

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

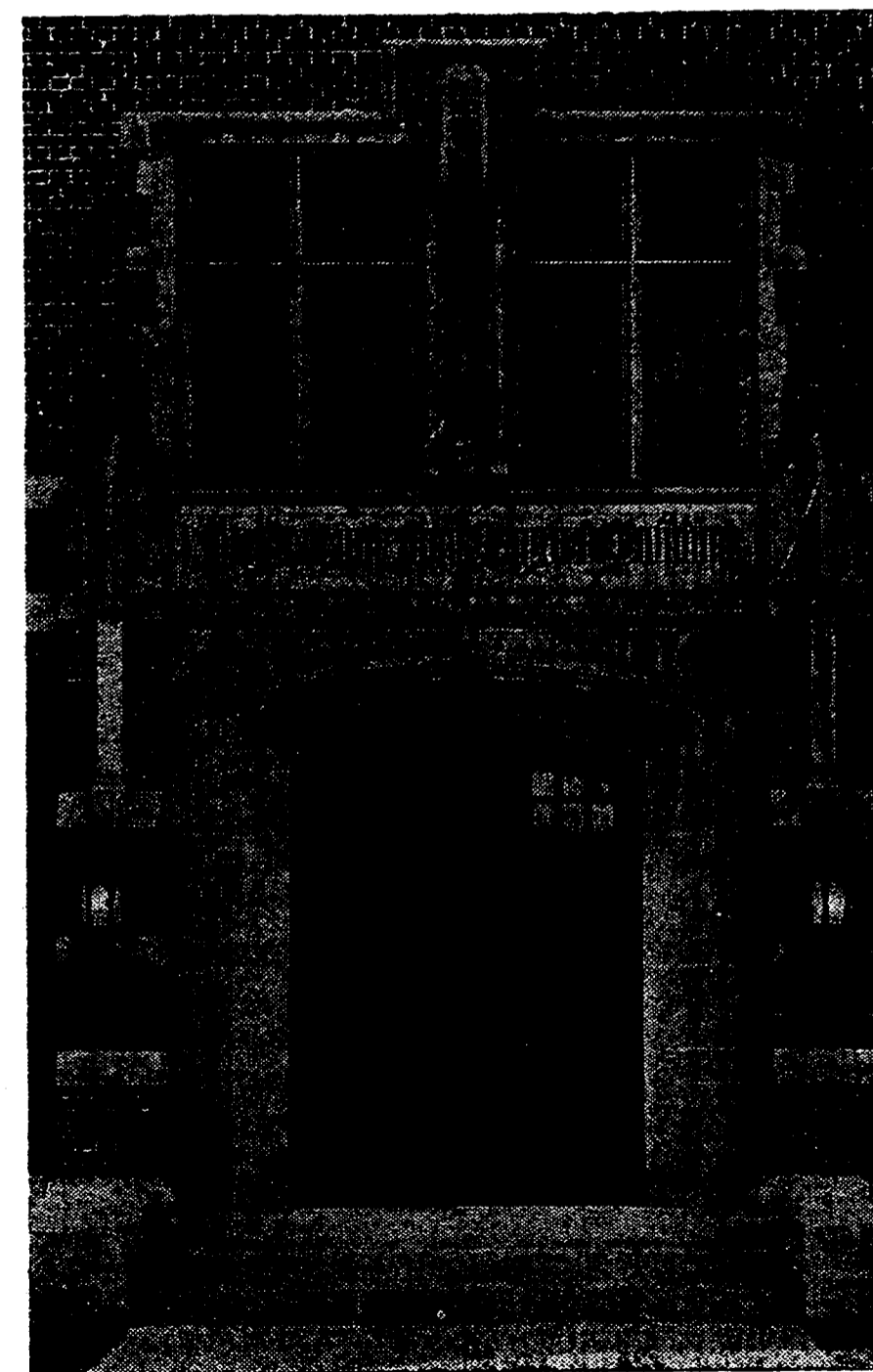
Young lady of pleasing personality for dental office in small city. Must know simple typewriting and book-keeping. Write to Box 726, c-o Sabbath Recorder, Plainfield, N. J., telling your qualifications. 11-8-tf

# The Sabbath Recorder

VOL. 123

DECEMBER 6, 1937

No. 23



DOORWAY OF SEVENTH DAY BAPTIST BUILDING

# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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

**Building and Taxes** The beautiful doors and front of your Seventh Day Baptist Building are shown this week on the front cover. The words, "Seventh Day Baptist Building," are carved in lasting stone, a fitting and symbolic setting breathing out beauty, truth, and permanency. Next summer at Conference those doors will open and welcome many of you for the first time, as well as the many who have already passed their portals.

To this building—or some dream like it—your ancestors looked forward for years. Then you and your fathers and grandfathers made the dream come true. Lacking a few days, eight years ago it was dedicated practically free of debt, to high and noble purposes. The small indebtedness was more than amply covered by gilt-edged pledges. What we believe is unjust taxation has been imposed upon us in spite of court appeals, and we are now confronted with the necessity of raising the money for accumulated taxes or with the possibility of having our hopes and dreams shattered.

It is the accumulation that disturbs us. The annual taxes without much difficulty can be placed in the regular Denominational Budget with other maintenance items. But the present accumulation must be cared for. It was taken from the budget by Conference in 1937 and with several other related items made a matter of special appeal, and the Tract Board was asked to raise it. Here are the items that are included:

## Current Expenses:

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

The amount of \$5,369.89, it should be noted, includes a year's maintenance — the present Conference year; the present Conference year's taxes; the taxes due last July 1, 1937, and unpaid (with interest); and the amortizing of loan made by the Tract Society with interest, in amount of \$1,500.

Several months of the present Conference year are already passed. The campaign for this special budget has been delayed because of the China emergency. The Tract Society is now launching the campaign, with Courtland V. Davis chairman of the special committee, Mrs. Wm. M. Stillman the agent, and Rev. James L. Skaggs arranging her appointments with the churches.

Before this editorial is in your hands Mrs. Stillman will have made her first appearance in this interest at Marlboro, N. J. Arrangements are being perfected by Doctor Skaggs for her to visit the churches in the Northwest following the holidays.

Seventh Day Baptists, much depends on the success of this special movement. Mrs. Stillman will come to you with a message. She will discuss freely and candidly with you the problems and situation. It is not a matter of coming for a collection. More than that is necessary. Real and liberal gifts and short time pledges must be made. This editor is confident that pastors and other church leaders will give their loyal co-operation and that

with knowledge brought and understanding achieved the sufficient support of the people will be realized.

**South Jersey** A year ago there was a bit **Yearly Meeting** of a question whether Shiloh should entertain the yearly meeting of the New Jersey and eastern New York churches so soon after being burdened with the entertainment of the General Conference. Strong hearts in that church, however, soon settled that question. Therefore, beginning on Sabbath eve, November 26, the yearly meeting of these churches was under way and continued with high interest till noon of the Sunday following.

A full local choir was in place and led in enthusiastic song service with special music under the directorship of the chorister, Mrs. Ella Sheppard. As moderator, Pastor Leon M. Maltby welcomed the visitors from north Jersey and New York City, and presented the program under the theme, "Ye Shall Be Witnesses."

The editor of the SABBATH RECORDER preached—as requested—an evangelistic sermon on "Our Salvation," from the text, "Behold the Lamb of God, that taketh away the sin of the world." The sermon prepared the way for an interesting testimony meeting led by the pastor of the New York City Church, Rev. James L. Skaggs, who based his well made remarks on the events following the proclamation of John the Baptist in the text of the evening sermon. Many improved the opportunity to bear personal testimony for Christ.

Rev. Hurley S. Warren, pastor of the Plainfield Church, brought the Sabbath morning message after a children's sermon by Pastor Maltby. Pastor Warren preached from the text Galatians 2: 20, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." The theme was, "We Live by Faith." We must live above narrow legalism, he urged. The Church of Christ must live above the law. "If a world of materialism . . . is to become centered in God it must be on God's terms." Our realization of the experience implied in the text depends on what we do with life. The bewilderment evident about us is due to a confusion of values. The speaker quoted the late Professor Charles

Binns, that "Life is a measure to be filled and not a cup to be drained."

If life's perilous middle years are to be met victoriously an early beginning must be made. Never too early can one take stock and determine what his future shall be. Not too soon can we make God's will our will, and be assured that his grace is sufficient for all our need.

The afternoon was given to a program consisting of three addresses. However, preceding the addresses a happy surprise and pleasure were experienced in the presence of Dean Alfred E. Whitford of Alfred University, who conducted the devotional service assisted by a college classmate, Rev. Dr. Channing H. Richardson, director of Methodist City Missions. Doctor Richardson brought an encouraging note on the ultimate triumph of the kingdom of God.

Rev. Herbert L. Cottrell, pastor of the Marlboro Church, speaking on "Our Witness in Foreign Fields," brought extracts from recent letters from China workers and from Jamaica.

Conference President Courtland V. Davis, of Plainfield, spoke encouragingly of the anticipated Council-Conference to be held at Plainfield next August. We were given a helpful picture of the situation and plans to carry out the recommendations of the 1937 Conference. In this address we were led to see Seventh Day Baptists co-operating in corporate witnessing.

"Seventh Day Baptists Witnessing Alone" was the subject discussed by Secretary Herbert C. Van Horn of the American Sabbath Tract Society. The speaker handled the subject by answering the question, "Why 'Lone Sabbath Keepers'?" Lone Sabbath keepers (1) because of circumstances beyond personal control; (2) because of economic necessity; and (3) by choice—bringing from experience and knowledge of people examples illustrating the points made.

The service was closed by prayer by Pastor Trevah Sutton of the New Market (Piscataway) Church. One of the special pieces of music was a solo by Harold Kellogg of New Market.

In the evening, at a banquet, a splendid informal program was given by the young people in the form of a skit, "Dr. Y.P.S.C.E." Their formal program followed in the auditorium, when Harmon Dickenson gave a Scripture meditation, "Witnessing in Oppo-

sition"; "Enthusiastic Witnessing," by James Bivins; and "An Inspired Bible," by Trevah R. Sutton. A story by Grace Livingston Hill was read by Mrs. Judson Harris, and "Have Thine Own Way, Lord" was sung in closing. A string ensemble furnished inspiring music. The players were Anita Harris, Eleanor and Louis Schaible, and David Davis.

Sunday morning following a business meeting Dr. James L. Skaggs presented a challenging message on the "Future of Seventh Day Baptists." Grounding his message in the past history of our people, he suggested that whereas in the beginning there was but a handful of Sabbath keepers with most meager resources, we now have many groups, loyal people, churches, schools, printing plant, boards and societies, pastors, endowments, Conference and associations, and missions in different parts of the world. In spite of reverses and failures we have splendid resources—especially, we have a faith in our God. The time has come for us to arrest the tendency to hill coasting, and to climb the hill. The challenge is for the church to have vision and an attitude of aggression, and willingness to pay whatever advancement of God's kingdom may cost.

The people's interest was manifested in the spirited discussion which followed. We shall not be surprised if some real progress comes as a result of this hour's program.

The Shiloh people must be marked up again for their splendid hospitality, which included meals without cost to all the guests.

The 1938 yearly meeting will be held at New Market at a date set by the entertaining church. It was voted to secure a record book and that the editor of the SABBATH RECORDER be its custodian.

In spite of rainy weather the attendance was good, the local attendance being very satisfactory.

#### REGARDING THE BUILDING BUDGET

Cut deep down into the stone over the doorway of our building are these words:

"THE SEVENTH DAY BAPTIST BUILDING."

These words mean something to us. If they meant anything at the time of the erection they mean more to us now as the building has been knit into our denominational life and thinking. Some one deeply interested in our progress and welfare said:

"As a people we have no great cathedral. We have beautiful church buildings that are loved and cherished by groups of our people. But we have a Denominational Building, in the erection of which every one in every church had an opportunity to assist. So many did contribute—from the Atlantic to the Pacific, from Canada to the Gulf, from the islands of the sea and from the lands beyond the seas. This makes a bond that should and does unite us as a people pledged to carry on in the faith."

We have been fortunate, indeed, that due to the splendid conception of our Seventh Day Baptist Building, with the careful planning in connection with it, with the honorable and painstaking workmanship of its construction, we have not been put to great expenses of repairs in the almost ten years we have been privileged to occupy our denominational home. May we not consider, then, that this accumulated tax, accumulated since 1934 because we were hopeful of an encouraging termination to our appeal for exemption, could quite rightly be spread in our thinking over the years we have been occupying the building. I know, and you know, that it seems a pretty large load to assume, but if you will refresh your memory of the figures in the Commission's recommendations to Conference about the Denominational Building budget, and which were printed in last week's RECORDER, you will find some encouraging things, I am sure. The first group of figures only represents the amount which we will be glad to carry through the years in our annual budget and toward which we already have some income from endowment. The maintenance of anything in which we are interested and which has a spiritual value to us is something which we assume with willingness and take on as a logical and necessary part of our planning for the years.

The second group represents an amount which is in this year's appeal, only, and will disappear entirely from any future budget making.

The third group—that of amortization of the old loan for the 1934, 1935, and 1936 taxes—remains with us only long enough to be discharged entirely and it will disappear in another two years never to appear again. The word "amortization" bothered me dreadfully at first. And then when I realized that it was only another way of saying "payment on account" it was quite all right. It really means to "make dead" and isn't that a fine

way to regard a debt—that we are just bending every effort to make it dead!

You know the game of scrambled words—where you pick up some letters that look like this, perhaps—y o c t i v r. It doesn't look like much of anything, does it? Let's try another combination—i r v y t o c. That's not so good, either; or r o v t i c y. It's annoying, baffling, maddening! Then all of a sudden, at long last, comes v i c t o r y! And the interesting thing about it is that it has been there all the time. We know that we shall have VICTORY in the end.

"I can do all things through Christ which strengtheneth me."

ETHEL T. STILLMAN.

#### UNIVERSAL BIBLE SUNDAY

"THE FOUNTAIN OF LIFE"

BY REV. FRANCIS CARR STIFLER, D.D.

Editorial Secretary of the American Bible Society

Universal Bible Sunday, December 12, is finding a more eager and widespread support than ever in the long history of its observance. With the world rushing onward in the gathering shadows, men and women are turning to the Scriptures as their source of light and their guide to security.

The American Bible Society has mailed to 110,000 pastors in the United States a brochure entitled "The Fountain of Life." The brochure is accompanied with a set of suggestions for making the observance of Bible Sunday effective. The most popular suggestion is the offer in quantities of a little folder entitled "My Reading Record," to be used by the people of the churches and other interested individuals for recording the chapters of the Bible they may have read and encouraging regular daily use of the Scriptures. It is expected that the coming months will record a marked increase in the popular reading of the Scriptures.

The brochure itself is written by Rev. Prof. Alonzo W. Fortune, Ph.D., LL.D., pastor of the Central Christian Church of Lexington, Ky., and professor of Practical Theology in the College of the Bible located in his city. Doctor Fortune served this year as president of the International Convention of the Disciples of Christ.

A new feature of Universal Bible Sunday is the extensive radio program inaugurated for the first time this year. A nation-wide pro-

gram over the Columbia Broadcasting System is to be given on December 12, at 1.30 E.S.T. Mr. John T. Manson, president of the American Bible Society, will introduce Secretary Cordell Hull who will give the address. The music will be rendered by the boys' choir of Grace Church, New York City. Sunday schools and churches across the land are planning to listen to this program. There will be in addition more than fifty half-hour programs on local stations scattered throughout the length and breadth of the country and an announcement of the celebration will be made on scores of other local stations.

The governors of the states have given their official endorsement to Universal Bible Sunday and the President of the United States has issued a proclamation commending its observance.

The American Bible Society, now in its 122nd year, promotes Universal Bible Sunday as a direct expression of its main purpose to "encourage the wider circulation of the Holy Scriptures." There is an increasing evidence that this year, more than for many years past, the people of our country, who love the Word of God, are eager to do their part to commend it as "The Fountain of Life."

#### IN MEMORIAM

In the passing of Mrs. Anna Conger Davis, the church has lost a devoted worker. Her early life was spent in Verona, N. Y. She was a beloved and faithful member of the Seventh Day Baptist Church, active in the choir, Ladies' Aid, and Sabbath school. As a teacher she added much to the interest of the school by beautifully illustrating the lessons each week. She loved flowers, and her floral decorations at church were beautiful. She was deeply interested in all branches of church work, freely giving her time and talents to promote the cause dear to her heart. Her many fine gifts combined with a willingness to serve made her a power for good in the church and community.

We mourn her passing and would emulate her Christian virtues.

She "Gave of her best to the Master."

IDA THAYER,  
FLORA DAVIS,  
SUSIE STARK,

Committee.

Verona, N. Y.

## MISSIONS

## POWER FOR SERVICE

QUOTATIONS FROM SERMON BY  
T. T. FAICHNEY

Ever since the Spirit of God brooded on the waters, and out of chaos brought cosmos, God has been seeking to break through into the life of his creatures. Abraham, Moses, and the prophets of Israel knew the guidance of the Spirit; and in Greece, Socrates with his "daimon" had that same illumination.

The fullness of revelation finally came when "the Word became flesh, and dwelt among us" in Jesus our Lord. Here was one, utterly pure in his moral life, which life, under the direction of God, was consistently controlled by purposive, intelligent goodness, so that in him, there was room for nothing but God. In the gospels we have a record of life at its maximum, bubbling over like a spring of water, never exhausted and always satisfying—life under the control of and directed by the Spirit of the living God.

There, in the Holy Place, dynamic power will be transmitted for the day's task; direction will be given for the maximum use of that day in positive radiant living which, by its very contagion, will bring near the kingdom of God. The seeker will come to the assurance that the sons of God are those who are guided by the Spirit of God; and when he does, then the peace of God, that surpasses all our dreams, will be his. For him, religion has passed from a philosophy; it has become an experience. He has touched Reality! He knows God!

Empowered by the presence of the Spirit of the living God, Jesus went forth from Gethsemane to accomplish his life's purpose and bring untold blessing to mankind.

As it was with the Master, so it will be with his disciples. The Word is striving to become flesh. There is no greater adventure to which we can commit ourselves than to go into the presence of God, and with drastic realism say, "Thy will be done," and then, dare to do what God commands! Are we willing to go all the way with Jesus, even if . . . it means a cross! And with the cross, the knowledge of God! Are we willing to do it, for the sake of China's millions?

"Give me twelve men, who are wholly surrendered to God, and we will convert the world." So said a great Christian statesman;

but this was the price he had to pay in his dedication, and the qualifications he asked of his followers. . . .

"To give, and not to count the cost;  
To fight, and not to heed the wounds;  
To toil, and not to seek for rest;  
To labor, and not to ask for any reward  
Save that of knowing that we do Thy will."  
—Chinese Recorder.

## A DIFFERENT VIEW

People have different views regarding many things. Joshua and Caleb saw the promised land in a different light than did the other men whom Moses sent to spy out the country. The disciples had one view of Christ, the soldiers a different one, and the Scribes and Pharisees one which was vastly different.

This state of affairs is always true regarding church work and missions. This may result from different causes. It may grow out of prejudice, temperament, ignorance, physical disease, and many other things. Whatever the cause, it is a fact which must always be taken into consideration or we may be led far astray.

Pearl Buck and her writings have become popular. Her conception of missions and missionaries has been sent far and wide and has caused no little concern, to say the least, on the part of many. From the first it has been evident to all familiar with missions that the picture she gives is biased, and therefore is neither fair nor reliable. No one doubts but the description is true of some cases—the ones she has in mind. While admitting this, many are asking if it is fair to judge all by a few selected samples.

Quite a different picture is given in the *Chinese Recorder* for July, under caption, *Giants and Giants*. The *Chinese Recorder* is a missionary magazine published in Shanghai and was edited by Dr. Frank Rawlinson, who was killed last August at the beginning of the Japanese hostilities. In this number of the magazine appears an article by Muriel Caldwell Pilley, another daughter of missionaries who have spent all their lives in China. There is not room for the entire article in this department, but below are given parts of it which all ought to read.

"The Giants are gone," says Mrs. Buck in a recent number of *Asia*. . . . Yes, Mrs. Buck's giants are almost extinct. She deplors them; yet she mourns their passing.

I asked a dear lady in her seventy-first year, who after a lifetime in the work is now retiring, whether there ever were such giants and such scenes of violent warfare between them. She smiled reminiscently and quietly said, "I've seen time pretty warm." Her gentleness shamed the hot vindictiveness that Mrs. Buck's words had aroused in me, for she saw those men and women as a whole and not in part. They were not all "giants." It was such as they who labored ten years in this city of Foochow for a single convert; it was such as they who were undaunted by the hatred, the suspicion, the terror of those early years; it was they who founded schools, orphanages, hospitals, and innumerable churches, and gave China its real Christian leaders.

They did a great work; they were true giants in their time, but their time is not now. The giantism of one generation is not that of another. I would see those giants of a past generation not with the embittered vision of Mrs. Buck, but with the amused, tolerant, appreciative vision of my white-haired lady in her seventy-first year, who is just retiring from a lifetime spent in the "work."

My parents, like Mrs. Buck's were (and are) missionaries — although I must confess not "giants." My father like Andrew traveled the district—not on a white mule but on his two feet. Usually he carried a gun; and often his allotted days at a village were extended at the urgent request of the people, so that he might stake out his goat and have a try for some marauding tiger. Sometimes his journeys took him into wild mountains, where as middle-man he urged bandit chieftains to lay down their arms and accept the government pardon. The stories of these journeys are told elsewhere in his own style and do not belong here. From these trips he came home, back to the outpost's compound, to mother and the five of us; he came back full of stories, often smelling of gun-oil and of tiger and wildcat, bringing often strange birds or beetles or bats or snakes to be sent to museums in America. We were brought up with the words "formaldehyde" and "taxidermy," as well as with ". . . and now abideth faith, hope, and love" and "Beulah Land."

Sitting in the lamp light, we listened to his stories and looked forward to the brief days he would stay home before his next district trip. For on the afternoons of those home days, after mornings at a typewriter, raising gifts for schools and churches, he would put on his khaki hunting togs and off we would go—those of us old enough among the children of the whole mission—to the hills outside the city wall. In the spring he carried a long stick. With the powers of magic it discovered birds' nests—the thrush's, the warbler's, the crane's—hidden away in tall clumps of sword grass or among the slender reeds of country ponds. In the winter he carried a gun; usually we would come home with several pheasants tucked away in the copious pockets of Papa's hunting coat. Poor Pearl Buck! I am glad that my father was not a "giant" and my mother not an "exile." I am glad that my education concerning hell fire and

damnation was neglected, that I was taught to climb cliffs and fish for "lowpows" in the stream below the city wall, that I was taught to love the God of love.

## THE FINANCE COMMITTEE MEETS

The November meeting of the Finance Committee was held in the Gothic at Alfred, Sunday, November 14.

It is encouraging to note the splendid response of our people to the special appeal for financial aid for the China missionaries. The amount sent in for the budget, outside the amount sent in for special funds, for the first four months of this Conference year is substantially more than for the first four months of last Conference year. This is encouraging. The committee urges you to keep up the contributions to the budget in order that our total work will proceed as it should.

The committee endorsed the proposal of the Commission that a survey be made to determine the actual ability of Seventh Day Baptists to give money for church and denominational work.

Discussion brought out the fact that certain denominations are more businesslike and far better organized for making financial canvasses than is our denomination. In discussing some questions asked by the president of General Conference in regard to the plans for a Council-Conference next August, the committee felt that a group could be appointed to study successful plans used by other denominations, the actual benefits from stewardship campaigns, and out of such a study present new plans for both church and denomination to be discussed at Conference. No one questions the values that accrue from stewardship emphasis. It was suggested at the meeting that a month of careful study of stewardship would bring great blessing. Will you help your pastor to carry out some plan for stewardship education?

It was decided at the meeting to ask the churches either in the regular church service, Sabbath school, or other program of the church to receive Christmas offerings for the budget, local church, or worthy object. It is felt by many that if we make this Christmas of 1937 a giving Christmas instead of a receiving Christmas it would be more helpful to all. Will you co-operate in this suggestion?

Please remember that the committee is ready to give any aid possible in the solution of your individual or church problems of stewardship and finance.

THE FINANCE COMMITTEE.

## WOMAN'S WORK

### CAMPAIGN FOR WORLD ECONOMIC CO-OPERATION

(Sponsored by the forty member organizations of the National Peace Conference.)

Economic and financial policies may make for peace or for war. The economic and financial policies of a nation quite sincerely disposed to peace may inspire its neighbor to war. A nation relatively well supplied by nature with the raw materials required to feed and clothe its inhabitants may adopt currency and tariff policies which hamper a needy neighbor in its efforts to purchase raw materials. In such a case, the needy neighbor is likely to resort to the sort of threats and pressure that leads to risk of war.

This is an encouraging situation; for, while the nations that desire peace can do very little directly about the military policies of their needy neighbors, they can do something, in co-operation with other peace-seeking nations, to change the economic and financial policies which are inciting the needy neighbor to the threat and risk of war.

The Campaign for World Economic Co-operation of the National Peace Conference aims to make clear this relation between economics and peace. With the publication by the Foreign Policy Association of *Peaceful Change—The Alternative to War*, there has been made available an extremely clear, interesting, and informing basic handbook on the economics of peace and peaceful change. Copies may be obtained from the campaign for ten cents each. The Foreign Policy Association has prepared a discussion kit to go with this *Headline Book*, containing discussion programs and study material on economics and peace. This may be obtained from the Foreign Policy Association for fifteen cents for single copies.

The Columbia Broadcasting System, which made possible the great international broadcast on September 19, has given time every other Sunday afternoon for nation-wide broadcasts in co-operation with the National Peace

Conference on topics bearing on the campaign. Coming broadcasts will be as follows:

December 12—2.00 to 2.30 p.m. "Labor and Economic Co-operation." Representatives from the International Labor Office and from American Labor (one from A.F.L. and one from C.I.O.)

December 25—Special Christmas program, an international broadcast.

Bulletins of suggestions for the use of the press and of visual education by organizations taking part in the campaign have been sent out, and additional copies are available upon request. Similar bulletins, on local speakers' bureaus, on the use of radio, literature, and drama, are in preparation.

After a period of six months of emphasizing the relations between economics and peace, the campaign plans a great conference in Washington next spring, bringing together some thousands of delegates from organizations from all parts of the country, at which it is hoped to launch a program of policies, national and international, which, if carried out, would make for international peace. The campaign during the rest of 1938 is to be devoted to discussing these policies and the means of carrying them out.

Thus the American peace movement is engaged in a big co-operative enterprise, in which all the participating organizations are sharing, each in its own way. This enterprise has for its objective the laying of the foundations of enduring peace by making the economic conditions of all nations endurable.

### CHURCHES UNITE IN RELIEF OF WAR SUFFERERS

BY SAMUEL MC CREA CAVERT

As the spectre of war again haunts both Europe and Asia, Christians of America are asking, What can we do about it? Conflicting voices are heard in reply. Some would summon us to a boycott of Japan as our condemnation of an aggressor nation. But one wonders whether the actual result of such a procedure would not be to strengthen the hold of the militarist leaders of Japan upon the people. At the other extreme are those who insist on the immediate invocation of our neutrality legislation as a means of guarding against American involvement in the conflict. But one cannot avoid the misgiving that such a step would work to the advantage of the aggressor. Neither proposal commands suf-

ficiently widespread assent among Christians to make it possible for it to be the policy of the American Church as a whole. Perhaps we have to admit that an adequate answer to the perplexing question is beyond our present wisdom.

There is, however, one thing which we can all agree is both the duty and the opportunity of Christians. That is, to identify ourselves in active sympathy with those who are suffering innocently from the ravages of war. This may not be our whole duty as Christians, but it is certainly part of it, and it is something which we can do *unitedly* and *now*. We can demonstrate, not by words but by deeds, that Christians really care about the anguish and the pain which war inflicts. By a generous and even sacrificial act of love for the suffering we can bear witness to the fact that Christ's spirit of reconciliation and good will is alive in a war-mad world. And what more appropriate time could there be for such a testimony than the approaching season when we commemorate the birth of our Lord and the divine prophecy of "Peace on earth"?

The Federal Council of the Churches of Christ in America is therefore issuing a special Christmas appeal to all congregations in behalf of those who are suffering most from the national and racial antagonisms that are rampant today. Three destitute groups are to benefit from the fund that will thus be raised. First, the hundreds of thousands of civilian Chinese who have been driven from their homes by the invasion of their territory. Second, the hungry children on both sides of the line of the protracted civil war in Spain. Third, the Christian German refugees who are victims of the cruel laws against all "non-Aryans" and who are classified as "non-Aryans" if they have even a Jewish grandfather's blood in their veins.

Here are three great groups of sufferers whom every Christian impulse bids us to succor. For the Chinese a few denominational relief appeals have been projected. For the Spanish children, the American Friends Service Committee (Quaker) has been raising such funds as it can, and administering them impartially to children who suffer equally whether their parents are Loyalists or Nationalists. For the Jewish refugees from Germany our Jewish fellow citizens have been caring with characteristic generosity, and more recently the American Committee for Christian German Refugees has been soliciting help

for Christians. But none of these appeals is receiving more than a tiny fraction of the support that the need demands.

We believe that the churches of the nation will welcome the opportunity to make an offering not for one of the three groups alone but for all. It is for the purpose of reinforcing all of the existing appeals and launching a more widespread effort in behalf of the stricken Chinese that the Federal Council of Churches is making a united Christmas appeal. Of course you will want the name and address of the treasurer. It is Sidney B. Gamble, 297 Fourth Avenue, New York.

We urge an outpouring of sympathy and practical helpfulness so generous that it will be a convincing testimony of Christian love in a world at war.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is the first time I have written to the Children's Page, but I have often wanted to. Dorothy Bollhorse and I are writing together.

I am nine years old and in the fourth grade. I like school very much. The subject I like best is language.

Miss Keith, Miss Conza Meathrell, my sister Mrs. Edna Sutton, her husband Mr. Orland Sutton, and her son Jimmie Sutton came to see us this summer. We had great fun playing with Jimmie. Sometimes I would take Jimmie for a walk; sometimes I would take him down as far as the hard road. One day I took him down to a culvert at the hard road and we sat down on the culvert. There was a stone on the culvert and Jimmie began pounding the stone on the culvert.

Sincerely yours,

Almira Ann Bottoms.

Farina, Ill.,

October 25, 1937.

Dear Almira:

I do not have to guess where you got your name, and a very pretty name it is, too. I like your Aunt Almira very much and think she has a fine family, don't you? I see Nancilou at Alfred sometimes, and not long ago had a nice letter from Mary Alice.

It is fun, isn't it, to have friends from a distance visit us, especially our relatives? We

have been having some nice visitors this weekend—Rev. Harley Sutton of Little Genesee and Wayne Rood of Riverside, Calif., who is a student in the School of Theology at Alfred. They have been helping in the Preaching Mission at Independence, yesterday and today (Sabbath and Sunday), Mr. Sutton preaching and Mr. Rood leading the singing. The sermons were inspiring and Mr. Rood's solos were sermons in themselves, so you see we enjoyed our visitors very much.

I'm hoping to receive many letters from you.

Lovingly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is the first time I have ever written to you. I am ten years old, and in the fifth grade. I like school. Arithmetic is the subject I like best.

I have a little sister who is two years old. When I come home from school she comes outside to meet me. Her name is Ermajean.

I am going to tell you about Bible school. Miss Sue Greene was my teacher. She taught the children who were in the second, third, and fourth grades in school. I liked her for a teacher. Miss Ethel Burge taught the primaries and beginners in school. One of the children Miss Ethel Burge taught said that they liked her for a teacher. Ermajean wanted to go to Bible school, too, and she will go next summer, probably.

Pastor Bottoms taught the children who were in the fifth grade and those over the fifth grade.

We made a booklet at Bible school. I got a Bible for having a good booklet. There was one more child who got a Bible. Pastor Bottoms got them for us. Iowa Worth got the Bible I was talking about. Part of the booklets were sent to Conference.

Hallowe'en is going to be Sunday. We are going to have our Hallowe'en party Friday.

We had a scavenger hunt about two weeks ago. We had to find a shoe for a baby's right foot, a piece of gray yarn, and a lot of other things.

Sincerely yours,

Dorothy Bollhorse.

Farina, Ill.,

October 24, 1937.

Dear Dorothy:

I was so pleased to receive a letter from you, a new RECORDER girl, and I am wonder-

ing why it was so long in reaching me, nearly a month from the day it was written. At any rate it was very much better than never, and I hope to hear from you often.

I was glad to hear about your Vacation Bible School and am sure you must have enjoyed it as much as we did ours at Independence. The booklets were very nice this summer. I saw many of them at Conference, but there were so many that I don't remember just who made them all.

Your scavenger hunt must have been great fun. Eleanor was in such a hunt some years ago and one of the things she had to find was a live cat. She couldn't get Skeezics away from "his own land" so had to locate a stray kitten, instead.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I like to read your letters in the RECORDER and so I decided to write, too. I read Helen Joyce Sayre's letter in last week's RECORDER. She and I go to the same Sabbath school. I am eight years old and in the third grade. I have a sister Dorothy, aged fourteen, and a brother Warren, aged fifteen. They go to high school.

I like to go to Sabbath school. I like to take music lessons. Mrs. Ava Johnson is my music teacher.

Your friend,

Neva Carolyn Brannon.

North Loup, Neb.,

November 16, 1937.

Dear Neva:

Well, I see all my letters this week are from new RECORDER girls. I am so glad to welcome you all and am looking forward to other good letters in the near future, but here's hoping those who have written once or several times before will not forget to write again. As a little friend of mine said one morning when she was eating a tasty pancake, "At's dood, but I want more a tomin."

I hope you'll enjoy Sabbath school and your music more and more every day and that your advancement may be the "best ever."

Your loving friend,

Mizpah S. Greene.

Every man who votes for license becomes of necessity a partner to the liquor traffic, and all its consequences.—William McKinley.

## STRAIGHT-FROM-THE-HEART TALKS TO COLLEGE STUDENTS

BY AN "OLD GRAD"

### YOUR PSYCHOLOGICAL SHADOW

"I have a little shadow

That goes in and out with me,

And what can be the use of him

Is more than I can see."

Acts 5: 15—That at least the shadow of Peter, passing by, might overshadow some of them.

DEAR ED AND CO-ED:

In German class we once read from folklore the story of one Peter Schlemiel who had no shadow, having, if I remember correctly, sold it to the devil. What trials poor Peter had because of this unnatural phenomenon! And what consternation his lack of a shadow brought to those who saw him! Preposterous? Of course! For everyone has a shadow. Even the youngster in Stevenson's "Child's Garden of Verses" knew that.

The Bible tells us of another Peter whose shadow had a healing power, bringing strength and gladness to those upon whom it fell. These are physical shadows. Let us apply the same thought to psychological things. I want to talk with you about the shadow of personality—influence. Everyone has both a physical and psychological shadow. It is a fact of psychology that you cannot touch another life without leaving your mark upon it. No matter how small you may be socially or intellectually, the shadow, influence, is still there. Every personality casts a shadow, either harmful or beneficial. What is the nature of your shadow? Does it bless or does it blight?

There is conscious influence. The salesman uses it, and the politician. The evangelist and the social reformer depend on this power. Great movements have been built upon personalities. The unprincipled liquor manufacturer and tobacco dealer use it to try to increase their sales. I knew a high school coach who used it to get a Seventh Day Baptist boy to play in an important game on the Sabbath against his principles. Power carries with it a corresponding responsibility.

But I want us to think most about unconscious influence. "Our deeds are the shadows we cast." Everyone of us is making his particular contribution to the making and molding of persons. The only difference in influences is in degree and sort—whether they are good

or evil. Even if you aren't much in the public eye—even if you aren't class president, or leader of some organization, or a member of the "Ate-a Bite-a Pie," or prominent because of some outstanding talent—still you do your part to help or hinder God's plan. Do you remember how the influence of the rather drab young man in Jerome's "Passing of the Third Floor Back" changed the whole tone of the boarding house?

Last summer in Colorado we drove up Big Thompson Canyon, through Estes Park, and on to Bear Lake. Just a great mirror, it is, reflecting sky and clouds, the trees and rocks around, the colors and high lights, and majestic Hallet's Peak. We threw stones out as far as we could and then watched the ever-widening circles of ripples go on and on long after the splash was over. So it is with our influence. Even a small "splash" sends its ripples of influence on and on.

Even death does not end it. Henry Drummond tells of a young man who, when dying, cried out, "My influence, my influence! Would God it could be buried with me." But that cannot be. Brutus was only half right when he said, "The evil that men do lives after them; the good is oft interred with their bones." It might be debatable as to which influence lives longer. Perhaps it is like the legends of the spirits of soldiers fighting over former battle fields.

The problem of personality, then, is how to use our influence for the greatest good—how to make our shadow helpful and not harmful. Shadows depend on light, and the brighter the sun, the blacker the shadow. Peter's shadow had a healing effect because he walked in the light of the Sun of Righteousness. He was continually yielding to the influence of the Light of the world, who dwelt in him. If we are to be like Peter, we must "live in the Son-light." We must deny self, surrender our personalities to the Master Personality, and live in unbroken fellowship with the indwelling Son of God. Then our shadows will bless those upon whom they fall.

We must realize that even though we may think ourselves of little consequence in the scheme of things, we do have influence. True it is that "every man is some boy's hero." We cannot help but cast our shadows on other lives. We cannot live among our fellow men without the effect of our personality being felt. Your college would be different if you were not there. Your college mates would

be different if someone else were in your place. Rather a sobering thought was expressed by someone who said, "We are constantly making it harder or easier for others to do right. We are making the world better or worse by our presence in it." And you do not have to do anything startling to make your influence felt. The very way you face life helps or hinders those around you. The way you accept defeat or success, the way you meet obstacles—these will cheer or discourage others.

Every morning say to yourself, "I am going out and meet people. Their lives will be different because of that contact. I am to cast a shadow today, to exercise my influence. What will be its effect?" I wonder how different your life will be if you do that. What things will you leave out, and what will you add? Try it!

"Looking to you, yes, looking to you,  
Let your light shine the whole day through,  
Oh, be faithful, be loyal and true,  
For someone is looking to you."

\* \* \*

Well, enough for this time. What problem would you like to have me discuss with you? I am always glad to hear from you, and to hear good reports of your activities and successes. Let's see—what about those semester grades? Am listening for them. Am I interested in you? Believe me, I am! And proud of you, too. God bless you!

YOUR PASTOR AND FRIEND.

## OUR PULPIT

### CHRISTIAN RENEWAL

(A radio message given over station WCLO, October 22, 1937, on the Sabbath school topic, by Rev. John F. Randolph, pastor of the Seventh Day Baptist Church of Milton Junction, Wis.)

Good morning, radio audience. We tune in again for our weekly study of the Sunday school lesson. Our topic for this week is "Renewed Life Through Christ," and the Scripture reference is Titus 3: 1-11.

The Epistle to Titus is an interesting letter to study. Titus and also First and Second Timothy are called "Pastoral Epistles." They were written to Paul's representatives in distant parishes, giving instruction as to pastoral work within those parishes, i.e., to Timothy at Ephesus and to Titus in the island of Crete. Paul, the great founder and organizer of churches, could not be constantly in charge of these churches in person, there-

fore he kept in touch with them by letters and by his representatives. Paul's career must eventually come to an end, and looking ahead to this fact, he prepared young men to carry on the supervision of the churches. Timothy and Titus were such representatives, receiving such training, and the letters he wrote them were full of instructions the young men needed in their pastoral work, and instruction that the people of their parishes needed. As Professor Lowstuter of Boston University says, "We find ourselves reading here so many pages from the daily record of a great pastor, part of whose work was to train pastors and provide leadership for the churches he had helped to found."

The Pastoral Epistles have a touch of the personal, being formally addressed to his lieutenants in person, but a letter coming from so important a leader as Paul would naturally be shared with the people. As J. R. Dummelow of Queens College, Cambridge, says, "They were probably intended to be read to the churches."

Some one has said, "The author" of the Pastoral Epistles, "was writing with his eye on the community." The instructions in these letters fit the local situation in each case. The problems of the individual parishes are considered, and thus the letters might be considered local in their application; but the problems overlap geographical location, and the needs of these churches are found to be so common to all churches and times that the "Pastorals" have been accepted as authority for all Christian churches and are now the most important part of Scripture for the definite purpose of guiding the church in organization and discipline. If not a complete manual of procedure in the modern church with its added problems, nevertheless it is the accepted manual from the Scripture for church organization and discipline.

The purpose of these letters being different from that of Paul's other letters, it is obvious that these would have a different tone. To teach, explain, defend the Christian faith as he saw it was the purpose of his other letters; to instruct in organization, leadership, and discipline is the purpose of this group. The former would be classed as theological; the latter as pastoral, though the pastoral does not exclude the doctrinal. He was writing to a community that had already accepted Christ as their Savior, had already accepted

the Christian principles of life and conduct. What they now needed was Christian nurture, instruction, correction, or *renewal* as our topic states it. According to Paul, this is to be done by organization, education, and discipline.

The degree of organization reached by the churches of the day of Timothy and Titus (probably the last half of the first century) is not definitely known. There were local officers, bishops and elders, which seem to be synonymous, and deacons; there was also a certain supervision by an apostle or his representative. From that beginning of organization we might trace the development of present day church organization, from the most highly organized Episcopacy to the simplest form of Congregational churches. But of more interest to us at this time is the development in the church of organized Christian education.

To some the Sunday school may seem merely something on the side, a project of the church proper. To others of us the Bible school is the church school, an integral part of the church organization and program for "Renewed Life Through Christ"; a definite factor in recruiting and building up Christian life and character, and developing leadership in the church. That such an organization needs a head, whether it be the local pastor or a bishop, is self-evident; but in the work of organization, leadership is also found in the superintendent and teachers of the church school. They have a definite part in the pastoral work of the parish. They are in a very real sense assistant pastors, and the Pastoral Epistles should be of interest to them.

Some of the great teachings from the "Pastorals" suggested by Professor Lowstuter are as follows:

God's work will best be served and advanced by orderly careful methods. (A lesson for all church school organizers.)

The disciplined life . . . furnishes the finest medium for transmitting the power of the Spirit. (A lesson for teachers.)

The supreme qualification for any Christian worker is character. (Another lesson for teachers, as well as the next.)

The greatest service one can render the cause of Christ is personal influence and holy example.

The sins that break down the cause, and shipwreck faith are the ordinary sins. (Can we make that plain?)

Outsiders will never respect a faith with lower standards of living than their own.

The church may rightly be described as a school for character.

The all inclusive work of the church is to build lives after the pattern of Christ. Living is the final test of all religion.

Every conscientious Sunday school teacher will recognize these lessons as applicable to himself, his work, or both.

Now let us turn more specifically to Titus, the man. To him was directed one of these Pastoral Epistles, from which our lesson is taken. Not very much is known about him. He appears to be a Gentile convert of Paul, who addresses him as "Mine own son after the common faith." In Galatians 2, Paul states that he took Titus with him to Jerusalem as a test case in the question of the circumcision of Gentile believers. Paul was against it and he won out. Titus, a Greek, was not compelled to observe the rites of a Jew. Titus was evidently a capable and trustworthy co-worker, for he was sent as Paul's delegate to consider misunderstandings between the apostle and the church at Corinth. He is supposed to be one of the bearers of the epistles to that church, and is mentioned in Second Corinthians as the organizer of the collection for the church at Jerusalem, conducted in their community. Then the last we hear of Titus, Paul left him in charge of the churches he had organized in Crete, to complete the organization and supervise the teaching of the people.

The fruit of Paul's ministry and that of Titus, says the late Dean Burn of Salisbury, "Enabled that church to weather the storms of time, and not to succumb even to centuries of Mohammedan persecution. The Mohammedans have now left it, and the population, though illiterate, is Christian. The Cathedral Church of Candia is dedicated to the memory of St. Titus."

The question of the *renewed life* is so broad that it is hard to confine one's self to the eleven verses in the third chapter of Titus. It includes the whole recruiting, organizing, supervising, teaching, and preaching program of the church, as well as the choosing and training of leaders for the present and the future. However, these eleven verses contain some of the lessons to be taught:

One is Christian citizenship. The Cretans were notorious for sedition. They were not willing subjects of Rome. They needed to be taught to perform their civic duties in gentleness and meekness. I like Aristotle's definition of gentleness, "It is the indulgent consideration of human infirmities." As Chris-

tians they might feel justified in speaking evil of those outside, but they are to remember that they too once were foolish, disobedient, serving divers lusts, till through the kindness of God they were justified by his grace. Therefore, "Speak evil of no man."

Another lesson is regarding works. We are not saved by our own works, but God "according to his mercy saved us." Yet believers must be careful to "maintain good works." There are no conflicting ideas here. Salvation is the gift of God. Good works are the result, not the cause, of salvation.

Then, there is the lesson regarding false teachings. There were trouble makers in the church, raising foolish questions. We know some of the contentions of the early Jewish Christians. The Cretans were naturally contentious. What a chance for unprofitable and vain discussions. They are to be shunned. Finally the heretic, the factious man, making divisions and factions in the church, after certain warnings, is to be refused the privilege of teaching.

Do we find conditions today where these lessons might apply?

#### DENOMINATIONAL "HOOK-UP"

LEONARDSVILLE, N. Y.

The First Brookfield Church is looking forward to the coming of Rev. Ralph Coon of Boulder to hold evangelistic meetings for two weeks, beginning November 27. Our meetings will follow a campaign of nearly three weeks which Brother Coon has been holding at DeRuyter. Other churches of the Central Association are hoping to hold meetings in the spring. There have been other evangelistic campaigns in neighboring communities, which many of our own church folks have attended, and the results have been helpful.

On Sabbath, November 13, the pastor supplied at the Verona church, in the absence of Rev. A. L. Davis, and our young people here had charge of the morning service. Grover Williams reviewed a tract, "Jesus Christ, the Final Sanction for the Sabbath," Glenice Welch reviewed one on "The Sabbath as the Family's Day," and Leslie Welch spoke on "The New Birth." Others assisted with other parts on the program. CORRESPONDENT.

ADAMS CENTER, N. Y.

The Loyal Class of the Adams Center Church met in the church parlors where a turkey supper was served on Sunday night,

November 28. There were about forty members and guests present. The tables were attractively decorated and the food deliciously and abundantly prepared.

Several with musical instruments under the direction of Mrs. A. C. Davidson provided music while the people were being seated. Mrs. Gerald Greene led the group in several songs, and Miss Rosalind Seaman contributed to the enjoyment of the evening with a soprano solo. Dr. Wesley Trowbridge as chairman of the program following the supper introduced the speakers. Kent Stoodley responded with selections from his scrapbook, with numbers both serious and humorous. A few remarks by the pastor, Rev. O. W. Babcock, concluded the program.

This was the second of the monthly socials planned by the social committee of the class, with Mrs. Clark Stoodley as chairman, Mrs. S. F. Bates, Mrs. Harold Langworthy, Mrs. O. W. Babcock, and Nathan Whitford.

The prayer meeting group has been meeting with those of the first day church in union meetings on Friday night, studying together the book, *Rebuilding Rural America*, by Mark Dawber. The message of the book is both timely and challenging to all rural churches, and both church groups are responding in increased attendance and interest.

—Contributed.

ALFRED STATION, N. Y.

The attendance at the semi-annual meeting at Alfred last Sabbath was excellent, considering the slippery condition of the roads. A large number came from Richburg, Nile, and Little Genesee. Many availed themselves of the opportunity to hear the carillon and inspect the newly decorated Gothic and new improved student quarters.

The ladies of the Industrial Society had a busy day last Friday when they served dinners to two hundred and eighty high school pupils who were attending a contest at the Agricultural School at Alfred. Whereas two hundred and twenty reservations had been made, sixty above that number came, taxing both the skill and resources of the ladies to care for these extras. Seventy-five dollars was realized from the dinner.

—Alfred Sun.

NEW YORK CITY

The Woman's Auxiliary society of the New York City Church held its November meeting with Mrs. James L. Skaggs. There were

## RELIGIOUS EDUCATION

### MEETING OF THE SABBATH SCHOOL BOARD - MINUTES

The regular meeting of the Sabbath School Board was held at the Milton church on Sunday evening, September 19, 1937, at eight o'clock, with the president, J. F. Randolph, in the chair. The following trustees were present: J. F. Randolph, A. L. Burdick, J. W. Crofoot, D. N. Inglis, L. C. Shaw, G. H. Crandall, Mrs. L. A. Babcock, Mrs. Edwin Morse, R. E. Greene, C. L. Hill, and R. W. Burdick.

Prayer was offered by Rev. J. W. Crofoot. The minutes of the last meeting were read and the secretary reported on the call of the meeting.

The Publications, Field, and Finance committees had no reports.

D. N. Inglis reported on the method used in adoption and division of the Conference Budget from which the Sabbath School Board will receive eight per cent as its share.

The treasurer's report was read and adopted. The report follows:

Robert Greene, Treasurer,

In account with the  
Sabbath School Board

#### Receipts

Balance on hand in General Fund	
June 30, 1937 .....	\$000.00
Balance on hand in Educational Fund ....	100.00
Harold R. Crandall, Denominational	
Budget .....	61.76
Milton Junction Sabbath school .....	8.74
Interest, Lincoln 42nd .....	6.25
Harold R. Crandall,	
Denominational Budget .....	112.00
Total receipts .....	<u>\$288.75</u>

#### Expenses

Advance on expense to Commission,	
J. F. Randolph .....	\$ 25.00
E. E. Sutton, salary .....	45.00
Tacy Kerr, work on report .....	5.50
Balance expense to Commission,	
J. F. Randolph .....	6.25
E. E. Sutton, salary .....	75.00
E. E. Sutton, balance of July salary .....	30.00
Reserve, special gift for vacation schools.	100.00
Total expense .....	<u>\$287.00</u>

Balance on hand in general fund	
September 19, 1937 .....	1.75
	<u>\$288.75</u>

seventeen members and guests at the noon-day luncheon, five of whom were men. Some of the members came a distance of about thirty miles to attend the meeting. The women spent the time sewing for a benevolent object.

With the exception of the Woman's Auxiliary meetings the opportunities for social fellowship are practically limited to the meetings at the church on the Sabbath. Occasionally there is a luncheon and social hour following worship. The next luncheon and fellowship hour is to be on December fourth.

PLAINFIELD, N. J.

The past few weeks have been very busy ones for the Plainfield Church. Many of the activities were not unusual ones, but have been crowded close together, requiring extra strenuous work by some of the workers.

A get-together supper was held October 31, at which Dr. L. C. Bassett of Dunellen entertained us with some of his moving pictures, which were much enjoyed. A supper meeting was held at the church for workers on hospital dressings, and one was held by the executive committee of the Sabbath school for discussion of plans. Two turkey dinners and a luncheon have been held by the women's society, which were well attended and netted a nice sum for the work of the society. One of these was the annual dinner for the Nature Club, which has been given for the past few years in our church. At the luncheon, Mrs. Ernest Lilienthal gave a most interesting and helpful talk on world peace.

The fifth annual Armistice Day Service, under the auspices of the Ministerial Association and the Council for World Friendship was held in our church Sunday night, November 7. The speaker was Dr. Frank Kingdon, president of Newark University. He presented some new and rather startling ideas for world peace, but altogether logical. His listeners were much impressed by his forceful speaking.

On November 15, a meeting was held in the Denominational Building, called by Rev. James L. Skaggs, who is director of Preaching Missions in this section. Five ministers from New Jersey responded, and plans were made for the missions.

A thank offering service was held by the Sabbath school November 20, and Thanksgiving dinners were donated to two families.

CORRESPONDENT.



The president, J. F. Randolph, as representative to the Commission reported on the disposal of the resolutions presented to the Commission. The matter was brought to the floor of the General Conference but definite action was postponed until next year.

The secretary reported correspondence from Mrs. C. C. Van Horn, Nady, Ark., and Rev. A. N. Rogers of Waterford, Conn., relative to the resolution adopted at the last meeting.

It was voted that the committees for the coming year be appointed by the president. Adjournment.

RUSSELL W. BURDICK,  
Secretary.

## OBITUARY

**DAVIS.**—Annie C. Davis, daughter of Mr. and Mrs. Jeremiah Conger of Verona, N. Y., was born August 23, 1866, and died near Battle Creek, Mich., October 23, 1937.

She married O. J. Davis, and with him came to Battle Creek thirty years ago. Mr. Davis died twenty years ago. She was a member of the Seventh Day Baptist Church and of the W.C.T.U.

Surviving, besides the daughter, Mrs. Leo A. Van Noty, in whose home she died, are two sons, James A. Davis of Battle Creek, and Cecil Davis of Lee Center, N. Y.; three daughters, Mrs. Arthur Williams and Mrs. Ira Newey, Verona, N. Y., and Mrs. George Betson of Daytona Beach, Fla. There are also eight grandchildren.

Farewell services were conducted by Rev. Henry N. Jordan and Rev. Edward M. Holston. Interment at Verona, N. Y. H. N. J.

**HUGGINS.**—Charles S. Huggins was born in Clayville, N. Y., September 10, 1865, and died at Unadilla Forks, November 12, 1937. He was the son of George and Addie Sharp Huggins.

He was married twice. The first time to Minnie B. Robinson of Clayville on October 3, 1894. To them were born three children; two of them died in infancy. George R. Huggins, the third child, now resides in Knoxville, Tenn.

After the death of his first wife, he was married on May 28, 1919, to Jennie Talbot of Edmeston, who preceded him in death, March 13, 1937.

He was a member of the First Brookfield Seventh Day Baptist Church, having joined the church March 12, 1909.

The funeral was conducted by his pastor, Rev. Paul S. Burdick, and burial took place at the Edmeston Union Cemetery. P. S. B.

**PALMER.**—Mary Elizabeth Witter, daughter of Deacon Joel and Jennie Witter, was born at Brookfield, N. Y., August 18, 1892, and died November 5, 1937.

She was married to William Palmer August 28, 1912. To them were born five children. She was baptized and joined the Second Brookfield

Seventh Day Baptist Church, September 12, 1908, of which she has remained a loyal member. She is survived by her mother, the husband, and four children: Herman, Bessie, Francis, and Kenneth; two brothers, Ralph and Silas, and other relatives.

Services were conducted by her pastor, assisted by Rev. Davis Owen of the Baptist Church, and burial was made in the Brookfield cemetery.

H. L. P.

**SAUNDERS.**—Herbert Auldredge Saunders, only child of Captain William and Eliza Babcock Saunders, was born at Charleston, R. I., March 20, 1853, and died at the home of his son Earnest, at Delmar, Iowa, November 12, 1937.

He was united in marriage to Miss Hattie M. Babcock at Grand Junction, Iowa, June 27, 1889. Of six sons, four survive: Earnest W., Samuel Perry, Herbert A., and Charles B. There are also six grandchildren.

Mr. Saunders was baptized and joined the Albion Seventh Day Baptist Church when a young man. When he moved to Grand Junction, Iowa, he joined the church of his faith there and later he transferred his membership first to Gentry, Ark., where he spent some time, and then to Garwin, Iowa, where he lived for a number of years. He had just moved back to Albion this spring to make his home again.

Funeral services were conducted by Pastor L. O. Greene. Burial in the Albion cemetery.

L. O. G.

## 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.

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# The Sabbath Recorder

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## MY BURDEN

By Amos R. Wells

God laid upon my back a grievous load,  
A heavy cross to bear along the road.

I staggered on and lol one weary day  
An angry lion sprang across my way.

I prayed to God, and swift at his command  
The cross became a weapon in my hand.

I faltered many a league, until at length,  
Groaning, I fell and had no further strength.

"Oh, God," I cried, "I am so weak and lame!"  
Then straight my cross a winged staff became.

I reached a desert . . .  
No shade was there, and in the cruel sun  
I sank at last, and thought my days were done.

But lol the Lord works many a blest surprise—  
The cross became a tree before my eyes.

And thus through all my days from that to this,  
The cross, my burden, has become my bliss:

Nor ever shall I lay my burden down,  
For God some day will make the cross a crown!

—From Watchman-Examiner.