

ence, we decided to have a conference of our own. But instead of a week-end, we planned a full week, with classes in the afternoon and lectures or sermons in the evening, with a fellowship supper each night. That first conference was such a success that we have continued the custom ever since.

This year we were fortunate in having Mrs. Stella Fisher, a Bible teacher from Kansas City, to assist in the leadership. She taught a class in Paul's Epistle to the Colossians, and in the evenings gave a series of talks on "The Bible Christian" or "Bible Physiology," besides helping in the discussion period. Pastor Osborn taught two classes: The "Sabbath in the Bible," and "Spiritual Perils."

Unfortunately harvest was two weeks late, so that many of the Christian endeavorers were unable to attend, and our average attendance was lower than usual. But those able to attend were richly blessed.

The Sabbath preceding the conference, Alton Wheeler preached the sermon. In the afternoon the young people conducted a symposium on "Consecration" under the topics: "Taking Up the Cross"; "My Very Best for Jesus"; "Following Our Leader"; and "My Will Lost in His."

Sunday afternoon President F. Wm. May and a group from the Kansas City Bible College were with us and helped in the discussions. Doctor May preached at the union service at the park, of which our group had charge that night.

The Sabbath at the close of the conference was the "Say-so" and decision service, when those who had attended told what it had meant to them, and recorded their decisions. The Christian endeavorers are already looking forward to next summer and our sixth conference.

CORRESPONDENT.

DAYTONA BEACH, FLA.

Rev. and Mrs. T. J. Van Horn have served the church here very efficiently, all summer, as pastor and Sabbath school teachers, and will continue with us as active co-workers. We are thankful that they are making Daytona Beach their home.

Mrs. Van Horn has worked out a most interesting course of study for our teenage young people, which would be well worth publishing for use in other schools of our denomination, covering the life of Jesus as narrated in Mark, the life-work and letters of the early apostles, and now they are studying

the teachings of Jesus as recorded in John's Gospel, and the appeal of John to the people to believe and follow Jesus.

Our beloved Dr. and Mrs. Boothe C. Davis are with us again, and he will, as usual, be the teacher of our adult Bible class. This hour with him is looked forward to with great anticipation by all of our people. We would love to have you share it with us.

DINUBA, CALIF.

Pastor B. B. Friesen left Dinuba June 20, to attend the Seventh Day Baptist General Conference in August, after making several visits and points of contact in various states. Our churches were visited in Minnesota, Wisconsin, and Michigan, and scattered Sabbath keepers were called upon in various places. Because of the illness and death of his aged mother at Delft, Minn., Brother Friesen was not able to carry out his plans of attending the Conference. Pastor Friesen reports having traveled about three thousand miles by train and fifteen hundred miles by auto, preached sixteen times, and made over one hundred visits, in sixteen different states.

—From personal letters.

CHANGE OF ADDRESS

Friends of Rev. E. Adelbert Witter will please note his winter address will be 26 South Hollywood St., Daytona Beach, Fla.

OBITUARY

GREEN.—John Wesley Green, the oldest son of James P. and Susan Maxson Green, was born near Farina, Ill., June 10, 1870. He died at his home October 17, 1937.

He was married to Josephine Jones December 31, 1907. His wife and four children: Alta, James, Ruth, and Mary Jo, survive.

After his marriage he with his wife joined the Seventh Day Baptist Church of Farina, Ill. He remained a faithful member until death.

Funeral services were conducted by Pastor A. T. Bottoms, interment in the Farina cemetery.

A. T. B.

RECORDER WANT ADVERTISEMENTS

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

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-21t

The Sabbath Recorder

VOL. 123

NOVEMBER 8, 1937

No. 19



ANNUAL ROLL-CALL NOVEMBER 11-25

Wherever a major tragedy occurs the Red Cross is found at once on the spot to do all humanly possible to relieve suffering. More than a million people in the Ohio and Mississippi valleys were helped last January when those great rivers rampaged over cities and countryside, causing the worst disaster of American history. The Red Cross call comes to us again. Enroll at the first opportunity.

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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. 19

Whole No. 4,745

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

Terms of Subscription

Per Year\$2.50
Six Months 1.25Papers 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 Sab-
bath 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 un-
less expressly renewed.

China? Yes, the most we can do as far as immediacy is concerned is to put a question mark after China. No one dares to prophesy what the day will bring forth in that ill-starred land. That the Chinese have withstood the terrible onslaughts of the Japanese war machine against Shanghai has been a revealing surprise to the Occident. Bombarded by the greatest guns of a mighty navy, shelled by entrenched batteries, subjected to withering fire of machine guns, and hailed with countless air bombs in almost steady parade of the air fleet, the doughty warriors of Chiang Kai-shek have held on for more than two months and a half. The thing Japan has not counted on, evidently, is the consolidating influence upon the Chinese nation because of their aggrandizing, unwarranted, and unjustifiable attack.

While it is true no one can tell what the immediate outcome will be, there are some things one might dare to say: China will come forth with a national consciousness she has not known since the breakdown of a Manchu controlled empire. A greater national confi-

dence, confidence in its leadership, and confidence of one soldier in another. China is being reunited in a great common cause of resisting a common enemy invader.

Regardless of present victory or defeat, Japan will eventually lose. What is a temporary reversal to a country four thousand years old? Present defeat will not daunt a country that refuses to think merely in terms of decades. China has been a past-master at absorption and has within herself the powers of absorption still. Japan will prove but another insect in her craw. China will go on.

But whatever the immediate outcome, or long time result, the people of China will need Christianity. Today they need our prayers and sympathy, and in the days to come the leadership and self-sacrificing life of Christianity. The labor of missions has not been fruitless, and the Word of the Lord shall not return unto him void.

These are days to try not only China's soul but ours. "How earnest we should be," writes a discerning friend, "in our prayers for our missionaries and for China's great millions. And how earnestly we should watch our own hearts in these trying times, that all bitterness, quick anger, and hatred be kept out. I have to catch myself up short many times to keep from thinking harsh things and to remember that all things are in the Father's hands and he will bring out of all these complex and dreadful things a new and higher order of living, if we are faithful to our tasks." The question mark is not only over China. It is up against us.

What the Church Means to Me I was born into the Church, in a way of speaking—born of parents whose lives were molded by the Church and who read and believed the Bible. It would need explanation were one to turn his back upon it. Of course, for one so born the Church might have a different meaning than for one brought up apart from it.

It is interesting to read the confession of A. J. Muste, newly appointed minister of New York's Labor Temple. For some time Doctor Muste had been with the left wing political movement, and returns from this to the Church, from radical Marxism and passionate secular idealism, a position which, he confesses, made him "condemn the Church as conservative, as retarding progress, as martyring free spirits." He gives as reasons of

his return, his ultimate finding "that the Church of the redeemed is the only great redeeming agency. The nucleus of any effective movement against war, against a social order based on the spirit and method of war, will have to be composed of those who by the grace of God and insight into the meaning of the cross, have renounced the spirit of war—first, in their own hearts and then, and therefore, in all relationships of life; of those who know the overcoming power of prayer and humility and sacrifice; of those who are not led astray by the will to dominate or destroy anyone, because Christ lives in them. The Church often fails in this, but I see no other agency doing it at all. That is why I return to the Church."

Such a statement, and after such experiences as are behind, should encourage men to stay by the Church who may feel there are other avenues of approach to successfully meeting world needs.

I too believe in the Church as the only redeeming agency. I believe in the Church and its place because Christ declared "the gates of hell shall not prevail against it." Christ is its chief and only corner stone. It means to me, then, hope and encouragement for ultimate and victorious success. To the Church and all for which it stands we should dedicate ourselves—who love the Lord and his appearing—who loved the Church, and gave himself for it . . . that he might present it to himself a glorious Church not having spot or wrinkle, or any such thing but that it should be holy and without blemish."

Our Paper At the last Tract Board meeting, one upon whom a grave responsibility had just been placed by the action of the board said, "I can't do it but we can." By that was meant in fine humility that the work to be done must have the support of every member of the board. To that this editor sympathetically agrees. "We can"—you and I, and God.

Now that same is true of the SABBATH RECORDER. Grave responsibility of this ninety-three year old herald of truth, coming weekly into Seventh Day Baptist and other homes, rests upon the editor. "I can't do it, but we can." It is my paper—but it is more. It is your paper. We can make its continuance, its worth, its enlarged, paid circulation possible. No one believes our circulation has reached the saturation point yet. Seventh Day Baptists, you and I, can do what seems

impossible—if and when we take God into account.

We are not asking this fall for some particular day set apart as SABBATH RECORDER day. We are asking pastors and other leaders to bear it upon their hearts in prayer for God's blessing and prosperity. We are asking that statements of its service and needs be made in every church and group among us. "The connective tissue of the denomination is the church paper," going out into the farthest home, and reaching out as a pastor's helping hand throughout our every community where it is taken. No other agency can give as wide and full and regular service as that which can come from the official organ of the church, as one of our contemporaries urges upon his people. Why should not every minister extend his ministry of inspiration and blessing by widening the influence—through circulation of the SABBATH RECORDER? But here again—vital as is the pastor's influence, this will not be done unless "you and I" enter wholeheartedly into the project also. Ministers will succeed along all lines only when there is sympathy and co-operation, the fuller the better. Whether with the co-operation on the part of his people or not, the pastor will accomplish no little if he with warmth of heart and sincerity of purpose will carry out the plan. Packages of sample RECORDERS will be mailed freely upon request.

Echoes From the Southwestern Association Fouke, Ark., is a long way from Plainfield, also a long, hard day's drive from its nearest church in Arkansas. Here for many years has been at work a loyal Seventh Day Baptist Church. Here the late Rev. Gideon Henry Fitz Randolph, years ago, established a school which under his management and with the unselfish assistance of young people from many parts of the denomination flourished, until in recent years a good public school system was established.

In this church, where Rev. Wm. L. Davis is now pastor, the Southwestern Association was held August 5-8. The editor is sorry he could not have been present to enjoy the messages and report the meetings for the RECORDER. Already a brief, helpful report has been made by Rev. James L. Skaggs who was present as joint delegate from three other associations. Doctor Skaggs has put in the editor's hands papers presented at the young people's hour; but the lack of space makes

publication impracticable, so we are endeavoring in a brief way to report some of the things they contained.

"The Great Salvation" was treated by Miss Marie Severance of Little Prairie, Ark. Salvation is defined as "God's supreme plan for the saving of the world from sin." Emphasis was placed upon its being a work of grace—the free gift of God—and nothing that can be purchased by deeds or works, however worthy or many.

Salvation is free but not compulsory. Salvation is at every man's door, but the man must open before the guest can enter.

We are saved, we are urged, not by the teaching of Christ or by his example, but by his sacrifice upon the cross. The guilt and stain of sin are blotted out as by faith we come to our Savior and accept his offer of love and salvation.

On "The Great Commission," Mrs. Richard Raiford of Hammond, La., pointed out how the time had come for Christ to have help in completing his work. Till now the Teacher had been with them to guide and help, but from this on they must go forward without his companionship in the flesh, but he assured them of his spiritual presence.

They were shown that they were not to stop in their own community but were to go throughout the world with their teaching and preaching Christ. "We still have their commission today," Mrs. Raiford said. "The challenge is not just to eleven, but to each one of us." We must teach; the love of Christ is still working. Around us are to be found people who are not Christian, or who have but a vague idea of what Christian living means. "We must be careful what and how we teach by our lives. . . . If we would only have more faith in our Savior and let him be our guide, we would not fear the storms that rise and would be better teachers of Christ."

"How the Early Disciples Responded to the Challenge of the Commission" was handled by Miss Ione Fitz Randolph of the local church. It was without hesitation, she said, that they reacted to his challenge to go out and teach, world-wide, the things he had taught them. By their lives, courageously they obeyed his command with faith, humility, and loving service. So "they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (Mark 16: 20.)

Mrs. Edna Stillman's paper on "Modern Disciples Facing an Unfinished Task" was read by Mrs. Hugh Neale, Gentry, Ark. If one asks "Where we may begin," she said, the reply must be "Begin where you are. If you are interested in the welfare of others, and if you are earnest in your desire to win souls, the way will be made plain. . . . To win the one next to you is a worth while ambition." She declared if we are not interested and enthusiastic about this work it is quite a sure sign that we ourselves are drifting. Perhaps our frantic effort to make a living keeps us from giving time and strength to this important work. But if we live the kind of consistent lives, true to God, as we should, he will bless our efforts in carrying the good news. To lead such a life will not permit the neglect of daily Bible reading, meditation, and prayer. No finer destiny can be conceived than expressed in the words, "They that turn many to righteousness shall shine as the stars forever and ever."

(Credit is given in the last paper here reported to "notes taken at a round table discussion of the subject at a C. E. meeting.")

We feel sure the spirit and earnestness in the presentation of these papers must have made for a highly interesting and inspirational meeting.

THE ORIGINAL LANGUAGES OF THE CHRISTIAN SCRIPTURES

REV. SYLVESTER STEPHEN POWELL, A.M., B.D.

(A paper read before the faculty and students of Alfred University School of Theology, September 28, 1937, by the new professor of Biblical languages.)

All languages have proceeded from a common origin. That origin is lost to men in our day. There are different families of languages. Chinese, Burmese, and others are called Isolating. In them a great multitude of short words are used with many distinctions of meanings indicated by differences of tone by elevating and lowering the voice.

We are, in so far as our future work in the seminary is concerned, especially interested in two of the great families of languages, the Semitic and the Indo-Germanic. The Semitic includes the Arabic, the Aramaic, Ethiopic, Hebrew, and the Syriac. The Indo-Germanic is much the larger. It is called "Indo" because one of the most important members of the group, and one of the most ancient, is Sanscrit, an ancient language of

India. Other languages are Persian, Armenian, Greek, Latin, and for the most part the languages of western Europe, including English, of course.

Sometimes we hear people say that they have never taken any foreign languages, including in that Latin, Greek, and Hebrew. Latin and Greek are sister languages. Latin is very helpful for the Greek, and Greek for the Latin, and both for the English, entering as they do in a very essential manner into the structure of the English language. Why, then, should we call them foreign? But then again we are told that we who are Christians "are no longer strangers and foreigners, but fellow-citizens with the saints." Why, then, should we look upon the languages of that which is the Book of all books to us as foreign? The acquisition of the Hebrew and Greek is easy, if we devote time and application to them.

Greek is a living language. It has never been anything else. It was a great mistake for writers ever to speak of it as a dead language. From the earliest fragments of the pre-Homeric Greek to the latest modern Greek newspaper there is unity and identity of essential vocabulary and idiom. There is less difficulty to the modern Greek in reading Homer than to a modern American in reading Chaucer.

We have over three thousand years of known history for this marvelous tongue which includes the richest treasures of all time. But greater than Homer, than Æschylus, than Sophocles, than Herodotus, than Thucydides, than Plato, than Aristotle, is the New Testament, and it is written in that language which is a worthy vehicle for the greatest of all books.

At the close of the fourth century B. C., Alexander of Macedon crossed the Hellespont, overturned the Persian Empire at Arbela, destroyed the famous city of ancient Tyre, overran all western Asia, even crossing into Egypt, where he founded the world's new metropolis, bearing his own name, Alexandria (332 B. C.). It is hard to measure the results of this conquering of the world.

By no means the least important of the many that might be described was the spread of Greek letters and civilization. This noble language of ancient Hellas, so rich and beautiful, so full of power and sweetness, was destined to work far greater results in the minds and hearts of men than the brief rule of Alexander and his successors. They soon

passed away, and the Greek kingdom in Asia ceased to exist; but the Greek language which came with them still remained and spread with great rapidity through this whole territory, revealing to these Semitic races a new world of beauty and power. Although Greece soon fell under the conquering hand of Rome, Greek art and letters took captive her captor. Rome was then the world, while through all her borders the language of Greece became the language of trade and intercourse. Greek was even the language of the Roman court, and Roman boys were taught their Homer along with their native Virgil. There never could have been any doubt in the mind of Luke, Mark, or John regarding the language they should employ in writing their histories of our Lord's life and works. Matthew appears to have written first in the Aramaic, but no doubt followed this immediately with a Greek version.

A considerable portion of the population at Alexandria was that of Jews, for whom the Greek had displaced their native Aramaic, and as early as 275 B. C., they had so far forgotten the tongue of their fathers that they required a Greek translation of the Old Testament. This was made at Alexandria by Jewish-Greeks, and is known as the Septuagint or the translation of the LXX. For the Jews scattered throughout the world, the Septuagint became their Bible. So general was its use even in Palestine that the evangelists quote quite as frequently from the Greek version as from the Hebrew. Paul, himself a Hebrew of the Hebrews, reared according to the strictest sect of the Pharisees, often agrees more nearly with the Septuagint when he quotes from the Old Testament.

The literature of the Hebrew and Aramaic was entirely of a religious nature. The religious fervor of the Jews gave a strong bent to the tone of their language. It was the language of the human heart longing for the kingdom of God and the coming of the Messiah. The words in common, every-day use were the same as those in which had been cast the revelation of God to his chosen people. Even at an early day this must have been a deep religious coloring to the Greek—hitherto a pagan language. The translation, however, of the Old Testament did much to fix the idiom and form of the Greek for the expression of religious ideas. For two centuries and a half this Greek Bible worked in the hearts and minds of the dispersed Jews, and

the words that before in pagan Greek and Rome had meant little beyond the mortal and perishable of this world, took on a new meaning—fired with the flame of the sacred Hebrew.

A missionary who translated the New Testament into the Persian language wrote: "I compared, with pain, our Persian translation with the original; to say nothing of the precision and elegance of the sacred text, its perspicuity is that which sets at defiance all attempts to equal it."

In a historical address by Augustus Hopkins Strong at the fiftieth anniversary of the founding of the Rochester Theological Seminary, he enumerated some of the leading educators who had taught before his day and mentioned Dr. Velona R. Hotchkiss. He said of him: "With an insatiable thirst for learning, he was a rare example of erudition in the ministry. He knew his Hebrew Bible and his Greek Testament as he knew his English, and his great ambition was to make the Scriptures known to others. He taught Hebrew and Greek in the seminary for the eleven years from 1854 to 1865, and he communicated his own enthusiasm for Bible study to each of his pupils, inspiring them with the conviction that there were inexhaustible treasures in the Word of God, and that it was their privilege and duty to bring out from those treasures, for the instruction of God's people, things both new and old."

MISSIONS

PLANS FOR PREACHING MISSIONS ADVANCING

Since the last mention of the Preaching Mission, much progress has been made. The Religious Life Committee of the General Conference has united in a very definite and helpful way in planning for and promoting the Missions.

The entire denomination in America has been divided into sections and regional directors are being secured to promote the work in every section. Pastor A. L. Davis is regional director of the Southeastern Association, and he went to West Virginia to begin work last week. Dean Ahva J. C. Bond is serving as regional director in the Western Association. Pastor Ralph H. Coon comes into the Central Association the second week in November to assist for one month in the

Missions in that division. Pastor James L. Skaggs is to serve as regional director in the section which includes the churches of New Jersey, New York City, and Berlin, N. Y.; and the missionary secretary is aiding the pastors in New England to plan for their Missions. Pastor Loyal F. Hurley consents to promote the Missions in the Pacific Coast Association. Pastor Claude L. Hill is regional director for the churches in Kansas, Nebraska, and Colorado and will also hold a Mission in Milton the week following Thanksgiving. Plans are being made to secure three regional directors for the remainder of the Northwestern Association; and it is hoped that arrangements may be made for Preaching Missions in the churches of the Southwestern Association.

There are some things which we should remember regarding these Missions. (1) No effort will be made to hold the Missions in all churches at the same time. (2) Though called Eight Day Preaching Missions, no effort is to be made to limit them to eight days. Some churches are already planning for two weeks, and one, at least, for three weeks. (3) The chief object is not to get a crowd and have things go with a bang. It is to encourage, strengthen, and enthuse Christians. Pastor Alva L. Davis stated the great object when he said in a recent letter, "I am emphasizing that our campaign is not for numbers in attendance, but toward a revitalizing of our church life." If Christians can become active, joyous, and enthusiastic under the guidance of the Holy Spirit, the church will be in a way to fill its mission in every respect.

QUARTERLY MEETING OF THE BOARD OF MANAGERS

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

Prayer was offered by Rev. James L. Skaggs.

The members present were: Albert S. Babcock, Rev. Willard D. Burdick, Karl G. Stillman, Rev. W. L. Burdick, Robert L. Coon, Dr. Edwin Whitford, LaVerne D. Langworthy, Rev. Harold R. Crandall, Mrs. Clayton A. Burdick, Mrs. W. D. Burdick, Mrs. Elisabeth K. Austin, Walter D. Kenyon, Dr. Anne L. Waite, Charles E. Gardner, Rev. Everett T. Harris, John S. C. Kenyon, Rev. Herbert C. Van Horn, Rev. James L. Skaggs,

Elston Van Horn, Lloyd Langworthy, Rev. Albert N. Rogers, Asa F. Randolph.

The visitors present were: Mrs. Herbert C. Van Horn, Mrs. James L. Skaggs, Mrs. Carleton G. Irish.

The minutes of the annual meeting of the Missionary Society and the special meeting of September 15, 1937, were read.

Voted that the action of the special meeting be approved.

The treasurer reported that because of illness of the accountant who assists him on his work, it has been necessary to secure the services of a new man. Resulting delays due to unfamiliarity with the accounting methods followed, have postponed the publishing of reports until later on in the week of October 23, when they will be mailed to all members of the board.

The corresponding secretary presented his quarterly report which was approved and ordered recorded.

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that, immediately following the last board meeting, attention was turned to the printing of the annual report. Copies were sent to all members of the board and to foreign missionaries and distributed to the delegates at Conference.

The last week in July I attended the Northwestern Association, White Cloud, Mich.; the second week in August was spent with the Commission, Ivy Manor, N. J.; and the week following the Commission was given to the General Conference, Shiloh, N. J. September 22 I attended a meeting of the secretaries of mission boards doing work in China, who had been called together by the Foreign Missions Conference to consider the problems connected with the hostilities in that country; and the day following I attend a meeting of the Commission on Evangelism of the Federal Council, at which time representatives of the various denominations reported, and plans were adopted for promotion of evangelism throughout the United States.

The closing of our missions in China, the evacuation of our missionaries, and the raising of a special fund have required no small amount of extra correspondence. Also a considerable time has been given to the promotion of the Eight Day Preaching Missions.

In addition to the foregoing activities, the usual office duties and the SABBATH RECORDER work have been given attention.

Respectfully submitted,

WILLIAM L. BURDICK,
Corresponding Secretary.

Westerly, R. I.,
October 17, 1937.

Matters regarding work on the home field were given by Secretary Burdick.

Rev. Everett T. Harris gave a verbal report for the American Tropics Committee, in which he stated that the work was progressing on this field and the prospects seem better than in many years. He reported that the Jamaica General Conference recently held had proved most encouraging and helpful for the advancement of the work on this island, and also that assistance from the Mill Yard Church in London, England, had been sent to the South American field.

The chairman of the China Committee, Rev. Harold R. Crandall, presented the following report which was adopted:

Your committee had a meeting last night and it was unanimously voted that we recommend:

1. That none of our missionaries in the homeland shall return to their work in China without the action of this board.
2. That the board feels that in so far as our properties can be used for relief in the present situation in China they should be used.
3. That our missionaries now in China and Manila use their discretion in the event of an emergency as to whether to remain there or return to the homeland.

Voted that the treasurer be instructed to forward \$150 from the China Emergency Fund to the Foreign Missions Conference as our board's proportionate share in the urgent call for funds for the Shanghai American School.

Voted that the report of the Ministerial Relief Committee be accepted and recorded.

Voted that the board follow the terminology regarding Ministerial Relief as adopted by the General Conference and change the name of this committee to that of the Ministerial Retirement Fund Committee.

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

The Committee on Resident Holding Board for Mission Property in China gave a report of progress.

Voted that the corresponding secretary, president, and treasurer, be authorized to work out the matter regarding the employment of a missionary evangelist as requested by the General Conference.

Voted that the request of the Little Prairie Church for \$150, to aid in support of a pastor be granted.

Voted that the budget for 1938 be adopted. It follows:

BUDGET FOR 1938, ADOPTED OCTOBER 17, 1937

<i>China</i>	
Principal Boys' School	\$ 400.00
H. Eugene Davis, salary	1,200.00
H. Eugene Davis, children education allowance	150.00
George Thorngate, salary	1,200.00
George Thorngate, children education allowance	600.00
Susie M. Burdick, retirement allowance	360.00
Rosa W. Palmborg, retirement allowance	360.00
Grace I. Crandall	500.00
Anna M. West	500.00
Traveling expense	700.00
Boys' School	200.00
Incidental Fund	300.00
	\$ 6,470.00
<i>American Tropics</i>	
G. D. Hargis, salary	\$ 1,125.00
G. D. Hargis, house rent	250.00
G. D. Hargis, children education allowance	300.00
Traveling expense for work in Jamaica	300.00
Native workers	475.00
	2,450.00
<i>Holland</i>	500.00
<i>Germany</i>	500.00
<i>Home Field</i>	
Jackson Center, Ohio	\$ 275.00
Colorado field	275.00
Gentry, Ark.	275.00
Southwestern Asso., General Miss. work	300.00
Northwestern Asso., to aid small churches	1,300.00
Dodge Center, Minn.	300.00
Western Asso., to aid small churches	500.00
Hammond, La.	400.00
Syracuse, N. Y.	120.00
Middle Island, W. Va.	200.00
Fouke, Ark.	275.00
Salemville, Pa.	200.00
Ritchie, W. Va.	200.00
Emergency Fund	200.00
Little Prairie	150.00
Evangelistic work and missionary evangelist	3,400.00
Foreign Missions Conference	40.00
Traveling Exp., S.W. field \$250; Colo. field \$100; Sec. and evangelist \$480; Pacific Coast \$250	1,080.00
	9,490.00
<i>Contingent Fund</i>	
Printing \$200; office supplies \$150; interest and other miscellany \$1,665	2,015.00
<i>Administration</i>	
Corresponding secretary, salary	\$ 1,350.00
House and office rent for corresponding secretary	300.00
Clerk hire for corresponding secretary	400.00
Clerk hire for treasurer	250.00
Audit treasurer's accounts	225.00
Treasurer's bond	50.00
	2,575.00
	\$24,000.00
Payment on debt	2,500.00
Total	\$26,500.00
ESTIMATED INCOME	
Permanent Funds	\$ 5,100.00
Memorial Board	1,350.00
Special China Fund income	1,800.00
Denominational Budget	18,250.00
	\$26,500.00

Voted that if Mr. Marion Van Horn goes monthly to the Salemville, Pa., Church, we

appropriate for his services one-third of the \$200 appropriation.

Voted that the president appoint the standing committees. He appointed:

Missionary Evangelistic: John H. Austin, chairman, Edwin Whitford, Corliss F. Randolph, Charles E. Gardner, Morton R. Swinney, Herbert C. Van Horn, Mrs. Elisabeth K. Austin, James L. Skaggs, William L. Burdick, Willard D. Burdick, ex officio.

American Tropics: Everett T. Harris, chairman, Albert S. Babcock, James A. Saunders, Albert N. Rogers, Hiram W. Barber, Jr., Walter D. Kenyon, Robert L. Coon, Lloyd Langworthy, William L. Burdick, Willard D. Burdick, ex officio.

China: Harold R. Crandall, chairman, George B. Utter, Mrs. Anne L. Waite, Karl G. Stillman, John S. C. Kenyon, LaVerne D. Langworthy, Mrs. Clayton A. Burdick, Mrs. Willard D. Burdick, Asa F. Randolph, Elston Van Horn, William L. Burdick, Willard D. Burdick, ex officio.

Ministerial Retirement Fund: Karl G. Stillman, William L. Burdick.

Investment: Karl G. Stillman, George B. Utter, John H. Austin.

Auditing: Harold R. Crandall, chairman, LaVerne D. Langworthy, Hiram W. Barber, Jr.

Budget Committee: Officers of the Board of Managers and the chairmen of the standing committees: Willard D. Burdick, William L. Burdick, George B. Utter, Karl G. Stillman, Harold R. Crandall, Everett T. Harris, John H. Austin.

Resolved, That we approve the sale of Nathan Wardner property, 84 feet by 125 feet on westerly side of West Harrison Street, Chicago, for \$5,000 as outlined in letter October 8, 1937, from the Board of Trustees of the Seventh Day Baptist Memorial Fund, and

Resolved, That the proper officers of this board be and they are hereby authorized and directed to execute and deliver on behalf of this board any such papers or instruments as may be required with reference to consummation of the sale of said property.

Question of procuring consent of Morton S. Wardner to sale of property West Harrison Street, Chicago, and making adjustment and settlement with him for his life interest in a portion thereof, be left to discretion of the Board of Trustees of the Seventh Day Baptist Memorial Fund with power, and

Resolved, That the proper officers of this board be and they are hereby authorized and requested to execute and deliver on behalf of and in the name of this board any such documents and (or) releases as may be required in the premises.

The meeting closed with prayer by Editor Herbert C. Van Horn.

GEORGE B. UTTER,
Recording Secretary.

this point, although later on the matter may have to be reopened.

Very truly yours,
KARL G. STILLMAN,
Treasurer.

MISSIONARY EMERGENCY FUND

Previously acknowledged	\$1,830.53
Second Hebron Church and Ladies' Aid society	5.00
New York City	58.20
Middle Island	17.00
De Ruyter	15.00
Boulder	21.10
First Hopkinton	37.00
White Cloud	40.00
Shiloh	53.07
Ladies' Benevolent Society, Shiloh	50.00
Second Hopkinton	17.05
Piscataway	9.00
Battle Creek	61.75
Ladies' Aid society, Battle Creek	50.00
Syracuse—In memory of Dr. E. S. Maxson	6.50
Riverside	114.35
B. R. Crandall	39.00
Second Brookfield	25.46
Mr. and Mrs. Claude Camenga	1.00
Los Angeles	5.00
Fouke	7.33
Farina	24.00
Philathea Sabbath school class	5.00
First Brookfield	31.75
A Friend, Westerly, R. I.	5.00
Mary A. A. Davis, Edinburg, Texas	1.00
Mr. and Mrs. Fred Green, Cashmere, Wash.	6.00
Mrs. Bert Lanphere, Calif., North Loup Church	5.00
Mrs. Ruth Threlkeld, Memphis, Tenn., Hartsville, N. Y., Church	15.00
Ladies' Benevolent Society, Walworth, Wis., Church	5.44
Helping Hand Society, Walworth, Wis., Church	5.00
Emmaus Class of Sabbath school, Walworth, Wis., Church	3.00
Adams Center Church, Adams Center, N. Y.	56.00
First Alfred Church, Alfred, N. Y.	92.00
Woman's Evangelical Society, First Alfred Church	10.00
Sabbath school, First Alfred Church	25.00
First Alfred Church, Alfred, N. Y.	41.50
Milton Seventh Day Baptist Church, Milton, Wis.	72.50
	\$2,866.53

With this week's report, the objective of \$2,500 set by the Board of Managers of the Missionary Society has been reached and exceeded, which is a great achievement for our denomination.

Although our total liabilities in China are still undetermined, it seems wise not to continue active solicitation of funds from our people beyond

WOMAN'S WORK

THE CHRISTIAN'S MISSION FOR PEACE

(An address by Miss Anna West, given at General Conference)

Could we have a more apt expression for "peace" than the Chinese word "a woman under a roof"? A visit to North Shanghai after the Japanese invasion five years ago showed hundreds of houses with no roofs left. It must be the same today. It was true in France and Belgium after the Great War. It is true in Spain today. It is true after every war. War destroys roofs.

In a peace broadcast this winter Maude Royden said, "I believe—like everyone else—that world peace is essential to civilization. I also believe—like no one else—that it is possible even for Europe." I agree with Maude Royden that peace is essential to civilization, also that it is possible if certain requirements are met which ought to be met.

"Seek peace and pursue it," says the Psalmist (Psalm 34: 14). Peace will not be attained without effort—definite, aggressive effort.

I would like to suggest five lines along which the nations and the individuals that make up these nations should work.

1. Preparedness. Preparedness is a familiar word. Some say that we must have greater armies and navies—more armaments than any other nation. Do they give any more security for peace than a shotgun in the hands of a small boy gives security to the sparrows? Not every nation can have more armament than every other nation. How can armaments bring peace?

When Mr. Kellogg signed the Peace Pact he used a pen presented by the city of Harve on which was inscribed, "Si vis pacem, para pacem." (If you want peace, prepare for peace.) Do we really want peace? Does the world really want peace? How can we prepare for peace?

I like the suggestion given by one of the women at the Conference for the Cause and Cure of War, last January, when she said that "to counteract the glamor of war we must give peace machinery an emotionally sat-

isfying glamor." Our histories, our public speakers, our schools have for years glorified war; I am glad to see that some of our new text books in schools are approaching history from a different angle—that some of the authors are not glorifying war. A narrow nationalism is war producing. My country always right, an attitude of superiority, condescending to other nations, is antagonistic to peace. As Bishop Oldham of Albany said, "Patriotism, our own as well as others, needs to be converted, Christianized. Instead of the childish and primitive desire 'to lick the world' it should aim at making its country worthy of honor by its contributions to mankind."

To win the Great War our boys sacrificed much. To win peace we must be willing to sacrifice. Our nation may have "to endure some wrongs, take some risks, and even refuse to retaliate some insults." There is a story in Chinese history which reveals their peace loving spirit. During the Chou dynasty the Tartar tribes on the western borders attacked and stole from the Chinese. Their leader, the ancient duke, would not fight, but said, "We will give those things which they want to them," and he let them take what they wanted. They were not satisfied and soon tried to take land. The duke's people prepared to fight, but he said, "What difference does it make whether we or our enemies possess it? I cannot bear to have the men or the sons of the men over whom I rule, killed in battle." So he gathered his family and his goods together and moved southward where he built a strong walled city. The people all followed him and he was such a just ruler that people came there from other districts and this domain became famous for wise and strong government. Modern China has been doing that same thing until it seems they can do it no longer. But in the end will not the policy of peace win more than that of war? "He that taketh the sword shall perish by the sword." Down through history the nations that have taken the sword have been destroyed by the sword, and China remains. Has their love of peace not been one of the contributing factors toward that preservation?

Preparedness—"Let your feet be shod with the preparation of the gospel of peace."

2. Ease tensions. During the Conference for the Cause and Cure of War there was displayed a map of the world, giving the danger zones—territory in which the tension

was high—north China and central Europe being darkest. South America had been like them not long before but, thanks to the friendly effort of Cordell Hull and the Pan-American Conference, the tension had been eased and friendly relations restored.

Maude Royden said: "You have built your house upon a rock. We here in Europe are still trying to build ours on the shifting sands of *hatred* and *fear*. This is the real meaning of all our nationalism and this accounts for the frenzied efforts of certain countries to make themselves self-sufficient.

"Now the truth of the twentieth century world is that we can only prosper together, and that every nation which tries to be sufficient to itself condemns itself to a miserably low standard of living. A high standard demands the resources of the whole world and can command them only by friendship with the whole world, vast markets in which to buy and sell and exchange all our products for each other's benefit; prosperous customers as well as a prosperous home land; faith in each other sufficient to create what business people call credit."

We must build up sound economic conditions for others as well as for ourselves. War will not do it. Tariff, trade rivalry, exclusive preferences, in short, economic nationalism will not do it. This leads away from international stability and inevitably toward war.

A few years ago, in the House of Parliament a labor member was asked what should be the guiding principle in foreign relations. His answer was, "We haven't definitely formulated it, but I think we should base it on the Sermon on the Mount." Would that every nation would so base its foreign policy! "Therefore, whatsoever ye would that men should do to you, do ye even so to them." Surely the Golden Rule is as applicable to nations as to men. We can relieve tensions by helping in the economic adjustment of the nations—relieving fear, greed, and resentment.

3. Armament reduction. Are our armaments for protection only? Must a citizen go about armed to protect himself? Must our nation construct two new battleships at a cost of \$104,000,000, and in addition build eight destroyers, four submarines, and continue construction on some eighty more vessels this year? The cost of maintaining the national defense establishment for 1937 is estimated at \$985,600,000. The estimate for 1938, is

a billion dollars for protection against war; nothing for protection against floods; \$20,753,143 for protection against disease through the Public Health Service; \$8,975,000 for protection of children through the Children's Bureau; and \$15,314,968 for the protection of peaceful relations through the Department of State.

I do not believe that increasing our military, naval, and air forces is needed, nor that it will strengthen our chances for peace. It surely is in conflict with the "good neighbor" policy which should be ours. "Inter-American friendship demonstrated at Buenos Aires adds more to our national security than world battleships stationed in the Caribbean, and is much less costly," says Gladys Graham, and she is right. Surely America could lose nothing by leading in a "disarmament race." Increase of armament is leading toward military explosion or economic collapse, as Secretary Hull suggests. The Department of State is the official channel for building harmonious relationships with the rest of the world. Would the United States not do well to increase the allowance for their work of building friendliness at the expense of that for tearing it down? Let the Department of State do more and that of the Department of War do less!

Let us imitate the spirit that built the statue that stands on the mountain border between Argentina and Chile, the Christ of the Andes, the most uplifting symbol of peace the world has even known. In 1900, the two nations were on the brink of war. On Easter Sunday in an effort to avert war Bishop Benavente of Argentina appealed to the angry people to follow the example of Christ. Bishop Jara of Chile was working in that country for a peaceful settlement of the trouble. Finally the two countries agreed to submit to arbitration and as a result both countries disarmed, Chile converting her arsenals into schools, and using the money commonly expended for battleships for the construction of roads and bridges.

The two countries joined in the erection of this statue of Christ on the highest point of their boundary line. Melted cannon was molded into the features of the King of Peace. One hand supports the cross, the other is raised over the heads of two kneeling figures representing Argentina and Chile and points these countries and the world to God. On the pedestal is this inscription: "Sooner shall

these mountains crumble to dust than Argentines and Chilians break the peace which at the feet of Christ, the Redeemer, they have sworn to maintain. He is our Peace who hath made both one."

"And they shall beat their swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Armaments of the present day can also be turned into implements of peace.

4. Co-operation. The League of Nations has not been one hundred per cent successful. It has, however, been able to avert several wars. In 1933, President Roosevelt said at the celebration of Woodrow Wilson's birthday, "Today the United States is co-operating more openly in the fuller utilization of the League of Nations machinery than ever before. I believe that I express the views of my countrymen when I state that the old policies, alliances, combinations, and balances of power have proved themselves inadequate for the preservation of world peace. The League of Nations, preserving as it does the extension of non-aggression pacts, of reduction of armament agreements, is a prop in the world peace situation."

Those who see only the weakness of the League might well consider the prophecies of failure for the U.S.A. in its early days. One of England's most highly respected scholars, Josiah Tucker, said at the close of the Revolution: "As to the future grandeur of America, and its being a rising empire under one head, whether republican or monarchical, it is one of the idlest and most visionary notions that ever was conceived by writers of romance. The mutual antipathies and clashing interests of the Americans, their differences of governments, habitudes, and manners, indicate that they will have no center of union and no common interest. They never can be united into one compact empire under any species of government whatever; a disunited people till the end of time, suspicious and subdivided into little commonwealths or principalities, according to natural boundaries, by great bays of the sea and by vast rivers, lakes, and ridges of mountains."

Josiah Tucker was not a good prophet. It takes time to accomplish any big, worth while movement. The states do not now settle their difficulties by fighting. Can we not hope that with bodies like the League of Nations and the World Court the states of the world will

be able to settle their differences in as peaceable a way as the states of the United States do? It seems to me the nations of the world must be linked in a great union with co-operation the key to their relations.

In the *Atlantic Monthly* of last December, the Polish scholar, Bronislaw Malinowski, says: "Peace is not a negative state, a mere absence of fighting. It is a dynamic condition in which national or tribal differences have to be settled by large scale adjustments. If we want to prevent war we must prevent the part which it plays by a powerful and effective machinery which would take over some of its functions." We have made a beginning in the use of that machinery. Let us make greater use of it.

As Ruth Fry says, "We need to change our ideas of governments from that of being war-making organizations to that of instruments of co-operation for the common good."

And as Cordell Hull says: "But the role of the good neighbor is a positive and active one which calls upon the energies, the friendliness, and the self-restraint of man or nation. Satisfactory foreign policy must be able to count upon the qualities of patience, of sympathetic understanding, of steady poise, and of assured inner strength among the people." Our Teacher said, "Love thy neighbor as thyself." That policy wins friends not enemies. "If one member suffers, all the body suffers with it." That was demonstrated by the World War.

5. Enlightenment. Enlightenment is necessary to peace. (1) We must be enlightened on peace and war policies and legislation of the United States so as to help mold those policies. We must do our share in this molding and not leave it all to our representatives. (2) We must be enlightened as to the situation in other parts of the world. We must have a sympathetic understanding of the problems and needs and difficulties of our neighbors. This should be easy in this day of radio news broadcasts and interpretations of world situations. (3) We must be enlightened in an acquaintance with, and an appreciation of, the character of other nationals. We must lose our American superiority complex. We are neither enlightened nor Christian if we feel that we are superior to other nationals. Every one of them could make character contributions to us. (4) We must be enlightened on the relationship of war to Christianity. Sherwood Eddy says: "I found that war was

irreconcilable with true religion. It seemed to me to be unchristian, the antithesis to everything for which Jesus stood. It included all other evils in its train. Finally after ten years of mental struggle I came to the conclusion that I was forever done with war."

Christian standards do not produce fear, greed, or hatred, nor are the results of fear, greed, and hatred Christian love. Let us travel in an enlightened circle.

James says: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace to them that make peace." Shall we as Christians not make peace?

In the periodical the *Indian Social Reformer* there was the following article entitled "A Plea for the Impractical":

Men said Jesus was impractical.

He preached a gospel which men called too idealistic.

He said: "Love your enemies."

Practical men have said: In a competitive world you must be armed to fight your enemies. That is the safe way.

The World War cost to all participants \$200,000 for every hour since Jesus was born.

The next war will probably wreck civilization. Practical men have had their way for many generations.

It would be worth while to try Christ's way.

William Penn tried it and love won with the Indians. Let us be impractical and see if it will not win for us.

The Oxford Group Movement has given several demonstrations of what Christian relationship can accomplish toward relieving difficult national and international relationships. Christ has used them in building friendship bridges in Europe, in the Far East and in South Africa. These friendships have changed national and international policies.

Mr. C. J. Hambro, president of the Norwegian Parliament and delegate to the League of Nations, says: "The Oxford Group is a true international movement. They are binding together in the same wonderful fellowship men and women of conflicting races, nations in dispute, in the true spirit of the Gospel." And further: "The basic cause of the critical condition today is not political or economic, but moral. There is a growing conviction among European statesmen today that any solution on the usual diplomatic basis can at best be only temporary. Many of us European

statesmen have come into touch, during the past year, with the work of the Oxford Group and have felt that here is a new hope for a more permanent solution to international crises."

At the house party in Peitaiho, North China, last summer, Japanese, Chinese, and Korean barriers were broken down and a wonderful spiritual fellowship was possible between these nationals who had before only deep hatred for each other. Following this conference a party of Christians including some Chinese went to Japan for meetings. The newspaper reported them as "a practical demonstration of the power of Jesus Christ through fully surrendered persons to break down barriers of international misunderstanding, pride, and prejudice."

Out beyond our knowing
Are these bridges going,
Spanning need,
Hate, and greed,
Far flung highways growing.
The call comes clear and plain:
Work as one with but one aim,
And build together
What none shall sever,
Bridges from man to man,
The whole round earth to span.

Love. Let us find peace through building bridges of love and so demonstrate the fatherhood of God and the brotherhood of man.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

How are you?

It is my mother's and father's anniversary today.

I like Sabbath school. I do not like church as well as Sabbath school, but I like it very well.

My father buys some Christian calendars and we get two books called "Stories of Jesus," and "Fireside Tales."

Your loving friend,
Helen Joyce Sayre.

North Loup, Neb.,
October 13, 1937.

Dear Helen Joyce:

I asked a little two year old girl the other day how she was and she answered with a happy smile, "I is des fine!" and that goes for me, too.

You did not say just what anniversary your parents were having, but at any rate please give them my congratulations. Pastor Greene and I had our thirty-third anniversary last summer, August 21.

Did you have a Hallowe'en party last night? We had one at our Independence Ladies' Aid supper and everyone wore masks and dressed in comical costume. When supper was ready we each chose a partner and marched around our parish house dining room; then we sat down at the table and unmasked. I was quite surprised to find who my partner was and everyone else was surprised in the same way. It was great fun.

Your loving friend,
Mizpah S. Greene.

Dear Mrs. Greene:

This is Sabbath day. We did not go to Brookfield to church. I have a brother. He was born September 24, 1937. He was three weeks old yesterday. His name is Robert Irving. The Irving is for Grandpa Williams.

I like school very much. I am in third grade. We walk home from school nearly every day.

My sister is writing a letter, too.

Your RECORDER friend,
Joyce Arlene Sholtz.

Oneida, N. Y.,
October 16, 1937.

Dear Joyce Arlene:

I seem to have two Joyces today; yesterday I held a Joyce all through church and Sabbath school and last night I found another little Joyce. It looks as though a good many people liked your name, doesn't it? Well, Joyce is a very pretty name.

I think it is lovely that you now have a dear little baby brother, and I know you are going to enjoy him more and more every day. I know you'll agree with me that there's nothing sweeter than a baby.

I'm wondering what happened to the letter your sister was writing. Did she change her mind or did her letter get lost on the way? Please tell her I'm still waiting for it.

I was sorry not to see you at Brookfield.

Lovingly your friend,
Mizpah S. Greene.

JACK THE PARROT (Concluded)

*A neighbor who was going to leave home asked permission to leave her parrot with

Mrs. Butler. It was somewhat larger than Jack. The girls were wondering whether it would be more appropriate to call it Polly or Pedro. But Jack settled the matter. As soon as the new parrot was brought into the same room with him, he began to primp and simper and say, "Nice little girl. Pretty girl. Jack wants a pretty little baby."

TED

Ted was half collie and half St. Bernard. He was about the size of an ordinary shepherd dog. He was almost the same age as Junior Butler. When Junior's mother went to stay in the cottage on the lake shore, she would take Junior out on the sand to play, telling Ted to take care of him. Then she would go about her own affairs and feel perfectly safe about the baby. Ted would lie down and seem to go to sleep, or would be looking the other way; but just as soon as the baby would toddle out into the water far enough to get his rompers wet, Ted was right there and would lift him by the seat of his rompers and carry him back and set him down on the sand again. If baby fussed and cried it made no difference to Ted.

When Ted's mistress brought him his plate of food, Ted was too dignified to start gobbling it as though half-starved, and paid no attention until she said, "All right, Ted, if you don't want it, I will call the cat and let her eat it." That was too much. Ted walked over and began to eat. One day Velma took out the plate of food. She set it down, thinking she would just wait without saying anything, and see how long it would be before Ted began to eat it. Jack, the parrot, in his cage near by, moved around, kinking his head and viewing the situation, then called, "Come—kitty, kitty, kitty, kitty, kitty." Ted ate his food.

One night Ruby and Sylvia went to bed with both of their watches on a little table under an open window. In the night Ruby roused suddenly to see the form of a man's head at the window, and an arm reaching toward those watches. Scared stiff, she realized that something must be done quickly. She was astonished at the man-like hoarseness of her voice as she called, "Come, Ted!" She heard the dog's toe nails dig into the porch floor as he leaped, and the man's head and arm vanished hurriedly. They went out with a flashlight and found three widely separated foot prints where the man got out of the yard,

with the dog behind him. But Ted did not come back till morning, when he appeared with pride oozing from him.

Mrs. Alena M. Bond.

(To be continued)

DENOMINATIONAL "HOOK-UP"

FRESNO, CALIF.

On Sabbath, September 18, Elders Geo. P. Andreas, John I. Easterly, and the editor met a group of earnest Sabbath-keeping people at Fresno, at which time they were organized into a church. There were about twenty charter members not counting small children. This is a very enthusiastic and spiritually-minded group of workers, and we believe that it will have a good healthy growth. They recognize that they are going to meet with very bitter opposition; but they are to be commended for the kindly spirit in which they meet opposition, and the manner in which they present Bible truth. It was certainly a joy to spend the Sabbath day with these people.

The editor (E. S. Ballenger) is planning to meet with Elders B. B. Friesen, and John I. Easterly and the recently organized group at Fresno, Calif., on Sabbath, November 6, at the home of Peter Wagenleitner about nine miles west of Fresno on McKinley Street. For more detailed directions, correspond with him, Box 397, R. 9, Fresno, Calif.

The purpose of this meeting is to ordain the elder and other officers of this newly organized church. Friends within a reasonable radius of Fresno are invited to attend this meeting which will last all day; so come and bring your lunches, prepared to attend both morning and the afternoon sessions. The first meeting will be held at 10 a.m. We hope to meet many of our G.C. friends on this occasion. It is quite probable that Elder Geo. P. Andreas of Glendale will be with us also.

—From Gathering Call.

ALFRED, N. Y.

About seventy-five Seventh Day Baptist members of the college community gathered at the parish house last Friday evening for a supper at which the faculty members were hosts to the students. The supper, which was served in cafeteria style, consisted of sandwiches, hot dishes, cake, and coffee brought

by the various faculty families who are Seventh Day Baptists.

Extreme informality was a feature of the occasion, it being stipulated that each faculty member be seated between students and not congregate with other faculty members. During the supper itself, there was considerable spontaneous singing, started by the singing of hymns and a prayer by Rev. Mr. Powell of the theological faculty. The gathering was broken up early so that the various individuals could get to their respective prayer meetings.

The idea for such a supper suggested itself to some of the faculty members when it was discovered that this year's student body contains more Seventh Day Baptists than it has in several years. There are approximately forty Seventh Day Baptist students in the two colleges in addition to the student body of the theological seminary which is larger this year than it has been in a number of years.

Actual arrangements for the supper were in the hands of the self-appointed committee consisting of Dean A. J. C. Bond, Dean D. K. Degen, and Mr. A. B. Crofoot.

Mr. and Mrs. Elmo Randolph are now back in Alfred and located in an apartment in the Gothic. Mr. Randolph has just been commissioned as Assistant Scout Executive of the Steuben Area Council, Boy Scouts, this commission taking effect November 1.

—Alfred Sun.

ALFRED STATION, N. Y.

The executive committee of the Western Association met at the Gothic last Sunday night to discuss the Preaching Mission and the fall meeting of the association. It was arranged for each pastor to work out his own plan for the Preaching Mission and to climax these special services with the semi-annual meeting at Alfred on November 20.

Pastors Van Horn and Ehret were in Wells-ville Tuesday night, to meet with a committee of the Allegany County Council of Churches, and on Wednesday met with the committee in Alfred to work out a course of studies on the Bible for the students of the high school.

—Alfred Sun.

ROANOKE W. VA.

It is just one hundred years ago that the first Seventh Day Baptists, Richard Bond and his wife (sister of Uncle Sammy Davis), came to this community to make their home. For years they worshiped at Lost Creek with the

church of their faith, making the trip quarterly or oftener, Mr. Bond on foot, Mrs. Bond on horseback with one or two children on the same horse. In 1872, the Roanoke Seventh Day Baptist Church was organized. The church never had but one resident pastor, Elder Marcus E. Martin. Pastors of Lost Creek for many years have ministered to the spiritual needs of the church by monthly visits.

Pastor and Mrs. Loofboro were with us the first of last month, accompanied by Mrs. Loofboro's mother and sister. Mr. and Mrs. Ezekiel G. Bee recently celebrated their fiftieth wedding anniversary. Mrs. Bee is a daughter of the Richard Bond above mentioned. Their son Charles and family from Farina, Ill., were present at the gathering of the relatives and friends.

CORRESPONDENT.

WELTON, IOWA

Welton is planning on the Iowa quarterly meeting November 6, 1937. We hope to have Pastors Carroll Hill and Charles Thorn-gate as visiting ministers, and desire a good attendance.

Our Benevolent Society of nine members held a bazaar sale and harvest supper October 6. The children of the Sabbath school had a candy and pop corn booth to raise their bit to send to the missionaries. All turned out so much better than we had hoped that we feel encouraged to try again. Our community ladies helped in many ways.

Our Pastor Bee and wife are doing good work, and we do appreciate their being with us. We have another encouragement in having Charles A. Nelson, wife, and son Nolan just moving here from Marion; they will be valuable help in the church and community. We wish we might have other families come to us. Some have considered Welton almost dead, but now that work is more plentiful, there is no reason why many could not find work here and help maintain a church.

CHURCH CLERK.

ADAMS CENTER, N. Y.

DEAR MR. VAN HORN:

I am sending you the program of the fall meeting of the Central Association. It was an outstanding program and very much worth while. Everyone whose name appears on the program was present and did his part.

During the discussion, led by Stuart Smith, the question of how to know what recent fiction and current magazines are profitable

for our families was ably discussed and as a result it was voted "that the moderator appoint a committee to prepare a list of such publications which they recommend."

The meeting was held at Brookfield, N. Y., with Rev. Neal D. Mills of De Ruyter, N. Y., preaching the morning sermon on the theme "Christians in a Pagan World," from the text Philippians 2: 15. The program of the afternoon session was as follows:

Children's group in the parish house, in charge of Mrs. Paul S. Burdick.

Young people's group in the parsonage, Francis Palmer, leader.

Adult group

Hymn

Music by men's chorus

Problems and Needs of the Rural Church

1. The Religious Needs of the Rural Church, Harry Parker, De Ruyter Church.
2. The Educational Program of the Rural Church, Mrs. S. F. Bates, Adams Center Church.
3. The Social Life of the Rural Church, Mrs. John W. Williams, Verona Church.
4. Financing the Rural Church—Leslie Curtiss, Brookfield Church.

Music by men's chorus

Discussion of Problems and Needs of the Rural Church, T. Stuart Smith, leader.

Song, children's group

Findings of young people's meeting

Closing devotional service, Rev. A. L. Davis

MARGARET G. STOODLEY.

CHANGE OF ADDRESS

Friends of Rev. E. Adelbert Witter will please note his winter address will be 26 South Hollywood St., Daytona Beach, Fla.

MARRIAGES

BROWN-GAVITT.—At the home of the bride's parents, Mr. and Mrs. Horace E. Gavitt, Potter Hill Road, Westerly, R. I., September 12, 1937, Howard Chester Brown, Jr., of Pawcatuck, Stonington, Conn., and Ruth Olivia Gavitt of Westerly. Rev. Harold R. Crandall, the bride's pastor, officiated.

OBITUARY

MAXSON.—William Silas Maxson was born in Rodman, N. Y., April 13, 1867, and died in Adams Center, N. Y., August 18, 1937. He was the son of S. Whitford and Celestine Greene Maxson.

By profession a school teacher and administrator, he has served at Somerset, Ky., Alfred, N. Y., and Yonkers, N. Y. He was a member of the Adams Center Seventh Day Baptist Church since 1882.

On August 3, 1892, he was married to Miss Nora Butterfield, who died in 1923. Two children were born to them: Murray B. Maxson of Yonkers, and Mrs. Barbara Markham of Watertown, N. Y. He is also survived by two grandsons and a host of friends.

Funeral services were held August 21 by Rev. E. A. Witter, and burial was in Union Cemetery. O. W. B.

WESCOTT.—Susan E. Burdick Wescott, daughter of Alexander and Amarillys Vincent Burdick, was born at Alfred, N. Y., December 24, 1846, and died October 20, 1937, in her ninety-first year.

December 24, 1863, she was married to Albert W. Wescott. Four children were born to them: Mirta, Elmina, Eva who died in infancy, and Lucinda. She is survived by four grandchildren: Earl Burdick of Alfred Station, N. Y.; Mrs. Marion C. Van Horn of Alfred; Mrs. George Burbank of Scio, N. Y.; and Miss Susan Robinson of Newfield, N. J.; and four great-grandchildren.

Funeral services were conducted from the Second Alfred church by Rev. Edgar D. Van Horn and the body was laid to rest in the Alfred Rural Cemetery. E. D. V. H.

RECORDER WANT ADVERTISEMENTS

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

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-21t

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The Sabbath Recorder

VOL. 123

NOVEMBER 15, 1937

No. 20

EMBLEMS OF THE HOLY SPIRIT

"I will call attention to the emblems of the Holy Spirit. An emblem is something that represents an object. We find in the Bible that water is an emblem of the Holy Spirit. Water is cleansing, abundant, and freely given—the Spirit of God is the same. Fire, too, is an emblem of the Holy Spirit; it is purifying, illuminating, searching. The wind is another emblem; it is independent, powerful, sensible in its effects and reviving. How the Spirit of God revives when he comes to the drooping members of the church. We read of the wrath of God, of the Lamb. But nowhere do we read of the wrath of the Holy Spirit—gentle, innocent, meek, loving. That Spirit wants to take possession of our hearts. Oh, why do we not open our hearts to him?"

—Dwight L. Moody.

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