

## OBITUARY

**ASHLEY.**—Henry Lewis Ashley, son of John and Pharoine Garthwaite Ashley, was born at Rock River, Wis., October 22, 1867, and died at the home of his nephew, Nelson Van Horn, in Milton, Wis., October 27, 1937.

He is survived by his sister, Hattie E. Van Horn; three nephews: Nelson, Arthur, and Wesley Van Horn; one niece: Mrs. Wilmer Davis; numerous cousins, and a host of friends.

Farewell services were conducted in the Seventh Day Baptist church at Milton Junction in charge of the pastor, Rev. John F. Randolph, on October 30, 1937. Interment was in the Milton cemetery.

J. F. R.

**DAVIS.**—Emeline P., daughter of Pardon and Hannah Whitford Davis, was born in Charlestown, R. I., January 10, 1860, and died at her home in Ashaway, R. I., October 17, 1937.

Mrs. Davis was the wife of the late John Clarence Everett Davis. She is survived by two sons, J. Howard Davis of Ashaway and George Davis of Westerly; a daughter, Mrs. Emma Hogan of Ashaway, twelve grandchildren, and eleven great-grandchildren.

She was a member of the First Hopkinton Seventh Day Baptist Church, joining by baptism May 19, 1894.

Farewell services were conducted at her late home by her pastor, Rev. Everett T. Harris. Interment was in Oak Grove Cemetery, Ashaway.

E. T. H.

**KENYON.**—George H. Kenyon, son of Benjamin and Eliza Cottrell Kenyon, was born in the town of Genesee, N. Y., in 1862, and was instantly killed while walking on the highway near Scio, N. Y., October 28, 1937.

In 1896, he was married to Miss Winona Champlain of Genesee, N. Y., who with a son, Hugh Kenyon, of Canisteo, N. Y., survive. He received his education at Alfred University and engaged in business in Alfred, Wellsville, and about twenty-five years ago bought a farm at Independence, N. Y., where he has since resided.

Funeral services, conducted by Rev. Walter L. Greene, were held at the Dawson Undertaking Parlors in Andover, N. Y., October 30, 1937. Burial was made at Little Genesee, N. Y.

W. L. G.

**SCOTT.**—Clara E., daughter of Harry and Lida E. Bellamy Hoxie, was born in Ashaway, R. I., October 29, 1905, and died at her home in Ashaway, October 24, 1937.

On December 27, 1928, she was united in marriage to Robert P. Scott to which union was born a son, Robert P. Scott, Jr. She is survived by husband and son, father and mother; a brother, Wm. LeRoy Hoxie; a niece, and two nephews, all of Ashaway.

Mrs. Scott united with the First Hopkinton Seventh Day Baptist Church by baptism March 26, 1921. She was an efficient teacher in the Ashaway school for many years.

Funeral services were held in the Gavitt Funeral Home, Westerly, conducted by her pastor, Rev. E. T. Harris. Interment was in Oak Grove Cemetery, Ashaway, R. I.

E. T. H.

**WHITFORD.**—Algernon Lawrence Whitford, oldest son of William Asa and Jane Elizabeth Barker Whitford, was born in Albion, Wis., March 25, 1849, and died in his home in Milton, October 25, 1937.

On December 31, 1872, he married Miss Vernetta Woolworth. They drove a covered wagon to the North Loup Valley, Nebraska, the following spring and took a homestead. After three years they returned to Albion. The remainder of his life was spent around Albion, Milton Junction, and Milton. He is survived by his wife, seven children, twenty-two grandchildren, and ten great-grandchildren, also one brother.

Mr. Whitford united with the Albion Seventh Day Baptist Church when a young man. Since 1920 he has been a faithful member of the Milton Junction Church of like faith.

Farewell services were conducted by his pastor, Rev. J. F. Randolph, in his home church, October 27, 1937. Burial was in Albion.

J. F. R.

## 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.

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

**"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

**FOR SALE.**—Seven-room house in Alfred, N. Y., with bath, gas, electricity, city water. Within half a mile of Main St. Address Mrs. Leona E. Goodwin, c/o M. E. Kenyon, Alfred Loan Assn., Alfred, N. Y. 11-8-3t

**LOST.**—Please forward the raincoat left in your auto during Conference at Shiloh, to Rev. T. J. Van Horn, 112 Marion St., Daytona Beach, Fla. Coat khaki colored, plaid inside. Postage will be remitted at once. 11-15-2t

## HOME-MADE CANDY

Home-made candy—2 lb. box for \$1.00, for Christmas, birthdays and special occasions. Shipped on ten days' notice. Mrs. Gertrude Lynch, R. D. No. 2, Alliance, Ohio. 11-15-5t

## WANTED

Young lady of pleasing personality for dental office in small city. Must know simple typewriting and book-keeping. Write to Box 726, c-o Sabbath Recorder, Plainfield, N. J., telling your qualifications. 11-8-tf

# The Sabbath Recorder

VOL. 123

NOVEMBER 29, 1937

No. 22

## NOVEMBER

By Metta P. Babcock

(Written a short time before her death in 1935)

November comes with shortening days,  
With chilly winds, and cloudy skies;  
The sun, itself, seems short on rays  
And in the air the snow flake flies.

The trees their leaves have now all shed,  
The flowers have gone to sleep;  
The fallen leaves a carpet spread  
For happy children's feet.

The resting time of tree and flower  
Shows us God's loving plan;  
They rest secure within his power—  
Far more his love for man.

For sparrow's food and lilies' grace  
Were subjects of his care—  
Much more he gives to us a place  
Where we his rest may share.

He clothes the grasses of the field,  
He cares for tree and rose;  
Our faltering faith to him we yield,  
Our every need he knows.

We thank him now with grateful hearts,  
For faith and love we pray;  
November thus to us imparts  
A glad Thanksgiving Day.

(Received from her grandson, Wayne Rood, student,  
Alfred School of Theology.)

# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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year after date to which payment is made un-  
less expressly renewed.

**Seventh Day Baptist Building Campaign** For several years the question of taxing the Seventh Day Baptist Building was in the courts. It was finally decided against us. Unprepared at first to meet the situation, the General Conference asked the Tract Board to mortgage the building for the taxes. It seemed to the Tract Board, however, more expedient to borrow on its own collateral, which course was pursued. For the past year there has been an item in the Denominational Budget to apply on repayments and to help meet the current taxes.

The Conference of 1937, on recommendation of the Commission, took the tax item (including amortization payments, and taxes for the year July, 1937, to June 30, 1938) out of the Conference Budget, and made it a matter to be met in a special appeal. The Tract Board was asked to act as agent to raise this fund. As a good servant of the Conference and promoter of all denominational interest, the Tract Society has accepted this commission.

Reference to the minutes of the Tract Board in this issue will show its recent action. An earlier active campaign had to be postponed on account of the China emergency arising on the heels of Conference. That emergency call has been loyally and beautifully answered as the weekly reports by Treasurer Karl G. Stillman show.

In the campaign about to be launched by the Tract Society there will not be the emotional appeal that effected such liberal response by our people. But the matters involved are even more vital than the relief of our endangered workers. Much of the present and future of our work is involved in the question of the maintenance of the building. Loyalty and co-operation are sought and expected of all.

Mrs. William M. Stillman, of most pleasing personality, has graciously consented to act as agent of the board in going among our people in behalf of this interest. The board is most fortunate in securing her services, and our people wherever she goes will be blessed by her coming and by her messages. The committee appointed to direct the work bespeaks for Mrs. Stillman the sympathy and support of pastor and people as she undertakes this task of loyalty and love.

The chairman of the special committee, Mr. Courtland V. Davis—who is also, as is well known, president of General Conference—is giving this matter much personal attention. You will read with interest a message from him on another page of this issue. We must all boost.

**Be Thankful for "The Recorder"** Among the many things for which Seventh Day Baptists may well be thankful is the continued publication of the SABBATH RECORDER. For over ninety-three years—or since June 13, 1844—it has been coming with its unfailing messages of good cheer and encouragement to its thousands of readers. Without its visits with all they mean one would not dare say what might have been the consequences.

The RECORDER, in spite of discouragements, handicaps, and financial difficulties, continues to survive the decades. That we have special reason for thanksgiving for this is emphasized by the report just at hand of the suspension of the *Pittsburgh Catholic*, oldest Catholic newspaper in the United States. The paper has been discontinued for financial reasons.

Its publication was begun in 1844, the same as the RECORDER'S.

During the past seven years many religious papers and journals have been forced to the wall. Only the faith and need of Seventh Day Baptists have justified and made possible the continuance of the RECORDER—yes, for this we should truly be thankful.

**Our Bible** Our pastors, quite generally, are each year giving some prominence to emphasis upon the Bible and the splendid work being done by the American Bible Society. The report of their activities, year by year, reads almost as easily as "best sellers."

The RECORDER next week will carry an article, "The Fountain of Life," prepared for our readers. A brochure from the American Bible Society is at hand as this is being written and can be recommended heartily to pastors and Sabbath school superintendents.

Too much can hardly be urged in favor of emphasizing the value and use of the Bible. The need is for it to be used more largely in study and meditation and for its truths to be accepted and its principles to be put into everyday practice. The world needs it, our churches need it, we all need it. Concerted effort, therefore, should be constantly made to bring it to the attention of people everywhere.

The brochure deals with "Light From the Bible": on the Meaning of Life, Life's Problems, Our Religious Quest, Guiding the Church, Regulating Conduct, Social Problems, World Progress, National Guidance, and "Obligations Imposed by Light."

The second Sabbath in December will be a favorable date for our churches to observe as Bible Sabbath. Literature and helps may be easily secured from the American Bible Society, Bible House, New York City.

Whatever we can do to promote the circulation and use of the Bible will by so much help to promote the kingdom of God among men.

"Thy word is a lamp unto my feet and a light unto my path."

## "BUILDING" BUDGET

The tenth, eleventh, and twelfth recommendations of the Commission as adopted by the Conference at Shiloh were as follows:

10. That for the year 1937-38 all items relating to the Seventh Day Baptist Building be

removed from the Denominational Budget and made an object of special appeal, and that the Tract Society be asked to carry on such an appeal, expense to be met from the proceeds of the campaign.

11. That the agency entrusted with the duty of conducting the campaign for raising the budget for the Seventh Day Baptist Building be authorized to keep before our people the need of, and if expedient to seek, endowment for the maintenance of the building.

12. That the budget of the Seventh Day Baptist Building be as follows:

Current Expenses:

Maintenance (July 1, 1937, to June 30, 1938) .....	\$1,085.00	
Taxes (July 1, 1937, to June 30, 1938) .....	1,391.00	\$2,476.00
Taxes due July 1 and unpaid .....	\$1,209.76	
Interest on same .....	184.13	1,393.89
Amortization of loan for taxes .....	\$1,333.33	
Interest on same .....	166.67	1,500.00
		\$5,369.89

The Tract Society has acceded to the request embodied in these recommendations and accepted its appointment as a committee of the Conference for the purposes indicated. The minutes of the last meeting of the Tract Board, which may be found elsewhere in this issue of the SABBATH RECORDER, show some of the steps being taken in the discharge of this responsibility. Perhaps it should be said here that these steps were delayed for several weeks in order that nothing should interfere with the response to the emergency appeal of the Missionary Board.

Plans are now maturing for a personal presentation of the Seventh Day Baptist Building Budget in as many of our churches as it is possible for the committee's representative to reach. Rev. James L. Skaggs is arranging the itinerary and making the plans with the individual churches and their pastors.

As reported earlier, Mrs. William M. Stillman has consented to carry the message of the Conference and of the board as its committee, to the churches. She has been intimately in touch with the Seventh Day Baptist Building from its earliest inception as the dream of many of the most loyal and devoted Seventh Day Baptists of any generation, through the process of securing the money for its erection and the final realization of those dreams, through the days of readjustment to the needs of today and the plans for tomorrow,

until she sees now as clearly as anyone can just what place it occupies in our denominational life. That is the picture she will bring to the churches as she visits among them. The welcome which they will accord her will be matched in her message.

At the direction and on behalf  
of the committee,  
COURTLAND V. DAVIS.

### THE CORE OF "RECORDER"

BY EDWIN HERBERT LEWIS

The core of the word "Recorder" is "cor," meaning heart. But it is not likely that Deacon John Maxson of De Ruyter, if he it was who chose the word to finish the phrase, "The Sabbath Recorder," was thinking of the core of the word, or even that the core of an apple is the heart of it. He was thinking of a journal that would do some recording and be a record. He proposed to print a paper that would record such events as the marriages, the deaths, and the activities of Seventh Day Baptists, especially as these concerned the active and heartfelt observance of the Sabbath.

"Cor," meaning the heart, is likewise the core of Latin "recordari," meaning to remember. The Romans thought of memory as an affair of heart rather than of mind or intellect. They coined "mens" to mean chiefly the power of mensuration, and "intellectus" to mean chiefly the power of selecting among. Our English word "mind" is not so cool, being akin to German "minne," love, as in "minnesinger," singer of love. And we agree that we remember best those whom we love, and the facts that we take to heart and that lie nearest to the heart.

We are more aware of our hearts than of our brains. Even when we have a headache it is the membrane around the brain, not the brain itself, that aches—so the anatomists tell us. It is no wonder, then, that the Hebrews placed thought in the heart rather than in the head. "As a man thinketh in his heart, so is he."

The Greeks finally assigned thought to the brain, but they were slow to do so. Even Aristotle, who died 322 B.C., regarded the brain as merely a cooler of the blood. We know now that blood in the brain is just as warm as any, but Aristotle nevertheless meant something essentially true. We still admire a cool head working happily with a warm heart.

When spoken of coolly, literally, and physically, the heart is a certain hollow organ made of muscle exceptionally strong and acting as a pump for blood. But when spoken of warmly and imaginatively, the word "heart" has no fewer than seventy other meanings. I haven't the heart to write them down here. The printer would not welcome so many with all his heart.

For these seventy meanings the anatomist has no heartfelt word of praise. He regards them as wretched survivals from an age that did no dissecting. Some indeed are such, and if taken literally would lead a medical man astray, but most of them are noble and elevated and important.

We call these seventy senses of the word "heart" figurative, metaphorical. So they are, and so perhaps are all the most important senses of any word, at least of any very old word. It is not wise, when a metaphorical sense is lovely and lofty, to overlook the mysterious power that made it so. What is this power within us, usually unobserved and always in the last analysis unobservable, that can elevate a low physical fact into a high spiritual meaning?

The heart is only a part of the body. Let us take some name of the whole body and see what the ages have done with it. Let us take our very oldest name for the human body. This name is "like," a much older name than "body."

It still survives in "lyke-wake," a watch kept beside a dead body. It still survives in "lich-gate," the covered gate leading into an old English burying ground. The earliest spelling is "lic," and from it we have "like," and the ending—ly, and the words only, each, such, and which. In all these words the basic notion is that of body—onebody, everybody, sobody, whobody. No room here to show that "lic" is present even in the word "every," shortened from "everich."

Consider now the verb use of "lyke." Originally to lyke an oyster was to embody the smaller lyke within the larger lyke. Now we can like not only the delicious indigestible fried oysters of Shiloh, N. J., but the music in the Shiloh church. We can like to read the Scriptures. We can like to be with Christlike persons. Here is elevation and purification of a very ancient and gross word.

Consider further the adjective use of "like." First it was perceived that two lykes, say those of a mother and her daughter, were alike.

That was bodily enough. Now we can say that one mind is like another. Now we can say that Christ is like God. Now we can say that the fellowship of kindred minds is like to that above. All the flesh and blood and bone of the human lyke has been forgotten. Thus, even in daily speech, the word "like" is almost disembodied and transfigured as with celestial light.

### A CHALLENGE TO YOUTH

PROBLEMS—WITH WHISKERS AND WITHOUT

BY PAUL H. HUMMEL

The world is full of problems the solution of which may seem more difficult because of our increasing age. However many and difficult the problems of our churches and denomination, we should undertake to discover the underlying issues and maybe our way out. Take our vocational problem. What can we do to help our young people in choosing vocations and finding opportunity for livelihood? It seems to me that this question is closely tied up to two other problems—evangelism and Christian homes.

First, old or young must be thoroughly converted to the mind and will of Christ. Next, many Christian homes are needed where, both by precept and practical example, the importance of strict adherence to basic religious beliefs is taught. Without these the problem of vocations is approached with hopelessness. With them we may grapple with the problem with confidence and Power—power spelled with a capital initial.

As far as older people are concerned it would seem that not much of a constructive nature can be done. If older people are compromising their beliefs for a larger salary, for ease, or for congenial employment, there is not much we can do. Such cases will be affected only through the intervention of the Holy Spirit. After that, others might help.

Of course in the case of young people this is also true, but earlier we might be able to help. Our change from an agricultural to an urban people has affected the problem acutely. Crises have been hastened by changing farm conditions and by the recent lean years in the Middle West, which have caused many of our young folks to seek city employment. Outside of agriculture there are few Seventh Day Baptist employers. Young folks, these days, seem to want higher salaries and less work

than agriculture can afford. Very few young people are competent by training to fill the jobs that are now open either in agriculture or the trades. A job cannot be held by one just because he is a Seventh Day Baptist. Efficiency must be manifest. Business can succeed only as the employer has competent and industrious help.

I doubt if among our older people there will be any increase among the employers of labor; probably a decrease. Our people have been educated to be teachers, preachers, doctors, dentists, engineers, and not to be business men or manufacturers. Consequently our young people have had to look to those institutions and business houses having no concern for the Sabbath for employment.

My challenge, therefore, is that the younger generation itself must solve this problem. I am not trying to shift responsibility. But we older ones have been too short-sighted in these matters and consequently have failed. Some of us now, having seen where we think we have failed, are confessing it, and would endeavor to point the way to something better. A youngster once said to me, "If you know so much, why haven't you got more?" I replied, "I spent and fooled it away learning what little I now know, which isn't enough."

I believe our young folks should be encouraged and helped to build small businesses of their own, and educated along those lines rather than to be some one's hired man. Their training should help them to become employers in their own right. I know that may mean for them less ease, less security, less remuneration, less luxuries, and more problems. But it will also mean more strength of character, more resourcefulness, greater respect of people, and a larger opportunity for Seventh Day Baptist Christian service and an influence that will be felt long after they are gone.

*Young folks can you take it? Have you the stuff it takes? Have you the consecration needed? I believe so. But I am asking you.*

Boulder, Colo.

Do you know what Luther said? "Suffer and be still and tell no man thy sorrow: trust in God—his help will not fail thee." This is what Scripture calls keeping silence before God. To talk much of one's sorrow makes one weak, but to tell one's sorrow to him who heareth in secret, makes one strong and calm.  
—Selected.

MISSIONS

MISSIONS AND RIGHTEOUSNESS

Calvin Coolidge, a few years past, in speaking of the scandal in connection with the courts in New York, pointed out in his clear, forceful way that in a republic the courts are the basis of the whole structure and that if they become and continue corrupt, anarchy and dissolution ensue. This is a fact which was recognized by the framers of our Constitution and by those who have since worked for the perpetuity of our free institutions. The same fact is stated in Holy Writ when it is said, "Righteousness exalteth a nation but sin is a reproach to any people."

This is only another way of saying that righteousness is the fundamental principle of human society and earthly governments. Righteousness means right and just relations between nations, races, the various classes in society, and individuals. The trouble in the world today, as in all time, is unrighteousness in human relations, beginning with individuals and ascending the scale to nations. Men are predicting dire disaster to human institutions the world over. The basis of these forebodings is the unrighteousness existing in the world, and it is apparent to all thoughtful people that unless these wrongs can be righted disaster will follow. One does not have to be a pessimist to see that our own institutions, as well as those of China, Japan, Russia, Germany, Spain, Italy, and the rest of the world, are threatened unless existing evils are righted. The great need is righteousness or right and justice in human relations. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

It is in this connection that we see that Christian missions are the hope of the world. It is their purpose to establish righteousness in the world. They attempt to do this not by meddling with the affairs of foreign governments, but by leading the individual members of society to accept Christ and his righteousness.

In order to lead others to lives of righteousness, missionaries, churches, and boards must deal righteously. We have branded our professions as false and hopelessly crippled our work when we do not. So long as people are finite there will be mistakes and misunder-

standings in which unrighteousness may appear to be present; but the utmost effort should be made on the part of missionaries and all Christian workers to reduce their own mistakes to a minimum and strive to be charitable towards other fallible creatures.

Great harm is done many times in parading what appear to be the imperfections of missionaries and other Christian workers. This sometimes degenerates into nothing less than muck-raking. When those who profess to be Christ's followers parade each other's imperfections, it leaves the impression that there is nothing in the Christian religion, and that professed Christians themselves are insincere. Any right-minded, well-meaning person will be very careful not to give utterance to anything which casts reflections on other followers of Christ. The covenant vows of all Christians bind them to this course. All soon come to distrust those who engage in mudslinging or even in unfavorable insinuations, and what is worse still such does not tend to promote righteousness for which purpose Christian missions are carried on.

New problems face the peoples of the world today. Upon their proper solution rests the destiny of nearly two billion souls. Righteousness and righteousness alone will lead to the adjustment of human relations which will bring joy and gladness over all the earth. Christian missions have for their chief purpose the establishment of this righteousness—the righteousness of God through faith in Jesus Christ, the world's Redeemer.

THE REAL TEST OF CHRISTIANITY

BY DR. A. W. FORTUNE, LEXINGTON, KY.

Christianity is facing one of the most critical tests of all its history. It is outlawed in nations where it was once dominant. It is merely tolerated in other lands where it was once a powerful factor. It is being challenged by many leaders in our own country. Missionaries are being recalled from the non-Christian lands, and mission stations are being closed.

The real test of Christianity is its ability to meet this crisis. The challenge comes to all followers of Christ to put his kingdom first and not only regain the territory that has been lost, but make new conquests. Perhaps the place in which to center the attack is the mission field. We do most for ourselves when we are trying to do something for others. The Church was most vigorous during the period of its greatest missionary activity. If the Church loses its missionary passion it will dwarf its own soul.

The lands that once were Christian will doubtless see their folly and turn again to the old paths. But if we abandon the mission fields,

the blame will be on us. The non-Christians will feel that we do not have faith in our own religion, and we shall have that feeling ourselves. The seriousness of the situation calls us to a new consecration. The words of W. P. Merrill come to us with irresistible force:

"Rise up, O men of God,  
The Church for you doth wait;  
Her strength unequal to her task;  
Rise up and make her great."

—Taken from Laymen's  
Missionary Movement.

TREASURER'S QUARTERLY STATEMENT

July 1, 1937 to October 1, 1937

Karl G. Stillman, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society  
GENERAL FUND

Dr.	
Memorial Board income	\$ 92.62
Permanent Fund income	1,588.61
Denominational Budget	1,814.08
Organizations	819.94
Individuals	409.42
Special gifts	147.00
Loans	1,000.00
Other	13.00
Debt Fund investment	1,000.00
	\$6,884.67

Cash on hand July 1, 1937 2,199.18  
\$9,083.85

Cr.	
Corresponding secretary and expenses	\$ 650.33
General missionaries and expenses	420.74
Churches and pastors	583.80
China	2,427.35
Holland	125.00
Jamaica	586.85
Treasurer's expense	313.73
Interest	305.24
Loans	2,000.00
Special gifts	14.90
Germany	125.00
Debt Fund investment	276.50
Special Fund investment	140.00
Printing	138.90
	\$8,108.34

Cash on hand October 1, 1937 975.51  
\$9,083.85

Net indebtedness July 1, 1937 \$19,841.21  
Net indebtedness October 1, 1937 20,453.74

Increase for the quarter \$ 612.53

TREASURER'S MONTHLY STATEMENT

September 1, 1937 to October 1, 1937

Karl G. Stillman, Treasurer,  
In account with the  
Seventh Day Baptist Missionary Society  
GENERAL FUND

Dr.	
MISSIONARY EMERGENCY FUND	
Second Brookfield	\$ 25.00
Battle Creek C. E.	5.00
Mr. and Mrs. John H. Austin, Westerly, R. I.	25.00
Pawcatuck Sabbath school	10.00
Mabel A. Saunders, Westerly, R. I.	25.00
M. Herbert Kenyon, Ashaway, R. I.	5.00
Anonymous, Pleasantville, N. Y.	5.00

Mrs. Elrene C. Burdick, Ashaway, R. I.	5.00
John C. Loughead, Westerly, R. I.	5.00
Mr. and Mrs. Karl G. Stillman, Westerly, R. I.	25.00
Louise W. Babcock, Oshkosh, Wis.	5.00
Luella C. Worden, Westerly, R. I.	3.00
Mrs. Herbert G. Whipple, Westerly, R. I.	5.00
Chicago S.D.B. Church	5.00
New Auburn, Wis., Church	10.10
Mr. and Mrs. Phillip L. Coon, Beaver Falls, Pa.	15.00
Robert Duncan Langworthy, Westerly, R. I.	50.00
Ladies' Aid society, Garwin, Iowa	8.00
Friends	10.00
Mabel M. Walters, Walworth, Wis.	5.00
Helen A. Titsworth, Lawrence, Kan.	5.00
Rita L. Crouch, Albuquerque, N. M.	10.00
Marlboro, N. J., Church	18.15
Berlin, N. Y., Church	58.00
A. E. Whitford, Alfred, N. Y.	10.00
Elizabeth Hiscox, Westerly, R. I.	25.00
Chicago Church, Mark Wiley	5.00
Harriett E. Cottrell, Westerly, R. I.	25.00
New Auburn, Wis., Church	6.25
Minnie B. Miller, Coudersport, Pa.	5.00
Gentry, Ark., Church	7.50
Second Alfred Church	40.00
Independence Church	12.60
Julie M. B. Ambler, Chatham, N. Y.	5.00
Mrs. Abbie Albin, Westerly, R. I.	5.00
Piscataway Church, Grace Burdick, Warren Pa.	10.00
Lillis S. Rogers, New London, Conn.	10.00
New York City Church	75.00
Piscataway Church	6.00
De Ruyter Church	40.00
First Genesee Church	64.13
Verona Church	30.00
Riverside Church	50.00
First Hebron, Pa., Church	7.21
Boulder, Colo., Church - partial	8.00
Milton, Wis., Church	43.00
Daytona Beach, Fla., Church	7.00
Jennie Crandall, Rockville, R. I.	5.00
LaVerne D. Langworthy, Westerly, R. I.	5.00
Waterford, Conn., Church	50.00
Mrs. Myrtie Loofboro, Westerly, R. I.	1.00
Mrs. Seldon Young, Westerly, R. I.	1.00
Jas. A. Saunders, Westerly, R. I.	45.00
E. Howard Clark, Westerly, R. I.	10.00

Total Missionary Emergency Fund \$ 915.94

Permanent Fund income	813.59
Dodge Center Sabbath school	5.77
Carlton, Iowa, Church	12.00
Denominational Budget for September, 1937	676.00
Riverside	6.00
Battle Creek	9.50
Battle Creek for G. D. Hargis	2.00
Battle Creek for G. D. Hargis Bibles	5.00
S.D.B. C. E. Union of New England for native workers	8.00
Anonymous from Germany toward China	41.66
Debt Fund savings account	250.00
Cash on hand September 1, 1937	7.10
	\$2,752.56

Cr.	
Interest	\$ 94.38
Transfer to Debt Fund savings to be applied on reduction of debt as follows:	
1% interest on \$4,000 note to 12-13-37	\$ 10.11
1% interest on \$4,250 note to 1-12-38	10.87
Share Budget receipts for September	81.44
	102.42

G. D. Hargis from S.D.B. C. E. Union  
of New England for native workers \$ 8.00  
G. D. Hargis special gift from Battle  
Creek for Bibles 2.00  
10.00

G. D. Hargis, September salary, rent, travel expense, native workers and children's allowance	186.25
W. L. Burdick, September salary	112.50
W. L. Burdick, house and office rent, clerk, supplies, and travel expense	77.81
E. R. Lewis, salary	22.91
V. A. Wilson, salary	33.34
W. L. Davis, salary	22.91
R. W. Wing, salary	41.66
R. H. Coon, salary	22.91
A. L. Davis, work in Syracuse	10.00

Kay Bee, salary .....	12.50	
Clifford Beebe, salary .....	16.66	
Marion C. Van Horn, work in Salemville, Pa. ..	16.66	
Charles W. Thorngate, salary .....	25.00	
China payments for September as follows:		
H. Eugene Davis, salary and children \$112.50		
Principal Boys' School .....	33.34	
Boys' School .....	16.66	
Incidentals .....	25.00	
Grace Crandall .....	41.66	
R. W. Palmberg .....	41.66	
Susie M. Burdick .....	30.00	
Anna M. West .....	41.66	
		342.48
L. R. Conradi, work in Germany .....	41.66	
G. Zijlstra, work in Holland .....	125.00	
Washington Trust Co., payment acct. loan .....	250.00	
Treasurer's expenses .....	20.00	
C. A. Morgan, Inc., treasurer's bond .....	50.00	
Transfer to savings account special gift to Dr. Thorngate for use in China .....	140.00	
Cash on hand October 1, 1937 .....	975.51	
		\$2,752.56

## MIRACLES

BY ETHEL T. STILLMAN

(Report given at the Shiloh Conference,  
Tract Society Day.)

The age of miracles is past, you say. In a recent magazine Mrs. Dwight Morrow is quoted as saying, in connection with a project in which she was intensely interested:

"Perhaps, we think doubtfully, that without a miracle we cannot do it. Who taught us that a miracle means no work? Who said a miracle was one-sided—a single effort? Consider the miracles in the Bible—the ones we know well. How many times did the centurion try to reach the Great Physician to have his servant healed? How many miles did the Syro-Phoenician woman walk to ask Christ to cure her daughter? Do you think that heat, or hunger, or distance made any difference to her?"

The article went on to say, "People *earn* their miracles. We can earn ours."

Some miracles we have already seen this year. Our balance in the General Fund is just about what it was a year ago. And that is a miracle—that in spite of unpaid, unrealized budgets, in spite of unforeseen expenses, we have not drawn on our balance of a year ago to help finance the year's work. Many special gifts have made possible this condition, those gifts made through the Denominational Budget and those coming directly from individuals and churches.

The receipts from all sources for the General Fund, that fund under which our budget operates, have been about \$17,000, and the expenses practically the same; extraordinary, you say? Not at all. We have simply cut

our garment according to our cloth and left undone some things we would have liked to do.

Another of the miracles is in connection with the indebtedness of the General Fund. We have established a proud standing at the Plainfield Trust Company due to our prompt recognition of our quarterly obligation with our quarterly remittance. Formerly at six per cent, this General Fund loan was placed at five per cent when we were negotiating for the larger Denominational Building tax loan at that rate. Now there is only \$1,775 more to be paid. This amount is included in next year's budget and will be the last fifth of our five year plan to clear the \$9,500 indebtedness for our General Fund work incurred in 1931 and 1932. "People earn their miracles." Every dollar paid on debts means a reduced interest item and gives us eventually just so much more for our general work.

Reduction has been made also in our Denominational Building Fund debt for the erection of the building. This was originally \$8,485, and by the payments on pledges and the payment, this year, of the principal of a farm mortgage which was part of the building assets by gift, it is now reduced to \$450. A *miracle!*

And now on the building a tax has been levied! As individuals we meet taxation or increased taxation in various ways, stretching our ingenuity and our pennies to make rearrangement of items in our personal budget to meet the situation. Even so must we meet the taxes on the building. The last few years have not been easy either for the individual or the organization, but things *are* on the "up and up" now in many ways, and if we desire a thing enough we must work to have it. Our attainment is measured largely by the intensity of our wish. "People *earn* their miracles."

It seems as though the necessity or at least the advisability of the Endowment Fund for the building should be considered more definitely. This has been an objective dear to our hearts for many years—indeed even going back in thought to the time of erection of the building, for it was one of the plans considered then for its maintenance. A small beginning has already been made for we have \$2,872.80 already, the nucleus for which was the memorial gift for Franklin F. Randolph in the war days. The income from these gifts we send to the Conference treasurer toward the maintenance of the building. Building

up an endowment seems the logical manner in which to take up an expense of this kind. Naturally it will take time to accomplish, but every dollar of endowment received and invested helps to carry its share of the expenses. This plan is always one anticipated and worked out for the maintenance of religious and educational institutions, doing away as it does with the grim necessity of raising annually the sum required for current expenses. It is applying principles of economy and sagacity to meet the year's problems. It would give us the same security and assistance in our Denominational Building maintenance that we experience now in having for our general work the income from our Invested Funds which income furnishes us with half our total annual receipts.

In 1933 we reached the low point in income from Invested Funds and from the Denominational Budget. It was in that year that special gifts to supplement receipts from the budget began to come in. Since that time receipts from both these sources have begun to climb slowly but steadily.

We have our ideals for the Tract Society. You will hear of these through this Conference. You have *your* ideals for us, too. It is you who can make your ideals and ours real.

The day of miracles is past, you say?

"People *earn* their miracles. We can earn ours."

## WOMAN'S WORK

### WORSHIP PROGRAM FOR DECEMBER

BY MRS. T. J. VAN HORN

"The gift without the giver is bare."

Hymn—"Joy to the World."

Scripture—Matthew 2: 1-11; 25: 31-40.

"FOR GOD SO LOVED — THAT HE GAVE —"

"Do you still keep up the old custom of giving presents at Christmas time?" asked a gray-haired friend of her companion.

"Yes, we have never dropped the observance, in all the years since we were children at home. I hope the pleasant thrill of Christmas secrets and happy planning for others will never lose its charm. From baby to grandfather, and all the loved ones between, each is remembered with a loving token,

especially chosen by the giver. We try to make even the prosaic 'useful' gift carry a personal message of loving thoughtfulness to the recipient."

"As for myself, I also love to plan and choose what, in my secret heart, I call my 'love-gift to the Christ-child,' that only he and I will know about."

"A love-gift to the Christ-child." Her companion repeated the words, gravely and thoughtfully. "What do you mean by that?"

"Well, I cannot follow the Wise Men with gold and frankincense and myrrh. But always, my humble gift to him is prompted by that tender assurance of the Master. 'Inasmuch—' And to me it is the sweetest secret of all the joyous Christmas-tide."

Prayer by members.

## MEETING OF THE 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, November 14, 1937, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Herbert C. Van Horn, Frederik J. Bakker, Mrs. William M. Stillman, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, William L. Burdick, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Leland Skaggs, Trevah R. Sutton, and Business Manager L. Harrison North.

The board was led in prayer by Rev. William L. Burdick.

The report of Corresponding Secretary Herbert C. Van Horn was read and approved as follows:

Attended regular quarterly meeting of the Missionary Board, October 17. Presented our publication interests at the yearly meetings of the New England churches at Rockville, R. I., October 16. Visited the Berlin, N. Y., Church and the Schenectady Mission, October 23, speaking four times. Thirty-six letters, directly concerning our work, written, many of them accompanied with tracts or price lists. This does not include considerable correspondence connected with the work of the SABBATH RECORDER.

Inquiries and information of unusual interest from eight different groups of unattached Sabbath keepers received, one inquiry coming from Australia.

At Schenectady the interest seems to grow. Here many tracts were left for distribution, together with several copies of bound books and

other literature. Twenty-three volumes of our publications have been sent with the best wishes of the board to the Sabbath school at Yonah Mountain, Cleveland, Ga. A group of Sabbath tracts has been sent to Rev. A. J. Williams of Morales, Texas, for distribution.

Much interest is being awakened in the Yonah Mountain Mission: an organ being offered at Milton Junction, Wis.; song books furnished by Adams Center, N. Y.; and a generous gift of money for Bibles offered by a consecrated individual at Battle Creek, Mich.

Visits and services of the secretary are being solicited by three of our churches, while a desire has been expressed for him to visit two groups of unattached Sabbath keepers that look favorably upon joining with Seventh Day Baptists.

Treasury balances were reported as follows:

General Fund .....	\$2,286.87
Denominational Bldg. Fund .....	54.69
Reserved for Historical Society	
Rooms - furnishings .....	117.89
Maintenance Fund .....	508.52

The Tract Society has been named as beneficiary under the will of Alice Miller Rogers, late of Los Angeles, Calif., in the sum of \$500.

We have received from the estate of Phoebe S. Coon, late of Walworth, Wis., \$591.07.

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

Your committee reports that the "Statement of Belief of Seventh Day Baptists" is on the press and will be ready in approximately one week.

Your committee recommends that Secretary Van Horn's suggestion to this board in the August, 1937, meeting namely, "A suggestion comes from one of our most alert pastors that we print pictures of historical interest for use of pastors and other teachers in classes, conferences, and camps. This is a good suggestion and your secretary recommends that a committee be appointed to assemble a group of Seventh Day Baptist historical pictures that could be published in suitable size for use in camps, etc., and ascertain the probable cost of the same in quantities adequate to meet likely demands," be referred to the Historical Society.

Its report was approved and its recommendation adopted.

Business Manager L. Harrison North reported as follows for the Supervisory Committee:

The Social Security Department informs us that as long as the Recorder Press conducts its business in a similar way as heretofore, it is exempt from the requirements of the Social Security Act.

President Corliss F. Randolph reported as follows:

Pursuant to paragraph 2 of the report of the Special Committee consisting of the Advisory Committee and Treasurer to Consider the Request of Conference Concerning the Appeal for Funds for Support of the Seventh Day Baptist Building, as adopted by the Trustees of the American Sabbath Tract Society at their regular monthly meeting held on October 10, 1937, namely, "That a committee be appointed by the president of the board to take direct charge of the appeal, to direct field work in that connection as may seem advisable, and to receive such funds as may be contributed," as said committee, the president hereby appoints the following: Courtland V. Davis, chairman, James L. Skaggs, vice-chairman, William L. Burdick, Nathan E. Lewis, L. Harrison North, Asa F. Randolph, Esle F. Randolph, Karl G. Stillman, Mrs. William M. Stillman, Herbert C. Van Horn, Mrs. Herbert C. Van Horn, Hurley S. Warren, Otis B. Whitford, J. Alfred Wilson.

The special committee to consider the request of Conference concerning the appeal for funds for support of the Seventh Day Baptist Building reported as follows through its secretary, Hurley S. Warren:

Your committee met this morning with the following members present: James L. Skaggs, William L. Burdick, L. Harrison North, Asa F. Randolph, Esle F. Randolph, Mrs. William M. Stillman, Herbert C. Van Horn, Mrs. Herbert C. Van Horn, and Hurley S. Warren.

It was voted that the campaign be inaugurated forthwith, and a sub-committee was appointed to compile and print the information to be used in the campaign for funds and to proceed with the campaign.

The report was adopted.

Corresponding Secretary of the Missionary Board, William L. Burdick, spoke informally of news from the China Mission through its representative, Rev. H. Eugene Davis. Mr. Burdick commented favorably concerning the Conference's seeking an endowment for maintenance of the Denominational Building. He stated that in his opinion sentiment in favor of keeping the Denominational Building is growing throughout our denomination.

Minutes were read and approved.

Adjourned 2.49 p.m.

CORLISS F. RANDOLPH,

President,

FREDERIK J. BAKKER,

Assistant Recording Secretary.

Unless you put out your water jars when it rains, you will catch no water; if you do not watch for God's coming to help you, God's watching to be gracious will be of no good at all to you.—A. Maclaren.

## CHILDREN'S PAGE

### BE PROUD OF YOUR MOTHER

(Concluded)

"Good afternoon, Phoebe, my dear!" said the deaconess. "Is your mother home?"

"She's at Mrs. Gray's, I guess. They're all sick again. Mother stayed there last night and Sunday night."

The deaconess drew a long breath. "Phoebe," she exclaimed, "you must be very proud of your mother!"

The remark chimed in so strangely with Phoebe's thoughts, and yet contradicted them so absolutely that Phoebe had no answer but a stare. But the deaconess was not waiting for an answer.

"I wonder if you realize, Phoebe, what your mother's life means to her neighbors here. No, you cannot realize it; none of us can. If ever I feel discouraged, I think of her, of her beautiful, helpful life, of the sacrifices she is all the time making, as a matter of course, and then I'm ashamed of being disheartened. You are a fortunate girl, my dear, to have such a mother. I only hope you are as proud of her as she deserves."

The deaconess did not stay long, "I'll go over to Mrs. Gray's and send your mother home for a rest," she said in her decided way, and as she went out of the door, Phoebe was thinking hard. It was all true; what the deaconess had said. When any of the neighbors were sick or in trouble they turned to Phoebe's mother. It was due to her that Jim Leary had signed the pledge. It was she who had interceded with the judge when Johnny Stone was arrested for stealing. From this little, plain, shabby house a constant stream of helpfulness flowed out into the needy neighborhood.

The door opened and Phoebe's mother entered. She was not young, and she looked older than her actual age. Her lined face was very weary, but her eyes had a shining brightness that was like clear sunshine.

"Little Willie is better," she said. "I thought last night we were going to lose him, but now it looks to me as if he would pull through." She went to the stove to see if it needed more coal, but on the way she was intercepted by a girl whose face was glowing.

"Mother! O Mother!" Phoebe cried, slipping her arms about the dear bowed shoulders, "Why didn't I ever know before how beautiful you are!"—*Richmond Christian Advocate.*

## THE RUNAWAY HORSE

BY LOIS R. FAY, PRINCETON, MASS.

This is a true story which happened when my father had oxen, before he bought Betsey, our first horse, which you read about in this column earlier in the year. This is a Thanksgiving story, too, for it happened when my father hired a horse and two seated carriage, so that he and my mother and we four children could go over the river and through the woods to West Boylston, nine miles away, to eat Thanksgiving dinner with Mother's father and mother.

It was a great trip for us, Father, Mother, and all. We seldom had a ride with a horse. My older brother was seven, I was five, and there were two little brothers, the youngest a baby. Mother had been at home caring for us a long time and was glad of a chance to go to see her mother again. I was too young to count the baskets and budgets that were prepared to take with us: food, so that Grandma would not have so much to cook; milk and other things for the baby; hot bricks wrapped in paper to keep our feet warm so that we would not be crying with the cold; and a bag of grain for the horse's Thanksgiving dinner.

Mother had sewed for days to get our warm clothes ready, and cooked to have plenty of food. People didn't run to the store for everything in those days. If it hadn't been her own mother's party she was going to, I am sure she would have said, "You children go along with your father and have a good time, I had rather stay at home and rest."

But we all went and had a happy time seeing cousins, aunts, uncles, and Grandpa and Grandma. By the time dinner was over and things straightened out, the sun was low over the hill across the river, and our baskets, budgets, and bricks—all warm—were loaded into the carriage for the journey home, where the oxen, cows, and hens awaited my father.

Darkness fell as we rode along homeward that chilly November day. It was mostly down hill going to Grandpa's, and up hill going home, with three long hills near home. The horse pulled us along all right till we were started up the first long hill. Then he jumped, kicked, turned around quick as a flash, tipped the carriage over, broke the harness, and ran off down the hill in the darkness. My father held on to the reins at first, then when he saw how wild the horse was,

and that he would be dragged and perhaps killed, he let the horse go.

Can you imagine such a crash and us children struggling and screaming in the tumbled baggage and the overturned carriage? My older brother crawled out first. Then, when he calmed down, he helped my father untangle the rest of us frightened, screaming youngsters.

My mother was the only still one, and when we children were safely righted, my father said, "Anna, are you dead?"

But thanks to kind Providence my mother wasn't dead, just half smothered by the weight of the baby in her arms and the blankets and baggage thrown all over her.

There was a mill close by, and a house, fortunately. The owner of the mill came out on hearing the noise and invited us all into his house. After looking us all over and finding none of us hurt, but just scared, he harnessed his own horse and took Mother and us children up the hills to our home.

My father went with men from the mill to find the horse, which ran down towards the river about a mile, and then they gathered up the carriage and the other things my mother couldn't take home. He never hired a horse to take us to Grandpa's again but bought Betsey, who was our family horse so many years. We were all thankful on that Thanksgiving night that we had no broken bones or other injury, and that my father didn't own that horse which would not pull us up the hills.

### ALFRED UNIVERSITY

Alfred University has now got nicely into the full stride of the first semester of its one hundred and second year. The opening convocation was held on the last day of September with appropriate ceremonies and music, and an address on "Scholars and Scholarship" by the president. The total registration in the two colleges and the School of Theology is 617, which is slightly below the first semester last year. The School of Agriculture with new courses and increased state appropriations has enrolled 175, or nearly double the previous year's figures. Thus the total student body now on the campus is 792.

The old theological students are all at their tasks again after their varied summer experiences, and the new ones are getting settled. Rev. Sylvester S. Powell is a new member of

the faculty and is giving scholarly courses in Hebrew and Greek.

On a recent evening the Seventh Day Baptist members of the university faculty gave a cafeteria supper at the parish house to the increased number of Seventh Day Baptist students at Alfred this year. It was a lively and joyous occasion.

The new memorial carillon, honoring President Emeritus and Mrs. Boothe C. Davis, is installed in a temporary tower on the upper campus and is delighting all who are privileged to hear its rich, mellow tones. As many RECORDER readers know, this carillon was obtained through the efforts of a group of alumni after almost unbelievable effort, mixed with disappointment and glad success. The bells were collected from various communities in the Low Countries by a firm of Belgian bell founders and were tested and retuned under the direction of Jef Denyn, perhaps the most famous living bell expert. The youngest bells in the carillon were cast in 1786, and the oldest in 1674. They are the work of three leading founders of those days, namely, Dumery, Hemony, and Van den Gheyn. The carillon was installed under the direction of Mr. H. S. Wesson of Navasota, Texas, agent for the Belgian firm, and a graduate of Denyn's carillon school. September 11 he played the opening recital to an audience estimated at over two thousand people in addition to those who heard it over the radio. The art of the carillonneur is strenuous physically and artistically. Director Ray W. Wingate of the Music Department is rapidly mastering this art, and plays regularly for twenty minutes beginning at half past five on Sabbath evenings and beginning at three o'clock for half an hour on Sunday afternoons. The carillon is played also on special occasions. Such an occasion will come on November 20, when the semi-annual meeting of the Western Association will be in session at Alfred.

PRESIDENT J. NELSON NORWOOD.

Rise, for the day is passing,  
And you lie dreaming on,  
The others have buckled their armor  
And forth to the fight have gone.

Your future has deeds of glory,  
Of honor (God grant it may)  
But your arm will never be stronger,  
Or the need so great as today.

—Adelaide Proctor.

## OUR PULPIT

### RECEIVING THE MASTER'S TESTIMONY

BY REV. RALPH H. COON

Pastor of the Boulder (Colo.) Seventh Day Baptist Church

Text—John 3: 33.

A few months ago the Chicago newspapers carried a story of a young boy who shot himself. He was eighteen years of age and had just committed his first crime, stealing a suit of clothes not far from his home. The police chased him and when cornered in an alley he drew a gun and blew his brains out. They could find no identification on his person, but in his wallet was a Christian pamphlet entitled "What Does the Future Hold?" Evidently he had not considered that question.

Most young people have considered the future in a rather superficial way. They have imagined themselves as great engineers, aviators, school teachers, and what not, but even Christian young people on the whole, I fear, give but little thought to the future that lies beyond the grave. However, many of them today are squarely facing these questions of life and eternity and some are asking, "Is Christ the answer?" One young medical student gave his answer to that question as he gave his testimony before a great meeting of students last April in the University of Chicago:

"My experience in accepting the Lord Jesus Christ as my personal Savior is such that it cannot be mistaken! But you are the judge . . . I have tried to make my testimony so positive of something real that there will be no choice but to believe I am willfully trying to deceive you, or that this is true!"

This is the sort of witness the New Testament presents as being the natural thing. John the Baptist describes it in his testimony of Jesus, John 3: 33. "He that hath received his testimony hath set to his seal that God is true." In other words, anyone who has received the evidence that Jesus gives, has a witness of his own of which he is so certain that he is willing to swear to it, stake his life on it, or set his seal to it. Read the verse again for yourself and see if that is not what it says. If you come to Jesus to really find out if he is the answer to the question of life and eternity, that is, if you receive his testimony, not just read it over, you will be so thoroughly convinced that he is the way, the

truth, and the life that you will have a very positive witness of your own.

Let me give three examples of such witnessing as a result of coming to the Master in this way. In John 1: 35-41 we read of Andrew's first visit with the Master and his subsequent testimony to his brother, Peter, "We have found the Messias." The writer adds "Which is, being interpreted, the Christ," so there can be no doubt of the positiveness of the statement. "The Messiah. There is no question about it, Peter. You must come and see for yourself." That is the sort of witness you must consider whether you want to or not.

After hearing Jesus speak, the man of Samaria said to the woman who had told them about him, "Now we believe, not because of thy saying; for we have heard him ourselves and know that this is indeed the Christ, the Savior of the world. The woman had told them of Jesus and they had listened to his words, not to find fault but to find out what had made such a change in her. They wanted a Savior like that, and if we want him today we will find him and be convinced and then have a positive testimony of our own.

Let me present just one case of the many that could be taken from the Book of Acts. Paul had seen the witness of Stephen and as a result I think he was anxious to know the real truth when Jesus spoke to him on the road to Damascus. He certainly was ready to receive the testimony of Jesus and, to use the words of our text, he "set to his seal that God is true." He declared in the strongest possible terms that he was convinced of the truth of God and his message which is Jesus. "And straightway he preached Christ in the synagogue, that he is the Son of God."

Now let me give one example of such a testimony from a modern young person and then close by making the application to the average young person in the average Seventh Day Baptist church. A young woman who has a Master of Science degree from New York University spoke in the University of Chicago student meeting which I have already mentioned. Here are her words as taken from the *Sunday School Times* for August 21, 1937:

"The life of a skeptic is often described as not being so consciously tragic as it is trivial—not so sad as it is insipid, and those two savorless adjectives best summarize the earlier years of my experience. I had rather completely lost

faith in the institutions, philosophies, and people I knew—even in truth itself. Jesus was wise and holy, but—remote and too impracticable.

"Then I made a discovery that changed every outlook." That discovery, she told us, was the reality of the Holy Spirit himself, who is the Spirit of Truth, who would guide into all truth, and teach all things. It was this Spirit who had made Christ an actuality, living and powerful, in two friends she had met. She knew that they possessed something that transcended the trivial. She was impressed but not convinced; that is, not until she began to read her Bible, strangely enough as part of a required university literature course. Then she felt no price was too great to know this wonderful Christ, and she tells us: "I then prayed as best I knew, 'If there is such a One as this Spirit of Truth, if I have failed to find Truth—and I have failed utterly—because I have not known him, then I surrender my mind and heart to his teaching, if he will reveal himself to me.'

"A marvelous thing happened," she said. "As I continued to read the Bible, this Book, once a collection of myths . . . became God's revelation. The same person read the same Book, yet its great Author became its Interpreter, and I was transported by its consistency and clarity of teaching. The remote hero became a present Savior. I saw the necessity of the sacrifice, and the reality of the resurrection. I came to know that he yet lives, revealing himself to those who seek him . . . and enabling them to do all things through Christ.

"My life has become one glorious astonishment at his wisdom, and at the answers he gives to individual, personal, and social questions. Christ, indeed," she concluded, "has all the answers!"

Notice how closely her case parallels those of Paul and Andrew and the men of Samaria. In each case the person had seen some other life that had been transformed by the Holy Spirit, and realized that that life had something he did not have but which he wanted. When a person comes to Jesus in that spirit he finds how true the Savior's own words are when he said, "He that cometh unto me I will in no wise cast out."

I wonder if we cannot now explain why the Christian testimony of so many of our young people, and older ones as well, is so weak. Is it not that for the most part we have only had the first part of this experience? We have been raised in Christian homes, have gone to church all of our lives, and have heard the witness of pastors and others, but we have not really come to Jesus and received his testimony first hand. We are still where Peter was when he saw that unexplainable enthusiasm in his brother Andrew, or where Paul was when he said to himself, as we imagine he did, "If Christ could do for me what

he did for that man Stephen, I would like to have some of that religion myself." Perhaps we are worse off in this respect; we have seen and heard human testimony of our friends but instead of going to Jesus directly for our proof we have taken their word for it and in answer to their pleas we have said, "Yes, I will accept the Savior and become a Christian." Then, because we think we have gone all the way, we miss the testimony of Jesus himself and fail to have a positive testimony of our own.

What shall we do about it? It seems to me to be very clear. Let us follow the example of the young woman whose testimony we have read. Let us go to Jesus in definite prayer, asking him to speak to us, and then go to the Word and the Holy Spirit will keep the promise to glorify the Christ to and in us. Then we will come away with the positive testimony about which we have been talking. "He that hath received his testimony hath set to his seal that God is true." If you have not a testimony on which you would stake your life, you have not *received* his testimony. How simple it is to come to him. He has given us his Word for that very purpose. Your pastor would be more than glad to help you if you or a group would like to study the Bible with just this purpose in mind. Take advantage of every opportunity to study the Bible by yourself or with others. Enter into the study of the Sabbath school lessons with that purpose in mind, not just with the idea of listening to the teacher or others in the class in the hope of hearing something helpful. Is it not true that if you only hear it you soon forget it? Make the Sabbath day just what you know the Lord would have it be, a time of listening to him. That is the best way and the best time to come to him to receive his testimony. "He that hath received his testimony hath set to his seal that God is true."

### DENOMINATIONAL "HOOK-UP"

DENVER, COLO.

The last Sabbath in October and the first and second Sabbaths in November were red-letter days for the Denver Seventh Day Baptist Church.

After some weeks of preparation on the part of the pastor and his wife by means of special sermons and personal work, and the hearty co-operation of many members of the

church, at the Sabbath morning service, October 30, an invitation for a decision for Christ and church membership was given. Nine persons responded, all of whom were adults but three, one being a junior and two young people.

At a union service of the Denver and Boulder churches, which is held once each quarter, this time at Boulder, those who had not previously been baptized were baptized by Pastor Erlo E. Sutton in the presence of a capacity house in the beautiful little church there.

At the Sabbath service on the morning of November 13, when these came forward for consecration to membership, two more offered themselves, so that in all there were eleven persons received into membership—five by baptism, two by letters, and four by testimony, having previously been baptized.

The church is greatly encouraged by these additions, and especially so since so many of them are adults. Seven of those coming in at this time were not reared in the Seventh Day Baptist faith.

These additions and the sparing of the lives of Deacon Orville Burdick, severely injured by electric and acid burns in August, and Deacon Orsen Davis, wife, and mother, found unconscious in their home on the morning of November 2, from coal gas, are causes for special thanksgiving this year. While all of them are able now to be out, none of them are yet able to resume their occupations.

REPORTER.

NORTH LOUP, NEB.

The anniversary of the signing of the World War Armistice, nineteen years ago, was duly observed yesterday in this village.

A program was held in the high school auditorium, in the morning, under the auspices of the Legion Auxiliary. Rev. C. L. Hill, a Spanish-American war veteran, was the speaker, dwelling on the idea that we were at peace while boys and girls of other nations, many of the age of those present, were in the fighting. Music was furnished by the North Loup school orchestra, conducted by Mr. Van Horn.

During the time of silence, while the whistle blew and the whole village stood quietly, taps were softly sounded. The whole school attended the services.

In the evening, with Mrs. Jessie T. Babcock and Mrs. Nema Jones hostesses, the an-

nual Legion Auxiliary supper was served at the hall. The Spanish-American war veterans of the town were especially invited guests.

One of the encouraging things that have come to the pastor recently is the renewed interest in the Sabbath eve meeting. Our attendance has increased and there has been a noticeable appreciation of the period of praise and prayer. I am told that the meeting last Friday night was especially interesting and was attended by a rather more than ordinarily large group of worshipers. It speaks well for a church when its members attend such services; it is an inspiration to the pastor and others that attend, and cannot help but be helpful to the worshipers in building Christian character. Let us continue in this good work.—North Loup Loyalist.

NORTONVILLE, KAN.

Three members of our Christian Endeavor society, with their superintendent, Miss Nannie Greeley, attended the district convention at Bonner Springs last week. Pastor and Mrs. Osborn and five others went down for the Sunday afternoon and evening sessions. Pastor Osborn conducted the song services, and June Babcock and Boyden Crouch sang a duet at the evening meeting. The Kansas Christian Endeavor Union is celebrating its golden jubilee this year. Our society is the oldest in our district.

Several of the Christian endeavorers who were unable to attend our own district convention went to Atchison for the annual meeting of our neighboring district union this week. We are just on the line between Jefferson and Atchison counties.

One of our members, Boyden Crouch, is president of our county C. E. union, which holds quarterly rallies. Our society is one of the "sustaining members" of the union.

Our church choir, composed almost entirely of Christian endeavorers, is doing splendid work under the leadership of Cecil Stephan. They are planning an evening of Negro spirituals for Thanksgiving recess, and are working on a Christmas cantata.

Pastor Osborn is teaching a Community Bible Class at the high school building on Wednesday nights. This class is under the supervision of the extension division of the Kansas City Bible College, which allows credit toward its diploma for work completed. Attendance at the class averages around eighteen or twenty. Two courses are offered—a Rapid



Survey of the Old Testament, and an analytical study of the Gospel of John. President F. Wm. May and a group of students from the college were present at the last session, and had charge of the chapel period. Doctor May has asked Pastor Osborn to consider spending two days per week in Kansas City teaching in the college, as they are trying to get a faculty of degree men so that they can grant a degree instead of just a diploma.

A number of needed repairs have been made on the church recently, and the interior is to be redecorated soon.

Alton Wheeler, a ministerial student, who is spending this year at home, is to talk to us on Universal Bible Sabbath on the value of the Bible in living. CORRESPONDENT.

DODGE CENTER, MINN.

The union Thanksgiving services will be held in the Seventh Day Baptist church Wednesday evening, November 24. Rev. Mr. Beckendorf of the Methodist Episcopal Church will give the address, assisted by the Congregational pastor, Miss Rhoda Jane Dickinson. The Seventh Day Baptist choir will have charge of the music.

Mr. and Mrs. A. D. Payne, accompanied by Pastor and Mrs. Thorngate, attended the quarterly meeting of the Iowa churches November 5 and 6, at Welton. Mrs. Lottie Langworthy had charge of the Sabbath service during the absence of the pastor.

A large group of ladies attended the meeting of the Benevolent Society at the parsonage last Wednesday, with Mrs. Thorngate as hostess.

A larger company than usual was present at the prayer meeting Friday evening at Mrs. Rounseville's. CORRESPONDENT.

## MARRIAGES

**BALTZ-FOSTER**—At Milton, Wis., November 16, 1937, in the Seventh Day Baptist church, Miss Verna S. Foster of Lynchburg, Va., was married to Mr. Lloyd L. Baltz of Ontario, Wis., Dr. Henry N. Jordan officiating. Mr. and Mrs. Baltz will reside in Ontario, Wis.

**STOCKBRIDGE-PARTELO**—At the First Hopkinton Seventh Day Baptist church, November 7, 1937, Robert R. Stockbridge of Worcester, Mass., and Mary J. Partelo of Ashaway were united in marriage by her pastor, Rev. E. T. Harris. The home is on the Ashaway-Bradford road.

**WHITFORD-WHITELAW**—Albert E. Whitford of Madison, Wis., son of Dean Alfred E. Whitford of Alfred, N. Y., and Miss Eleanor Bell Whitelaw, daughter of Mr. and Mrs. John Whitelaw of Desoto, Kan., were married October 23, 1937, in Chicago, by Rev. Floyd M. Filson. The ceremony was performed in the small, vine-covered chapel at the University of Chicago.

The address of the newly wedded couple will be 431 North Frances Street, Madison, Wis.

## THE LITTLE BROWN GIRL AND I

BY JESSIE BROWN POUNDS

Away in another part of the world  
Lives a little brown girl I know;  
Away off there in a distant land  
Where they often have ice and snow.  
I have a home that is bright and glad;  
She wanders where shadows lie;  
Yet the same dear Father has made us both—  
The little brown girl and I.

The little brown girl has never heard  
Of a love that is over all,  
Of a Father who cares with an equal care  
For all who heed his call;  
And perhaps she is waiting for me to send  
The news of a God on high,  
That together we two may lift our prayers—  
The little brown girl and I.

(From Mrs. F. G. H., Stevens Point, Wis.)

## RECORDER WANT ADVERTISEMENTS

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

**COLLECTION ENVELOPES**, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

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

**"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

## HOME-MADE CANDY

Home-made candy—2 lb. box for \$1.00, for Christmas, birthdays and special occasions. Shipped on ten days' notice.

Mrs. Gertrude Lynch,  
R. D. No. 2, Alliance, Ohio. 11-15-5t

## WANTED

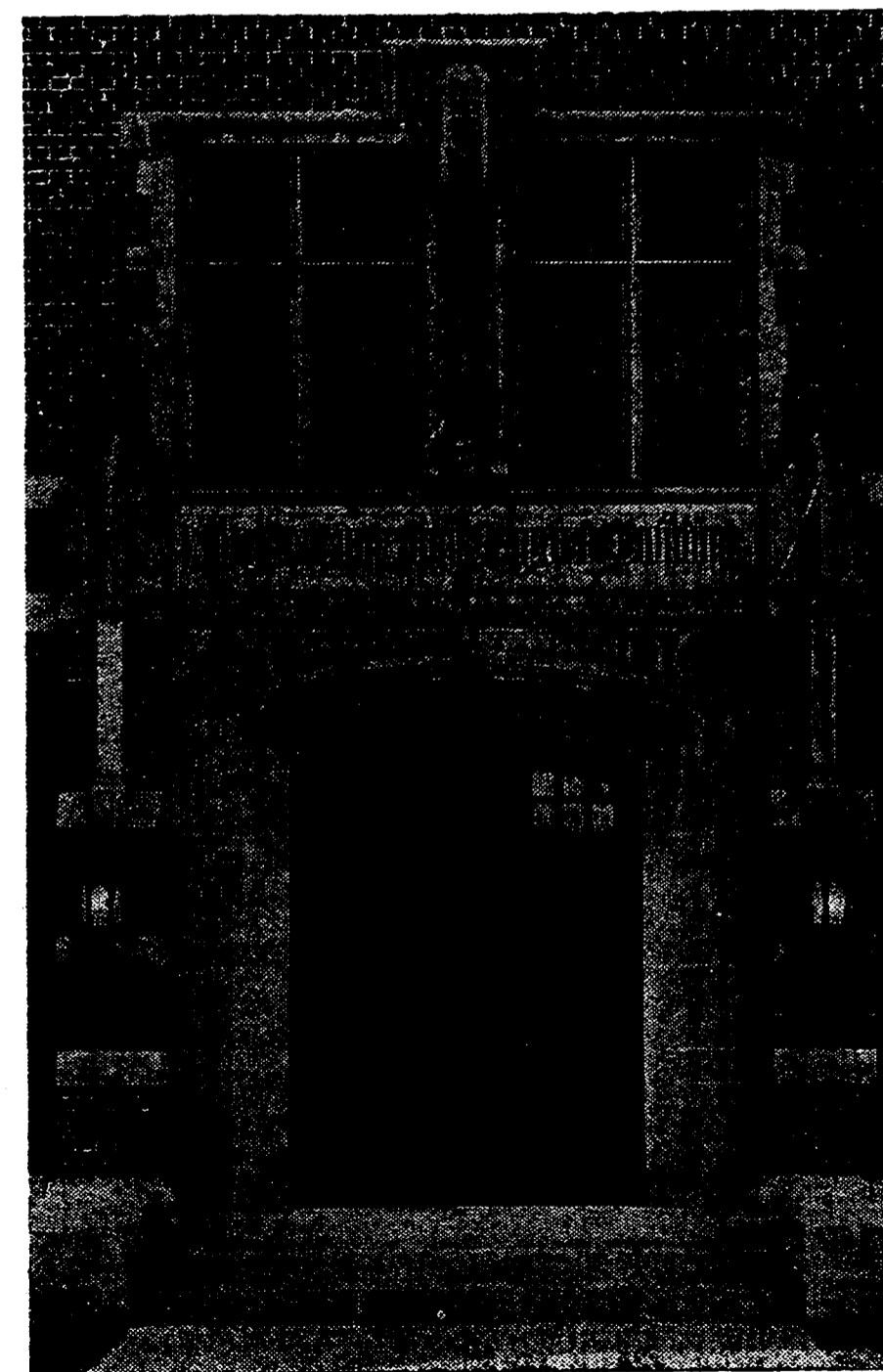
Young lady of pleasing personality for dental office in small city. Must know simple typewriting and book-keeping. Write to Box 726, c-o Sabbath Recorder, Plainfield, N. J., telling your qualifications. 11-8-tf

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DOORWAY OF SEVENTH DAY BAPTIST BUILDING