeks. If I make this warning, I am sure there will be no painful pause between the end of the horse stories and more of the usual interesting letters. How nice it will be to hear from the children in different parts of the world again!

### AN INTERESTING ADDRESS OF OTHER DAYS

BY THE LATE REV. LEWIS F. RANDOLPH

(Continued)

About this time there was a great revival in Salem, and now as my duty to my mother was closed, I began to think of a life work, being then in my twenty-third year. My prayer was "O Lord, make me useful." I don't know that I had anything more than a passing thought of the ministry, but unsolicited and almost unexpectedly to me, the church licensed me to preach—I think in May, 1864, or 1865. After this, I heard no more of "Doc." As opportunity offered, I tried to improve my gifts. I went to select schools a number of months near home, but the desire for better advantages prompted me

to go to Alfred, N. Y., which I did, remaining a number of terms to my great delight and profit.

I was married in the spring of 1868, and went at once to improving a small farm, still preaching as opportunity offered, and taught school winters. In 1870, I was ordained to the gospel ministry by Elders Gillett, Samuel Davis, and Jacob Davis. During this year the Greenbrier Church was organized and I was one of the constituent members. In 1873, I accepted a call from Marlboro Church, N. J., to become its pastor, and moved there in April of that year and devoted my entire time to study and pastoral work for nearly three years. My expense to the church, I think, was about \$500 a year; as it was their first trial in giving a pastor an entire support, and they were financially weak and some of them badly involved, my support was too much for them, and it became apparent that I must leave the charge. Declining a call for the fourth year, I resigned and returned to West Virginia, and settled again on the farm.

The following winter I engaged to teach school and began it, when I received a call from the Missionary Board to labor as a missionary in West Virginia, for four months at a salary of \$50 per month. A substitute was secured for the school and I labored for four months as a home missionary. In company with Elder Samuel Davis I went to different places and held meetings, and our labors were signally blest in the conversion of many souls. This work seemed especially wonderful in one place, where for years there had reigned a family and neighborhood feud and scandal in which two men, heads of families, were the leaders, both of whom with a number of others, who were also heads of families, gave their hearts to Christ. It was a happy day when those two men, once bitter enemies, were baptized—Elder Davis baptizing one, I the other, in the same water in the presence of a multitude who knew the sad story of bitterness. Oh, what wondrous power there is in the love of God! It melts the stubborn, wondering soul. May that love come to every heart, even here, till all can heartily sing, "Blest be the tie that binds our hearts in Christian love."

The work at the above place seems to have been the beginning of what has ripened into a well-organized church, for I learned in my recent visit to West Virginia, that at the

place where the schoolhouse stood, in which we held the meeting, a good church house is built and a Baptist church organized and in good working order. "One soweth and another reapeth."

Following the work above stated, I was pastor at Greenbrier and still later was missionary pastor at Greenbrier and Ritchie, sometimes going to Roanoke, a place about thirty-five miles from home. Ritchie was also about thirty miles away and the trip was made almost invariably on horseback. You who think it nice to ride horseback—when you have been compelled to make this trip and return thirteen times a year, besides other travel, if an easy carriage doesn't look good to you, I miss my guess.

In this work I was engaged when Elder S. S. Griswold died. There are some unexplainable things in this life. For years I had had a desire to come East; others said, "I was going West"; but thus far I had had no western fever. But the more unexplainable event was that when I learned that Elder Griswold was dead, there was a silent premonition formed into the question, "I wonder if they won't call me to Second Hopkinton?" and I seemed to answer it myself, "Why no, certainly not, they would not have me in Rhode Island."

This it was a mingling of premonition and surprise when I received the first letter from Deacon Alfred Langworthy making inquiries looking toward settling a pastor. A visit to you was decided upon; and it seemed to me that such a visit was the only safe way looking toward an engagement. I knew I was not a great scholar nor a "big preacher," and when you came to hear me "speak" you would conclude, all things considered, the best way to get the worth of your money for my traveling expenses would be to let me go home and, so far as you were concerned, let me stay there. It appeared like a large undertaking to move, and taking into account the perplexity of settling up matters in West Virginia and the poor health of some of the family, the task seemed very great. But the unanimity of the call and the hearty co-operation by the membership of the church made the task of moving easily borne, and as there was hope of gaining advantage to my family, especially in point of schools, I went cheerfully to the task of moving and settling among you.

The hearty and very kind reception given us has ever since seemed as a brilliant star unobscured at midnight, whose rays still come straight to hearts away from kindred and native land. I have never regretted living in Tomaquag, never been sorry we moved to the city (Hopkinton). (To be concluded)

## OUR PULPIT THINGS THAT SATISFY

(A sermon by Rev. E. M. Holston, pastor at Battle Creek, Mich., used at a candlelight communion service January 1, 1937)

Scripture Lesson—John 15.

Text—Wherefore do you spend your labor for that which satisfieth not? Isaiah 55: 2.

It seems to me this is an excellent text for this particular occasion, because on the first day of the new year we are just naturally making an appraisal of our own individual past year, with an eye to the future.

We are searching the year's record for the results of our labor which have given us real satisfaction. And perhaps in some cases we have labored faithfully and results have not been evident. And yet in such cases there is a certain satisfaction where there is a possibility that results may come to fruition some time in the future.

Now I may ask a number of questions just to guide us along a certain line of thought, and I will not expect you to answer them audibly for they might be quite personal.

What are the things that satisfy for which we have labored?

I am sure everyone of us will think first of his job—his regular occupation. To some of you—most of you—that means the service that brings the pay check every two weeks. To others there is no pay check attached—students in school, mothers in homes. But in any case, to get a feeling of satisfaction we must answer affirmatively the question, Has the work I have done contributed to the welfare of individuals and to society? If the pay check is all there is to it, it is not very satisfying.

One of the fundamentals of religion is to keep soul and body together, properly care for and develop the mental and the physical. To enjoy an abundant spiritual or religious life, the mental and physical must be included.

The electric light shines only when the bulb and the filament are present and in the proper physical condition. The spirit of man can shine only through its God-given temple, the body. So God has made a large proportion of the work of the world that of properly caring for the body and the mind. There are none of us who can escape spending much of our time keeping ourselves and the rest of humanity clean and nourished and clothed and in good health, and our minds improved and educated, in a great and complicated social system.

This makes, and has made, the major job for nearly everybody. If your part of that great task has been done creditably in 1936, it must be a source of satisfaction to you. You should feel that your efforts in that phase of your life have had divine approval.

Primarily the Church and the preacher are concerned with the spiritual, that part of man which is eternal. But since the spiritual while here must be properly housed and the light of mentality must be kept trimmed and burning, that part of our living must necessarily be basic and methodical.

But the house, though it be well built, well kept, and well lighted, is a monument of folly except it be well tenanted, and the spirit is the tenant of the body. The body is temporal but the spirit is eternal.

And so the spirit is the major concern of all of us. Perhaps in 1936 we have labored well, and with abundant satisfaction to provide the necessities of the physical, but how about the spiritual? And when we ask that question it leads us into deeper questions of psychology, for everything we do and say affects the spirit, the character, whether it may seem to concern only our job to which I have referred or to our experience in a prayer meeting. But I want this service to be simple and practical, so let us just remember that the mental and spiritual attitude we take toward God, toward life, toward the world, toward our job, toward the people we contact continually, determines whether we are laboring for that which satisfieth.

I think this first day of the year we need to make an honest and conscientious appraisal of the mental and spiritual attitude we have borne in 1936 toward things in general, and especially toward the things I have mentioned—God, life, the world, our job, folks (friend

or stranger). I think I would like to touch separately but briefly on these five points.

In considering our attitude toward God let us include Jesus Christ and the Church. Is God real to us? Are we satisfied that he knows what he is doing, and that his program for his kingdom will not fail?

Did you ever step into a great engine room with the great power units running smoothly and effectively, every tool in place—but as you peered about you saw that no one was present? The engineer had stepped out, but his mind and his interest were there; he would hear if something went wrong. We can see in our little corner some of God's great power plant working. The Engineer is just beyond our physical vision, but he hears when something goes wrong.

Is Jesus Christ only an idealistic dream, or a vital living Presence? Has the gospel story become a fairy tale to me? Did the Christ die in vain, as far as I am concerned?

What is my mental and spiritual attitude toward the Church? Do I consider it and try to make it a vital active force for the kingdom, or is it—for me—just another means of sociability with a decent crowd? Our labor for God, Christ, and the Church can be abundantly satisfying if our mental and spiritual attitude is right.

I think from their mental and spiritual attitude very many people think life is a futile thing—useless, hardly worth while, and they are only living on to save funeral expenses. What has the year 1936 meant to your life? Have there not been things in your life which, with a good conscience, you can say were satisfying and worth while? Our attitude toward life in general makes lots of difference what we do and how we do it.

What is your attitude toward the world and world affairs? It might look as though everything were going to smash, but let us remember—and I would like to make this statement impressive—all avenues of information are laden and burdened with calamity and pessimism. The good, the true, or the beautiful is never news unless it is very much out of the ordinary, and you know about ninety-five per cent of everything is ordinary. It seems to me sometimes as though a thirst for the crime and murder story thrill had been satanically bred into the race.

I have already spoken of our job, but would like to add one more sentence. If in

our job or business there is necessity for deceit, for undue profit, or if through it undue advantage is taken of another, our labor indeed cannot be, with a good conscience, satisfying.

Now what is my attitude toward folks—first, my friends? Here is one attitude that some take: "My friends are a fine and profitable commercial asset. I must cultivate a lot of them and study to hold them." That was not Christ's attitude. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends," he said in John 15, and in a few hours after saying it he went to the cross as a friend of all mankind, a friend to spiritual bankrupts.

Yes, incidentally our friends may be a commercial asset, but I know mine are a spiritual asset. If it were not for your loyal, loving, sympathetic friendship, and that of hundreds of others I count my friends, I fear I would be a spiritual wreck. Friends are a very great source of spiritual power and strength. In how many ways they do contribute to a satisfying spiritual life. But friendship is a dual relation, and my question tonight is, What kind of friend am I? One after the likeness of Christ? Are my labors of friendship numerous enough to be noticeable? Are they noticeable enough to be an honest satisfaction to myself?

Now what is my attitude toward people—folks in general? After all, human souls constitute the whole thing. The rest is all contributory. This question opens up such a wide field of thought, to which there are so many angles, that we are inclined to dismiss it forthwith. And too many of us do that very thing, and many of our nearest neighbors go on to destruction and we think and do little about it. The whole question is a missionary question. An ordinary individual can make his contribution of labor that is satisfying in this field, through about three channels—personal contact, financial contributions to missions, and attitudes and contributions toward social questions. But here indeed is a wide field for a labor that satisfies. How much of it have we done in 1936?

Has this self-examination been too grueling—so much so that it will be discouraging? I think not. I know there is not one of you but that will find many things for which you have labored in 1936 to be very satisfying. And I am sure it will be of value to us to

throw this mental picture of our own portrait on the screen of our memory tonight, as we also see alongside it the picture of the Christ who in his brief mortal career gave us the great ideal of how to labor and to sacrifice for that which satisfieth.

### DENOMINATIONAL "HOOK-UP"

LITTLE PRAIRIE, ARK.

Many from here and there are anxiously inquiring about the flood conditions as regards Little Prairie. I have decided to send this to the "Hook-up," that these and others interested may hear from us. Little Prairie is not in grave danger. A day and even a few hours may change the conditions. We are between levees, and their breaking or holding makes things uncertain here.

The water is coming in gradually here and is a condition of backwater rather than of flood. Water has covered all the bottom land and is creeping up the hills. Those who lived in the low places are moving out. We had rain most of the month of January, so we had lots of local water. The Mississippi River is full and is causing the White River to back up. If the Mississippi can lower and let the White River empty its flood condition out before the Arkansas River gets high we do not expect much danger here. We had hoped these other rivers would lower before the Arkansas rose, but last Monday a strong current began to come in from the Arkansas and we are sure now of a high water. Those of you who have crossed Tichnor levee will realize that we have some water when I tell you that it is within one foot of the top of that. A ferry will operate there within a few days. Most of the people here who have been in other high waters think that the most of Little Prairie will not go under.

A refugee camp has been set up between here and DeWitt and committees appointed and things are in readiness to handle a flood condition in case it is necessary. An engineer met yesterday with the men of DeWitt and warned them to get ready for high water, that it was likely to come seventeen feet higher than in '27—the big flood year. There is likely to be much trouble yet. If a levee breaks and lets the flood away from us, there will be some down the line who will suffer. We have had no severe winter weather; a few nights, ice has formed.

In spite of so much local water and backwater the Sabbath services are kept up and a good number worship each week. Pastor W. L. Davis was with us the last week-end in December, preaching and conducting communion service. Health conditions have been unusually good this winter.

MRS. C. C. VAN HORN.

February 4, 1937.

NORTONVILLE, KAN.

The annual dinner of the Nortonville Seventh Day Baptist Church was held this year on New Year's Day, rather than on the first Sunday, so that our home-coming young people might be present. Following the feast and chatting, an interesting program was enjoyed and a live business meeting held. An especially pleasing feature of the latter was the report that the church was "out of the red," the books showing a slight balance.

The prayer meeting of December twenty-fifth took the form of a Christmas home-coming, with the pastor in charge. The pews were drawn up in semicircular arrangement. Musical numbers were furnished by those of the church "family" who were home for vacation. A little Christmas tree bore a gift for each person present (a wee envelope containing a thought to be read and discussed in the meeting). The gifts were distributed by the youngest one in attendance, which happened to be Alice Louise Stephan.

The customary candlelight service of December thirty-first was omitted, because of the many other events clustering at the holiday season, but the regular weekly prayer meeting of January first was made a candlelight service. It was in charge of Alton Wheeler, assisted by home-coming young folk. Good resolutions were discussed.

A series of prayer meetings on the Gospel of John is now in progress.

A Christmas cantata, "The Carpenter of Nazareth," was sung by the church choir at the Sabbath morning service, December 26.

The pastor is now preaching a series of sermons on the problems of personality, influence, etc.

Two pleasant social evenings were enjoyed by the church in December, one featuring slides of various scenes among our people in the homeland, in Jamaica, Germany, and China. The other was the usual bimonthly "church night," and was in charge of Earl

Stephan's class, including a varied program and games.

The Sabbath school presented its Christmas program the night of December 23. It consisted in part of exercises by some of the children, and in part of a review of the Christmas story in slides, songs, and Scripture. Miss Nannie Greeley was the capable reader.

Temperance Sabbath was observed in Sabbath school, January 30, Forrest Bond exposing the wiles of the sly cigaret.

The Men's Brotherhood has purchased some recreational material, with the young people especially in mind.

Under the auspices of our brotherhood, a movement was set on foot last spring which resulted in the organization of a Community Men's Brotherhood, which meets in different churches by turns, and which is making good progress.

The Women's Missionary Society held an all-day bazaar and food sale at Ed Kaufman's store December 9. Net receipts were \$50.29.

The January party of the Christian endeavorers took the form of a snowflake party, some of the ideas used being taken from the *Kansas Endeavorer*. This gathering was at the Kenyon home, one mile north of Nortonville.

Plans are being made to celebrate the fiftieth anniversary of the Nortonville Christian Endeavor society, which will take place in April. A Mission Band was organized in March, 1882; and later, in April, 1887, they met and voted to disband and organize a Christian Endeavor, appoint committees, and adopt a constitution. They elected officers, and the funds of the Mission Band were turned over to the Christian Endeavor. This was the second Christian Endeavor to be organized in the state of Kansas.

The Christian endeavorers will have charge of the services Sabbath morning, February 6, celebrating Christian Endeavor week. A special program is being arranged for the regular C. E. hour at 3.15 in the afternoon.

CORRESPONDENT.

THE HEBRON CHURCHES, PA.

The quarterly meeting of the Hebron churches was held at the stone church at Hebron Center, on Sabbath, January 9. Attendance was not large, due to bad weather and road conditions, but the First Hebron Church had a number of representatives pres-

ent. Pastor Wing preached in the morning and Elder C. A. Beebe in the afternoon; a good and inspiring covenant meeting was held, and the Lord's Supper administered by Elders Wing and Beebe, assisted by Deacons Kenyon and Hemphill.

The following day the annual business meeting and oyster dinner of the First Hebron Church was held at the Crandall Hill Community Hall. Deacon L. A. Kenyon, who has served continuously as moderator since 1921, was re-elected; Miss Lottie Snyder was elected clerk to succeed Don Stearns who has held the office since 1921; Don Stearns elected solicitor and collector, and Mrs. Zeruah Stearns treasurer.

The Young People's Friendly Society is growing in interest; it meets twice a month for a devotional and literary program, games and refreshments. Miss Mary Carey is president, and practically all young people in the community are interested, and attend.

CORRESPONDENT.

MARLBORO, N. J.

Rev. H. L. Cottrell spent the last week of January with the church at Salemville, Pa.

Our church and community have been very anxious over the serious illness of Mrs. Katherine Davis Lawrence, wife of Deacon Wm. Lawrence, who was stricken with double pneumonia the last of January, and has been very low since. Deacon Lawrence has been at her bedside continually, not leaving the house for over a week. Roscoe, professor of science in the high school at Pearl River, N. Y.; and Erwin, a junior in Rutgers College, are at home because of their mother's illness. We are in hopes she will soon gain back her strength and take her place again in the home, church, and community — in which she is never too tired to take her place.

Deacon and Mrs. Luther Davis spent the week-end with their son Paul and family in north Jersey.

The Sabbath school voted to pay the five dollar registration fee, that our school may attend the religious education school at the Central M. E. Church at Bridgeton. Rev. Leon Maltby of Shiloh is dean of the school.

CORRESPONDENT.

PLAINFIELD, N. J.

Secretary Wm. L. Burdick, of the Missionary Society, spoke at the Sabbath eve meeting, January 8, and preached the following morn-

ing. An offering was received for the work of the society.

A get-together supper was served in the church January 24, to seventy-seven people. This was followed by a short play, "Betty Behave," in which three of our girls did some quite realistic acting in depicting life in a girl's room at college—including the practical joker.

On the evening of January 31, an interesting illustrated talk was given by Mrs. John G. Buyse, a returned missionary from Africa Inland Mission. It was under the auspices of the missionary interests committee of the church.

There have been speakers at the women's luncheon and at the supper for the evening workers on hospital dressings. A Sabbath school class social has been held, and a shower, besides other special activities.

Editor Van Horn has been on the field for the past five weeks in the interests of the denomination. He has visited Salem, W. Va., points in the Middle-west, and is now visiting churches in central New York.

On Sunday afternoon, February 7, Mrs. Wm. C. Hubbard held a "bon voyage" reception at her home for friends of Mrs. Frank Hubbard and her sister, Mrs. Wm. Stillman, who with Mr. Stillman were planning to take a Mediterranean cruise. The party embarked on the S. S. *Vulcania*, February 10. We all wish for them an interesting and helpful trip.

CORRESPONDENT.

## OBITUARY

**COTTRELL.**—Ida Bell Tanner, only child of Kirk W. and Caroline Burdick Tanner, born February 21, 1860, in the town of Milton, Wis., died at the home of her daughter, Mrs. Helen Hull, of Milton, January 27, 1937.

On November 23, 1882, she married Ormanzo Cottrell and with him made their home in Milton Junction. To them were born three children. She was preceded in death by her husband on May 3, 1915, and is survived by her daughter, Mrs. Helen Hull, and two grandsons, Lawrence and Wayland Hull.

Mrs. Cottrell united by baptism with the Milton Seventh Day Baptist Church when she was a girl and transferred her membership to the Milton Junction Church soon after that church was organized, where she remained a faithful member till her death. She was an active church worker, a talented dressmaker, and devoted home builder.

Farewell services were held at the home in Milton January 29, 1937, in charge of her pastor,

Rev. J. F. Randolph. Interment was at Milton Junction. J. F. R.

**CRANDALL.**—Minnie A. Green was born December 12, 1858, and died at the home of her daughter in Friendship, N. Y., January 9, 1937.

She was married to Carlton Crandall of Little Genesee, October 16, 1879. To this union two children were born, Mrs. Eva Burdick who is deceased, and Mrs. C. I. Monroe of Friendship. There are six grandchildren.

Mr. and Mrs. Crandall celebrated their golden wedding anniversary at Nile in 1929. They had lived at Nile for more than a quarter of a century.

Mrs. Crandall was baptized and joined the Little Genesee Church when a young girl. She joined the Friendship Seventh Day Baptist Church at Nile by letter when they moved to that place, where she was a faithful member until her death.

Funeral services were held at the home of her daughter, January 11, 1937, with Rev. Harley Sutton officiating, assisted by Rev. Martz Snyder, pastor of the Baptist Church of Friendship. Burial was in the Wells Cemetery at Little Genesee, N. Y. H. S.

**CRANDALL.**—Carlton D. Crandall, son of Joel B. and Elizabeth Coon Crandall, pioneer settlers of Little Genesee, N. Y., was born in a log cabin September 21, 1858, and died January 14, 1937, just five days after his wife had passed away.

He was a member of the Little Genesee Church, having joined when a boy.

Mr. Crandall was a loving husband and father. He cared for his wife during years of poor health and by his kindness helped her to bear the burden of pain.

Funeral services were held at the home of his daughter, Mrs. Monroe, in Friendship, N. Y., January 17, 1937. Rev. Harley Sutton conducted the service assisted by Rev. Martz Snyder. Burial was in the Wells Cemetery at Little Genesee, N. Y. H. S.

**PRESTON.**—Frank A. Preston, son of Albert and Lois Wilbur Preston, was born at Cuba, N. Y., April 30, 1879, and died at the Higgins Memorial Hospital in Olean, N. Y., January 25, 1937.

Surviving are three children: Frank, Jr., LeClere, and Marjorie, of Allegany, N. Y.; one brother, Arche Preston of Olean, N. Y.; two sisters, Mrs. Stella Clark and Miss Flora Jacques, and his stepfather, C. S. Jacques, of Little Genesee.

Funeral services were held at the Jacques home January 27, 1937, Rev. Harley Sutton officiating. Burial was in the Wells Cemetery in Little Genesee.

Mr. Preston was a member of the Seventh Day Baptist Church at Little Genesee; he joined there many years ago. H. S.

"Experience is an exacting teacher that imposes an expensive tuition charge for the lessons of folly."

# The Sabbath Recorder

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No. 8

## INSCRIPTION AT MT. VERNON

Washington, the brave, the wise, the good,

Supreme in war, in council, and in peace.

Valiant without ambition, discreet without fear, confident without assumption.

In disaster calm; in success moderate; in all, himself.

The hero, the patriot, the Christian.

The father of nations, the friend of mankind,

Who, when he had won all, renounced all and sought in the bosom of his family and of nature, retirement, and in the hope of religion, immortality.

—From "Quotable Poems."

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