

The Sabbath Recorder

VOL. 123

JULY 5, 1937

No. 1

YOUR FLAG AND MY FLAG

Your flag and my flag,
And how it flies today,
In your land and my land,
And half a world away!
Rose-red and blood-red,
The stripes forever gleam;
Snow-white and soul-white—
The good forefathers' dream:
Sky-blue and true-blue,
With stars to gleam aright—
The gloried guidon of the day;
A shelter through the night.

Your flag and my flag!
And, oh! how much it holds—
Your land and my land—
Secure within its folds!
Your heart and my heart
Beat quicker at the sight.
Sun-kissed and wind-tossed—
Red and blue and white.
The one flag—the great flag—
The flag for me and you
Glorified all else beside,
The red and white and blue.

—Wilbur D. Nesbit.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

VOL. 123, No. 1 WHOLE No. 4,727

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Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year \$2.50
Six Months 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

"War—A Cause of Sin" We welcome everything that will awaken a sense of responsibility for war, or that deepens the conviction of the citizen against war, that strengthens the resolution that war must be banished from the experiences of men and nations. The time is past when men can shrug away responsibility and hopelessly feel "It's no use." There are hopeful signs and men of faith and hope who are pushing toward a peaceful world.

Here is a page from E. Stanley Jones' "Victorious Living":

Even with the clouds of war in the sky and the world filled with increasing armaments, I am not hopeless about getting rid of war. Look where we have come from. The Old Testament says, "It came to pass at the time kings go out to battle . . . David tarried at Jerusalem." Kings went out to battle when the springtime came exactly as a man went to his spring plowing—and as regularly. *It was news when David stayed at home.* And then the Bhagavad Gita, the very cream of India's philosophy, is a philosophical defense of war. We have come a long way since then. Practically every nation on earth has signed a pact renouncing war. War is now sin. Not ready to live up to it? No—not yet. But a conscience is being created. Fifty years ago

had Italy attacked Abyssinia, we should have shrugged our shoulders. Now we are profoundly stirred. A conscience is forming. And a conscience is a terrible thing when it does form. Conscience banished slavery and conscience will banish war.

The world was never so near to war and never so near getting rid of war. We are not more warlike than we used to be. We are far less. But science has thrown us together as a world by its rapid communications and it has at the same time put into our hands terrible instruments of destruction. The result? Fear. It is fear, not warlikeness, that is driving us to war.

If the very center of life could be changed from competition to co-operation, then war would drop off like a dead leaf. But war is almost inevitable in a world based on competition.

Selfish competition makes men sin the chief collective sins—war. I therefore want a co-operative world.

O Christ, we stand before this appalling fact of war. If ever we needed thy help, we need it here. And if ever we needed to follow thee, it is at this place. Help us to do it. Amen.

The Central Association The one hundredth session of the Central Association convened with the Adams Center Seventh Day Baptist Church, Friday morning, June 25, 1937, at 10.30 o'clock. The session was called to order by the president, Mrs. Alva L. Davis of Verona, N. Y. At that time there were twenty-seven present, including people from three member churches; delegates from the Eastern and Southeastern Associations, Rev. Willard D. Burdick and Rev. Eli F. Loofboro, respectively; Secretary William L. Burdick of the Missionary Society; and Rev. Herbert C. Van Horn of the Tract Society. Before the close of the morning service more than twice as many were present, including Miss Anna West of China.

The pastor of the Adams Center Church, Rev. Orville W. Babcock, led in a brief devotional service and extended the words of welcome that left all with a sense of the value of these meetings and of the cordiality of the entertaining church.

A well arranged program, under the theme, "Seeking the Mind of Christ," was presented with the report of the executive committee of the association by the secretary, Miss Bernice Rogers of Leonardsville. During the opening business meeting letters of encouragement and appreciation were read from six of the seven member churches. Rev. W. D. Burdick presented the letter from the Eastern Association, and in speaking of the recent meeting at Westly reported that there were present here at

Adams Center six members of the Eastern Association.

Before the sermon of the morning, Rev. E. Adelbert Witter offered prayer and a duet was sung by Mrs. Delberta Greene and Miss Mary Stillman.

Rev. Alva L. Davis of Verona preached the keynote message of the association on the theme, "The Mind of Christ," from the texts, "Let this mind be in you which was also in Christ Jesus," Philippians 2: 5; and "We have the mind of Christ," 1 Corinthians 2: 16. It is just impossible to report the spirit and impression of some sermons and this is one such. The editor has the promise of the sermon for Our Pulpit of the SABBATH RECORDER. The theme was discussed under the divisions of What and How. The mind of Christ means more than a mere capacity of thinking. It means insight and sympathy of and with his motives and achievement of the character and principles of his life. Let the truth break upon us of the central motive and power of life and we shall have a vision of God in the mind of Christ—the mind of God in humanity.

There is a place for denominations in the mind of Christ, Mr. Davis believes, the unity of fellowship being especially pressed. Christianity is not a conglomeration of individuals but a unity of fellowship. "Let the church be guided by the mind of Christ and its discords will be healed." What the Christian ought to be is suggested by the question asked of the missionary by a native—"Are you the Jesus thinker?"

Growth is dependent upon awakening, assimilating, and expressing. Thus Jesus developed, as he increased in wisdom and in favor with God and man. A friend or a teacher becomes ours, Mr. Davis pointed out, as he enters into our lives. The Book, aglow with the life and spirit and teaching of Jesus, is neglected by the very ones who are supposed to be seeking to know the mind of Christ. In the gospels his soul is revealed and it is more and more being neglected. Were arithmetic, science, or music studied as carelessly as the Book which reveals Christ's mind, we would know almost nothing of them.

We achieve the mind of Christ also through fellowship. Every great movement, like missions, evangelism, began with small group fellowships. Perplexing problems will be lifted in the atmosphere of the mind of Christ. Bring the mind of Christ to the problems of

Sabbath keeping, the dance, and cards. What can a mother say, Mr. Davis asked, to her son for spending his money in his way, by gambling, when she spends hers in her way, in playing bridge for prizes? View these problems through the light of the mind of Christ and they will be solved in the right way. "The mind of Christ is the 'way and the truth and the life' for discouraged people and churches." The service closed with singing the hymn, "Have thine own way, Lord, have thine own way."

FRIDAY AFTERNOON AND EVENING

Following a devotional service led by Rev. E. Adelbert Witter, a former local pastor, who urged that our denominational need like our individual need is to draw near to God that he may draw near unto us. A thoughtful, challenging sermon was preached by Rev. Herbert L. Polan, pastor of the Second Brookfield Church, from the text, "Seek and ye shall find." The seeking of Christ's mind will be in vain, he averred, unless we catch his spirit and seriously attempt to do as he would have us do. We want our own way, but must yield to him if we are to find his spirit and mind. A world of possibilities open up to us in the mind of Christ, but our church and denominational reservoirs are too often supplied by our half-filled cups. At the close of this sermon a nicely rendered solo "Golden Pathway," was presented by Mr. Polan's daughter, Frances.

Following this part of the service two good papers were presented, both of which will soon appear in the RECORDER, "Seeking the Mind of Christ in the Use of Our Money," prepared by Mrs. Jennie Seamans of Syracuse, and read by Mrs. W. D. Burdick; and "Seeking the Mind of Christ in the Use of Our Time," by G. Kent Stoodley of Adams Center.

On Sabbath evening the worship period was led by Rev. Herbert L. Polan, the sermon was preached by Rev. Herbert C. Van Horn of Plainfield, N. J., and the conference meeting was led by Rev. Paul S. Burdick of Leonardsville. "Seeking the Mind of Christ in Sabbath Keeping" was the theme of the sermon. The speaker said one's mind is discovered to others by his words, his habits, and his attitudes and deeds. Christ's word is "The sabbath was made for man"; his habit was to attend the synagogue (the church of his day) where he taught and found fellowship with

other worshippers, and his attitude was one of sympathy and service. "Christ had a mind to keep the Sabbath," a mind too little possessed by us today. In the light of Christ's mind we are impressed that the Sabbath is important in serving our highest good, the spiritual good of mankind—who needs a time for worship, for thoughtful reading and meditation, and for prayer. Man will not get far upward without these things. The Sabbath helps us to appreciate the fact and reality of God in a skeptical and agnostic world—for as we "remember the sabbath day to keep it holy," we are reminded that "in six days . . . God created the heavens and the earth."

In a world that cares nothing for a Sabbath and with the great Christian Church practically Sabbathless, one wonders if Seventh Day Baptists have not largely lost it. There is danger that we may be presenting to the world an empty casket from which we have lost the precious diamond. The way to present it to the needy church is to keep it for holy purposes and ends—for the good of man, for the blessing of all.

SABBATH DAY

A beautiful, cloudless Sabbath brought people in large numbers from the other churches of the association, so that the beautiful auditorium was well filled at the appointed hour and the worship service moved finely forward in well arranged order under the leadership of the pastor. The anthem by Gounod, "Unfold Ye Portals," was well rendered by a union choir composed of singers from the various churches. An offertory solo, "The Lord's Prayer," was rendered by Kenneth Babcock of Milton, Wis. "Saved to Serve" was the theme of Rev. Willard D. Burdick, representing the Eastern Association. We need not merely an example but a Savior, and such is Christ. We are not saved for our own sakes but to serve in the saving of others. "As the Father hath sent me, so have I sent you" was the challenge of Jesus to his disciples and to us. We must realize that man is a sinner and needs a Savior if we are to be soul savers. That mother who came to Jesus in behalf of her daughter knew and realized the awful need of her demonized daughter. We must know the disease and the cure, then go and tell it. "What would you say to an unsaved man, with death five minutes off, who asked you how he could find Christ?" Would you want to send for the preacher, or tell the dy-

ing man, "Do the best you can"? Or would you out of an experience in knowing Christ, tell the lost man the way? Mr. Burdick believes there is still need for revivals and for such stirrings as come through such men as Gypsy Smith and George R. Truett, president of the Baptist World Alliance. Our trouble is we have lost the "explosive of the gospel," have gained the human but lost the divine. We can win only if the power of the Lord remain with us. There is still need of personal work, and the speaker referred to the experience of the early church whose members were scattered abroad and "went everywhere preaching the gospel." Everyone can be a soul winner, if he cares enough to be one. Is your milk man a Christian, the man who brings your groceries? Such may be hungry for the word you may speak to his soul. Have we kept the faith? Let us not miss our calling—we are called to save others. May God help us that our lives may be steadying influences in the lives of those about us, that they may be helped to keep the faith.

SABBATH AFTERNOON

A children's service was held at two o'clock at the Baptist church led by Mrs. Jennie Cagwin of Adams Center, and at the same hour the devotional service of the main meeting was under the leadership of Mrs. Samuel F. Bates of Watertown, in which several took an interesting part. A Summary of the Women's Work of the Association was given by Mrs. Alva L. Davis, associational secretary of the Woman's Board. This report showed that \$784 had been given by the societies for local and denominational work during the year, and the use of the "Upper Room" was urged by Mrs. Davis.

Mrs. Paul S. Burdick of Leonardsville rendered a sweet solo, "More Love to Thee," and one of the most thought-provoking and practical papers of the association—perhaps most vital of anything given during the meetings—was presented by Mrs. George Whitford of Adams, "The Mind of Christ in the Home." This paper was secured by Mrs. Davis for publication in the Woman's Department of the SABBATH RECORDER. With our government advocating drinking (and engaged in business of making it—EDITOR.), with schools giving no religious instruction, we must teach religion in our homes by precept and example. With the church and the Sabbath school the home must do its utmost helping the young to

make adjustments of differing opinions according to the mind of Christ. We should make decisions in keeping with the discovery of what would Jesus do. The search for the mind of Christ, like that of the Holy Grail in "Sir Launfal," is a matter of life-time quest.

"Finding Christ bit by bit"—according to Chinese interpretation—was brought in one of Miss Anna West's best addresses. She presented to us several of the splendid Chinese workers of our schools and churches, and we were helped and inspired by evidences of their finding Christ, little by little, in their experiences, guidance, and sharing their findings with those around them. After all there is no better place to testify and share than right in the home. The steps of one in becoming a Christian had been (1) invitation to follow Christ by one of her fellows, (2) the gift of a coveted Bible, and (3) answer to a prayer to help, "if there is a God." The influence and power of a home to the blessing of the whole of China was illustrated by allusion to the experience of China's present ruler. In closing, Miss West quoted from a source not caught by the reporter: "If you are sowing for a year, sow grain; if for ten years, plant trees; but if for one hundred years grow men."

It is impossible to know the real value to us all, especially to children, of the presence and words of a consecrated missionary. We are blessed in having Miss West in our midst at such gatherings as our associations and Conferences.

The evening meeting was occupied largely by a fine musical program with an orchestra made up of players from the churches, a local string ensemble, and the community chorus—all led by Mrs. A. L. Davidson, one of our own folks, wife of the agriculture teacher in the local high school. The numbers by the chorus were of high character, being such as "The Heavens Are Telling," from the *Creation*, by Hayden; "How Lovely Are the Messengers," from *St. Paul*, by Mendelssohn; "The Heavens Resound" — Beethoven; and "The Hallelujah Chorus," by Handel. Mrs. Davidson is an artist and proved her skill in the handling of this music, making a valuable contribution to the services. A male quartet, consisting of Orville Babcock, Dighton Polan, Kenneth Babcock, and Alfred Davis, assisted and sang at other times during the association. A talk was given by Dighton Polan on "Interpretations of the Bible," quoting from many

worthies of former times and of the present. A review of Van Dusen's book, "God in These Times" was given by Miss Ida Reveley, a former teacher of biology, a woman widely known by our folks of this section. The review would encourage many to read a book which would seem to fit harmoniously into our quest to know the mind of Christ.

More About Eastern Association

FRIDAY AFTERNOON

"Come Thou Almighty King," was the hymn of the opening afternoon session, together with "Master, No Offering," that brought the session into a brief but stimulating and uplifting meeting. Again Pastor Willard D. Burdick laid upon the hearts of those present simple but searching thought in harmony with the association theme—"Faith and Works." This meditation was preceded by the prayer of Mrs. Lena Crofoot of Berlin, N. Y., who has done, in former years, considerable pastoral and missionary work, and carries on now as a lay worker in her own church and community. Mr. Burdick read Matthew 7: 13, 14, and verses 21-29; and the words of James, "He that knoweth to do good and doeth it not, to him it is sin." Reference was made to Louis XV of France, who early in his reign was very sick, and his expected death was lamented by his people who loved him greatly for what they hoped he would do. When he was again sick, thirty years later, people did not care. He was now hated as greatly as formerly he had been loved. Why? He wondered what he had done that he had formerly been loved, but now so hated. The answer was "Nothing." He had done nothing to merit their love. Many examples and Scriptures were cited to show that doing nothing had been the great sin of men's lives. The speaker expressed gladness that Columbus did something: he discovered a new world; that Edison did something with filaments—gave the world the electric light; that remedies had been sought and found for the blessing of humanity. Steinmetz, whose name deserves to be linked with Edison, a short time before his death said: "Some people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer, and of the spiritual forces which have as yet hardly been touched. When

this day comes the world will see more advancement in a generation than in the past four."

To do nothing is a great sin. "How Gentle God's Command" was sung in the closing moments of this worship period, at the same time introducing the fine sermon of Rev. Everett T. Harris of Ashaway.

Pastor Harris read for his background Matthew 22: 34-40, and used the 37th and 38th verses for his text, "Thou shalt love the Lord thy God. . . . This is the first and great commandment." He emphasized that the Ten Commandments came from God through Moses, and emphasized that the first four have to do with man's relationship to God and are of first importance, though men have turned this around and have listed relationships to man as the first. Reference was made to certain tests given Bible students in DePauw University that list, year after year, about the same results; namely, commandments against killing, stealing, committing adultery, honoring father and mother come first and in order named. The Sabbath command is ninth in order, and the one against graven images comes last. In other words, the first emphasis was on relationships to one's fellows; then on relationships to God last. Pastor Harris sees in this the great trouble with the world. "Test yourselves" honestly he urged, and see how you rate these relationships in actual life. In this way evils have come about and the frustration of that which is best has been experienced. Men on such a plane are unable to be victorious. God in infinite wisdom put the first commandment first because he knew man's need of higher power than his own. Jesus followed this with "Seek ye first the kingdom of God." Like planets around the central sun, our lives must be centered in God. The Golden Rule can be successfully worked only through the power of God working through his Holy Spirit. Mr. Harris referred to one who came late to church because he could not stand the silly songs and being prayed at. But the young man's world was topsy-turvy—his trouble skepticism. Religion and ethics cannot be successfully separated, but go hand in hand. If one is to do right he must have the help of God. So we have the right view of life when we consider as of paramount and first importance our relationship to God: "I Love Thy Kingdom, Lord" was the closing song.

ASSOCIATION SABBATH

"And the evening and the morning." The Men's Chorus of the Pawcatuck Church, under the leadership of Miss Elizabeth Crandall, added greatly to the worshipful atmosphere of the Sabbath evening meeting. The congregation was led in singing several beautiful church hymns, and the chorus brought such selections as "Send Out the Light" and "Thou Art My Life," with a tenor solo, "Teach Me to Pray," by Robert Loomis.

The great need of the hour, said Rev. Alva L. Davis, the evening messenger, is "The Burning Heart" in the Christian Church. Basing his theme on the words of the disciples to whom the Risen Christ had revealed himself in "the breaking of bread" after the walk and conversation on the road to Emmaus, Mr. Davis first stressed the value of great character forming personalities, and mentioned, for example, three in his own early life—a neighbor, a lame school teacher, and a godly, pastor-evangelist.

Three things should cause our hearts to burn, he said: (1) The sin in our own lives (Sin is like an entering wedge, hardly noticeable at first, but soon separates us from God). (2) Sorrow and suffering of others. The test of our religion is found in this: Do our hearts burn for the suffering of others—Livingstone's Carey's, Florence Nightingale's did. (3) The desire to serve others. He told of six consecrated girls, well prepared, who offered at a great convention to go to the mission fields, but were not sent for lack of funds; the Thorn-gates ready, but unreturned to China from lack of funds—their hearts "burning" to go, but ours not "burning" to send, no burning hearts as a Christian church! It is no credit to us that one "burning heart" is furnishing the funds for them to go. The pity of it! Alas for our cold, burnt-out hearts!

The heart may be set burning (1) by our walking with Jesus, (2) by study of his words. "Did our hearts not burn within us while he talked with us by the way, and while he opened to us the scriptures?" Luke 24: 32. An interesting conference meeting followed, led by Mr. Davis, in which many took part.

Sabbath Worship

The dignified, beautiful service of worship at ten-thirty Sabbath morning led the people gathered at the Eastern Association quietly and appropriately to the high hour of this

one hundredth session. The fine, rich tone and quality of the music, the Scriptures, and responses inspired all with the reverent feeling of Divine Presence. The pastor of our church at Waterford, Conn., Rev. Albert N. Rogers, brought the message from the text in Psalms 78: 72, "So he fed them according to the integrity of his heart." Briefly stating the tragic conditions of the present day, he suggested two things for us, if we would achieve the "integrity" of God. (1) We must devote ourselves to some one worth-while thing. A clerk, Charles Lamb, long hours tied to the desk of the great East India Company, "saved his soul" by writing immortal essays after the close of the day's grind. Do as "well as you can," he urged, at your job, and voiced the conviction that the one thing that gives meaning to life is labor. (2) Be adventurous in the ideals of life. Much is achieved by looking for the new. By illustration he suggested that religion should be looked upon more like the TVA than like the Coast Guard. We may be helped in experiment and discovery: (a) by pure thought, and prayer and worship; (b) by a unifying work; and Mr. Rogers pointed for example to the Carpenter of Nazareth, who made well-fitting yokes and sturdy plows, finding his place through his labor. "Life for Jesus began anew at thirty."

(To be continued)

MISSIONS

SECURITY

We want security. If we buy a piece of land, we want to know the title is good; if we loan money, we want something to assure us that we will receive it back with interest when due; before we struggle for an education, we wish to be shown that it is worth while; before we form friendships and the sacred relations of life, we want evidence that others will be kind and true; before going under the surgeon's knife, we beg the doctor to assure us that we will survive the shock and recover. We want security.

We dream and plan and try to make our dreams come true, but how often we are disappointed. We think we have religion enough to stand the shock of personal attack, but we find ourselves fearing that we will not be calm, loving, and Christ-like before those using bitter weapons. We criticize those who have done wrong, thinking that we are secure, and

then go and do worse. We talk very freely and learnedly, even dogmatically, of future things and quail at the thought of death and the grave. In everything we are helpless.

But after all there is security. It is in complete surrender to God coupled with a life of unfeigned love to all men. Our security is not in what we possess in the ordinary sense of that word, but in what we are and in the assurance of our souls that we are right with God and all men. "The spirit beareth witness with our spirits that we are the children of God; and if children then heirs; heirs with God and joint heirs with Jesus Christ."

The object of Christian missions, stated in one way, is to bring to men the priceless blessing, not only of a sense of security but real security itself. It is, to take away the dissatisfactions in life, the tantalizing fear and the haunting dread, and to give in their place satisfaction and a sense that all is secure whatever may come.

Mission workers must have a sense of security themselves if in God's hands they are to be the means in bringing it to others. The missionary faces, if diligent, very hard tasks, difficult problems, and heart breaking discouragements; but if he has the security which comes from complete submission to and reliance upon God and a heart aglow with love for all men, the tasks become easy, the problems are finally solved, and the night of discouragement passes into the light of morning. He can throw himself back onto God and say, "The battle is the Lord's." I have done what I can and I leave the results with him."

We ought to note one thing more: If Christians have found security and satisfaction in fellowship with Christ, they should tell it to their neighbors and help others carry the message around the world. "Ye are my witnesses, saith the Lord."

LETTER FROM DOCTOR PALMBORG

Dear Readers of the Sabbath Recorder:

We put so much of ourselves into the publishing of the "China Bulletin" that I feel we are neglecting the RECORDER. Though often there are extracts in it from the "Bulletin," I feel that the paper which is so precious to us ought to have more individual attention.

So I have determined to write the letter I have long been contemplating before I take up the serious work of preparing the annual report, which must be done immediately.

One of the things I have been wanting to tell you about is the visit from our dear friend, Miss Elizabeth Hiscox. We have long been wishing that some of our people might come out for such a visit, and to have our wishes fulfilled so beautifully, by one so lovingly interested in us and our work, was thrilling indeed. Many of the *Christian Herald* party with which she was traveling went to Peking and Korea, but she chose to spend that time with us, joining them later in Japan. She must be reaching home about this time. I hope she got as much joy out of the experience as we did. She endeared herself especially to the teachers and students of the girls in our Shanghai school, as she spent most of her time there, and they invited her to a supper which some of the rest of us also enjoyed.

For some time I had been promising to go with Miss Burdick and Miss Chapin to Nanking in the spring when the Sun Yat Sen Memorial Park would be at its best, and as her visit coincided with that time, I took a few days off and we four set off on a Sunday morning, arriving about 2 p.m., and going immediately to a private boarding house where Miss Ruth Phillips, who had been in Nanking with her little protegee, had made arrangements for us. After a little rest, we called a taxi and took a ride out to the park where we met our friend, Mr. Foo, the manager, who invited us to come out the next morning for a more extended visit and put his nice automobile at our service, while he used buses to go from place to place, as he had important business that must be attended to. I am sure none of us will forget the beautiful park and its lovely and interesting buildings. One of the most interesting was the beamless temple, dating from no one knows when, and restored and dedicated to China's dead soldiers. It is most impressive. A soldier is on guard to see that all the men remove their hats and that no loud talking is indulged in. There are pictures and beautiful large vases and wreaths of flowers given by celebrated persons. In a secluded spot was a coffin covered with flags and wreaths which had recently arrived from Sian, containing the remains of a young man who was General Chiang Kai-shek's dear friend, and was killed at the time of the latter's capture and imprisonment there. All missionaries and Christians, and even Buddhists, had been praying for his release, and the thing was still so fresh in our mind that I could

not restrain the tears as I looked at the portrait of the young man at the head of the coffin, such a fine face, and thought of the ruthless taking of his life and what a terrible grief it must be to his friend, the general, who has not yet recovered completely from that terrible experience. He and his wife have recently published a book with the record of those days, which has had a remarkable sale, though it seems very expensive, and they are giving all the profits from it to the families of the general's fine body guard, who were nearly all killed at his capture.

In the afternoon we also made a call at the Union Woman's Bible School to see a friend and to meet a young Chinese teacher, a lovely Christian woman who was to marry Mr. Foo, who has recently become a Christian. His former wife died about two years ago and he has been much sought after by the fathers and relatives of eligible young women, and I am much pleased that he had the strength of mind to make his own choice. Their wedding occurred on May 1, and as many of his Liuho friends could not attend, he brought his bride here last Sabbath day and gave a feast that evening at the old home where his brother lives. Doctor Crandall and I were invited, but Doctor Pan was giving a feast also that evening especially in her honor in connection with the birth of their little girl, for whom they had waited long. They had already adopted a little girl some time ago, who is also loved as their own.

So I went alone to Mr. Foo's feast and had a chance to get better acquainted with his wife. She speaks English, and is such a quiet, earnest, and attractive Christian woman that I feel as if I had known her a long time. She and Mr. Foo stayed for the graduation exercises of the Senior Nurses' Class the next day, where he made a short speech and she won my everlasting gratitude by playing the organ in my place for the anthem sung by two nurses and Mrs. Davis for sopranos; Miss Shaw for alto; Mr. Tsha, the technician, for tenor; and Mr. Dzau, bass. With her beautiful playing, it sounded infinitely better than if I had stumbled through it.

The exercises were in the church and were really very interesting. The chief address was by Miss Wu from the Bethel Mission in Shanghai. She is not a young lady, and has had many varied experiences, some of which were in America, and was evidently used to speak-

ing. I cannot report her talk, partly because I was not used to her dialect, and partly because I had been taking quinine for malaria and was so deaf that I could hear little of what anyone said.

Doctor Crandall and Mr. Davis sat on the platform with Mr. Dzau the chairman, and the speaker. They and the nurses all marched in from an adjoining room to the tune of "Onward Christian Soldiers."

Doctor Crandall made the opening prayer and Mr. Davis closed the program with prayer. One of the graduate nurses made a few remarks and helped with the cap ceremony in which each nurse came up and bowed to Miss Shaw as she adjusted the cap with the black velvet ribbon added, showing that they had graduated. One of them is a boy and he was awarded a hospital pin. Each was applauded when coming up to receive the diploma, the young man, who was last, receiving the most applause. He is the son of the former evangelist, who is very ill with a malignant throat trouble.

One part of the exercises was the lighting of red candles from one, and placing them all in a big seven-candle candelabra.

The anthem, "Send Out the Light," was in connection with this exercise. At one time the nurses all filed up on the platform and read the Florence Nightingale "Oath." At the end they all went up in front of the platform and bowed to those on it, then turned to the audience and bowed to them, and stood there while Mr. Davis offered prayer.

Miss Shaw certainly spares no effort to make their profession sacred to them, and loves them into doing their best.

These are the outstanding events of the recent past. Now come school commencements and all the activities in connection with them. Our usual work will be spoken of in our reports. In connection with Miss Hiscox's visit, I forgot to tell about her coming out here. Our Nanking trip occupied only two days and we reached Shanghai on Tuesday at 2 p.m. Doctor Crandall met us at the station. Miss Burdick and Miss Chapin took a taxi home and we came out to Liuho. My girls were at work, and she first came in to see them, having Friday to visit the hospital especially and spending Tuesday and Thursday nights there. On Wednesday morning we started in the hospital car, with Doctor Crandall as driver, on an interesting trip across

country. I was not planning to go this time, thinking it would be nice for Miss Shaw and Doctor Grace to have our guest to themselves, as I had already been with her, but they all seemed to want me to go, so I did.

We went to Soochow first, a three hours' leisurely ride, and spent the rest of the day seeing some of the sights there. Among other things we called at the hospital where one of our graduate nurses is taking a special midwifery course, with the prospect of greater responsibility here when she finishes. She was delighted to see "home folks" and we enjoyed our little visit with her. We visited the city temple and then went to some of the celebrated candy shops to buy things which patients and nurses had asked us to get, and there Miss Hiscox bought candy for all the patients and nurses, which of course pleased them very much. They were all sorry to see her go, but not only on account of the candy I am sure!

We came back another way, driving through an old conservative town with very narrow streets, which pleased our guest very much, as it was the only really unchanged Chinese place she had seen. That charm may soon be lost, however, as they are putting an automobile road through the town.

I hope my letter is not too long.

Sincerely your friend,

ROSA W. PALMBORG.

Liuho, Ku, China

YOUNG PEOPLE'S WORK

It is interesting to receive, every once in a while, a program from one of the young people's societies. It shows that some young people are still active. Below is a program given by the C. E. society of the Milton Junction, Wis., Church. You could, if you wished, get suggestions from this program for one of your own.

And below also is a paper by Elmo Randolph, which he prepared as a final paper in his course on the Philosophy of Religion. It is of such fine quality that the writer hopes you enjoy it thoroughly. "A Faith for Today" is certainly a timely topic upon which to write in such a day as this.

Are you working on your definitions of what Sabbath keeping is? We await eagerly the results of your thought and labors.

L. W. C.

FRIENDSHIP

I love you not only for what you are but for what I am when I am with you.
 I love you not only for what you have made of yourself but for what you are making of me.
 I love you for the part of me that you bring out.
 I love you for putting your hand into my heaped-up heart and passing over all the foolish and frivolous and weak things that you cannot help dimly seeing there, and for drawing out into the light all the beautiful, radiant belongings that no one else had looked quite far enough to find.
 I love you for ignoring the possibilities of the fool and weakling in me and for laying firm hold on the possibilities of good in me.
 I love you for closing your ears to the discords in me and for adding to the music in me by worshipful listening.
 I love you because you are helping me to make of the lumber of my life not a tavern, but a temple, and of the words of my every day, not a reproach, but a song.
 I love you because you have done more than any need could have done to make me good and more than any fate could have done to make me happy.
 You have done it all by being yourself.
 Perhaps that is what being a friend means after all.

—Anonymous.

WORSHIP PROGRAM

BY MILTON JUNCTION SEVENTH DAY BAPTIST
 C. E. SOCIETY

(Rock Co. C. E. Rally, May 11, 1937, at Milton
 Junction, Wis.)

ORGAN PRELUDE

Bridal Song

Jensen

CALL TO WORSHIP

O worship the Lord in the beauty of holiness.
 Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. (Sel. Psalms 96 and 100.)

RESPONSE, by choir

"Holy, Holy, Holy, Lord God Almighty,
 All thy works shall praise thy Name,
 in earth, and sky, and sea;
 Holy, Holy, Holy, Merciful and Mighty!
 God in three Persons, blessed Trinity."

LORD'S PRAYER, by congregation

RESPONSE, girls' trio

The Prayer Perfect

E. J. Stenson

MALE QUARTET, boys

Fairest Lord Jesus

Arr. C. B. Adams

SCRIPTURE

Isa. 53: 1-5. (Quartet continues humming.)

ANTHEM, by choir

Memories of Childhood

I. B. Wilson

MUSICAL READING, (accompanied by organ)

Let's Wear a Flower Today

T. B. Weaver

ANTHEM, by choir

Father Thy Children Bow in Adoration

A. Sullivan

HYMN, by congregation

In Christ There Is no East or West
 (St. Peter. C. M.) Oxenham

MIZPAH BENECTION

FAITH FOR TODAY

BY ELMO FITZ RANDOLPH

(A term paper—June, 1937)

"For me, the supreme insight of faith is that which has come to our race through Jesus of Nazareth. But this insight is not a system of theology which shuts off inquiry; it is, rather, a summons to fare forth on the road of experiment and adventurous search, with faith in a living God and a growing knowledge of the truth."

It has been an enriching experience of far-reaching and lasting consequence to study and discuss Doctor Harris Franklin Rall's philosophy of religion of which the above quotation is indicative.

All of us are on the lookout for something in which we may put our faith—something that will soothe the frayed edges of our imperfect, restless existence. The supreme insight of faith which we have through Jesus of Nazareth is not a new possibility to us. Being Christians, we have always looked to Jesus as the summum bonum in religion. But there has so often been a veil between our concept of Christ and our own life in the "here and now." We have sometimes looked to theological systems in the hope that they might clear our spiritual fogs and let in the light of true religion. Theological systems have most often proved illusions and left us in helpless doubt of ourselves and even of our Christianity.

But when Doctor Rall hails his insight of faith as "a summons to fare forth on the road of experiment and adventurous search," he kindles a fire of interest within us to know more of this "Faith for Today." A study of the book has stimulated our thinking, clarified our mind, and widened our vision.

One of the interesting results of rereading Doctor Rall's *A Faith for Today* is a discovery of the fact that you have already incorporated much of this philosophy into your own mind as though it had always belonged to you. Much credit for this fact is due to the simplicity and the convincing manner in which the book is written. In the words of Robert Louis Stevenson, Rall has "said out what he meant about life, and man, and God in fair and square human language."

Another point worthy of attention in an evaluation of Doctor Rall's book is his frankness in meeting all questions as they arise. *A Faith for Today* cannot be classed with the "candy coated" type of presentation that fails miserably in its attempt to avoid all of the real issues facing religion and life today. Doctor Rall brings frank and honest interpretations and discussions to every question that arises, not attempting dogmatism nor embracing cold intellectualism.

In my opinion, any satisfactory philosophy of religion or of life must concern itself primarily and directly with life as we live it every day. If religion fails to have a definite meaning to us in our experience, then it is failing in the only function which gives it license for existing.

Though it is too much to expect perfect understanding of God and his creation, it is not too much to expect that our faith be grounded in a living God, a personal God, and a God in whom we discover the way to full and complete life.

Jesus of Nazareth we have as a revelation of the Living, Loving God. To set Christ against a background of heavenly apparitions beyond the pale of human experience is to rob him of the power which was his here on earth. The true Christ is a living Christ in tune with every experience of mankind and throbbing with the power of love that alone can conquer the evils of the world and make way for the Kingdom of God on earth.

Nor is a satisfactory philosophy of religion unmindful of man's part in God's great program. Religion cannot be handed out to man on a silver platter. Religion is achieved by man only through conscious effort coupled with active Christian faith. Life is not a lovely drama staged for man's entertainment. Life is a God given opportunity, making it possible for man to take hold of eternity through the exercise and practice of truth as it is shown him by Jesus Christ.

A philosophy of religion must concern itself with the various means at hand for practicing and developing the Christian life. Into this category falls the use of the Bible, prayer, the church, science, social needs—to name a few of the ways leading to right Christian thought and action.

The final test of a philosophy of religion is whether or not it points the way to the

more abundant life. Doctor Rall has summed up his philosophy of life as pointing to a full Christian life by the ways of love, truth, joy, and work. He would have "a faith that looks out on the world of nature and makes room for its order, its beauty, its tragic aspects, and for that science which sums up our knowledge concerning it; a faith that looks out upon life, to gain wisdom from its experiences, to test conclusions by its experiments, to bring to it the supreme demand and the saving help of the Eternal; a faith that hides in no cloister, but welcomes all inquiry and all knowledge, and desires no God but the God of truth; and, finally, a faith which finds the meaning of all nature and life and learning in the eternal God and the revelation of that God in Jesus Christ."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have not written to you since February. We see you need letters so John, Edith, and I are writing. Edith, John, and I have a class by ourselves. We cannot go to Sabbath school, so Mother teaches our class. She reads us Hurlbut's Story of the Bible. The stories are interesting. The story we read today was "The Lost Book Found in the Temple." We sang about ten songs after Mother read our Sabbath school lesson.

If I had a chance to go to Sabbath school I would. I am eleven and will be in the sixth grade next year. Berta Lea goes to high school next year. She was graduated from eighth grade this year.

At school we played lots of games. The last day of school we went on a wiener and marshmallow roast. After we had the roast we had a good time. Guess what we did. We went in the woods and found a grapevine swing. We took hold of it and went swinging out into the tree tops. It was lots of fun. When we would swing back we would usually bump into a tree, but it did not hurt. So this spring Mother thought we would go on a picnic. We started to the grapevine swing; but when we got just a little way upon the hill it started raining. About the time we got back it was raining to "beat the band." It did not rain very long, but we ate our supper at home.

I expect my letter is long enough for this time.

With love,
Ethel Robinson.

Alvy, W. Va.

Dear Ethel:

It is hard for me to realize that you and Edith are big, eleven year old girls, for you were quite small when I saw you last. As you may remember I missed seeing you when I was in Salem the last time, and I was very much disappointed.

It is lovely that your mother makes it possible for you to have a Sabbath school class each week, though you are so far away from your church. Let's see, do you suppose I'll see you at the next Salem Conference? I hope so.

What do you think? My brother and I had a grapevine swing when we were children, down near a large pond at the farther end of our farm in Wisconsin. This pond was called "The Big Slough." Several years ago, on my way home from Conference at Milton, I made a trip to the old farm and walked down to "The Big Slough," and there I found our old grapevine swing, but it had grown so large that it wouldn't swing any more. No doubt that will be the fate of your swing.

I have enjoyed your letter.

Lovingly yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I have not written for two years, but at last I am writing.

Next year I will be in the sixth grade.

Mother made strawberry jam this week and we have had several shortcakes. We went down along the Ohio River and got a crate of strawberries for jam.

Mother's birthday was in May. Ethel, Daddy, and I got a big sun hat for her, slipped it in, and put it in the top of the wardrobe. A day or two before her birthday she took some clothes in to put in the wardrobe. She saw the hat, and called, "Whose hat is this, here?" We rushed in to see and she said, "Oh, I forgot! I am having a birthday." She had been wanting one of the hats but thought she would wear an old one.

John, Ethel, and I are writing so I will close.

With love,
Edith Robinson.

Alvy, W. Va.

Dear Edith:

I was pleased indeed to receive the three Robinson letters and found them all interesting. I do hope it will not be two years before I hear from you again.

Strawberries are also keeping us busy nowadays but we do not have to go away from home to get them, for they grow in our own strawberry bed, and oh, how very large and luscious they are! We have already picked thirty-seven quarts and there is yet no end. I have canned and jammed and made shortcakes until I can almost see them in my sleep. I wish I could divide with you.

It is fun to hide presents, isn't it? My family like to do it around birthdays and at Christmas time. At such times I am almost afraid to look in closets and drawers for fear something will pop up that I am not supposed to see. I am sure your mother is enjoying her sun hat, even though her surprise came ahead of time.

Your loving friend,
Mizpah S. Greene.

Dear Mrs. Greene:

It is with pleasure that I am writing this letter to you and telling you about our Bible school. When we come at eight-thirty o'clock we get in line and march in. We sing songs and have prayers. When we go to our classes, Mrs. Vincent, my teacher, gives us each a story to read and report on.

Mrs. Okey W. Davis takes charge of our SABBATH RECORDER period which comes next. I enjoy reading it. Then is recreation period.

Assembly comes at about ten. We sing and have prayers. Sometimes the children read from the Bible and tell stories. When assembly is over we work on our project in our classes. My project is making an airplane. We are dismissed at eleven o'clock. I enjoy Bible school very much.

Sincerely,
Jane Holbert.

Salem, W. Va.

Dear Jane:

As I begin my answer to your good letter and realize that I still have three more fine letters from West Virginia, I begin to think that I have been making my answers too long. This is surely West Virginia week, but for lack of space I must save some of them, at least two, until next week. Your letter was on the outside so I've taken it first.

I imagine from your description of your Bible school that it is a Vacation Bible School

and that you are having it daily for two or three weeks. We are planning one at Independence again this year. Our children, too, enjoy it very much and attend very regularly. We always close with a picnic, which is also a very enjoyable occasion for both teachers and children.

I think your SABBATH RECORDER period is a splendid idea and will help to make you boys and girls careful RECORDER readers in the days to come. My grandmother and I had a RECORDER period all our own when I was a little girl. That's one of the reasons why I love the RECORDER and would feel lost without it.

There is hardly room for another letter, to say nothing about an answer, so next week also will be very much a Salem week.

Please write often.

Lovingly yours,
Mizpah S. Greene.

OUR PULPIT GOD'S CONQUEST OF JACOB

SERMON BY REV. THEO. J. VAN HORN

"And Jacob was left alone; and there wrestled a man with him till the breaking of the day." Genesis 32: 24.

This thirty-second chapter of Genesis is the climax of a long experience of a man with God. And the wrestling match that is here described is the last in a series of incidents that picture pretty clearly the unique character of Jacob.

The statement at the beginning of the chapter is a significant one, "And Jacob went on his way." It suggests a tendency in too many lives. I go on my way; you go on your way; "Jacob went on his way." It is not always the right way.

Up to this crisis in his life Jacob had depended upon his own initiative. By his faculties of shrewdness and a keen sense of commercial values along with an alert wit he had become a wealthy man. He proved more than a match for the crafty Laban, his father-in-law, during the years he had served him as herdsman. Deceived and mistreated by this sheik of the eastern country, he was wise enough to make these incidents help him in acquiring the large property of flocks and herds now in his possession. During all these years God had been working with pretty crude material.

Our study today is a sort of epitome of the process in God's laboratory where was wrought out the personality that fills so large a place in Bible history. I am drawn to it not only for its thrilling interest but because it reveals the patience with which God works with imperfect material to mold a life that will eventually fit in with his purposes of redemption. It is a life-process with all of us, as it was with Jacob. It was his unbrotherly treatment of his brother Esau, on two different occasions, that precipitated the crisis that this story deals with. Esau was the elder brother and by virtue of that was entitled to certain advantages. He was a hunter and came home one day from the chase very hungry. Jacob was preparing a dish for dinner that Esau was very fond of and begged Jacob to share it with him. Jacob took a mean advantage of the hungry man. He said, "All right, I will give you some of my dinner if you will give me in return your birthright." In his biting hunger Esau forgot the value of his birthright, and sold it for a mess of pottage. Add to this story of unprincipled selfishness on Jacob's part, his lying and deception, to obtain the paternal blessing that belonged to Esau, and you have the fuel for a conflagration that was about to burst upon the unhappy Jacob. There was ample reason for the fiery wrath of Esau that had been smouldering in the breast of his wronged brother. Immediately after the perpetration of these wily unkindnesses Jacob had to leave home to thwart Esau's avowed purpose to kill him. Now, returning to his native country after these years of exile, he is terrified at the news of Esau's coming to meet him. It is a vivid and unpleasant reminder of the sins he had committed against that brother. Will his ingenuity for finding a way out of past difficulties suffice in this dangerous emergency? It is evident to him that all his shrewdness that had served him so well in the past must now be exercised for escape from this threatened danger. His old initiative comes to the front. We read here that the angels of God met him. We cannot be sure what their message was. But we may be satisfied that it was an evidence of God's thought for his safety. But what could be done? He must meet that brother whom he had so deeply wronged in the old days at home. He realizes the just anger that brother feels. His old resourcefulness comes into action. Esau must be advised

of the wealth he has accumulated. Jacob was not the first nor the last man to assume that money is an effective means of shielding one from the consequences of wrong doing. Messengers are hastened forward with this word: "I have sojourned with our Uncle Laban until now; I have oxen and asses, flocks, and men servants and maidservants, and I have sent to tell my Lord, that I may find grace in thy sight." But no word came back from Esau. His hunger for revenge was as keen as his physical hunger was in the day that he sold his birthright to Jacob for a mess of pottage. He is not impressed with his brother's wealth. The messengers return with the word that Esau was coming against him with four hundred men. "Then was Jacob greatly afraid and distressed." It will take renewed strategy. Confronted by this pending danger, he keeps his head. The flocks are divided into two parts. Those less prized are sent forward, as Jacob reflects that if one company is attacked by Esau, those in the rear, including his wives and children, will be spared. Then in desperation he comes to God in prayer. Do we hear him asking God for forgiveness for the past sins of his life? It would be a welcome sign.

However, we hear only a general confession of unworthiness. Then there is a reminder of what God had promised him in the days long since gone, that he should be greatly blessed as the father of many peoples. Then he tells God how he fears Esau and asks for God's protection from the wrath of his brother. He realizes his helplessness in this emergency. His shrewdness could easily outwit the slow mind of his brother; he was more than a match for his Uncle Laban in business acumen. But here he is at the end of his rope. He knows that he is no match for Esau in physical strength.

But after all, we see this man still vigilant in every faculty, devising a way out of this dilemma. He makes a still further division of his property, this time making three companies. As before, that which is of the greatest value is left in the rear, while the remaining two are sent forward to meet Esau. They are carefully instructed to say, "These flocks and herds belong to your brother Jacob. He sends them to you as a present that he may find grace in your sight." We go on to read in the narrative, "So went the present before him; and himself lodged that night in the company." But he could not sleep. His conscience was not at rest. "And he rose up that

night, and took his two wives, and his two women servants, and his eleven sons, and passed over the Brook Jabbok, and sent over that he had." We may expect something of much greater value to come to a man when he gets the courage to separate himself from all that he has.

"AND JACOB WAS LEFT ALONE"

He was nearing his future inheritance. Was he ready for that estate? We recall that other time when, at Bethel, he was left alone. There were no property allurements then and God appeared to him there. Since that time great possessions had grown up between him and God. Here we see him loosening his grip upon his worldly wealth. But he is yet Jacob. There is in every man's life, just as there was still in Jacob, a great uncultivated area, until he says, "I surrender all." God was preparing Jacob for that final struggle. "And there wrestled a man with him, till the breaking of the day."

Oh, what a day will break for every one when we are willing "to let go and let God." This midnight hour was the climax of a struggle that the Spirit of God had been carrying on with Jacob for many years. Has it ever occurred to you, my dear friends, what a time God has with every one of us before he brings us to the point of absolute surrender? It is because God sees that there is good to be redeemed and cultivated that he holds patiently on with his process of refining until the pure gold is freed from the dross. If it had not been God who was dealing with Jacob at the time of his miserable lying and deception with his father, Isaac, patience would have failed and the material would have been thrown into the scrap heap. How glad we ought to be that God deals like that with us all. Why do we make it so hard for God? Why do we try his patience so?

The final struggle is now at hand with Jacob. He now sees that he had not only sinned against Esau; he had sinned against God. His shrewdness dropped away into utter futility; his fine initiative was gone; his own wretched life of selfishness was shrivelling up there in the heat of divine presence. But it was so hard to give up. The old Jacob was still there. The night of struggle kept up till the breaking of the day. As the day broke he was touched by the finger of God and all that was left of Jacob lay limp and lifeless in the arms of God. The broken and contrite

DENOMINATIONAL "HOOK-UP"

ASHAWAY, R. I.

On Sabbath morning, June 26, a baptismal service was held at Tomaquag Brook, when the pastor, Rev. Everett T. Harris, baptized several candidates. At the regular church service following, three of the candidates were received into church membership and received the right hand of fellowship from the pastor.

On June 12, a Children's Day program was given in place of the regular morning worship service. There was a good attendance and all seemed to appreciate the program by the children.

On the evening of June 4, Miss Lucy Crowley of Westerly spoke in our church, telling of the work of the Junior Red Cross; she also gave a very interesting account and showed pictures of her experiences in the flooded area in Kentucky, where she was called to help in the work of the Red Cross.

The pastor's Sabbath school class recently held an American chop suey dinner in the parish house with a good attendance, the proceeds being given to the organ fund.

Beginning with the first Friday evening in July, regular weekly prayer meetings will be held at the church throughout the summer.

All Sabbath services were omitted on the week of June 19, that all could have the privilege of attending the sessions of the Eastern Association which were being held with the Pawcatuck Seventh Day Baptist Church, Westerly. This church was well represented at the services.

CORRESPONDENT.

NORTH LOUP, NEB.

Vacation Bible School is still drawing new boys and girls. On Monday the roll was further swelled, making nearly ninety taking the work. All are deeply interested and already are making plans for the demonstration which will be held Friday night, July 2, in the Seventh Day Baptist church. Further announcement will be made next week.

Most of the chapel period is devoted to singing, but Mrs. W. J. Hemphill spoke at one period. She used as her subject Churches, Notable or Historical, that she had visited.

Plans are being made for the regular picnic, which this year is to be held Wednesday, June 30, in the Ord Park. The supervisor is Marcia Rood, and the teachers, Mrs. Street, Mrs.

heart of the man, as he prayed in agony for pardon, brought the victory. Up to now he had been a man of the world. Jacob was now a man of God—*Israel*.

Are we fighting God today? Why carry on the wrestling further? Why go on until God has to cripple us as he did Jacob? It was Jacob's whole heart that God wanted. That must be his possession before the promise could be fulfilled.

O the bitter pain and sorrow,
That a time should ever be,
When I proudly said to Jesus,
"All of self and none of thee."

But he drew me; I beheld him
Hanging on the accursed tree,
And my wistful heart said faintly,
"Some of self and some of thee."

Day by day his tender mercy,
Gracious, helpful, full and free,
Drew me closer as I whispered,
"Less of self and more of thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, thy love at last has triumphed:
"None of self and all of thee."

LET US PRAY:

"Take my life and let it be,
Consecrated, Lord, to thee;
Take my hands and let them move,
At the impulse of thy love;
Take my will and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne."

Amen.

Daytona Beach, Fla.

AN UNCONVENTIONAL PRAYER
BY A RUMMAGE SALE HATER

Dear Lord of newness and beauty, have compassion upon me for the anger that burns in my soul when I see a rummage-sale sign on a Christian church. Thou didst give thy life and love for a cruel world that a God of power and beauty might be revealed. We are so stingy, thoughtless, and selfish that we give second-hand articles to be sold to support thy church dedicated to worship and service. God-forgive and transform the men of our age who will permit their women to be forced so to raise money in the name of religion. Amen.

—Allen A. Stockdale,
in *Christian Century*.

Morrison, Miss Ingerson, and Miss Eunice Rood.

Friends have very kindly co-operated in taking the country boys and girls to school, and back home again.

It is indeed interesting to watch the children at their various employments, to listen to their discussions and lessons. Visitors are gladly welcomed. The sessions are held in the mornings, only, between nine and twelve.—Loyalist.

MILTON JUNCTION, WIS.

The Vacation Religious Day School will give a program for the public on Thursday, July 1, at 8 p.m., in the Milton Junction Seventh Day Baptist church. The program will be a demonstration of their regular work.

Parents are welcome to visit the school at any time.

The school picnic will be held Friday, July 2, at the close of school.—Milton News.

MARRIAGES

GREENE-MARTIN. — Miss Margaret Jean Martin, daughter of Robert E. Martin of Cumberland, Md., and Edwin Claire Greene, M. D., son of Rev. and Mrs. Walter L. Greene of Andover, N. Y., were united in marriage, June 23, 1934, at Broomall, Pa.

PICCOLO-COON.—Achille V. Piccolo of Westerly, R. I., and Edna M. Coon of Westerly, Chase Hill Road, were united in marriage at the home of the bride, June 20, 1937, Rev. E. T. Harris officiating.

ROGERS-FORD.—At the Seventh Day Baptist parsonage, Salem, W. Va., by Rev Geo. B. Shaw, Lewis Rogers of Pennsboro, W. Va., and Rowena Ford of Salem.

OBITUARY

BURDICK.—Elmina Wescott, daughter of Albert W. and Susan Burdick Wescott, was born at Alfred, N. Y., June 25, 1870, and died June 10, 1937.

On September 9, 1891, she was united in marriage to Welcome F. Burdick, who died in September, 1932. To them was born one daughter, Erma. At an early age Mrs. Burdick united with the First Alfred Church and was an active member in all church work. She served faithfully in the Ladies' Aid, the Evangelical Society, the W.C.T.U., as well as in other organizations. She loved people and loved to render kindly service.

She is survived by her daughter, Mrs. Marion Van Horn of Alfred; by a step-son, Earl Burdick of Alfred Station; and by a whole community of friends. Funeral services were held in the church, conducted by her pastor. Burial was in the Alfred Rural Cemetery. A. C. E.

CRANDALL.—Henry Maxson, son of H. Jerome and Mary Clarke Crandall, was born January 20, 1856, at De Ruyter, N. Y., and died June 9, 1937.

He was married to Mary Effa Coon September 24, 1881. For a number of years before her death, October 31, 1900, they lived in Cortland, N. Y. In 1902 his father died and Mr. Crandall returned to De Ruyter. The years of patient and loving care for his invalid wife and aged mother are deserving of commendation.

He leaves a daughter, Mrs. H. J. Hoyt of Syracuse; four grandchildren, and five great-grandchildren. There are two sisters, Mrs. Elizabeth Yapp of Portville, N. Y., and Miss Esther, who for many years has made a home and faithfully cared for Mr. Crandall in his declining days.

The funeral was conducted by Rev. Neal D. Mills and burial was made in Hillcrest Cemetery, De Ruyter. N. D. M.

MURPHY.—Elizabeth Johnson, daughter of John and Emily (West) Johnson, was born in North Stonington, Conn., October 12, 1865, and died at her home in Ashaway, R. I., June 4, 1937.

She joined the First Seventh Day Baptist Church of Hopkinton on April 8, 1882, and continued in that faith throughout life. July 17, 1889, she was married to George E. Murphy, who survives her. Besides her husband she leaves two sons, Orville L. of Exeter, R. I., and Ira E. of Ashaway; a daughter, Susanna J. Murphy of Exeter, two grandchildren, and three brothers.

Farewell services were conducted by her pastor, Rev. E. T. Harris, and interment took place in River Bend Cemetery, Westerly, R. I. E. T. H.

RANDOLPH.—At his home in Salem, W. Va., May 17, 1937, Colwell M. Randolph. He was born November 27, 1859, and was the oldest child of Lloyd F. and Elizabeth Davis Randolph. But one member of this family is now surviving, Edgar F. Randolph of Gallipolis Ferry, W. Va.

In early life he became a Christian and was a charter member of the Salem Y.P.S.C.E.

He was one of the original stockholders and incorporators of Salem College.

For a time he taught school but for most of his life he was a bookkeeper, accurate and trustworthy.

Colwell Randolph never married. The funeral was conducted from the Salem Seventh Day Baptist church by its pastor. G. B. S.

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

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

The Sabbath Recorder

VOL. 123

JULY 12, 1937

No. 21

TO LIVE

My aim is to live and to live abundantly,
With no black ink to smear my page
And feeble time as the only blotter;
With no dark shadows in the corners of my life
That cringe when light hunts them down:
To lift my little load, nor grumble at its weight:
To warm one stiffened robin at the fire of love,
To honor friendship as a sacred privilege,
To cherish memories above tangible gains,
And to dare a negative answer when that answer is right.
If, when my life is done,
I have disappointed neither God
Nor myself in any of these things,
I shall be content.
For I shall have lived.

—By Marguerite Carpenter,
in the Bible Advocate.

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