

Morrison, Miss Ingerson, and Miss Eunice Rood.

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

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

MILTON JUNCTION, WIS.

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

Parents are welcome to visit the school at any time.

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

MARRIAGES

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

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

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

OBITUARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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.

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

# The Sabbath Recorder

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TO LIVE

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

—By Marguerite Carpenter,  
 in the Bible Advocate.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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**The Test of A Pastorate** The call to a pastorate, to be the "undershepherd" of a people, whether many or few, to minister to the needs of a parish, is one of the greatest calls to come to any man. With sinking heart, all too often, does the man about to leave a pastorate think over his past work, its successes and its failures—his work—the Lord's work that he has been trying to do, and the little apparently accomplished!

What is the test of a pastorate? What constitutes success or failure? Who besides the pastor is to be credited if he has succeeded; whose fault is it besides his own if he has failed? These are vital questions and too much for a mere editor to answer. But some time ago the *Presbyterian Banner* quoted from a church bulletin of Dr. H. C. Swearington some answers to the question, "What is the Test of a Pastorate?" The thoughts are so good we are passing them along for our pastors and churches to consider, with the reminder that the test must not be confined to the pastor, but must be applied to the officers and members as well.

"The acid test," we read, "of a pastorate is what one leaves to the next man who takes up the responsibility. Has the congregation been properly taught? Is it well grounded in the faith? Is it interested in the kingdom of God outside its own boundaries at home and abroad? Can its people be depended upon to represent Christ in their manifold private activities and relationships? Will they stay by the church and support its work, no matter who may be at the head of its organization? Is the church a source of strength and comfort to its members? These are the measures of a real pastorate, whether its tenure be longer or shorter, and these measures are applied all the more rigidly when the term of service has been longer."

A Seventh Day Baptist would like to add: Have souls been won to the new life in Christ, and has Sabbath loyalty with other loyalties been strengthened? As one contemplates these responsibilities, he almost wonders any one has ever had the temerity to accept a call. He trembles to think of all the implication. "Who is sufficient for these things?"

**The Closing Day—** The Sunday morning Central Association sermon was brought by Rev. William L. Burdick. "I believe in God," began Doctor Burdick, "in the Trinity, the divinity of Christ, the virgin birth, that Christ is the incarnation, personation, and revelation of God." I believe "Christ is my Savior; that he came to earth to teach us how to live, to teach us of the future, to save us all from sin—to save all men from their sins and to help them to become perfect in the image of God. I believe that Christ is the center of the vast universe. As great movements and systems have their respective centers, so the center of the great universe is Jesus Christ, the Son of God." With such affirmations the speaker launched his stirring message on "The Mind of Christ as to Missions." That mind is seen in his great commission and promise. The motive of missions is love, "incoming" and "outgoing"—the latter being the more important. If we have the "outgoing love," we cannot as individuals, churches, and denomination help being missionary. The purpose of missions is evangelizing and Christianizing the world, and the latter is the harder. To get folks to accept the gospel message is the hard thing to do. But "God will do it." The transformation of men is necessary: to make bad men good and good men

better. "What would I be had I not accepted Christ?" Transformation of the home is necessary; also that of the state—Christ was concerned for all and wept over all. The Holy Spirit is our helper in the vast, staggering task before us. Advantages, culture, wealth have been poured into our laps—not for us alone, but that we might share all the message of the cross. Seventh Day Baptists have been drilling into solid rock for centuries and are bound to see a mighty work accomplished. "I want a part in it; don't you?"

## SUNDAY AFTERNOON

Rev. Eli F. Loofboro of Lost Creek, W. Va., brought the sermon message of the afternoon, taking as his text Ephesians 5: 1, "Be ye imitators of God." We know, he reminded us, that "God was in Christ Jesus reconciling the world unto himself." Paul, pressing on, was calling the mind of the people to whom he wrote, to the ideals and life of the Master. We see what we want to see. The love, sympathy, humility, patience, obedience of Christ reveal his mind, and are the great qualities inviting our imitation. These things will be achieved only as we enter into his life and permit him to have his way with us.

The association was closed by the presentation of the pageant, "The Challenge of the Cross," by Verona women. This dramatization was a fitting and challenging close for a splendid three-day session, and one feels sure from the stirring of the depths of his own spiritual nature, that many went back to their homes and tasks with renewed determination to bear the cross of Christ, whatever it might be; bear it for him and his sake who bore the cross for us. "Beneath the Cross of Jesus" was sung with many a broken voice joining in, and the benediction was pronounced with prayer by Elder Witter.

Eastern Association  
Concluded

## Missionary Program

Rev. Willard D. Burdick, president of the Missionary Board, led in an interesting and inspiring program on Missions, opening the session with the devotional reading and study of the Twenty-third Psalm, Rev. James L. Skaggs offering a prayer.

The main address was given by Miss Anna West—Changing Life in China—with many geographical and factual features brought to our attention. She especially dwelt upon the

work at Liuho, and all appreciated her feeling of expressed relief at the promised early return of Dr. George Thorngate. Doctor Crandall could not stand the stress and strain of the heavy burden much longer, and feels, reported Miss West, "like a colt turned out to pasture," at the good news. Beautiful tribute to the lives and self-sacrificing labors of all the missionaries was expressed, and at the close, she spoke of Miss Miriam Shaw as "a bit of sunshine" of the hospital.

Miss Elizabeth Hiscox, recently returned from a world tour, spoke most enthusiastically of the work and workers in China. Rev. Luther A. Wing of Berlin, N. Y., stirred and interested his hearers with spotting the high lights of the promising mission in Schenectady, N. Y., in which he has been for four years interested. Rev. Alva L. Davis of Verona urged in his five minutes that our mission fails or succeeds according to the attitude of our pastors. He said, "When you know your Lord and know your missionaries, our problems will be solved." Dr. Corliss F. Randolph, in the absence of another who was to have spoken, outlined the duties, responsibilities, and privileges of the members of the Missionary Board. They should be chosen with care, be consecrated as a missionary, judicial, of independent judgment, experienced as a Christian and in church work, worldly-wise, business people. Pretty stiff qualifications. As for their duties, he averred: they must attend to the board activities, be ready to participate, be observant of official ethics, and regard the board as a whole as final authority. In responsibilities—members should carry on at home and abroad, look after the field, funds, and workers. The opportunities are rich personal growth in spiritual life, cooperation with other life agencies, enlarging sympathies, helping to fulfill Christ's great commission.

The program was closed with an inspiring message from Rev. William L. Burdick, executive secretary of the Missionary Society, who first of all pointed out that the society is doing work on four different continents and several islands, and helping to support pastors of one fourth of our American churches. Constant and many calls from all over the world cannot be heeded due to lack of funds.

The most colossal task of the ages, said Mr. Burdick, is that of Christian missions. Everything worth while in the civilization in the

world today is due to Christian missions. Some of the problems are: transforming men and institutions; organizing and administering; securing workers (Christian statemanship is needed and Elder Conradi was cited as an outstanding example, with his splendid record of the past four years in Germany); directing workers, cultivating the fields; putting ourselves under the power of the Holy Spirit. The greatest thing is to let the Spirit use us. There is no joy like that of doing work for Christ.

It would just seem, after such a service as that of the morning and the one this afternoon, that every member would go back to his home and church with new vision and a deeper consecration to the vital Kingdom of God task. But do we?

The program on the night after the Sabbath was "double-barreled," conducted in its first part for the Woman's Board by Mrs. Harold R. Crandall, wife of the local pastor, and Miss Dorcas Austin for the young people. Moving and "still" pictures were shown by Miss Anna West to help us visualize the work and workers in China, and were supplemented by brief remarks from Miss Elizabeth Hiscox. All who see and hear these things can hardly fail to be more missionary in spirit, purpose, and prayer. Miss Austin had arranged a fine musical program participated in by visitors, to the enjoyment of all. This program was brought to a fitting close by the presentation of a thoughtful, well delivered sermon by the youngest and newest pastor in the Eastern Association, Mr. Trevah R. Sutton of the Piscataway Church at New Market, N. J. It was a fine, expository message from "Jesus in the Garden," and many practical lessons were drawn out. This sermon has been promised for the Young People's Department and will be appreciated when it appears.

#### SUNDAY MEETINGS

With the necessary business of the association expeditiously attended to under the leadership of the vice-president, Mr. Lavern Langworthy—the president absent because of the sudden death of his father, Judge Alberti Stillman—and following a brief devotional service conducted by Rev. Hurley S. Warren, the program of the American Sabbath Tract Society was carried out with Rev. Herbert C. Van Horn, corresponding secretary, as leader. Four addresses were given within the sixty minutes allotted this part of the meeting. Rev.

Luther A. Wing spoke on The Need of Tracts, declaring tracts indispensable to presenting the Sabbath message before the world. If we hesitate to accept this responsibility we better retire from the field. With the church at large mistaken, as we believe, about the Sabbath, and with a Sabbathless world we are much affected. A choice Sabbath literature is necessary for our own sakes as well as for the sake of the world. The Sabbath must be more than traditionally accepted; it must be experimentally ours if it is to grip us and impress others. "Do we owe others anything?" "Then our tracts and pamphlets should be liberally distributed among our friends." One may not listen to an argument, but the printed page is hard to escape. "If true to our responsibility, we must make our impression on others."

Dr. Corliss F. Randolph, president of the American Sabbath Tract Society and Board, spoke on "Why a Tract Society, and Nature of Its Work." Faithfully outlining the purpose of the board as stipulated by the constitution, he laid upon the hearts of the people the responsibility of the work. As compared to past decades we are doing so much less because of the lack of funds. The board is facing grave problems, and others are pending. We were assured by the president that the board will not hesitate to assume whatever responsibilities Conference places upon it.

"Sharing the Sabbath" was a theme greatly challenging him, said Rev. Everett T. Harris, who responded with a vigorous, stirring message on this subject. His thesis was that the keeping of the Sabbath, like the baptism of Jesus at the Jordan, is a matter of fulfilling all righteousness. It is a forward step. In our approach to others let us remember we have in the Sabbath something more than others have. We share our flowers and vegetables—why not the Sabbath. He had asked a neighbor once for some choice flower roots about to be discarded as useless, but flowers by the speaker long coveted. Many, today, are hungry for the Sabbath—why not share it with them? But how, he urged, shall we do this if its truth and importance do not get below our skins. "We must share or we fail."

The fourth address was given by the corresponding secretary of the board. Mr. Van Horn's subject was "Open Fields for the Sabbath." He said unless we are bringing the Sabbath to others we are cumberers of the

ground. The Sabbath is the part of the gospel message Jesus sends us to proclaim that will not be proclaimed by others and which only necessitates and justifies our separate existence. The Open Field lies (1) in our own homes, (2) in our own churches, (3) in our wider contacts. Unless we work these "home" and "church" fields it is futile to expect to win the "wider" fields. But this wider field is constantly calling to us; it is world-wide, and calls constantly come to Seventh Day Baptists. Instead of our presses running to capacity to flood the world with information about the Sabbath and Seventh Day Baptists, many, hungry for the Sabbath and for fellowship must learn of us through World Almanacs and twenty-five cent encyclopedias from Sears and Roebuck. Unless we let our light shine our candlestick will be taken from us.

#### Closing Session

The closing devotional service was conducted by Rev. Willard D. Burdick, who rendered a fine service throughout the one hundredth session with his worship periods. At this he stressed the need of the recovery of the Church of the sense of God's reality and presence. The Church is responsible for retracing and illuminating the way. Let us remember that "We die, but God never dies."

Rev. Alva L. Davis spoke briefly of the work of the Conference Committee on Religious Life, of which he has been chairman for four years, and has wrought faithfully and encouraged our churches in promotion of a spiritual program. We would be much further advanced than we are if our churches had all taken to heart the serious suggestions of the committee. Prayer life in individual and home has been stressed as fundamental to spiritual growth, indoctrination in the home and evangelism.

The closing sermon was preached by Rev. James L. Skaggs from the text, "Thy faith hath saved thee," Luke 7: 50. The difference between faith and belief was clearly shown. It is beyond this report's power to bring from this sermon anything adequately to represent it. We were bowed with humility as through the speaker we realized how far below level we are living any kind of a life of faith, a faith that vitally grips and impels us. Such a faith does not find its object in a dead past but in a present life and hope. Our faith must find expression in exercise in our own soul's outreach. It is possible, declared the speak-

er, to believe, yet miss the whole mark. Our trouble is, we just believe as regulars, with no fire or spirit to change the world. We are regular, nice, good folks, lovable, religious; so were the Pharisees, the best religious people of their day—yet Christ condemned them, "these things ought ye to have done and not left the others undone." The demands of faith are exacting, difficult, but ever possible with Christ. Faith says, there is nothing too good to be true for those who walk with Christ. Faith loosens the shackles and as they fall we shall be free in Christ.

#### BUSINESS MEETINGS

Business must be attended to, but comparatively little time had to be devoted to it. Among the resolutions passed was a letter of sympathy extended to Karl G. Stillman, president of the association, on the occasion of his father's sudden death. This letter will be published in the RECORDER.

It was voted without a dissenting voice to publish five hundred copies of an eighty-eight-page pamphlet of the historical papers given on the One Hundredth Anniversary of the Eastern Association. It is expected that the sale of enough copies at thirty-five cents each will result in meeting at least half the expense of publication, the balance to be assumed by the association. To meet this obligation a recommendation of the Finance Committee was adopted which calls for an additional assessment of five cents each per member of the churches represented. This means the assessment this year will be twenty cents instead of fifteen cents per member.

Minutes of the Eastern Association for 1839 were never published, but recently the records were discovered among the papers possessed by the Historical Society. For many reasons it seems desirable to publish them. Recently they appeared in the SABBATH RECORDER. The association authorized the printing of one hundred copies at a cost of approximately \$13.15.

The invitation of the Berlin, N. Y., Church was accepted to meet at Berlin in 1938. It is hoped that with the co-operation of the Southeastern and Central associations a satisfactory time for consecutive sessions and joint delegation may be arrived at. This is greatly desirable, that times may be fixed rather than left to decision of executive committees. The president of the one hundred first session is

Rev. James L. Skaggs, pastor of the New York City Church; Jesse Vars, vice-president; Corliss F. Randolph, recording secretary; Rev. Hurley S. Warren, assistant recording secretary; Evalois St. John, engrossing clerk; J. Leland Skaggs, treasurer; and Elisabeth K. Austin, Westerly, R. I., corresponding secretary. Delegates are, for 1937, to the Central Association, Rev. Willard D. Burdick; for 1938, Herbert L. Cottrell. To the Southeastern, 1937, Rev. Hurley S. Warren; 1938, the appointee of the Central. To the Southwestern in 1937, Rev. James L. Skaggs.

An item of interest that showed up by an action of the association in 1882 designates that those considered delegates shall be such representatives of the church as have attended one or more of the business sessions. It was voted that this article be printed with the next published Minutes of the Association.

The offering taken Sabbath morning for the United Budget of the General Conference amounted to \$50.82.

#### ENTERTAINMENT

Beautiful improvements have recently been made in the Pawcatuck church by putting in fine oak floors in vestry and kitchen, in re-decorating and refurnishing both kitchen and vestry. Thus the building erected ninety years ago has been modernized and made very comfortable for workers and for the work for which it was designed.

Every pains had been taken to provide for the creature comforts of the delegates, both at the church and in the homes. Meals were served—dinners and suppers—in the vestry, which can accommodate over two hundred at one sitting, at a moderate price. They were varied, of high quality, and of very liberal portions—too liberal, if anything. But this was all in harmony with the cordiality exhibited on every hand. One feels sure that all felt much as the writer, almost a reluctance to say good-by and take departure. At any rate a very hearty vote of "Thank you" was expressed affirmatively by all delegates and visitors present, standing, on the presentation of the resolution.

So happily closed the one hundredth session of this association.

Forcing the conscience in religious matters injures rather than promotes the cause of true religion.—*Liberty*.

## ALFRED UNIVERSITY COMMENCEMENT

ONE HUNDRED FIRST YEAR

Alfred University closed its one hundred first year, a successful one, with the commencement exercises which began Sabbath night, June 12, and ended with the president's reception Monday afternoon, from four-thirty to six o'clock. Nearly two hundred alumni and friends enjoyed a fine dinner and program. A feature of the alumni program was the conferring of the honorary "degree" of G.F.S. (Good and Faithful Servant) on Dr. W. L. Potter of Syracuse, who for twenty-five years served as president of the Alfred alumni group of that city and vicinity; on Registrar Waldo A. Titsworth, and on Director Ray W. Wingate, each of whom has served the university continuously for a quarter of a century.

At the same meeting Rev. E. A. Witter was celebrating the fifty-fifth anniversary of his graduation, while Mrs. Nicholson reminded us that she ended her student days at Alfred some sixty-five years ago.

An impressive sermon on the theme, "The Obligation to Live Within Bounds," by Chaplain James C. McLeod on Sunday morning before the Christian Associations, the forty-fifth in the series; and Director Wingate's Alfrediana Organ Recital in the afternoon made Sunday notable. Unfortunately, the Davis Memorial Carillon, which it had been expected would be dedicated Sunday afternoon, was delayed in shipment from Belgium and cannot be installed until later in the summer.

The annual baccalaureate address in the evening was delivered by President J. Nelson Norwood on the theme, "What Is Man?" The text used was from Psalm 8: 4 (part): "What is man that thou art mindful of him? . . ." The speaker urged the graduates to think of themselves as children of God. "So in this baccalaureate address," he said, "at the close of this first year of Alfred's second century, I place before you for your careful consideration at least, and whole-hearted acceptance, I hope, the view of yourselves and your relation to God expressed in the majestic words of the old Hebrew singer, amplified and deepened by the Christian revelation—'What is man? . . . thou hast made him a little lower than the angels, and hast crowned him with glory and honor.'"

The music was in charge of Director Ray W. Wingate. The choir consisted of the Seventh Day Baptist Church choir with the two

glee clubs. Mrs. Virginia Bond Spicer directed her women's glee club. Mrs. Leona Place Jones acted as organist.

Rain interfered with the academic procession Sunday evening and continued through the night and Monday forenoon, making it impossible to hold the commencement exercises on the campus just west of the site of the old White House, as had been planned. Early Monday afternoon it cleared away and the long academic procession wound its way up University Place and through the pines to Alumni Hall (the Old Chapel) which was packed to overflowing. Dean A. J. C. Bond invoked God's blessing and President Alan Valentine, the young president of the University of Rochester, delivered the doctor's oration on the topic, "Some Thoughts on Liberty." He concluded his very thoughtful and strikingly worded address with this paragraph: "What liberties do we really want and need; how much have we the courage to pay for them; and how many of them must we sacrifice to the common good? These seem to me the deeper problems beneath the present whirlpools of political thought. Instead of continuing to talk about our manifest destiny let us get together and make that destiny manifest."

The Alumni Association's annual citation award for outstanding service to the university was presented to Hon. John J. Merrill.

Under General University Announcements, President Norwood noted the resignation of Miss Mary K. Rogers as instructor in public speaking and dramatics; the transfer of Professor Burton B. Crandall from the economics department to the position of assistant treasurer of the university; and the employment of Rev. Sylvester S. Powell as professor of Biblical languages in the School of Theology, which is the new name of the Department of Theology and Religious Education.

The College of Liberal Arts enrolled 322 students during the year, the College of Ceramics 330. A total of 870 different individuals attended the university during the year, or 63 more than the previous year. J. N. N.

#### SOUTHWESTERN ASSOCIATION

The meeting of the Southwestern Association will be held at Fouke, Ark., August 5-8. All delegates and visitors should send their names to Mrs. W. J. Smith, chairman of the entertainment committee, as soon as possible.

RUTH F. RANDOLPH,

Corresponding Secretary, pro tem.

## MISSIONS

### A SOURCE OF POWER IN MISSION AND EVANGELISTIC WORK

We sometimes meet with the thought that if we would place ourselves fully in God's hands, everything would run smoothly and there would be no limit to what we would accomplish in religious work. A little clear thinking, however, convinces us that this is not true, and being untrue such statements are liable to do harm. Christ was completely in the hands of his Father, but his earthly path was not rosy and the multitudes, whose lives he touched and for whom he labored, lived and died in their sins. There is no promise that if we are right with God, we will have no struggles, no heartaches, and no crushing disappointments in Christian work. We are not taught to believe that all whom we invite to come to Christ will yield themselves to him forthwith, or ever.

When we have admitted that, though we do our best as Christians, many men will reject Christ, we have grasped only part of the truth and the less important part at that. Our success in work is influenced greatly by our relation to God. Without a Christian experience and a life yielded to God, we will have no power in missions and evangelism, and this applies to boards, churches, missionaries, and all who touch Christian work.

Some time past a magazine reported the world's great band master and composer of band music, Sousa, as having said, "The reason why there are no great living musical composers is because the writers of music today do not believe in God. Great music . . . cannot be written by skeptics, cynics, cold-hearted critics, and unbelievers; the primary inspiration must be faith." The same principle holds in regard to all Christian activities. All who have to do with missions and evangelism must fall upon the "Rock" and be broken if they are to succeed in any measure. There is no substitute for a surrendered life, a broken and contrite heart, and a passionate longing to help all men, even our enemies. We never deceive God and we cannot long deceive those with whom we work. They very soon detect whether we have the spirit of Christ or the Pharisees. Though we parade our professed humility and sacrifices, a silent, subtle message goes out from our words and our doings that causes the people to whom we go, in due time,

to read us through and through. They soon discern whether we have come in the spirit of love or professionalism.

The fact that our lives were broken and our hearts submissive in the past will not suffice for today any more than the water drawn from the well ten years ago will quench our thirst now. There needs to be a constant yielding and overflow of love to God and man.

### SOME ACTIVITIES OF OUR CHURCH IN LONDON

(Gleaned From Letters)

A few weeks ago the Committee of the Evangelical Sabbatarian Mission met, and among other business it was brought to our attention that the Seventh Day Baptist Missionary Society could not send one of the missionaries back to China for lack of funds. We know that there are many calls in other directions also. So we decided to send you ten pounds out of the Evangelical Sabbatarian Mission funds, which you can apply as you see fit. Please find money order enclosed.

This money has been raised, as has the largest proportion of the funds of the E.S.M., by the sale of our shilling books to the public. It will interest you to know that of our latest book "Tales From the West," second series, which contains among other stories the history of Seventh Day Baptists in the Seventeenth Century in England, 14,000 copies were sold in six months. Therefore, it was concluded that the 24,000 originally printed would not last out the full year and we decided to print 5,000 more. At the same time the paper for 25,000 of the next book was ordered. It will be "Tales From the North," second series, and will have stories of Norway and the Vikings, the religion of Thor and Odin, and the conversion of Scandinavia and Iceland to Christianity, as well as about Bonnie Prince Charlie, Robert Burns, and other tales of Scotland. These books carry the gospel into thousands of homes each year and many Sunday school teachers use them, so that there is no saying where their influence ends.

I have not yet finished writing the next book, but hope to do so this week, when I shall be able to go out with the books again and begin to add more to our funds. We have been able to help some of our members who are in need and also to give treats to children. This summer we are again sending some young lads to a holiday camp in the Isle of Wight,

and have voted money to help pay the rent of an undenominational mission work we are interested in. We are also paying for the printing of 5,000 copies of a folder containing the principles of Seventh Day Baptists, the Ten Commandments, and the Lord's Prayer in the native language for the use of our native churches in Southern Rhodesia, of which I enclose one of the proofs. We also decided to recognize Brother P. A. Evans of Boksburg North, about fifty miles from Pretoria, as our representative in South Africa. He has a church of Dutch people and our brethren in Holland have sent him a lot of their literature. Pastor Fletcher of Australia has inquired about our sending literature to be sold there and also in South India. We keep up correspondence also with Rev. H. L. Mignott of Jamaica, and others. You will see from this that the "Mill Yard" through its Missionary Society is keenly interested in missions abroad as well as at home, specially those within the British Empire. The third Sabbath offering each month is given by the church to the E.S.M. funds.

Wishing you much blessing.

Your sincere brother,

JAMES MCGEACHY.

London, England,

May 30, 1937.

### SPECIAL MEETING OF THE BOARD OF MANAGERS

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, June 20, 1937.

Those present were: Rev. W. D. Burdick, Rev. W. L. Burdick, Rev. Harold R. Crandall, A. S. Babcock, Mrs. W. D. Burdick, Elisabeth K. Austin, Corliss F. Randolph, LaVerne D. Langworthy, John Austin, Rev. Herbert C. Van Horn, Rev. J. L. Skaggs, Dr. Edwin Whitford, Mrs. C. A. Burdick, Walter D. Kenyon, Dr. Anne L. Waite, and George B. Utter.

Guests present were: Miss Anna West, A. L. Davis, and Rev. Luther A. Wing.

Voted that we recognize the generous thoughtfulness of our China Mission in proposing "the building of another unit for the hospital . . . The money for the building to be raised on the field, and the building not to be started till the money is in hand"; and that said proposition has the hearty approval of this board.

Voted that the committee on a China resident holding board be asked to make a report at the regular July meeting of the board.

The minutes were approved.

Voted that, as we sorrow in the death of Judge Alberti Stillman, a generous supporter of our interests, to his son, Karl G. Stillman, our treasurer, we express our sincerest sympathy in the loss of his father; invoking God's abiding and upholding presence.

The meeting adjourned.

G. B. UTTER,  
Recording Secretary.

### WOMAN'S WORK

#### JOURNEYING ON MY KNEES

(Iowa, February 24, 1936)

BY TOYOHICO KAGAWA

Midnight—by my couch I kneel;  
Midday—by my chair I kneel;  
Praying for this land where I sojourn awhile.

"Lay hold on youths' impetuous zeal,  
Their hearts atune to thine,  
Almighty God! We pray thee  
Resurrect thy love in this fair land.

"Subdue the troubles of the world,  
Remake us, Lord,  
That one for all and all for one may be,  
That to the earth thy peace may come."

This is my prayer in Kansas,  
And in Arizona too;  
Again in Tennessee I kneel;  
And here repeat in Iowa:

"Thou who mad'st the sun  
And this strange creature we call man,  
Reveal thy power again;  
Redeem us all and take away the world's distress."

### SEEKING THE MIND OF CHRIST IN THE HOME

(Paper given at the Central Association, Adams Center, N. Y., June 26, 1937, by Mrs. Sadie K. Whitford)

This is a subject which should be of keen interest to all of us since we all have a home of some kind, and wish to make it the very best home possible. Home means more to the heart of man than any other thing in the world. It is the place to which our hearts return from any far country, the place about which more songs and poems and eulogies have been written than about any other. One of the best definitions of home that I know is this: "Home is where the heart is." And in Proverbs we read: "Keep thy heart with all diligence for out of it are the issues of life." If we keep our hearts with all diligence we

will seek in our homes to know the mind of Christ. But are we doing this?

We hear the expression, "the American standard of living," very frequently nowadays. To most of us this expression has a vague suggestion of a home with comfortable furnishings, electricity, sanitary plumbing, a radio, a car, better education for our children, with numerous other comforts such as would completely bewilder our forefathers. So many luxuries we have that we are forgetting to guard the heart of the home—that important part of it from which "are the issues of life." As a nation we are not remembering the mind of Christ in our homes any more; we are setting up wrong standards for our children and our young people. With the White House recommending moderate drinking in our homes, so that our young men and women may know how to carry their liquor in more public places, it seems that we have gone a long way from the fine religious standards upon which this country was founded. Our public schools are no longer teaching religious principles, except for the week-day Bible schools where the children receive an hour a week on this subject for a few weeks of each year. Our Catholic friends are wiser, and train their children in their religious belief from the time they are old enough to go to school until they graduate. Our otherwise well-educated Protestant young people are being thrown on the world with very little, if any, moral or religious training, except in the rather rare instances where the home has really done its duty. Since, therefore, we are to have no help from school or government, and but an hour or so a week from the church, it certainly rests with the Christian home to practice and to teach the mind of Christ to our children.

How are we to do this? By precept and example; and let us especially stress example, since precept without example has no more value than salt without savor.

In every home there should be some time during the day in which the minds of the family seek God—a morning prayer will start the day off right, an evening prayer sends every one to rest with the peace of Christ in his heart. In these days of many diversions it is difficult to find a time when all the family may be together; ten minutes earlier rising, and an insistence that all be present at the breakfast table would provide a good op-

portunity for family prayer and Bible reading. Church attendance, too, for the whole family should be practiced. If the children are always taken to church and Sabbath school usually they acquire the habit, and want to go. Let this be a family habit too; do not simply send the children to Sabbath school as so many modern parents do, for parents need all the help the church can give them in seeking to know the mind of Christ in all the daily problems of the home. How can we make all the little adjustments between differences of opinion, and the many little irritations which arise in any home, unless we study to know the mind of Christ in all things? So let us form the habit of regular attendance at church, of daily prayer and Bible study; and let us learn as a family to think in all times of doubt or indecision "What would Jesus do now in this particular case?" and silently lift our hearts to him in prayer for guidance.

Seeking the mind of Christ in the home, like the quest of Sir Launfal for the Holy Grail, is a life-long quest on an up-hill road, but the route leads us through the green pastures and beside the still waters, up to the very gate of heaven, and is the only safe route for any home to follow. Paul's letter to the Philippians contains these valuable suggestions for those who would follow this route:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"Let this mind be in you, which was also in Christ Jesus." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

#### REPORT OF ASSOCIATIONAL CORRESPONDENT WOMAN'S BOARD

Reports from the women's societies of the Central Association indicate that the women have been busy. Most of the societies have held monthly business meetings, and special meetings have been held when there was extra work to be done.

About \$779.69 has been given to local and denominational work. Churches and parsonages have been repaired; Christmas boxes have

been sent to shut-ins, and cards and flowers to the sick and sorrowing, and the needy have been helped in various ways. Two essays have been sent to the Woman's Board.

The majority of the societies use the worship service programs furnished by the Woman's Board as published in the SABBATH RECORDER. A number of our women use the little book, entitled "The Upper Room." It is well suited to the use of the individual for the "quiet hour," "morning watch," or such period each day as may be set aside for meditation and communion with God. I would like to recommend this book to all our women. The Adams Center women have studied the missionary book, "Congo Crosses." The Verona society plans to take up the study of "Out of Africa" in the near future. Three societies outlined their programs for the year and had them printed or mimeographed.

We desire to be of more and better service the coming year.

MRS. A. L. DAVIS.

### CHILDREN'S PAGE

#### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am having two weeks of Vacation Bible School. The work is very interesting, supervised by Mrs. Okey W. Davis, and my teacher is Mrs. Gladys Vincent. Some of the children in our class are making model airplanes.

Your RECORDER friend,  
Juanema Davis.

Salem, W. Va.,  
June 24, 1937.

Dear Juanema:

You have a pretty name and one which is entirely new to me. I'm wondering if it can be a family name, or one coined by your family. I hope you can tell me in your next letter. Perhaps it was given to you because there are so many Davis people that it keeps one thinking to find new names. That's what happens in the Greene family.

I'd like to see some of the airplane models your class are making. It must be an interesting project and great fun too. I like to watch airplanes; they seem such a wonderful invention, but I am not anxious to fly, are you?

Your loving friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

At Salem we are having Vacation Bible School. In our spare time we are making model airplanes.

The name of our textbook is "The Marked Trail." I enjoy it very much.

I live three miles west of Salem. I attend Sabbath school most of the time. My Bible school teacher is Mrs. Vincent. She is a very favorable teacher of the higher class.

Yours truly,  
Carlton Davis.

Salem, W. Va.

Dear Carlton:

I am glad you are having Vacation Bible school in Salem for it is an excellent religious training school and always seems to be much enjoyed by both teachers and children. We expect to start one in Independence next Tuesday. The junior textbook which I may teach is "Friends at Work," by Elsie Ball. The name of your textbook sounds interesting.

When I was about your age I had to walk two miles and a half to attend church and it seemed a long way, but in an automobile three miles is just a short distance.

Yours with love,  
Mizpah S. Greene.

Dear Mrs. Greene:

Since I wrote to you the last time we have had two other dogs. Ming Foo was a little chow dog which we had about five and a half months and he was killed by an automobile. Now we have a white Eskimo spitz, about nine months old, whose name is Mitzy. We also have a black kitten whose name is "Little Black Sambo." We call him Sambo. Mitzy and Sambo are very good friends.

Nellie Jo, my sister, and I take swimming lessons at the lake every day after Bible school. Mary Bond, my teacher, has eleven children to teach. Each child is making something for the supply table. Ernest Ray Sutton and I are making a dog apiece for our yard.

Sincerely yours,  
Richard R. Bond.

Salem, W. Va.

Dear Richard:

This is almost as much West Virginia week as last week was, as you will notice, but I also have some letters from my own New York State, which I'm thinking of leaving over

until next week, since I have room for only one of them and would probably have to leave that unanswered. So let's make next week New York week.

It is good to learn of a kitty and dog that are good friends, for often they are just the opposite. Mitzy and Sambo must both have pretty good dispositions to get along so well together. We have been having quite a siege with "Black Sambos," for nearly a week. First, along came a small black cat who tried to pick a fight with Skeezics. He howled around the house for several days and nights and then was gone. The next day a larger black cat appeared, and when this one left, a very large black cat came to take his place. We began to think we were "seein' things," and to wonder if a still larger black cat would come when cat number three had departed; that hasn't happened yet, so Skeezics again has peace and quiet.

I, too, hope to attend Conference and I shall be looking for you.

Yours with love,  
Mizpah S. Greene.

Dear Mrs. Greene:

This is the first time that I have written to you and your page.

I have read your page for a long time and have enjoyed it, but I just haven't written before.

You might be interested to know about our Seventh Day Baptist Bible School at Salem, which others and myself are attending. We are studying the RECORDER, of which Mrs. Okey Davis is teacher. She is also supervisor of the school. The children all say that they enjoy your page and that goes for me too.

Our class teacher is Mrs. Gladys Vincent who is very helpful in teaching the things we are doing and studying stories from the Bible and SABBATH RECORDER and making airplane models. Our class and myself wish to express our thanks to Clarence Rodger who made the airplanes possible.

Now that's about all about Bible school and myself. I'm enjoying the Bible school and I think the other children do too.

I hope you are feeling fine and are all right. I am fine and getting along good. So with this now I will close.

Your friend,  
Eugene Brissey.

Salem, W. Va.

Dear Eugene:

I have been very much pleased to hear from so many Salem boys and girls, all telling me about what I know must be a very helpful and well appreciated Vacation Bible School. I think it is a splendid plan to study the RECORDER at these sessions. We will not try to do that here because, as it happens, most of the children in our Independence Vacation Bible School are not Seventh Day Baptists, this year. I rather think, though, that I'll read some things from the RECORDER to my class.

I certainly am well and prospering and am glad you are also.

With love,  
Mizpah S. Greene.

### MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, June 13, 1937, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs. Visitor: Trevah R. Sutton.

The board was led in prayer by Franklin A. Langworthy.

The minutes of the last meeting were read.

Corresponding Secretary Herbert C. Van Horn reported as follows:

Since the meeting of the Tract Board, April 25, your corresponding secretary has preached at Shiloh and New York City, and has spoken before a group of young people at New Market, and at the same place before an older group in a forum meeting, discussing board and denominational problems and program. He has attended a meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, and a meeting of the American Section of Life and Work in preparation for the July meeting at Oxford, England.

In routine office duties fifty-one letters have been cared for. A mimeographed letter concerning the SABBATH RECORDER drive was prepared and mailed to sixty-one churches, and also a mimeographed questionnaire to pastors and churches on

the "State of Religion" among Seventh Day Baptists.

Interesting inquiries concerning our beliefs, work, and churches have been received from Galesburg, Ill.; Austin, Texas; Phoenix, Ariz.; San Bernardino and San Francisco, Calif.; and Bridgeton, Nova Scotia. Replies have been accompanied by tracts and RECORDERS, and in one case a *Year Book* for 1936. To a Sabbath-keeping mission in San Francisco, 325 tracts were sent for distribution. A package of seventeen bound books of our publication was sent free to the White Cloud Church, which is building up a working Sabbath library. To the Battle Creek Church, probably our most active church in the distribution of our literature, have been mailed twenty-five copies each of ten tracts.

A clearly and well written hand copy of a 132 page manuscript on "Reasons Why of Sabbath Keeping" has been received from its author, C. Melbourne Anderson of Guy's Hill, Jamaica, and has been handed to the Committee on Distribution for study.

At the request of moderator, Karl G. Stillman, the secretary has arranged a Tract Hour program for the Eastern Association which is to be held at Westerly, R. I., June 17-20, and has assisted in the preparation of a Tract Board program for General Conference to be held at Shiloh, N. J., August 24-29.

The report was accepted.

The annual report of Leader in Sabbath Promotion Ahva J. C. Bond was presented and referred to the July meeting.

Balances of budget items were discussed and the following treasury balances reported by Mrs. Ethel T. Stillman, treasurer:

Tract Society balances, June 13, 1937	
General Fund .....	\$ 726.40
Reserved for Tracts .....	10.00
Reserved for Tax D. B. ....	700.00
Denominational Building Fund	
General .....	38.19
Waldo Fund, special .....	117.89
Maintenance Fund .....	301.77
	<hr/>
	\$1,894.25

The following report was presented for the Supervisory Committee:

The Publishing House reports for May the largest month's business for any month since 1928.

The report was accepted.

Chairman Franklin A. Langworthy reported informally for the Committee on Young People's Conferences and Summer Camps.

The committee to plan for the board's program at the Shiloh Conference reported having met at the call of President Randolph, the chairman having been excused from service on

the committee at her own request, and recommended the adoption of a tentative program with the committee empowered to make such changes as may be necessary.

The report was adopted.

Secretary Van Horn, this year president of the General Conference, discussed informally several matters of deep concern to the board and denomination, and outlined briefly some of his plans for the Conference program.

From President Randolph the board learned with regret that Dr. L. Richard Conradi would probably be unable to attend the Shiloh Conference.

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

### OUR PULPIT

#### A DISCIPLESHIP THAT DOUBTS

BY ALFRED JOHN GROSS

(Mr. Gross is pastor of the Methodist Episcopal Church at Angelica, N. Y., and received his B.D. degree from Alfred University School of Theology this June.)

One of the disciples whom Jesus chose was a doubter. The Master who "knew what was in man and need not that any testify about man" chose Thomas as a disciple. He knew what was in Thomas—his perplexities and misgivings. Jesus must have chosen him in spite of his doubts or because of them.

Whenever Thomas appears in the Gospels he is pictured as an unbeliever—the doubter. Yet he is an appealing figure. Stubbornly doubting, he fears that any good thing is too good to be true. Just as stubbornly, however, he follows the Master, even under the threat of death. Dour as the ocean wastes, Thomas follows his Master as faithfully as any disciple. He could not believe all things, but he could not betray.

The Church in many ages has been inclined to think of the blood-brothers of Thomas as wicked men. "To doubt is sin," has often been said. In many cases the doubter has been excommunicated from the Church. But here in the Gospels is a record of Jesus choosing one doubter, that he "might be with Him," and making him an apostle.

It is needless to recall that there are differences of temperament among those who would be disciples of Christ. Some follow with courage and enthusiasm. They look on

the bright side of everything; they can see the kingdom of God already in their midst; they pick flowers on the way to the new Jerusalem. They have implicit trust in the Master and in their work. But there are also many like Thomas with whom incredulity is their constitutional tendency. They have unemotional natures, no thrilling experiences; they are not swept on with any inspiration. Cautious, thoughtful, candid, they think things out, work out their faith by slow steps of thought and experience. Sometimes they are stricken with the sense of futility—they doubt their faith in God. He might be a nothing dwelling in a nowhere, and Jesus—well, he might be just another man, making a guess; and immortality—that might be but wishful thinking.

Our knowledge of Thomas as a disciple is meager and we must depend upon the gospel writers to give what little we know. From all the incidents recorded we realize Thomas as the one disciple who did not believe easily and who was disposed to investigate.

The first incident comes at the time of Jesus' flight to the wilderness beyond the Jordan River. He had just been in Jerusalem where the Jews had taken up stones to stone him on account of his exalted claims. It was a narrow escape. This was a place of safety, but with the announcement of Lazarus' death, Jesus wishes to return to Judea. It seemed as if he were walking deliberately into the face of death. The disciples are silent. Then we hear a voice that we hardly should expect in such an emergency, that of Thomas, which is called Didymus, speaking unto his fellow disciples, saying, "Let us also go that we may die with him." These words are full of devotion, but also of doubt. Thomas is skeptical as to the result and wisdom of this journey. He has no such faith in Jesus as to believe that all will be well, and that a glorious work will be accomplished. The outlook is dark. Picture those disciples following their Master as they go to Jerusalem. Peter marches ahead, thoughtless of the future, in his fine impulsiveness and optimism. Andrew—sympathetic Andrew—walks with Philip assuring and reassuring himself by their mutual sympathy in face of danger. But Thomas no doubt walked by himself, full of foreboding. He forges on with grim and heroic resolution.

The second incident gives us a brief yet important glimpse of the mind of Thomas. There was in him an utter frankness, a readi-

ness to face his uncertainties squarely, an unwillingness to pretend that he understood things he did not, or believe things he did not believe. This is refreshing. At the Last Supper, Jesus told his disciples that his departure has the Father's house in view where he will prepare a place for them. They will follow in due time, for he is coming again to receive them. Surely they know the way. Thomas, with characteristic fondness for an explicit statement, admits they do not know the way.

The third incident remains—the fullest, and the one most characteristic of Thomas—his attitude towards the resurrection of Jesus. After the death and burial of the Master, Thomas had evidently abandoned the close fellowship of the disciples. When Jesus appeared to them after the resurrection, Thomas was not present. He missed a great experience as a result of his despairing skepticism. To think that his Master was alive and appeared to the disciples was news too good to be true. Thomas would not believe them; he appeared obstinate and unnecessarily exacting. He repeated his point of doubt, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." We are to remember that later when Jesus appeared to Thomas, he respected this appeal of Thomas for reality. Jesus said to him, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it in my side: and be not faithless, but believing." The triumphant conclusion of this incident is in the words of this disciple, "My Lord and my God."

That is a brief biography of the plodding, resolute Thomas. Now it is the purpose of this discourse to reveal the fact that Thomas, as typical of many disciples of Christ, is not excluded because he doubts. As a disciple his doubting is conducive to nobler faith. There is a special place and service rendered by those whom we dub as "doubting Thomases."

In one of his many interesting essays, Doctor Frank W. Boreham tells of a wee lassie, who, bounding in from school, exclaimed that she had learned to punctuate. "Indeed!" said her mother, "and how do you do it, Elsie?" "Well," cried the little grammarian, "it's just as easy as can be! If you say a thing that is so, you just put a hat pin after it; but if you are only asking whether it is so or not, you put a button hook." ("The Luggage of Life.")

Do you realize there is a sound bit of philosophy in the little girl's explanation? All life resolves itself, sooner or later, into a matter of hat pins and button hooks. If you were to make a mental spring cleaning, turning out all the drawers of memory and cupboards of thought, sorting out all your ideas, the doctrines you hold, and the theories you believe, overhauling your entire intellectual and moral equipment, you would discover that the great bulk of your mental world could be sharply divided under these two heads — what you know and what you question — your affirmations and your interrogations. Our cupboards are crammed with our declarations and our questions.

There are some men who speak with certainty when they ought to speak with caution. They are too "cock sure" of themselves. Time may force them to confess with much embarrassment that they were wrong. "Have your beliefs," says an old writer, "and have your doubts. Believe your beliefs and doubt your doubts. Never doubt your beliefs and never believe your doubts." That is rather a quaint way of saying that you ought to know what to declare and what to question. The button hook like the hat pin may be a most useful article if used rightly. As long as life throbs with mystery there is a place for the button hook. Listen to the inquisitive child:

"Why, muver, why?  
Was those blackbirds baked in a pie?  
And why did the cow jump right over the moon?  
And why did the dish run away with the spoon?  
And why must we wait for our wings till we die?  
Why, muver, why?"

The comfort we have today is that while we will continue to question, if we are to make any progress, still our certainties infinitely outnumber and outweigh our speculations.

Why should we be so disturbed when some disciple questions our doctrines or beliefs? It is a good thing that they are questioned. It was the occupation of Jesus as a lad to question some of the teachings of the learned doctors when he was found in the temple by his parents.

One of the wise sayings of Lord Bacon was "Who asks much, learns much." You may remember a day in your life, when you didn't care to ask a question lest you in asking confessed your ignorance. This may have been the same thing in the minds of the disciples

when Jesus gathered them for the last time. He must leave them some parting message of comfort and strength, and it does seem that this message is the consummation of his teaching ministry. What portion of the Bible is most familiar? Is it not the message which John records in his fourteenth chapter of his Gospel?

Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Such profound spiritual truth was clothed in a language that the disciples could not understand. But who dares to question? They would like to interrupt, but all are silent. Then Thomas with admirable candor admits, "Lord, we know not whither thou goest and how can we know the way?" Thomas was asking, "Where is he going now?" Until they learned that, they could not be expected to know the way. Do you realize the timely importance of this question from a doubting Thomas? Had he not asked, we might not have had the claim of Jesus, which none but the Son of man could make. "I am the way, the truth, and the life, no man cometh unto the Father but by me." It was Thomas who called forth this assertion. It was Thomas who "broke the ice." Philip had difficulties just as great, and so he follows Thomas sympathetically when he asks, "Show us the Father and it sufficeth us," but it was Thomas who questioned first.

The Church may be too intolerant with a Thomas, yet she must remember he is a disciple just as is any impulsive and aggressive Peter. The Church at times may become impatient with the slow calculating nature of Thomas, but she must know that in this way he is not only true to himself, but rendering a service to the life of the Church.

Many men and women are disturbed in their faith today. We are becoming more scientifically minded each year. The theory of evolution has disturbed some whose faith was grounded in the literal interpretation of the first chapter of the Book of Genesis. A goodly number who worship regularly in our churches have become reluctant to repeat the Apostle's Creed in its entirety, because they cannot understand a "resurrection of the body." And

who can estimate the number who have vague ideas of immortality? Many have questioned, and many will continue to question the virgin birth of Christ. Others will speculate as to the second coming of Christ. All these are serious questions in the minds of devout Christians. But no matter how plausible an answer you may have to one and all of these questions, only one thing is necessary for the disciple of Christ—that is that Jesus shall be his personal Lord and Savior—he—not some creed, not some church, not some dogma.

What does Jesus himself say as to who are his disciples? But one statement is necessary to make it plain. Listen to it. "If any man will come after me, let him take up his cross, and deny himself, and follow me." No question as to what shall be your intellectual belief or creed—just a sacrificial service in obedience to the Master.

This is the lesson of Thomas for present-day Christianity. He shows that discipleship and doubt are not exclusive of each other; they may exist side by side; a man may be troubled by doubts, but still be a thorough-going Christian. Thomas, typical of a discipleship that doubts, is the verification of a hymn we are wont to sing.

"Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings within and fears without,  
O Lamb of God, I come."

### DENOMINATIONAL "HOOK-UP"

FROM GERMANY

Doctor Conradi writes that it will not be feasible for him to come to America and the General Conference this year. His coming at this time has depended somewhat upon the coming of one of the leaders (Brother Losch) whose time of service in the army, it seems, does not expire until too late for the trip. Brother Conradi writes encouragingly and with great courage, and assures us of his great interest, that he would so much like to be with us at Shiloh and that his prayers are for us. He writes: "For the last seven Sabbaths I have been visiting churches, and for the last three Sabbaths I have been on a circular trip among a number of the churches. I had some good experiences among the churches." He writes of a former friend in South America who "is casting his lot in with us and expects to spend the rest of his life in preaching the gospel in



its purity. We shall have the German Conference in the middle of July, then I shall attend the Conference in Holland and perhaps visit England."—*From a personal letter.*

## FROM HOLLAND

A card is just at hand from Holland, giving notice of the discontinuance of the *Boodschapper*, which for more than twenty-five years has been edited and published by our late Brother Velthuysen. Owing to his death and to financial difficulties it has seemed best to suspend publication. All Seventh Day Baptists will be sorry that this is so.—EDITOR.

## WELTON, IOWA

We were greatly disappointed to have Pastor Ary T. Bottoms leave. The work is being carried on by his son-in-law, Kay Bee, who supplements his church support by work in a local garage. The two-weeks' Vacation Bible School has been held, with Mrs. Bee and Mrs. Kershaw teachers, sixteen children attending. June 19, a demonstration was given of the work done. It was a fine program and we hope for a full time school next year. Mr. and Mrs. Bee have been a great help to us, and are continually planning things to do to increase interest. Many old members and friends have visited us this summer. Such are always welcome and greatly enjoyed.

—CHURCH CLERK.

## NORTH LOUP, NEB.

I am sending a couple of notices for the RECORDER and would like you to know that we are rejoicing because of our recent baptisms and because of a splendid Christian Endeavor Convention held at our church Sabbath afternoon and Sunday. Eighteen were baptized three weeks ago, and with this group four others were received into the church by letter and statement, making a class of twenty-two in all. This is the largest class in the history of my ministry. I have been working for just this, and more, since our Preaching Mission.—*From a letter from Pastor Hill.*

## NORTONVILLE, KAN.

About forty young people gathered on the parsonage lawn Sabbath night in a "Welcome Home" social for the college students. Games and contests were enjoyed, and a radio broadcast told news of those who have been away. Punch and wafers were served.—*Nortonville News.*

Duane Hurley led the prayer meeting Sabbath evening, and Wayne Rood preached Sabbath morning. These young men are on their

way from college at Salem to their homes in Riverside.—*From a personal letter.*

## DODGE CENTER, MINN.

Rev. B. B. Friesen, pastor of the Seventh Day Baptist Church in Dinuba, Calif., came Tuesday and spent several days with friends here on his way to Deft, Minn., and will be back later for a visit with friends.

—*Star-Record.*

## MARRIAGES

**BARBER-SAYRE.**—In Battle Creek, Mich., June 27, 1937, Miss Margaret Sayre was married to Mr. J. Merton Barber, Dr. Henry N. Jordan officiating. Both were formerly of North Loup, Neb. Their new home will be 130 Lathrop Ave., Battle Creek.

**HILL-SERSHEN.**—Mr. Mills Hill and Miss Ellamae Sershen, both of North Loup, Neb., were united in marriage by the groom's uncle, Rev. C. L. Hill, at the Seventh Day Baptist parsonage in North Loup, June 6, 1937. The new home will be at North Loup, where the groom is employed by the Farmers Co-operative Association, and is manager of their general store.

**MILLS-GATES.**—Following the sermon at the De Ruyter, N. Y., Seventh Day Baptist church, July 3, 1937, Rev. Neal D. Mills of De Ruyter and Miss Martha D. Gates of Lincklaen, N. Y., were united in marriage, Rev. Herbert C. Van Horn officiating.

**WITTER-MALTYBY.**—At the parsonage of the Seventh Day Baptist Church, Verona, N. Y., June 28, 1937, Rev. E. Adelbert Witter and Miss Anna Maltby, both of Adams Center, N. Y., were united in marriage by Rev. A. L. Davis, pastor of the Verona Church.

## OBITUARY

**WATTS.**—Merne Watts, the daughter of Martin and Gladys Mayo Watts, was born at North Loup, Neb., July 12, 1920, and died at the home of her parents June 15, 1937, her death resulting from an attack of meningitis.

Funeral services were conducted at the home June 16, by Rev. C. L. Hill and burial was made in Hillside Cemetery. C. L. 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.

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

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## THE DOUBT

By Marion Franklin Ham

I sought in travail, to explain  
The universe with God left out;  
And, in my futile thought, God said:  
I am the Breath that speaks your doubt . . .

Doubt me, deny me, if you will,  
I am the Mind that thinks your doubt;  
Explain creation as you may—  
Your logic cannot leave me out.

—*In Songs of the Spirit.*

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