

After welcomes from Rev. Herbert L. Cottrell, of the Marlboro Church, and Rev. Leon M. Maltby of the Shiloh Church, President Van Horn gave the main address of the morning. The president, who is also editor of the **SABBATH RECORDER**, official publication of the denomination, used for his theme, "Forward With Christ."

The president's address carried a stirring message and a note of hope for those of faith and earnest endeavor.

Two Cumberland County folk had a place on the program of the General Conference of the Seventh Day Baptist Church at Shiloh. Rev. Graeme C. Smith, pastor of the Deerfield Presbyterian Church, told of "The Work of the West District of the Cumberland County Council of Christian Education," which is one of the most active in the county.

Mrs. Luther S. Davis, of the Shiloh-Roadstown road, spoke on "The Book in the School." Mrs. Davis has been active in developing the program for a period of Bible study for pupils of public school age and gave an account of this movement.

Today (Wednesday) is missionary day at the General Conference which is being held at Shiloh. This morning reports were heard after which there was a program by the Missionary Society.

The president, Rev. Willard D. Burdick, gave an address and said in part:

"To show and tell what great things Jesus has done for us are essential to successful home and foreign mission work. This is what Seventh Day Baptists have been doing in America since Stephen Mumford came to Newport, R. I., in 1664.

"The calls that are now coming to us for missionaries, literature and financial assistance are so numerous that we are unable to answer all of them. We must encourage in every possible way those who are calling from Holland, India, Australia, Africa, and South America.

"For ninety years we have had a mission in China and for eighty-seven years an organized church in Shanghai. The story of our work in China is thrilling and cheering.

"Whatever shall be the outcome of the Japanese-China trouble we are thankful that Seventh Day Baptists have had a part in Christian work in that great and needy country, and we hope and pray that nothing shall prevent our continuing and increasing our work in China."

Speaking of other fields the speaker said: "The Central European field, so splendidly started by Rev. L. Richard Conradi, is of great interest to us. Last year twenty-six churches were reported, nearly all of them in Germany."

Rev. William L. Burdick, corresponding secretary, spoke on "Our Works." Mr. Burdick said: "Funds have been provided for the reinforcement of the China mission. While the situation in China looks discouraging, it is evident that China will need missions and missionaries more than ever."

The morning prayer was voiced by Rev. Luther A. Wing, of Berlin, N. Y.

The Missionary Society program was continued at the afternoon meeting. Rev. Verney A. Wilson

spoke upon the "Need of Work at Home," during which he stated that he believed the strongest leaders should be placed in the smallest churches, because it is those churches that most need encouragement and help in their struggle to maintain their existence.

Miss Anna M. West gave an address concerning her labors in the mission field.

Miss West also told of a letter just received from Miss Susie Burdick, dated August 6, in which the worker still in the field wrote of the tension in Shanghai, and since that time the public press has reported that Miss Burdick, with others, had been sent to Manila.

The afternoon program concluded with a stirring missionary sermon by Rev. Alva L. Davis.

Because of the number of guests coming for the week-end sessions of the General Conference, it was necessary to hold two services this morning (Sabbath, August 28), one in the school auditorium and one at the church.

Rev. Leon M. Maltby, pastor of the church, conducted the service at the school. Both services followed the order of Sabbath morning worship. Rev. Willard D. Burdick, president of the Missionary Society, gave the sermon at the school and used as his theme, "The Invisible and Conquering Power of the Gospel of Jesus Christ."

The church service was in charge of Rev. Herbert L. Cottrell, of the Marlboro Church. The sermon was preached by Rev. Carroll L. Hill, of Milton, Wis., who used as his theme, "The Spirit's Throne Room."

MILTON, WIS.

Robert Rogers and Louis Wang, who sailed for Shanghai, China, on August 7, on the *Empress of Canada*, were due in Shanghai Monday. On that day they sent a radiogram to Mr. and Mrs. W. E. Rogers, Milton, saying: "Impossible to land in Shanghai. Will land in Hong Kong and await further instructions from Steve (Wang's brother)."

Hong Kong is eight hundred miles down the coast from Shanghai—*Milton News*.

MISSIONARIES RETURNING

This morning (September 1), Treasurer Stillman received a telegram from the Department of State, Washington, D. C., saying that H. Eugene Davis had asked through the Consular Department at Shanghai, that the Missionary Board send \$1,200 for the return of Doctor Palmberg, Miss Burdick, Miss Chapin, Miss Shaw and Marsha, who are at present in Manila. Treasurer Stillman forwarded the funds through the State Department this forenoon.

The Sabbath Recorder

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No. 10

The Quiet Hour

BY JONATHAN M. DOW

Thank God for peace and rest, and light
His presence brings,
When all commotion of the day
We leave behind, and turn away
To quiet things.

Gladly and earnestly though we strive
To do our part,
To bear the burden and the heat
Of noisy shop, or clamorous street,
Or seething mart;

Yet, in a quiet hour with him
Our hearts rejoice,
Recalling how wind, quake, and flame
Had ceased ere to Elijah came
The still small voice.

And like Elijah from that mount
Of answered prayer,
So may we from this quiet place,
Renewed in strength by God's own grace,
Go forth and DARE!

Watchman-Examiner.

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(Established in 1844)

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less expressly renewed.

Conference Report

Continued

THURSDAY, AUGUST 26

Thursday, the third day of Conference, was also a rainy day. Perhaps it was for the good of Conference that there were so many rainy days, for when the weather is not suitable for pleasure there are some who attend business sessions who may not otherwise do so. At any rate we had good attendance during the sessions of business this year, and it would hardly be fair to say all was due to the weather, for there is an increasing interest among our people concerning our problems.

Thursday morning's session opened with prayer by Rev. Harley Sutton, pastor at Little Genesee, N. Y. Following the reading of the minutes of the sessions of Wednesday, the Conference had the report of the Committee to Consider the Report of Religious Life Committee, presented by Miss May Dixon of Shiloh. This report recommended the continuation of the same committee for another year, and also the use by our people of a devotional booklet, "The Upper Room."

Rev. Walter E. Hancock, college professor at Salem, W. Va., presented the report of the Committee to Consider the Report of the Committee to Promote the Finances. With this report came the recommendation of loyal support of the work of this committee, and urging the adoption of tithing.

Business Manager L. H. North of Plainfield presented the report of the Memorial Board. Also a partial report of the Committee to Consider the Report of the Commission was given, recommending the adoption of the first three recommendations. The remainder was considered at another session.

The Committee on the Revision of our "Exposé of Faith and Practice," after two years' work presented a new statement, consideration of which was begun at this time, and finally adopted at the business session of Sunday. A remarkable piece of work was done by this committee and every Seventh Day Baptist should give careful study of this document. While there were several changes in the statements made by Conference, the greater part was adopted as presented by the committee. The new title is to be: "Statement of Belief of Seventh Day Baptists." The new statement will be printed as soon as time and funds will permit.

Thursday forenoon and afternoon was time given to the Tract Society program. The morning program opened with a song service conducted by Marion Van Horn, pastor at Salemville, Pa., and student at our seminary at Alfred, N. Y. He led us in singing two hymns: "Come Thou Almighty King" and "To the Work."

Due to the absence of the president of the Tract Society, Corliss F. Randolph, the vice-president, Rev. James L. Skaggs, pastor of the New York City Church, presided.

L. H. North, business manager of our publishing house, presented his report which was both interesting and encouraging. He gave us a word picture of the print shop and of better business conditions. This publishing house was established and located by direct vote of Seventh Day Baptists, as was also the Seventh Day Baptist Building; thus any good Seventh Day Baptist would give loyal support to it.

Mrs. Ethel T. Stillman gave an encouraging treasurer's report and an inspiring message on miracles. She told us that people earn their miracles, and threw out a challenge to

us by saying that we can earn ours. How true that is! We Seventh Day Baptists have money and we have talents. If we would only use them, great things can be done by us.

During the program Rev. A. J. C. Bond, dean of the School of Theology, Alfred, N. Y., brought us a report of the work in Sabbath Promotion, with a report of the religious institutes held the past year, and of plans to continue the same next year. Also Miss Florence Bowden of Shiloh sang a solo, "I Come to Thee."

Our Conference president, Rev. H. C. Van Horn, brought to us two messages. One was through his report as corresponding secretary of the Tract Society. He inspired us with the thought of Christian experiences through sharing with others. Sabbath evangelism is one of the ways in which we can share experiences. He said, "New experiences will come with new adventuring with Christ," and also, "We miss many new experiences by failing to tell others." Although it may mean sacrifice and suffering, we need a new vision and a mind to make tomorrow better. In his second message Doctor Van Horn spoke from the standpoint of the editor of the SABBATH RECORDER. He presented the problems of the RECORDER under the heading of: (1) weekly publication, (2) support, and (3) subscription list.

The address of Corliss F. Randolph as president of the Tract Society was read by Asa F. Randolph of Plainfield. In his message he pointed out that Seventh Day Baptists are Baptists, but unless we hold true to the Sabbath and help bring the Christian world to it our existence as a separate denomination would not be justified apart from the Baptists. Doctor Randolph reviewed the work and problems of the Tract Society. He also discussed the Denominational Building, how it, like great cathedrals, is material evidence of the existence of Seventh Day Baptists. To abandon the building is as good as to say we have no faith in the future of Seventh Day Baptists. He expressed the hope of the time when all our interests will be represented there.

Dr. Boothe C. Davis, president-emeritus of Alfred University, pronounced the benediction. After the noon intermission the program continued with a song and prayer service conducted by Wayne Rood of Riverside, Calif. The congregation joined in singing four hymns: "In My Heart Rings a Melody,"

"He Is so Precious to Me," "One Day," and "What a Friend We Have in Jesus." After reading the Scripture lesson from John 14: 1-14, and a prayer, the prayer hymn, "Into My Heart," was sung.

Rev. Hurley S. Warren, pastor at Plainfield, N. J., brought an address on the theme, "The Kingdom, the Sabbath, and Seventh Day Baptists." He emphasized the fact that Jesus is the focal point, and that we should discover God's point of view. He stated that God will use Seventh Day Baptists more in kingdom tasks as we become more united in spirit. It is essential that we listen to God.

The Salem College Y. M. C. A. Quartet rendered the selection, "Come, Spirit Come." A Scripture lesson from John 15: 1-16 was read and prayer offered by Rev. James L. Skaggs, following which the congregation united in singing the hymn, "More about Jesus."

Rev. Loyal F. Hurley, pastor at Riverside, Calif., delivered an evangelistic sermon from the theme, "Victorious Living and the Sabbath." He gave us a clear picture of what sin is—that it is any rebellion against the will of God—and not until we bring our whole being to God does the Holy Spirit direct. The Sabbath is God's will; we Seventh Day Baptists can never make it impressive to others unless we completely yield to God's will in it.

The Tract Society program was brought to a close with a prayer by Rev. Hurley S. Warren, and another selection, "I Want My Life to Tell for Jesus," sung by the Salem Quartet. The business which followed has already been described in this report.

The evening vesper and devotional service was conducted by Dean Alfred E. Whitford of Alfred, N. Y., Conference music director, and Rev. Walter L. Greene, pastor at Independence and Andover, N. Y., and professor at Alfred School of Theology. The program was as follows, interspersed with remarks by Doctor Greene: Theme hymn, "Day Is Dying in the West," congregation; cello solo by Miss Sarah Davis of Battle Creek, Mich.; twenty-third Psalm in unison; anthem, "The King of Love My Shepherd Is"—Shelley, by Conference choir; Hymn, "I Need Thee Every Hour," congregation; prayer by Doctor Greene and response, "Let the Words of My Mouth," choir; anthem, "I Am Alpha and Omega," Stainer, by choir; Hymn, "Faith of Our Fathers," congregation.

Preceding the sermon by Rev. Robert W. Wing, pastor of the Hebron churches in Pennsylvania, he read a Scripture lesson from Matthew 10, and another hymn was sung by the congregation, "The Son of God Goes Forth to War." Pastor Wing brought a sermon from the theme, "The Challenge of the Unchanging Christ." There are some things as hard for us to bear today as the martyrs had to bear in their time. It is hard to live for our religion. Jesus sends his followers as sheep among wolves to carry the gospel into the world. People will never prize their religion unless it costs something. Jesus said, "Go ye . . . and I am with you."

The Thursday's sessions closed with the singing of the hymn, "Am I a Soldier of the Cross?" and the benediction by Pastor Wing.
T. R. S.

DENOMINATIONAL BUDGET

Statement of Treasurer, August, 1937

<i>Receipts</i>		August	Total
Adams Center	\$	\$ 42.00	
Alfred, First		35.55	140.54
Alfred, Second			19.90
Boulder			12.90
Brookfield, First	\$ 20.00		
Sabbath school, special	4.00		
	\$ 24.00		26.75
Brookfield, Second	27.75		30.25
Carlton			10.00
Denver			20.00
De Ruyter	64.00		64.00
Edinburg	7.00		13.00
Fouke			6.85
Friendship	4.70		4.70
Genesee, First	57.51		57.51
Gentry, special	5.00		5.00
Hartsville, special	25.00		25.00
Hebron, First	10.00		17.24
Hopkinton, First	\$ 38.50		
C. E. society, special	6.00		
Intermediate C. E. society, special	2.00		
	\$ 46.50		46.50
Hopkinton, Second	1.25		1.25
Independence	4.00		4.00
Little Prairie	5.00		5.00
Los Angeles, special	5.00		8.20
Lost Creek			27.64
Middle Island, special	30.10		30.10
Milton	138.15		238.15
Milton Junction	31.00		85.85
New Auburn			7.68
New York City			17.39
North Loup	5.00		5.00
Nortonville			5.00

Pawcatuck	\$250.00	
C. E. society, special	6.00	
	\$256.00	506.00
Plainfield	40.10	165.10
Riverside	30.00	63.50
Rockville	6.50	20.20
Salem	30.00	30.00
Shiloh	\$ 71.53	
Female Mite Society	17.77	
	\$ 89.30	89.30
Stonefort		2.00
Verona	10.00	10.00
Waterford Sabbath school, special	1.66	36.49
Welton, special	26.00	26.00
White Cloud		17.51
Individuals, a friend	2.00	63.52
Southeastern Association	32.33	32.33
Southwestern Association	8.84	8.84
Conference offering	470.00	470.00
Protest fee	1.54	1.54
Seventh Day Baptist C. E. Union of New England, special	.34	.34
		\$2,520.07

Received on Budget	\$1,420.02
Received for specials	111.10
Total for the month	\$1,531.12

Disbursements

Missionary Society	\$728.00
Special	94.10
	\$ 822.10
Tract Society	\$196.00
Special	17.00
	213.00
Sabbath School Board	112.00
Young People's Board	14.00
Woman's Board	7.00
Ministerial Retirement	84.00
Education Society	98.00
Historical Society	11.20
General Conference	149.80
Protest fee	1.54
	\$1,512.64

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
September 1, 1937.

NOTICE - ANNUAL MEETING OF EDUCATION SOCIETY

The annual corporate meeting of the Seventh Day Baptist Education Society will be held at Alfred, N. Y., at 2.00 p. m., on October 10, 1937.

L. R. POLAN, Secretary.

MISSIONS

SITUATION OF MISSIONARIES CONNECTED WITH CHINA MISSIONS

Since the invasion of China by Japan became serious, one month past, people throughout the denomination have been asking for news from our missionaries in Shanghai and Liuhoo; but the Missionary Board has been unable to give any. The conflicts in 1925 and 1932 were local. The present war involves the entire nation and it appears that it has been impossible for the missionaries to send word. There are thousands of Americans in China desiring to communicate with the homeland. To do so would have swamped the entire news service and it appears that the plan adopted was that no news was good news, and that communications should go through the American Consulate.

Up to the first days of September the Missionary Board received no word from any source except the daily papers; but during the first week of September news has come to hand through radiogram, Clipper Air Mail letters and telegrams. At the time of this writing (September 7), it appears that all Americans connected with our missions are safe. On August 12 Doctor Crandall, Doctor Palmberg, and Miss Miriam Shaw were forced to withdraw from Liuhoo. It appears that they took the native women helpers for whom they were responsible and went to our mission in Shanghai. August 22, six women of the missions (Doctor Palmberg, Miss Shaw, Miss Burdick, Miss Chapin, and Mrs. H. Eugene Davis and daughter, Marcia) sailed on the S. S. Hoover for Manila, where they arrived two days later. They were taken in hand by the Red Cross and assigned to Fort McKinley Barracks. Rev. H. Eugene Davis remained in Shanghai; also Dr. Grace I. Crandall stayed in Shanghai with the native helpers who had been brought from Liuhoo. The day after the arrival of our missionaries in Manila, or August 25, Miss Shaw and Marcia Davis sailed for America on the S. S. Hoover. According to last information Miss Mabel L. West and Miss Ruth L. Phillips were in Tsingtao, a seaport north of Shanghai.

Liuhoo is in the midst of the conflict. It is about twenty-five miles northwest of Shanghai, south of the Yangtze River, and being near the river, the Japanese have been endeavoring to make it a base of operation. Our

mission in Shanghai is in the French Concessions, and the International Concessions are between it and that part of Shanghai which the Japanese are attacking. Therefore our mission in Shanghai is four to six miles from the principal scene of conflict. Being in the French Concessions, it, by international law, is supposed to be free from attack. Nevertheless, stray shots have damaged property and endangered lives.

The last word received from our missionaries was an air mail letter from Doctor Palmberg dated August 28. For the information of the readers of the SABBATH RECORDER, the principal parts of it are given in this department.

AIR MAIL LETTER FROM DOCTOR PALMBORG

Rev. Wm. L. Burdick,
Ashaway, R. I.

DEAR DOCTOR BURDICK:

We with our people finished "evacuating" Liuhoo on August 12. We were none too soon. The very next day fighting began in Shanghai and shortly after at Liuhoo, and we could not have gone or come. We put up an American flag at the hospital and one at my place. Don't know if they were respected or not. After this affair of shooting the English ambassador, it would look as if no flag would be respected. Today's paper tells about the terrific fighting and burning in Liuhoo, and all the towns and cities between there and Shanghai. All the consuls were evacuating their nationals to different places, especially women and children. Two boats had already sailed with many of them when the S. S. Hoover took what was said to be the last load, and we came on it. By "we" I mean May Davis and her daughter Marcia, Miriam Shaw, Susie Burdick, Miss Chapin, and myself. We came, not because we were afraid to die, but to relieve those who would have to care for us, and give them greater facilities for looking after the poor Chinese refugees. Doctor Crandall would not come, would not leave her girls. I put my especial people in her care with money to help them out for awhile. It was hard for us to leave them and hard for them to have us go. I encouraged them to hope we might, with God's help, meet again.

Mr. Davis got passage for us six, third class, because he knew the men of the Dollar

Line Company and they took his word that they would be paid. We were assured that no steamers for America would make Shanghai a port of call, so there was nothing to do but come. Marcia and Miriam went to America on the *Hoover* immediately — the next day. The Red Cross here procured their tickets, with the expectancy of the money being returned when possible.

Mrs. Davis has gone with some friends up to Bagino into a Presbyterian missionary cottage. We have been here five days—it seems at least a month. Have heard no personal news from anyone in Shanghai. For four days we were cared for by the Red Cross, but yesterday rented a furnished room with kitchenette and will board ourselves till we are led further. We had thought to go home on the *Lincoln*, sailing September 4, but it is booked up, also no money has come for us. We do not like to ask the Red Cross to pay for us.

Miss Burdick, Miss Chapin, and I have found a room, furnished with a private porch and kitchenette and intend to live here for awhile, to see if the war may end before long and we be able to go back, rather than home. We did not want to be dependent longer on the Red Cross. If you have not sent salaries for Susie and me, please send to the address given in this letter. And if you have sent or do send money for ticket home, it will be put in the bank here and cared for. All mail is impossible between here and Shanghai, I guess. How sad it all is. My daughter Eling begged me with tears to go, so she would be sure one of her loved ones would be safe. For her and hers I can only pray.

Yours sincerely,

ROSA W. PALMBORG.

501 Dakota St.,
Manila, P. I.,
August 28, 1937.

WHAT SHALL WE DO REGARDING THE DISASTER?

A terrible disaster has come to our missions in China, our missionaries, and the entire denomination. A number of questions arise among which are: What are to be the consequences, and what aid can we give to our missionaries who have been driven out of our missions and stranded in foreign countries? The question regarding the outcome of the conflict and the results on Christian missions

no one can answer; but it is certain that we must give aid to our missionaries. This will mean a large increase of expenditures on the part of the Missionary Board—expenditures far beyond the limits of the present budget. The missionaries have lost personal belongings and it looks as though they must be brought home, with the attendant expenses connected with return and readjustment. As was reported in the RECORDER issued September 6, request has already come through the Federal Government for help, and \$1,200 was sent by Mr. Karl G. Stillman, treasurer of the board, the day the request came. Further funds must be provided. All this means that the income of the board must be increased, for the disaster in China makes an emergency which must be met without delay. The raising of the United Budget in full would go a long way towards meeting the situation; but we have not been doing this. Furthermore, the unexpected disaster demands immediate action and this calls for special contributions. There will be no want if people respond promptly and as the circumstances demand.

THE SOUTHWESTERN ASSOCIATION

The Southwestern Association met with the church at Fouke, Ark., August 5-8, 1937. The churches of the association were well represented excepting the Edinburg (Texas) and the Oakdale (Ala.) churches, which had no delegates present.

Rev. John F. Randolph attended, as delegate from the Northwestern Association. Rev. James L. Skaggs attended, as delegate from the Eastern, Central, and Western Associations, and representing the Missionary Society and the Tract Society. Rev. Verney A. Wilson was a welcome addition to the association, having only recently become pastor of the church at Hammond, La. The general missionary in the southwest, Rev. Ellis R. Lewis, was moderator of the association, and Pastor William L. Davis of the Fouke Church was on the alert for the success of the meetings, the happiness of delegates and visitors, and incidentally had charge of the special music.

From the beginning on Thursday morning at ten o'clock until the closing session on Sunday evening, the attendance was remarkably good, children and young people in considerable numbers being present at all sessions.

Much of the time the weather was extremely hot, but that fact seemed to make no difference in the disposition of people to attend the meetings. They wanted to come, and doubtless could find just as much comfort and more enjoyment at the church than could be found elsewhere.

The programs and messages which were presented were received with close attention, and had the editor of the SABBATH RECORDER been present he doubtless would have gleaned from each session many thoughts to pass on to readers. Specially prepared programs for the children's session, the young people's hour, and the women's hour, deserve special emphasis. It is hoped that some of the papers presented by the young people may later appear in print.

The program had been planned with special emphasis on evangelism, and sermons and addresses were given evenings and at other sessions which stirred the hearts of the hearers.

A word should be said in appreciation of the music. There was a fine and joyous participation in the congregational singing, and some very good special numbers were presented under the direction of Pastor Davis. Some fine special selections were rendered by representatives from the Gentry Church and the Hammond Church.

The hospitality of the people of Fouke was most generous. All meals were served in the homes of the people, and delegates were invited out for dinners and suppers, and for visiting in the various homes.

The association voted to hold its 1938 meeting with the Little Prairie Church, beginning on Thursday before the first Sabbath in August.

J. L. S.

WOMAN'S WORK

LETTER FROM MISS MIRIAM SHAW TO HER PARENTS

MY DEAR FAMILY:

I suppose that Mr. Davis has been able to cable you that Miss Burdick, Miss Chapin, Doctor Palmberg, Mrs. Davis, Marcia, and I left Shanghai by consulate orders August 20. I can't write now about conditions there. I felt as if I couldn't leave, yet I couldn't keep you folks in distress and the people responsible for me. We had been unable to help in the Red Cross. Food was scarce and beds

none. So we gave up trying to help in Lester Hospital, after one night and one day there. Conditions are unspeakable.

We were put onto a barge from the battleships and taken out to a destroyer, just as a battle occurred over our heads. I guess the destroyer was struck but we were all "O.K." They gave us royal treatment on the destroyer "Parrott," and took us out past Woosung Forts. The air raid had started many fires. We transferred again to the "Dollar" tender, and then to the "President Hoover." We were stuck in the mud till the 6 p. m. tide. We were all third class, which is one up from steerage, but I guess we all ate together.

Miss Burdick had to eat second class. There were 445 of us down there and I was thankful I wasn't subject to seasickness, and managed to eat hash and stew for three days; our friends in second and first class slipped us much fruit and cold water. Luckily it was good weather and not too hot. Our eight bed cabin was very well ventilated and had a wash basin. We had the run of the second class decks and lounges, which was a big help with such "oceans" of Filipino families below. We also had good entertainment with many Filipino orchestras from the Shanghai night clubs. We had church Sabbath morning with a large party of Seventh Day Adventists, mostly men, their women having gone before. We had church Sunday with a Baptist minister speaking; he was conducting a party of 125 women and children.

I was lucky enough to find my bank opened up, so I got out enough to make \$50 in travelers' checks, which was all one person was allowed, and I have \$135 Mexican. This morning we were called on deck at 6 a.m. for quarantine, customs, etc. We had to have typhoid, cholera, and dysentery shots that are all working well. It was one o'clock before we got untangled from the customs, even though we were allowed only one suitcase apiece and one trunk for a family. Arrangements were all made for us by the Red Cross. Those of us who had no friends and little funds were taken in army trucks to the fort. Manila is beautiful. It is the rainy season and not hot. A terrible shower came up. Luckily Miss Burdick was in the army ambulance. I had rubbers and rain coat. I am in the same barracks as Dr. P., Miss B. and C.; Mary and Marcia were sent to Texico, we suspect to some one from North Loup, though we have no idea whom.

Later.—Ready for bed. Mrs. Davis came in. Texico was no one she knew, but she found a place for the night. Marcia may be able to get passage for Los Angeles tomorrow. We think we will stay here till September 4, and try to get passage on the "Lincoln" to Los Angeles, if we cannot return to Shanghai by that time. We have had no word from Ruth, Mabel, or Dick at Tsingtao. So many families are divided.

Bombs have been dropped at Liuhu with no special damage, but I am sure there has been much shelling. Famine, riots, and fires are far more terrifying than the bombs. One bullet came through our church roof and struck a few feet from the pastor. Doctor Palm had money and rice to leave with her people.

For once our family are getting returns from their taxes. We are very comfortable in barracks with palms and mimosa trees, good rations, soap and towels, all on Uncle Sam. The hundreds of beds are one and one-half feet apart. Miss Burdick is a grand sport and a good sailor. They have beds here ready for two thousand refugees, I hear; the Filipino soldiers have moved out for us. When I know something I will radio you. It may be best to go to Los Angeles sooner. We are very unhappy only for those we left in Shanghai. We ourselves have been wonderfully treated.

Morning.—We're in the army now; woke with guns and bugles. Doctor Palm unable to get up with vaccinations. I feel better. Will go to the guard house now, Red Cross headquarters.

Love,
MIRIAM.

Company C, 57th Inf.,
Fort McKinley,
Manila, P. I.,
5 p.m. (?)

NOW THAT CONFERENCE IS OVER

Now that Conference time is over
Will the people sit down and rock?
They were so long expectant
One could not call it shock.
But how they planned and worked and planned
For the comfort of the guests
Who were to come in August
And enjoy the very best.
Painters and paperhangers,
Making old walls look like new;
Planters, farmers planting extra,
For they needed extra too.
And for the entertainment
Of these visiting friends

Good music was provided—
Good music, and no end.

There were distinguished speakers
Who gave enriching treats;
The very air was filled with news;
We felt it on the streets.
Shiloh Church was being honored,
It had served the people long;
Since it first was organized,
Two-hundred years have gone.
With singleness of purpose
Men worked on and on,
Believed and knew that through the years
Work helped to keep them strong.
Now in *these* days at Shiloh
Folks worked with equal zest
To make the homes and gardens
Ready for Conference guests.

Shiloh has abundance
And the folks were glad to share;
Visitors will long remember
The good time they had there.
With singleness of purpose,
Now as well as then,
The town is filled with people
Who love their fellow men.

So—now that Conference is over,
And the key is turned in the lock,
I would wish for all who may wish it,
They could sit for awhile and rock.

ONE OF THE VISITORS.

YOUNG PEOPLE'S WORK

CHRIST FOR THE CRISIS

BY DR. DANIEL A. POLING

(Presidential address before the Thirty-sixth Convention of the International Society of Christian Endeavor, meeting in Grand Rapids, Mich., Friday, July 9, 1937)

(Concluded)

Christianity's Rival Faiths

Shintoism, from having been for two generations a reverence of ancestors and a patriotism, has become throughout the Japanese Empire a militant and coercive religion. And Shintoism is not divided.

Hinduism, not only in India under the inspiration of the Mahatma Gandhi's spiritual leadership, but in Burma, in Siam, and in certain of the Dutch East Indies, challenges Christianity at the very heart of the missionary enterprise, and demands that the making of converts cease. Hinduism is comprehensive, all-inclusive, and it is not divided.

Buddhism has over the world taken unto itself the very equipment of the Protestant Church. The newest of the Tokyo Buddhist

temples is not unlike the mother church of Christian Science in Boston. It sings our evangelical hymns, takes over our youth activities, and organizes educational programs. It is inclusive; it is one; Buddhism is not divided.

Mohammedanism, a religion that makes of the physical sword the weapon of its spiritual advance, now challenges even the medical program of the Christian Church and has long since threatened, if not denied to the missionary, the right of Christian education. This militant religion, shaking itself free of age-old superstitions, facing in statesmanlike fashion its devitalizing weaknesses, is today definitely on the march. And it is not divided.

The German Christian movement, so-called; Communism, which is both a religion and a social order; totalitarianism in any form, are fundamental and prophetic unities.

In the lands of these great new experiments, as well as in the more ancient civilizations of the East, questions have been raised that Protestant schism cannot answer. Always for intellectuals and youth of the soul quest, the traditions that divide us, the mere ecclesiastical values that enamor us, the shibboleths that again and again set us against each other, have nothing save only the spirit of division. But these intellectuals and these youth, indeed all men and women who today seek the more abundant life, want none of our divisions and come presently to despise their spirit.

Voice of Youth

I have in my possession a letter written nearly twenty years ago by a young soldier who, returning from France, completed his seminary course and was sent by his church to a city in a western state, where a new congregation was to be organized. He remained less than six months and then returned to his parents. In his letter are these sentences: "They sent me there to build a church on a schism, to take advantage of strife in a sister congregation. They sought to capitalize my war record and my wounds for that. I am done. I am in real estate with my father. It is better to divide and subdivide lots than to serve in a divided church."

Christian endeavorers, this is the voice of youth. Not that youth is always as articulate as was my friend; but there is youthful indifference growing over America and around the world that is not good for society, that is not good for the church, that breaks the heart of

Christ, and that, if it continues, will thwart his will in the lives of young men and young women.

In the presence of world crises, in the presence of intimated disaster for our own organizational program and life, in the face of Christ's command and with the passion of his prayer and purpose upon us, what are we going to do about it? Should we discontinue our support of denominational programs? Should we withdraw our service and our money from the churches of our Christian faith?

No! Let there be no misunderstanding here. No! I say! Already we have added too little and withdrawn too much. There can be no unity, spiritual or otherwise, without units. By starving the churches and their far-flung enterprises we would only defeat Christ's purpose and his plan.

What then is to be done?

The Record of Achievement

First of all, thank God for all that is being done. Thank God for progress being made, progress at home and progress overseas. I would have been blind had I not seen the foreign missionary enterprise on the march—valiantly, sacrificially, and triumphantly on the march toward a vitalized and a world-vitalizing Christian unity. The glory of the whole Christian enterprise today is in such united projects as the Christian colleges of China, India and Japan, and the steadily strengthening indigenous Christian churches of the Oriental world.

Nor are we unaware of progress at home. Within a generation the number of united churches in America has grown from a few isolated instances to more than sixteen hundred. In the first three decades of this century more than a score of churches, embracing at least half the total Protestant constituency in the United States, have entered into, and continued in, a federated relationship. This body is known as the Federal Council of the Churches of Christ in America. Similar federations have been established in England, France, Holland, Germany, and other lands.

Almost startling progress has been made in organic union in America. Eleven mergers have been completed in the last thirty years. In Canada, the Presbyterian, the Methodist, and the Congregational churches have constituted the United Church of Canada. In England, the three Methodist bodies have

been consolidated into one. In Scotland, a reunion of the Church of Scotland and the United Free Church has been consummated. Even as I speak, three great bodies of Methodism are perfecting organic union, and surely we may pray for the more complete understanding and unity of all others of this great family.

Inclusive Unity

But the eventual unity of Protestantism, and the only final and effective unity—that unity short of which I believe evangelical Protestantism is today almost if not quite “the most defenseless thing in the world”—must be inclusive and not exclusive. It is a unity not of creed, nor ritual, nor of arbitrary government, but rather a unity so comprehensive and complete that it would include us all. It would make possible and practical a world program in which would be preserved and honored every vital principle, every worthy tradition of the several parts.

Dr. E. Stanley Jones in his address, “The Next Great Step — Unite,” said concerning the doctrinal basis on which this inclusive unity might be founded, “I would suggest that the basis be simple—as simple and yet as profound as Christ made it. He founded his church on Peter’s confession that he was the Christ, the Son of the living God. That is the rock upon which it is founded. That is the rock beneath us all.” It was this confession of faith that made possible the great Preaching Mission of last year, which is being continued—a mission that is perhaps the greatest single contribution of uniting Protestantism to North America.

Any group or church that accepts and offers this confession could be, should be, at one and in united service with all other groups of like confession. And definite as it is, it is “sufficiently indefinite to give freedom for all marginal differences.” Here is the spirit and very genius of Christian Endeavor itself. Here the Christian Endeavor movement may render significant service throughout America and over the whole world.

Common Tasks

But anticipating such an organic union and long before it can be completed, we must find and develop common tasks. In great cities and in rural communities we must unite upon projects. Everywhere at home and abroad we must enlist the support of Protes-

tant Christians—not in terms of their divisions but by the test of their common faith and in the spirit of Christ’s prayer. Nor let us ever forget that while “it is the letter that killeth,” always it is “the spirit maketh alive.” It is the spirit that in the presence of these major world disasters offers us a path of hope toward destiny and power, for it is the spirit that leads us straight to Jesus Christ himself.

And whatever else Christ left behind him on Olivet, he did leave one company—not one hundred, less or more. Surely there is no debate among us on the proposition that he desires the members of that company to be at one. The Christian Church is an institution at once human and divine. As such, today it may be as weak as man, but eventually it is as powerful as God and through it at last “He shall reign where’er the sun doth his successive journeys run.”

The Sufficient Christ

The world rocks. The Protestant Church, challenged by the occasion, if not “defenseless” is at least inadequate, and Jesus Christ himself—he alone—is sufficient.

Jesus Christ has, Jesus Christ is, the only solution for the world’s problem. And he is so complete and powerful; he himself is so entirely adequate, that eventually, in spite of all our divisions, in spite of all our failures, he will complete the salvation of the world. In him is our unity. Color, language, race, nations, and denominations divide us. With bitterness in our divisions we contend against each other unto death. But all colors, all races, all tongues, all nations, and all denominations are at last of the one blood of his eternal covenant.

Here and nowhere else is the true prophecy for the consummation of his prayer, for as more and more we center our gaze upon him, we shall find ourselves withdrawn from the littleness that divides us.

Another has said: “The world as we know it is headed straight for self-destruction and moving fast.” Can anything save it? Well, the answer to be effective must be convincing and prompt.

Good, but Not Enough

What of the answer, “Economic Justice”? Surely economic injustice and selfish nationalism are a folly. Surely we must study the economic causes of armed conflict and then eventually decide that only a world state to

Survey the Cross

Dr. Samuel M. Zwemer once said, “We are having all sorts of surveys today. There is good, I am sure, in all of them. But there is one survey that we do not make often enough—the survey of the Cross, the Cross on which the Prince of Glory died.”

Christian endeavorers, the answer is the Cross.

Fundamentally, a “world headed straight for self-destruction” may have many needs, but is confronted by one and only one imperative—power sufficient to turn it around! For this achievement there is only one formula, the formula that is the Cross. “Believe on the Lord Jesus Christ and thou shalt be saved and thy house” were the words of Paul to the jailer of Philippi who was in the act of destroying himself. There are no other words than these adequate for a “world headed straight for self-destruction.”

Nor is this belief a mere intellectual affirmation. It is revolution. It is a new man and a new woman. It is the regeneration of the individual, of individual practice, and of society itself. It is the new birth, a birth as mysterious as the coming of a new life into the world and more profound.

This is the gospel of the Son of God, not a divided gospel, the gospel whole. There is no “personal gospel.” There is no “social gospel.” The gospel is one. It cannot be divided. Justification is by faith; faith without works is dead. Here are the halves of the gospel’s perfect whole. Here, though men may strive, they strive in vain. It is the gospel whole—personal first and social always. Today the old-time sense of individual sin grows within the hearts of men. A mad-house world has made this inevitable. But with this sense of individual sin has risen a new tide, a tide of mighty volume, “a sense of corporate guilt.”

Nothing short of a new society, a community life in which privilege is shared as well as the bare necessities of existence — nothing short of the plan of Jesus for a society of man in the Fatherhood of God—will prove sufficient. But this new world comes only through new world-builders, new men and new women; and for such a task men and women become adequate only through personal redemption.

Here is an adventure and triumph greater than the offering of any dictator. About its

administer world affairs is adequate to maintain the world peace. Here the unity of the peacemakers, rather than their uniformity, is required. Here the church and all religions may play an increasing part in a comprehensive study of interracial and economic conditions that make for suspicion and fear and that invite armed conflict whenever the strong exploit the weak or when justice fails.

But the answer of economic justice interracially applied and of world peace without a higher purpose, clearly is outmoded and inadequate. These of themselves are cold, while nationalism and war are passions. Only a mightier passion can overthrow both selfish nationalism and armed conflict. Justice itself may be as cold as steel and as brutal as mob action. “Man cannot live by bread alone,” though he cannot exist without it. Patriotism is not enough and freedom itself may become brutal and brutalizing license.

Education is good, but it is not enough. Laboratories of science have trapped disease germs to destroy them or to release them upon hapless communities. Knowledge can become as ruthless as wings over Spain and as horrible as poison gas.

Ethics are good, but they are not enough. The Orient has been immersed in ethics for five millenniums, but these have achieved little more than a callous disregard for individual life and a stoical silence in the presence of human suffering.

Political action may be good, but it is not enough. Man cannot be legislated into self-respect or made intrinsically worthy by law. Politics offer an equal opportunity for the sinister demagogue and the unselfish captain of the state. Character cannot be achieved by a fiat of government; and without character in the citizen, the state itself, however free in form, will be destroyed by dry rot from within.

What, then, is the answer?

Are we to disregard, or consider and then dismiss, economic and social justice, peace action, education, a revival in ethical standards, and government in its own field?

Certainly not, certainly not, unless we are either designing persons or social and moral defeatists. But the ultimate answer to the questions here raised is not the answer of economics or of education or of ethics or of government.

universal order, far-visioning Christian statesmen are establishing tasks and programs that comprehend every human hunger, every physical, intellectual, moral, and spiritual quest. In these, and not with Communism nor Fascism; in these and with him is the "Forward, march!" of the twentieth century.

Today youth's most alluring leadership is not with Hitler or Stalin, with Mussolini or Kemal, or with the Emperor—it is with Jesus Christ. Over the world youth marches, marches at the call of personalities, rather than because of program or ideals. Forever it is the passion for a person that challenges young men and women to sacrifice and achievement. Jesus, Jesus Christ alone, has an attractiveness that for young men and young women transcends the attractiveness of the dictators. When he is revealed and released, he wins over all. With him, and with no other, the Christian Church—with him and with no other, Protestant Christianity may build in the hearts of men, through all human relationships and over all the nations, the Kingdom of Heaven.

CHILDREN'S PAGE OUR LETTER EXCHANGE

Dear Mrs. Greene:

Perhaps I had better answer your plea and write you a letter before school starts. I will be in the eighth grade this year, so I suppose that I will be busy. I have had a very busy vacation but a very pleasant one. We got a new baby brother February third and I take care of him lots. Our house burned to the ground the night before Easter, so we are building a new one this summer and I help Daddy some with that.

The Northwestern Association met at our church in White Cloud and we saw Miss Anna West there and heard her illustrated lecture on China. She showed us many articles made in China. These were very interesting.

My sister and I with eight others joined the church the seventh of August.

I will close now because Naoma and John E. are going to write, too.

Your friend,
Dorothy Blake.

Bitely, Mich., R. No. 2,
August 15, 1937.

Dear Dorothy:

This fine letter of yours has taken quite a little journey. First it went to Plainfield, N. J.; then Editor Van Horn forwarded it to Andover after I had started for Conference; and it finally reached me at Shiloh, N. J. There I handed over to Editor Van Horn your father's letter and money order for his RECORDER subscription. We couldn't get along without the RECORDER, could we?

I congratulate you all on the arrival of little Philip, who is now at just the cute age. There couldn't be anything sweeter than a dear little babe.

I'm sorry to hear about the burning of your house, but the fact that you are to have a nice new one will compensate to some extent. Within a few years there have been four bad fires at Alfred — the church, the girls' boarding hall, a sorority house, and one of the college buildings — but each time a much better building has been built in its place.

I was ever so glad to hear from you again.

Lovingly yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I am six years old.
I like to go to church.

John E. Blake.

Bitely, Mich., R. No. 2,
August 15, 1937.

Dear John E.:

I am so glad you enjoy going to church and am pleased to have you write and tell me about it. I'm sure you are just the kind of boy I like best of all.

Of course you have heard about our cat "Skeezics," which some of the children call, "The RECORDER cat." He has had another adventure which he didn't enjoy one little bit. The fleas got after him and how he did scratch and run to get away from them, but they stayed right by him. They bothered him so that he lost his appetite. At last we found out what was the matter with him, so we sprayed him with flea poison and held him in a bag for about five or ten minutes, all but his head. When we let him out we found at least thirty dead fleas in the bottom of the bag. Do you wonder he was unhappy? Now he feels fine.

Please write again.

With love,
Mizpah S. Greene.

Dear Mrs. Greene:

Dorothy has started to write you a letter so I thought I would too.

We have three brothers now — Arthur, John E., and Philip Maxwell. We have a lot of fun with Philip. He is six months old. He is standing in the tub now.

Daddy took us children to the marsh to swim in a branch of the Pere-Marquette River. He took us in the big hay wagon.

One of my Sabbath school classmates and myself with Dorothy and the rest joined the church the seventh of August.

I will have to close now. Good-by till I write again.

Naoma Blake.

Bitely, Mich., R. No. 2

Dear Naoma:

I think you have a fine sized family, but you need a baby girl now to make it even, don't you? One of our little friends gained a baby sister the other day, when he already had one brother and two sisters, and he said, "It's 'bout time we boys had a break, too."

It is splendid news that you and Dorothy and others have joined the church this summer, and I know it is bringing you happiness.

I must close now to leave room on this page for an original poem, written by a young friend of the Verona, N. Y., Church. I think it is good.

I hope you and Dorothy will not forget to write again.

Your loving friend,
Mizpah S. Greene.

TEMPERANCE

By Alva Warner

An Uncle Louie, just the other day,
Got kinda thirsty; so he stopped
And had a drink or two, or three.
And when he stopped his drinking,
He lost his sense of thinking;
So he wandered all around, just lost you see.

He got out of the worldly riot,
Into a ditch where it was quiet,
And lay down in it as if it were his bed;
And a pig, as if to chide him,
Came and lay right down beside him,
And Uncle Louie lay there as if dead.

Came a passer-by named Sadie,
Who was a temperance lady,
And pig and uncle heard her softly say,
"You can tell a man who boozes,
By the company he chooses,"
And the pig got up and slowly walked away.

Dear Mrs. Greene:

I am a Chinese boy six years old. I want to write to you and ask why your cat's name is Skeezics.

I like to hear the letters that come in the SABBATH RECORDER. I haven't any pets because it isn't convenient in our house to have them. We live in the city of Shanghai.

I have a baby sister, Donna Jean, and a little brother, Donald, too. We are all in Shantung for the summer because Shanghai is so hot. My daddy works in the Bank of Communications in Tsingtao, so we came here. My auntie came too. She is a kindergarten teacher in our school.

We like to play outside in the little yard here. We like to go to the gate and see the horse carriages. One day we rode in a horse carriage to the fortifications near the sea. My auntie and my father went into the fortifications. (Built by the Germans in 1918.)

Why don't you come to China to see us? Perhaps Aunt Anna (West) showed you our family picture.

I am to be in the second grade this year. I will be seven then. This summer I am reading a little English every day and I write some Chinese with my daddy.

Good-by, Mrs. Greene. Your friend,
David Yeu.

July 24, 1937.

Dear David:

Do you know, I was just as pleased as could be to have such nice letters from you and Aunt Mabel. I'll answer you now, and write directly to her later.

So you wonder about our kitty's name. Well, on the "funny" page in the Buffalo Evening News is a picture story about a little boy named Skeezics, and when a little friend brought Eleanor a kitten we asked her what she was going to name it. After thinking a moment she said, "I'm going to call him Skeezics." Eleanor was ten years old then, and now she is twenty, so I think you can tell me how old Skeezics is.

I wish I could come to China to see you and your nice family. Yes, Aunt Anna showed us your family picture, and I was very glad to see it, especially since I had just received your letter. Please write often.

Lovingly your friend,
Mizpah S. Greene.

OUR PULPIT

THE MINISTRATION OF ANGELS

BY WILLIAM R. VESTER

(A sermon delivered at Battle Creek in the absence of Pastor Edward M. Holston, and requested for publication.)

The first time we find the work of angels recorded in the Scriptures is when they visited Abraham to tell him of the impending doom of Sodom and Gomorrah. He pleaded with the Lord to spare these cities. The Lord promised to spare them if there were only ten righteous people found. Not finding that many, two angels proceeded to warn Lot and save him and his family before the fall of these wicked cities. They told Lot if he had any sons, sons-in-law, or daughters, to "bring them out of this place." "And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law." While Lot lingered, trying to persuade his relatives to leave Sodom, the angels led him, his wife, and two daughters from the doomed city, leaving behind those daughters who married men that feared not God.

Abraham was anxious to have his son marry a wife who feared God. He sent a servant on this mission, and told him of God's promise: "Unto thy seed will I give this land; he shall send his angel before thee and thou shalt take a wife unto my son from thence." That would be a good rule for Seventh Day Baptists to follow today.

The Lord standing above, and the angels ascending and descending on the ladder in Jacob's dream, made a profound impression on his mind; for he exclaimed: "This is none other but the house of God, and this is the gateway of heaven."

On his way back to meet his brother Esau he wrestled with an angel till the break of day, and would not let him go until he had received a blessing. The angel said, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men and hast prevailed."

Moses received his call to deliver the children of Israel from Egyptian bondage in spectacular manner. An "angel of the Lord appeared unto him in a flame of fire out of the midst of a bush."

While Elijah was asleep under a juniper tree "an angel touched him and said unto him, arise and eat, . . . and the angel of the Lord came again the second time, and touched him and said, Arise and eat, because the journey is too great for thee." When we too become discouraged, God will send his angel to minister unto us.

In the case of the three Hebrew children, Nebuchadnezzar realized that an angel was instrumental in rescuing them from the fiery furnace; for he exclaimed, "Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God."

When Daniel was cast into the lions' den, he said, "My God hath sent his angel, and hath shut the lions' mouths."

The angel Gabriel appeared unto Zacharias while he was burning incense in the temple. "The angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." The angel goes on to say that "he will be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost . . . and many of the children of Israel shall he turn to the Lord their God."

The same angel also appeared unto Mary and told her she should bear a son and call his name Jesus. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob forever; and of his kingdom there shall be no end."

An angel announced the birth of the Savior to the shepherds in the following manner: "An angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid, and the angel said unto them, Fear not, for behold I bring you good tidings of great joy which shall be to all the people. For unto us is born this day in the city of David, a Savior, which is Christ the Lord."

After his fast of forty days and the temptation of the devil, angels ministered unto him.

Stephen told the Pharisees that they had received the law by the disposition of angels,

and had not kept it. This caused him to lose his earthly life and gain the life that is more abundant. The disciples went everywhere preaching the Word.

We have the record of an angel delivering Peter from prison.

An angel told Cornelius that his prayers and alms had come up as a memorial before God.

An angel directed Philip in his course toward Gaza, where he met the eunuch and explained the prophecy pertaining to Christ. Philip then baptized the eunuch, preparing him to go back to Ethiopia and spread the gospel.

The Psalmist reminds us that "The angel of the Lord encampeth round about them that fear him, and delivereth them." This is present tense and is as applicable today as then, that the angel of the Lord will deliver us from the bondage of sin.

At the time of Christ's resurrection "there was a great earthquake; for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come see the place where the Lord lay."

At Christ's ascension two angels were present. While the people "looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The angels here prophesied of our Savior's second coming.

DENOMINATIONAL "HOOK-UP"

LITTLE PRAIRIE, ARK.

(Received too late for last week)

In June, Marion C. Van Horn and wife spent a week-end with us and Mr. Van Horn preached for us. In August, Rev. James L. Skaggs, as he was returning from the Southwestern Association, came and preached for us Tuesday and Wednesday nights. It was very hot and sultry both times these visitors

were with us. It took courage and sacrifice for them to come and preach and make contacts under the conditions they met. The Lord's work often calls for such. The community as well as our people responded and were blessed.

It means much to these smaller churches that are struggling without a pastor, to have someone "come by." We were glad that two of our members could be delegates at the Southwestern Association. Little Prairie is to entertain our association in 1938; much interest is being shown.

Last Wednesday we held our Sabbath school picnic. We had splendid co-operation and a good time. Next Sabbath we are putting on a Rally Day program. It is early, but our school starts soon, and you know you do not have to wait till October to rally.

Often we see new faces at our Sabbath services, and yesterday we added some scholars to our Sabbath school roll. We refuse to be justly called "decadent" and we invite any of you who are in our state, as was Brother Skaggs, to come by and help us.

ACTING PASTOR.

RIVERSIDE, CALIF.

Riverside young people encamped in the mountains June 20-28, for their fourth summer camp. General supervisor of this undertaking was Miss Bernice Brewer. She was assisted by Rev. L. F. Hurley, Rev. Ralph Coon of Boulder, and Ted Stillman of Montebello, Calif. There were twenty-two regular campers during the week, and thirty-one over the week-end. Pastor Coon brought the Sabbath message, to which over sixty people listened as they worshiped in the open-air chapel on the mountain side. The closing campfire Sunday night found many young people re-consecrating their lives to the Lord as a result of their mountain-top experience.

—The Beacon.

PLAINFIELD, N. J.

The one hundred twenty-sixth session of the Seventh Day Baptist General Conference will convene in August, 1938, with the church at Plainfield. During the business meeting of this year's Sunday session at Shiloh, the following officers were elected for the next Conference year:

President, Courtland V. Davis, Plainfield; first vice-president, Carroll L. Hill, Milton,

Wis.; second, Raymond Burdick, Syracuse, N. Y.; third, Miss Bernice Brewer, Riverside, Calif.; recording secretary, Lester G. Osborn, Nortonville, Kan.; assistant, L. Ray Polan, Alfred, N. Y.; corresponding secretary, Hurlley S. Warren, Plainfield; treasurer of Conference, J. H. Coon, Milton, Wis.; treasurer of Denominational Budget, Harold R. Crandall, Westerly, R. I.

The new member elected to the Commission for a term of five years was John H. Austin, of Westerly, R. I. Other members re-named are Harold O. Burdick, of Alfred, N. Y.; Orville B. Bond, Lost Creek, W. Va.; Paul H. Hummel, Boulder, Colo., and Nelson D. Inglis, Milton, Wis.

William L. Burdick, of Ashaway, was re-named representative of the Missionary Society, and Corliss F. Randolph was renamed representative of the Tract Society to serve on the Commission. Carroll L. Hill was elected representative of the Sabbath School Board to serve on the Commission.

—*Bridgeton Evening News.*

THE DEFENSE OF THE GOSPEL

The Christian warfare is both offensive and defensive. The Christian is to carry the gospel into all the world, and proclaim it to every creature: but having done this, he is also set for the defense of the gospel. He must defend it from the assaults of unbelievers and the corruptions of those who would oppose the truth. Hence he must gird on the whole armor and determine by divine assistance to war a good warfare.

But in doing this, the Christian soldier is to keep at his specific work and defend the gospel, and that alone. We must not confound the defense of the gospel with the defense of the creed, the defense of the denomination, the defense of the church, the defense of the priest, the defense of the pope, the defense of Luther, of Calvin, of Wesley, or any other man. There are a thousand things which men defend that are no part of the gospel, and that were never heard of till long after the gospel was preached and proclaimed through the land; and if we are to be effective defenders of the faith, we must keep steadily at work defending the gospel, and allowing other things to defend themselves.

Satan's art is to occupy our time and attention defending something besides the gospel,

while he, having amused us with these feints, puts in his work of wickedness in every direction. While we waste our strength and time on trivialities, he shoots his arrows at every vital part.

What have the Christians of today to do with the errors, blunders, and fooleries of past centuries? Why need they stand up to defend men who have confessed themselves sinners, who have acknowledged their own errors, and who have only said, "Be ye followers of me as I follow Christ." Let Christian men cease to employ their time in such futile and profitless undertakings. Let them look to the line of defense that has been laid down by the great Captain of salvation. Let them draw in their scattered forces which are scattered along sectarian picket lines, and wasting their ammunition in the defense of things which need not and cannot be defended. Let them cast aside the traditions of the elders, the creeds and confessions by which men have divided the flock of God, and let them stand for the defense of the gospel, and the gospel alone, the Bible and the faith that saves, till God shall crown their labors with blessing, and give them the victory through our Lord Jesus Christ.—("Original" from an Old Scrapbook, submitted by Mrs. Pearl Lamson.)

God has appointed no man or set of men to defend his honor or to avenge his injuries.—*Liberty.*

MARRIAGES

HYATT-LOWTHER.—At the Seventh Day Baptist parsonage, Salem, W. Va., September 1, 1937, by Rev. Geo. B. Shaw, Clarence Thomas Hyatt of Morgansville, and Edna C. Lowther of New Milton, both of Doddridge County, W. Va.

OBITUARY

TALBOT.—Frank A. Talbot was born in Johnson County, Neb., June 12, 1890, and died August 5, 1937.

He had lived in Battle Creek eleven years. He is survived by his widow; one son, Bernard; one daughter, Merle, all at home; his mother, Mrs. Bert Sayre, North Loup; one brother, Dr. Harry G. Talbot, Eugene, Ore.; one half-sister, six half-brothers, and two step-sisters.

Funeral services were conducted by Rev. E. M. Holston assisted by Rev. Henry N. Jordan.

E. M. H.

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TEN RULES TO INSURE FRIENDS

Feel a kinship with every one, since God is our Father.

Carefully build a winsome character.

Serve wherever possible, with no thought of returns.

Endeavor to get the other fellow's point of view.

Rejoice heartily in another's success and be genuinely sorry over his failures.

Refuse to criticize, and be patient with others' faults.

Look for good in folks as miners do for pay dirt.

Watch your associates and the thoughts that are welcomed.

Conquer anger at any cost and always.

Develop the power to sympathize, and use it freely; stand by the aspiring one, even if weak.

—*Christian Reisner, in the Zion's Herald.*

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