

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.—Anna 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.

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.

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

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

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

The Sabbath Recorder

VOL. 123

DECEMBER 13, 1937

No. 24

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.

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

Victory Ahead Some years ago, the workers of the Inland China Mission, a mission sponsored by no organized financial backing, had a memorable meeting. Gathered from far distant parts of China they met for deliberation, planning, and prayer. A large schedule was arranged, calling for a five year program. Many new workers would be needed and large sums of money must be had to carry out the plans. Much time had been spent in prayer.

It was talked that there ought to be another meeting called for thanksgiving and rejoicing at the close of the five year period when the achievements desired had been made. But it was an expensive matter to get together, fraught with dangers and difficulties. Then some one proposed, since they all believed their prayers would be answered, that the thanksgiving meeting be held at once before they dispersed to their various stations. It was done. At the end of the five years, twice as many workers had entered the field as prayed for, and double the money had been contributed.

That experience of China's Inland Missioners comes to mind as Mrs. Stillman's message in the SABBATH RECORDER of December 6 is read. Concerning the work of raising the budget for the Seventh Day Baptist Building she says, "Then all of a sudden—comes VICTORY! 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."

This is faith which is being backed up by hard work, patient effort, and consecrated zeal. In Hebrews we read, "Now faith is the substance of things hoped for," and a well authenticated marginal reading in the American Standard Version is "the giving substance to" the things hoped for. Here is where we can fit into this victory-faith picture. Lifting together on this, as on other projects, emergency and regular, we have victory.

Gospel of the Present Tense A friend in writing of intimate personal experience and faith speaks of "perfect victory in our blessed Lord," and quotes the words, "My grace is sufficient," and comments: "not was, or will be, but is. There is the gospel of the present tense." How thankful, as Christians, we should be for the good news of now. There are times when we stand near those about to pass through the "portal," as this faith-living brother is doing—then how important and comforting to know personally, and to hear him say, "My grace is sufficient for thee."

Are you come to a day of bewilderment, uncertainty, and unrest? Turn to him who is saying to you, "My grace is sufficient for thee." God said to Joshua, "Every place that the sole of your foot shall tread upon, to you have I given it . . . be strong and of good courage." The assurance is that with God the giving was a present, accomplished fact—the good news of the present tense. The only implication of futurity was that the march should be forward, and the land be possessed.

Jesus said, "I am come that they might have life, and might have it more abundantly." There are those who live in the past. There are those who live only in the future. But others there are who enjoy the sunshine of now, and find victory and peace in the abiding presence and knowledge of him "whom to know aright is life eternal." The victorious life must believe and herald the gospel of the present tense.

A Preacher's First Duty The first duty of a preacher, says Lionel B. Fletcher, in "The Effective Evangelist," is to bring men, women, and children into living union with God. If he has any object which he puts ahead of that, he has no right in the Christian ministry, and the sooner he finds out his proper vocation the better.

In these days when the ramparts of Christianity are being bombarded on every side, those who are called to be ministers of God need their foundations well laid and their spiritual contacts sure. While there are many points of attack which the minister must make, he must never lose sight of the first and main objective. We must realize, if the above is to be the minister's first duty, his supreme task, that there must necessarily be a real and living union between himself and God. For this there can be no possible substitute. Recent world experiences have demonstrated to everyone that which everybody ought to be willing to accept, that nothing can take the place of genuine revealed religion. Valuable as are philosophy, education, organization, welfare and social emphases, at best they are merely doors and windows through which the light may shine; they are not the light itself. A preacher must realize that nothing can take the place of spiritual light and power.

The following paragraphs are quoted from a sermon by the above named evangelist. The thought is worthy the heed of every Seventh Day Baptist, or other, minister:

Some preachers turn to such devices as eloquence, culture, and social qualities. Eloquence may draw a crowd and sway it, but itself has never built a church that pulsated with spiritual power. Remove the eloquent voice and such a church vanishes. Many admire a cultured personality in the pulpit. Social graces are also to be admired. But a preacher who thinks that an ingratiating demeanor can take the place of genuine spiritual experience and power to witness to the living Christ may as well write himself off of the list.

Well prepared sermons are to be desired. They cost a faithful preacher more than an ordinary hearer dreams. There are some preachers who wear themselves out preparing their sermons. But the preparation of the preacher himself is a still more difficult and crucial matter. In fact the two ought to go hand in hand, but if either has to be neglected, let it be the sermon.

Every preacher should take to himself the words of Robert Murray McCheyne: "Study holiness of life. Your whole usefulness depends on this, for your sermons last but an hour or

two, while your life preaches all of the week." *Churches continually look for better methods, but God always looks for better men.*

Items of Interest Evanston, Ill. (NCJC) — Until some action is taken to relieve underpaid ministers, social pronouncements of the church on economic justice and equity are meaningless, Dr. E. D. Kohlstedt, executive secretary, said in his annual report to the Board of Home and Foreign Missions of the Methodist Episcopal Church in annual meeting here.

"Methodism has 3,469 pastors whose salaries are less than \$1,000, including house rent, with no supplemental aid from home missions or sustentation," the report stated. "We face a problem of lost morale and disintegration in the ministry. About 2,500 of this group are in missionary territory. We are obligated to get the case of our underpaid ministry before the church; to lay upon the heart of Methodism the religious and social obligation that is rooted in this terrific economic need. Until this is done, all our social creeds and idealistic pronouncements on economic justice and equity are meaningless."

London (NCJC)—How the work of the Hebrew University in Jerusalem has provided proofs of the accuracy of Biblical tradition was described by Dr. F. S. Bodenheimer when speaking at a meeting held under the auspices of the Barcai Association.

Doctor Bodenheimer said that his work at the university had begun with the Mount Sinai expedition in 1927, which had carried out research into the problem of manna. Tradition as recorded in the Bible had been found to be accurate in almost every detail, and the fact of the disappearance of the manna after the sun had risen had been clearly observed to be the work of the ants, who speedily consumed the millions of tiny grains of sugar. He had concluded that this sugar was exuded by certain small insects.

In the Bible it was stated that "worms" ate the manna, and even on this point, said Doctor Bodenheimer, the discrepancy between the names of the insects had been clarified. The Bedouin guides who had accompanied the expedition had, it transpired, an interchangeable name for worm and ant.

From Connecticut comes the news of strong opposition, in which clergymen of the state

join, against the establishment of a German-Bund Nazi camp. A tract of 178 acres has been purchased in Southbury with the avowed purpose of building the largest camp of the kind in the United States. Many appeals from public men are being made to make such a camp as unwelcome as possible. We find ourselves quite in sympathy with those who wage warfare against Naziism. But we are just as strongly opposed to some of the methods of such warfare. The Monday papers carry news that Connecticut "Blue Laws" have been invoked to arrest work attempted on the camp tract. Workers come out from the cities on Sundays and cut brush and do other work on the place. The authorities, last Sunday, served a warrant on such a group citing Chapter 330, Section 1705-C of the state laws, forbidding "work on the Sabbath." The group was dispersed and two members of the bund were arrested. The invocation of a dead law—dead, as evidenced on every hand and road of the state—is a dangerous reed to lean upon. Moreover it is fighting the devil with fire. The fire is quite likely to burn the hand that uses it.

BIBLE SUNDAY BROADCAST

Universal Bible Sunday falls this year on December 12. As a part of the observance there will be a nation-wide broadcast over the Columbia network, also transmitted to foreign lands by short wave. The hour is 1:30-1:45 p.m., Eastern Standard Time. President John T. Manson of the American Bible Society will introduce Secretary of State Cordell Hull who will speak on the place and value of the Scriptures in the world's life. The choir boys of Grace Church, New York City, will sing.

December 12, 1:30 p. m.,
Eastern Standard Time

DENOMINATIONAL BUDGET

Statement of Treasurer for November, 1937

| Receipts | | |
|---------------------|-----------|----------|
| | November | Total |
| Adams Center | \$ 24.50 | \$139.50 |
| Albion | 15.00 | 35.00 |
| Alfred, First | 47.75 | |
| Ladies' Aid society | 100.00 | |
| | \$ 147.75 | 470.64 |
| Alfred, Second | \$ 35.10 | |
| Special | 1.00 | |
| | \$ 36.10 | 103.80 |

| | | |
|-------------------------------------|-----------|----------|
| Battle Creek | \$ 11.25 | |
| Special | 7.07 | |
| | \$ 18.32 | 163.57 |
| Berlin | | 50.00 |
| Boulder | | 67.80 |
| Brookfield, First | | 98.46 |
| Brookfield, Second | 18.75 | 60.25 |
| Carlton | | 10.00 |
| Daytona Beach | 7.25 | 22.25 |
| Denver | \$ 9.00 | |
| Ladies' Aid society | 7.00 | |
| Sabbath school | 18.80 | |
| | \$ 34.80 | 68.80 |
| De Ruyter | 17.00 | 170.00 |
| Edinburg | 4.50 | 37.50 |
| Farina, special | \$ 2.00 | |
| Ladies' Aid society | 5.00 | |
| | \$ 7.00 | 111.00 |
| Fouke | 2.90 | 20.53 |
| Friendship | | 4.70 |
| Genesee, First | \$ 54.69 | |
| Special | 9.00 | |
| | \$ 63.69 | 216.03 |
| Gentry | | 5.00 |
| Hartsville | | 25.00 |
| Hebron, First | | 33.20 |
| Hebron, Second | | 5.00 |
| Hopkinton, First | \$ 6.00 | |
| Special | 14.00 | |
| C. E. society, special | 6.00 | |
| Intermediate C. E. society, special | 2.00 | |
| | \$ 28.00 | 124.00 |
| Hopkinton, Second | 1.25 | 24.05 |
| Independence | 45.80 | 59.80 |
| Little Prairie | | 10.00 |
| Los Angeles | | 13.20 |
| Lost Creek | 20.50 | 74.19 |
| Marlboro | 34.25 | 55.99 |
| Middle Island | | 47.10 |
| Milton | 137.50 | 562.90 |
| Milton Junction | \$ 76.09 | |
| Special | .75 | |
| | \$ 76.84 | 242.68 |
| New Auburn | | 7.68 |
| New York City | 10.11 | 265.20 |
| North Loup | | 5.00 |
| Nortonville | | 20.00 |
| Pawcatuck | \$ 250.00 | |
| C. E. society, special | 6.00 | |
| | \$ 256.00 | 1,265.00 |
| Piscataway | \$ 19.50 | |
| Special | 15.00 | |
| | \$ 34.50 | 65.50 |
| Plainfield | 84.15 | 465.50 |
| Richburg | | 12.50 |
| Riverside | | 466.85 |
| Rockville | 2.95 | 56.85 |
| Salem | 29.25 | 174.50 |

A DENOMINATIONAL TRAINING CAMP

BY D. NELSON INGLIS

| | | |
|---|----------|------------|
| Shiloh | \$ 38.70 | |
| Special | 6.00 | |
| | \$ 44.70 | 419.62 |
| Stonefort | | 2.00 |
| Syracuse | | 6.50 |
| Verona | \$ 48.00 | |
| Special | 4.00 | |
| | \$ 52.00 | 97.00 |
| Waterford Ladies' Aid society | \$ 20.00 | |
| Sabbath school, special | 1.66 | |
| | \$ 21.66 | 72.99 |
| Welton | | 26.00 |
| West Edmeston | | 10.00 |
| White Cloud | 29.29 | 88.80 |
| Individuals | | 70.52 |
| Southeastern Association | | 32.33 |
| Southwestern Association | | 8.84 |
| Conference offering | | 563.12 |
| Miscellaneous | | 1.54 |
| Seventh Day Baptist C. E. Union of New England, special | .34 | .84 |
| Shiloh-Marlboro Vacation Bible School | | 8.55 |
| | | \$7,345.17 |

November Receipts

| | |
|-------------|------------|
| For budget | \$1,226.83 |
| For special | 79.82 |
| | \$1,306.65 |

Disbursements

| | |
|------------------------|------------|
| Missionary Society | \$ 676.00 |
| Special | 79.07 |
| | \$ 755.07 |
| Tract Society | \$ 182.00 |
| Special | .75 |
| | 182.75 |
| Sabbath School Board | 104.00 |
| Young People's Board | 13.00 |
| Woman's Board | 6.50 |
| Ministerial Retirement | 78.00 |
| Education Society | 91.00 |
| Historical Society | 10.40 |
| General Conference | 139.10 |
| | \$1,379.82 |

HAROLD R. CRANDALL,
Treasurer.

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

There is an Eye that never sleeps, beneath the wing of night;
There is an Ear that never shuts, when sink the beams of light;
There is an Arm that never tires, when human strength gives way;
There is a Love that never fails, when earthly loves decay.

—Anonymous.

(Sent by Madge B. Conyers, Cleveland, Ga.)

The Commission, at its meeting in Denver, 1936, appointed a committee to study the possibility of holding a Denominational Training Camp for young people between the ages of eighteen to twenty-five. The members of the committee are Ahva J. C. Bond, James L. Skaggs, Nathan E. Lewis, Paul H. Hummel, and D. Nelson Inglis. Distance has made meetings impossible, but we are hoping to get together this winter at Plainfield at the time of the meeting of the Commission. Several questions arise immediately. Where shall such a camp be held so as to serve best the largest number of churches? How many shall be selected to attend and by whom and on what basis shall selection be made? Who shall be the leaders and how many? What sort of curriculum shall be set up for study? How shall the expense of holding such a camp be met? The committee suggests that, if there are definite suggestions in the minds of those who read this, they be sent to some member of the committee before the twenty-fifth of December. These will assuredly be welcomed and considered.

Can we visualize what such a training camp might mean to our denomination in the course of eight or ten years, as groups of twenty-four or thirty young people, representing each of the associations, meet for common study of denominational problems, beliefs, and possibilities; study local church situations; study social problems; study personal problems? There would be opportunity for acquainting East with West and strengthening those ties for which Seventh Day Baptists are noted; there would be possibilities for leadership training in our own spheres, perhaps never before attempted; it would mean the training of laymen as well as future pastors or missionaries—and we have sensed a lack in this regard for some time. Some of us have felt that we need to think seriously about securing for the next generation a better trained leadership than that which we have furnished to ours—a generation of young leaders who will quietly take up the work at home or wherever they are called, and who will give of time, money, talents, and energy for the good of the cause that we represent—a wholesome Christianity which will include the Sabbath of Christ.

MISSIONS

THE WEEK OF PRAYER FOR THE CHURCHES

January 3-9 has been set aside as the 1938 Week of Prayer for the Churches.

This Week of Prayer is observed simultaneously with other lands throughout the world. In America the call comes from the Department of Evangelism of the Federal Council of Churches, and the observance of the week is promoted in other lands by the World's Evangelical Alliance, London, England.

For more than half a century Christian churches have observed the Week of Prayer at the opening of the year. It has been continued through the decades not alone because it is a fitting way to enter upon a new year, but because of beneficent results which the custom has brought.

The Department of Evangelism has published a folder containing an outline of the topics to be used during the Week of Prayer. These topics have been prepared by Rev. William Hiram Foulkes, D.D., moderator of the General Assembly of the Presbyterian Church, U.S.A. Copies of these topics have just appeared and are being sent this week by the missionary secretary to all our pastors and church leaders with the hope that Seventh Day Baptists may unite in prayer for the churches with the rest of Christ's followers throughout the world. The importance of this is seen when we remember that the Church is the institution which Christ has founded to establish his kingdom throughout the world and upon it rests the future of the human race.

LETTER FROM ROSA W. PALMBORG, M.D.

(In this letter Doctor Palmberg and Miss Susie M. Burdick share with the readers of the Sabbath Recorder recent news from devastated Shanghai.)

DEAR SECRETARY BURDICK:

I do not know how much you hear directly from China, but we have had more mail than usual lately, and though you know more of the conditions politically by this time through the newspapers, we feel that perhaps you might like to have for the RECORDER some extracts of our letters, so I have undertaken to send you some. Under date of October 25 my daughter Eling writes:

You see it has got so that we are used to all this bombing, shelling, machine gunning, air craft and anti-aircraft noises, so that we do not

feel anything out of the way at all. Of course our sub-conscious minds are always at nerves' ends, but we cannot help ourselves. Salaries are all cut to half, and expenses twice as high as usual, but we have to be thankful that we have even a little.

A letter from Miss Ruth Phillips, who is back in Shanghai and staying at the mission with her little charge, Rosemary Chang, is very interesting and deserves a good deal of quoting. She is teaching in both the schools. She writes to Miss Burdick and Miss Chapin as follows:

How I do miss you dear folks! It seems as though half of Shanghai is gone, and the warm home feeling that I always had when stepping into your home here, isn't here any more. It has seemed pretty hard to think of your going home, both for myself and all my friends here to whom you mean so much, and also because I know how much you both long to be here. But I realize that those are selfish thoughts, and can see each day, more and more, how doubly hard it would be for you to be here.

China is certainly eating bitterness and will have much more to eat, I presume, before she is through. It is hard enough for us who are younger to see and bear, but how much more difficult for you, Miss Burdick, who have served this great country so long and faithfully. Sometimes it seems almost like the end of everything, but thank God for the faith he gives us, that this is not the end, that out of death comes life, and out of darkness light. It is because we believe that China has really the seeds of life which cannot be destroyed, that we have faith and courage to stay, that by our presence now we can be of some little help, and in the days of rebuilding to come we can have our little part.

Today is an anxious one for Shanghai. . . . The Chinese are retreating from Chapei and Kaungwan, and Dazang, and we can see to the north almost a solid mass of black smoke of burning buildings and ruins to screen the retreat of the Chinese army. Oh, it makes our hearts ache, but we know that out of all this blackness of destruction and despair, God can work out his purpose.

Mr. Davis is quite well, although I think he feels the strain of it all. He says he hopes when it is all over to get away for a vacation to America, or Timbuctoo; it hardly matters which! He certainly has quite a diocese over which to care. We figured that there are over a thousand people who come to or are in this compound daily. The Girls' School has two hundred fifteen registered, the Boys' School over two hundred, and Lowrie Institute, which uses the buildings in the afternoons, over four hundred. Then there are one hundred twenty refugees, Eleanor Woo with her small family of six proteges besides herself, sometimes some of Doctor Palmberg's girls who come here to work, and Doctor Grace has two patients here with one or two nurses. Then with all the

teachers and the rest of us we swell the number to more than a thousand. Isn't this a busy place? This morning all hands have been getting vaccinated.

May does not know what to do, whether to try to return to Shanghai or to go to America. Eugene feels it is as dangerous here now as when you folks left, so is reluctant to tell her to return. He is entertaining all the senior boys of the school to a waffle breakfast Sabbath morning. I believe there are to be some speakers, too, for them. Grace is his "right hand man" making waffles. It is a joy to see her and be with her more. Dick is busy with interne work for St. Luke's and sometimes for St. Elizabeth's hospitals. He is seeing real service and real suffering. There are many terrible tales we could tell you, but what is the use? Everyone is helping all he can and in every way he can.

Dr. Crandall's letter is dated November 17, but that must have been a mistake; it was probably October 17. Speaking of the great number of wounded, she says:

The Chinese Red Cross has a bigger job than they can manage. They have done very well, but the sudden and tremendous amount of work has caught them under-organized and understaffed for so much. The Japanese have not respected the Red Cross flag, and the Chinese have tried to do their first aid at night and without lights. Dressing wounds and driving ambulances over such roads at night has its difficulties. There are not enough doctors who are willing to face the fires that the soldiers are under. The Boy Scouts have been the bravest of the lot, and several of them have lost their lives.

We are all well and are enjoying the warm weather here, and the fruit which is so cheap. But always there is the undercurrent of sadness for our beloved Chinese friends and those who are bearing such burdens in this terribly unrighteous war. May God help them.

Sincerely yours,

ROSA W. PALMBORG.

1449 N. Vista St.,
Hollywood, Calif.

PREACHING MISSION - SPLENDID WORK
IN DE RUYTER

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

DEAR BROTHER BURDICK:

Our Preaching Mission closed Sabbath morning and we took Pastor Ralph H. Coon, who has been helping us, over to Brookfield in time to meet the young people in their service. I believe that we were greatly helped and uplifted by the earnest, consecrated spirit

and the heart-searching sermons of our leader. Attendance the first Friday evening was sixteen, and the last Friday evening it was forty-two. A steady increase in interest and willingness to take part in the prayers matched the increase in attendance. A car went up Crumb Hill every night except one to bring down people who would not otherwise have been able to attend.

The offerings last Friday evening and the two last Sabbath mornings amounted to \$41.25. A check in favor of the Missionary Board covering the amount is enclosed herewith.

Besides the evening services, twelve in our church and the union Thanksgiving service in the M. E. church at which Pastor Coon preached, we visited many of the homes particularly where there were shut-ins.

Sabbath afternoon and evening and Sunday afternoon and evening, November 20, 21, we had a half-hour class studying Philipians, led by Pastor Coon, and a class in The Christian Life led by me. These were for the young people. We had them here at the parsonage for a fellowship supper and recreation Saturday evening. None of these conflicted with the evening service at eight o'clock.

The last Sabbath morning we passed out blank cards upon which to write decisions. Thirty-three cards were written. Four only commented on the benefits of the meetings and sermons, seven were statements of general consecration, and the rest were definite decisions for better attendance at church and prayer meetings, Bible study and prayer, personal work, and giving. Not all mentioned any one thing. Two accepted Christ and are ready for baptism. I think there are others who will join them. One family, not our people, have been coming regularly and promise to continue Sabbath days. The sermon last Friday was on "The Sabbath and Our Salvation." We had a supply of several tracts on the table and invited all to take them.

The effort has been highly worth while and I'm sure there will be lasting results. I am especially pleased that there will evidently be no expense to the board. I believe it would pay both financially and spiritually to have more of such exchanging for special efforts of two weeks or more.

Cordially yours,

NEAL D. MILLS.

De Ruyter, N. Y.,
November 29, 1937.

ERROR CORRECTED

Mr. Karl G. Stillman, treasurer of the Missionary Society, wishes attention called to a typographical error in the November 29, 1937, issue of the SABBATH RECORDER, page 343. It occurs in the Treasurer's Monthly Statement, under Missionary Emergency Fund, in connection with the amount of gift of James A. Saunders. It should read \$5.00 instead of \$45.00.

The SABBATH RECORDER is glad to call attention to the error with its correction.

EDITOR.

AN EMERGENCY APPEAL

BY THE FEDERAL COUNCIL OF CHURCHES
OF CHRIST IN AMERICA

As the united Christmas appeal for civilian war sufferers goes to 125,000 pastors from the Federal Council of the Churches of Christ in America, Christian leaders and organizations in China send brief word-pictures of need. These Christmas offerings will be used under Christian auspices for civilian war sufferers in China, children on both sides in Spain and Christian German refugees.

Because the war spirit creates hatreds that know no borders and no limits, the same horrors, the same needs, the same splendid devotion of brave souls in relief work in China are pictured for Spain, only less extensive in numbers and territory.

Christian German refugees present a picture less horrible physically, but equally tragic mentally and spiritually. Slow starvation—physical, mental, intellectual—is extreme torture.

Terse messages describing the needs, the work done, and the magnificent efforts of the people in China to help themselves, have come to the Foreign Missions Conference from the National Christian Council War Relief Committee of China, and other Christian agencies, as follows:

Civilian war victims and refugees need our most urgent attention. The elementary human needs of food, clothing, shelter, and medical care must be met.

The Council on Medical Missions is acting closely with us. The work for wounded soldiers is in the hands of the army medical service and the Red Cross. The Y.M.C.A. is undertaking fine social service for soldiers near the front.

We're giving support to local committees of the Christian churches. This gives us all a sense of solidarity which is a very real strength.

The Shanghai Christian Federation has a dozen camps with two thousand refugees and a budget of \$13,000 for three months, the bulk of which it is raising.

Nanking has recently organized a Christian committee (which includes Roman Catholics) with a program of hospital work and refugee work to which we are giving help. The same is true of Soochow.

Canton has suffered very severely from air raids, and is still suffering. . . . But the Federation of Churches in Canton has been very active. They've organized fourteen emergency service corps, with a membership of three hundred in training. One of these corps has been formed by the students of the Union Theological College. . . . As for schools in Canton, the Christian middle schools have moved into the country or to Hongkong.

Practically all the men missionaries and single ladies are at their stations in Canton and throughout the province.

Send us twenty missionary doctors.

The most urgent needs of the hospitals in Shanghai are doctors, nurses, and medical supplies. Nearly all the remaining medical stock in China has been sold out. Efforts should be made to increase immediately such supplies and possibly medical personnel from abroad.

In spite of many hardships the people in Shanghai have contributed generously in their endeavors to assist the war refugees. Several hundred thousand dollars have been collected and spent during the last two months for relief work among war refugees, but unless large gifts can be counted on from foreign sources in the immediate future, the situation is bound to become extremely difficult.

The Shanghai public is approaching the end of its resources, particularly because of the virtual cessation of international trade and the closing of many large factories during the past few weeks.

It costs about three cents a day to keep one refugee alive. Thus approximately \$700,000 per month will shortly be required for refugees in the Shanghai area alone, without taking into account the needs of sick and wounded civilians. Up country appeals are being received from Soochow, Chinkiang, Nanking, Wuhu, and Hankow, and other points where international relief activities have been started.

ARTHUR E. HUNGERFORD.

297 Fourth Ave.,
New York City.

TRACTS AND RECORDERS WANTED

Wanted.—Copies of "A Sabbath Catechism" (Mrs. Willard D. Burdick), "Jesus Christ, the Final Sanction for the Sabbath" (Hurley), and other Sabbath tracts; also clean copies of the SABBATH RECORDER. Please send, postpaid, to Mr. Frank Jeffers, 1223 Franklin Street, Racine, Wis.

Mr. Jeffers writes:

Praise God that we still distribute tracts and papers. I am afraid, if we ever get a dictator, that we will lose that privilege. . . . I have a large list of inquirers. When our religious liberties are taken from us, literature stored away in attics or closets cannot be used for the good of others, and the purpose of their printing will be lost.

The tracts especially named by Mr. Jeffers can no longer be furnished by the publishing house, the editions having been exhausted some time since. Here a real service can be rendered.

WOMAN'S WORK

THROUGH THE AGES

BY MARGARET HOPE

Peace on the earth:
Joyfully sang the angels long ago;
They could not know,
That when two thousand years had rolled their way
The golden age of peace would still delay.
Peace on the earth?
Ah, no—not yet:
The nations of the world are sore beset
With fears and dark unrest; we do not see
Signs of the dawn, the peace that was to be.

Good will to men.
And yet it comes—that day expected long
When earth at length shall learn the Bethlehem song;
When sounds of war in every land shall cease
And men shall own as Lord the Prince of Peace.
O blessed time!
And so the angel hymns still sweetly chime,
And still on hearts boastful of many locks,
The Christ Child knocks.

—Selected.

HOME MISSIONS COUNCIL MEETING

(Released by the Home Missions Council and the Council of Women for Home Missions, 297 Fourth Avenue, New York.)

The Home Missions Council and the Council of Women for Home Missions, interdenominational organizations made up of secretaries and other representatives of the major national home mission and church extension boards, will hold joint annual meetings in New York, January 10, 11, and 12, at Marble Collegiate Church. Sunday, January 9, will be observed throughout Manhattan, Brooklyn, and Queens as Home Mission Day, the ministers in some of the churches arranging to have missionaries as speakers in their pulpits. Dr. E. Graham Wilson, secretary of the

Presbyterian Board of National Missions, is the chairman of the committee on Home Mission Sunday. The Greater New York Federation of Churches and the Church Federations of Brooklyn and Queens are co-operating with the councils in the promotion of Home Mission Sunday.

A young people's conference will be held in Riverside Church during the afternoon of Sunday, January 9, sponsored by the joint committee on young people's work of the two councils.

YOUNG PEOPLE'S WORK

YOUNG PEOPLE ACTIVE IN SEMI-ANNUAL MEETING

The semi-annual meeting of the Western Association was held in the Alfred, N. Y., church, November 19 and 20. An interesting series of programs marked this meeting. The Sabbath eve service was led by theologs, Marion Van Horn preaching the sermon and Elmo Randolph and Luther Crichlow leading the worship service. The sermon was entitled "Prayer," and appeared in the November 15 issue of the RECORDER. Wayne Rood, another theolog, sang a baritone solo, "Just for Today."

The Sabbath morning service was quite interesting, with special music by the Alfred Seventh Day Baptist choir and a powerful sermon by Rev. Harley Sutton, of the Little Genesee Church. The choir presented "Seed Time and Harvest," a sacred cantata by M. B. Foster, under the direction of Professor Ray W. Wingate. Pastor A. Clyde Ehret, of course, conducted the service; and Rev. Edgar D. Van Horn offered the morning prayer. Rev. Harley Sutton used as his subject "Thanksgiving." We have many things for which to be thankful, he reminded his hearers, but we must not be selfishly thankful. It is of no use to be thankful for life, health, and wealth unless they are used to some worthy end. The church was practically filled with people from the various member churches of the association.

A "bring a dish to pass" lunch was served for the hungry visitors and local people in the parish house, with milk, hot coffee, and tea being served to the diners by ladies of the Alfred Church. The pleasant fellowship of the occasion was enjoyed by all present as

the ceaseless murmur of conversation and broad smiles everywhere attested.

After lunch Professor Wingate, carillonneur of Alfred University, gave a carillon recital especially for those who had never heard the carillon before. The cheery sound of the bells floating down to listeners out of the snow-filled air was one of indescribable beauty as they sang familiar hymns and songs. At the same period an open house was held at the Gothic, the building which houses the School of Theology. All visitors who cared to were free to inspect the classrooms and living quarters of the students. Many took advantage of the invitation to see just what progress in equipment and personnel has taken place in their seminary under the able leadership of Dean A. J. C. Bond. Favorable comment concerning the building was heard on all hands.

A Sabbath afternoon program for the young people arranged by the Young People's Board concluded this semi-annual meeting. Wayne Rood led a short song service, after which Helen Mae Button directed the congregation in a responsive reading, and Nancilu Butler offered prayer. Burton Crandall, president of the Young People's Board, gave the talk of the afternoon using as his subject "A Study in Contrasts." His talk will appear in the RECORDER. Luther Crichlow played as a trumpet solo Adams' "The Holy City," and Paul Maxson led the congregation in a brief worship service using as his theme, "Light."

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is my first letter to the Children's Page. I like to read the children's letters.

I am ten years old and in the fifth grade.

I was baptized and joined the church last August, with nine others.

I am living with my grandparents, Mr. and Mrs. A. A. Babcock.

Your friend,
Marvin Cruzan.

White Cloud, Mich.

Dear Marvin:

A hearty welcome to our RECORDER page, and please do not forget to write often.

When I was a little girl I used to visit my Grandfather and Grandmother Fellows in

Covert, Mich., so you see I am always interested in hearing from Michigan people.

It is good to hear from the members of that fine class of boys and girls who came into the church by baptism last summer and I feel sure you will all find joy in your Christian service. The White Cloud Church is indeed to be congratulated.

Andover boys and girls can bring out their sleds for a little coasting this afternoon, for we are having quite a snow storm. It is so dark that I am writing by electric light, although it is only a few minutes past three o'clock. Do you like winter sport?

Affectionately yours,

Mizpah S. Greene.

Dear Mrs. Greene:

I have just received a card from Pastor Shaw. He is at Phoenix, Ariz. I am going to write to him later.

September 28, was Mitzy's birthday. Wednesday is mine.

Now that I have seen you I know to whom I am writing. It is time to go to school so I must close.

Your RECORDER friend,

Dickie Bond.

P. S.—Miss Hiscox from Rhode Island sent me some Chinese stamps. I am collecting stamps.

Salem, W. Va.

Dear Dickie:

I know how much you and other Salem people are missing Pastor Shaw, so I can also appreciate how pleased you were to receive the card from him. You will like to write to him, too, I am sure. It surely is easier to write to those whom we really know and have talked with than those with whom we have just corresponded. That's why I enjoy answering your letters better than ever since I learned to know you at Conference. Didn't we have a fine time at Shiloh, though? Did you visit Atlantic City after Conference? We did and found it very entertaining.

I hope you had a very happy birthday; yes and Mitzy, too.

Lovingly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I was very glad to see you the other night at Eleanor's. I hope you will come over to my house some time when you are in Wells-

ville. Mother will be glad to see you some time, I know, and Rev. Mr. Greene, also.

Mabel, my baby sister, will be three months old Monday. Mother has begun to feed her a little soup now. It doesn't seem possible that she is that old but she certainly does grow fast.

I will have to make my letter short as I must get ready for supper.

I hope to see you soon.

Sincerely yours,

Juanita Greene.

P. S.—I do hope you have more letters for the RECORDER this week. Good-by.

375 S. Main St.,
Wellsville, N. Y.

Dear Juanita:

It certainly was a pleasant surprise to find that Eleanor's new home was right next door to you, and I'll enjoy coming in to call on you and your nice family. We have been at Eleanor's several times since I saw you, but always in such a rush that we didn't have time for a call next door, but we *will* come in soon. I can hardly wait to see baby Mabel as well as your other brothers and sisters. Joyce Ann is just eleven months old today, just eight months older than Mabel.

You see I *did* have more letters this week, and here's hoping I'll have even more next week.

Lovingly your friend,

Mizpah S. Greene.

CHURCH FORCES WAGING CAMPAIGN AGAINST LIQUOR

New York (NCJC)—A meeting of representatives of sixty-two churches in the Bay Region of Berkeley, Calif., to institute a "war on the liquor traffic," during which California legislatures were charged with accepting "orders and bribes from the liquor interests," by Rev. Gail Cleland, an Alameda minister, was an instance in the campaign against liquor now being waged by many religious groups in many parts of the country.

Applying a recently enacted state law, the W.C.T.U. of Alabama claims a victory for temperance education in the naming of Miss Estelle Bozeman as alcohol education teacher for the state's public schools.

In Michigan, dry forces are planning fifteen local option elections for 1938.

Atlanta, Ga., ministers are urging a curb

on sale of beer in Georgia. The Atlanta Methodist Ministers Association adopted a resolution stating they were not in accord "with the sale of alcoholic beverages anywhere."

Expressing opposition to "our state or any other state going into the liquor business," the annual Conference of the South Georgia Methodist Episcopal Church, South, reaffirmed its campaign for temperance.

A campaign in Milwaukee took the form of a letter from the ministers' vice committee to the liquor license committee calling for reduction in the number of taverns; elimination of floor shows and dancing from places where liquor is sold; removal of screens from doors and windows of taverns.

Dry forces in Tennessee were split by a difference of opinion over the governor's liquor tax plan. Prohibitionists under the leadership of Bishop H. M. Dubose of the Southern Methodist Church endorsed the tax plan, while the United Dry groups, many of whom are Baptists and Presbyterians, have attacked the plan.

In Knoxville, Tenn., the Tennessee Baptist Convention adopted a resolution excluding from membership any one who engages in the manufacture or sale of intoxicating beverages. Any member thus engaged must resign from the convention or discontinue sale or manufacture of liquor.

Drys in Alabama have been on the offensive since the organization of the Alabama Temperance Alliance this past summer, and have built up such a strong political nucleus that the early return of the whole state to prohibition is freely predicted. In a recent election, Geneva County moved out of the wet into the dry column.

MY JESUS

BY FRANCIS SAUNDERS

(A sophomore in Salem College, preparing for the ministry.)

When trials arise and troubles distress,
And I am weary and weak,
My soul is dwelling in loneliness,
'Tis then that his face I seek.

When cares seem greater than I can bear,
And the world is cruel and cold,
I know that I have nothing to fear
If the hand of my Savior I hold.

For he is able to bear my cross,
And help me my way to find;
And he will lead me safely across,
My Jesus, loving and kind.

OUR PULPIT

THE STRUGGLE AGAINST EVIL

(Sermon preached by Rev. Everett T. Harris before the yearly meeting of the New England churches, at Rockville, R. I., October 16, 1937.)

Scripture—Matthew 13: 24-43.

Text—Romans 12: 21, "Be not overcome of evil, but overcome evil with good."

Jesus did not shut his eyes to the fact of the reality of sin and evil in the world and of the necessity for continually fighting against it. We do not need to look beyond our own personal lives to know that this is true. Some may say that sin is a creation of man's mind and there isn't a devil after all, but they do not follow Jesus when they say it.

There are some who chant this creed: "God is good, God is all, all is good; therefore there is no such thing as sin, pain, disease, and death"; but the facts are certainly against them. It is necessary to explain the presence of pain—terrible soul wracking pain—and to explain the presence of sin that leads to death of body and soul in this present life as well as in the hereafter.

Yes, we must look the facts in the face and realize that evil is real and terrible in its final stages and that it is necessary to get the best of it early in the struggle or it may get the best of us.

Jesus taught us to pray, "Our Father who art in heaven . . . deliver us from evil." But our heavenly Father expects us to do all that we can to help ourselves. So the problem is, how can we work with him in overcoming evil in our own lives, in our churches, in our community, state, and world?

A big order—yes, but one that deserves clear thinking and as they say when charging a committee, "with power to act."

As to the matter of overcoming evil in our own lives, Paul gives the secret in the words, "Be not overcome of evil, but overcome evil with good."

In my own experience this plan works. I well remember my struggles in earlier youth to stop swearing. The evil words would come into mind in spite of all efforts to drive them out. Have you ever tried to miss a stone that was in the road in the days when you were learning to ride a bicycle? It seemed as though you hit it every time. Looking at it continually, you guided toward it instead of away from it. So it is when we try to

overcome evil by main strength of will. We think about it, trying to fight it, and cut the evil thing indelibly into the brain. That was just the dilemma I was in as a youth trying to overcome a weakness of swearing. I had slipped into the habit and could not break loose. One day the words of Paul, "overcome evil with good," took on new meaning for me as I applied them to my own struggle. I decided to turn the swear words into prayers. Every time they came into my mind I tried to pray with those same words. And it worked. Jesus Christ and the devil cannot stay in the same mind and heart together. When he comes in, the devil goes out. Not only did the habit of swearing stop, but the whole struggle ceased to be a struggle and I am no longer bothered with it. That is my own testimony that good can overcome evil when we give it a chance.

Jesus told a parable concerning the cleansing of a house of evil. The evil spirit wandered about for a time, then returned to the same house, looked in through the window and saw how clean and garnished were the rooms, but noticed also that the house was empty. So, back went the evil spirit; found his cousins, uncles, and his aunts, and came again and occupied the house. And said Jesus, "the last state of that man was worse than the first."

It is not enough to rid oneself of bad habits, of wrong intentions, and of evil passions. There must be a displacement of evil with good—good deeds, clean thoughts, and a passion for good. "Whatsoever things are just, true, clean; whatsoever things are honorable, reputable, lovable, think on these things."

It is impossible to keep out of our attention the evils of this day upon which we have fallen—the crimes, murders, wars, the divorces, the assaults, the scandals, the evils of every description. But it is not necessary that we fill our minds with these things, to mull over them and relive the details until we become morbid.

There are good programs on the radio if we are of a mind to find them. There are sections in our papers given to uplifting things; there are fine, clean stories to be read; there is the Bible on the table; and the SABBATH RECORDER ought to be in every home. In fact, there is plenty of fine material at hand to put into the mind to make and keep it clean and healthy if we will but make the effort to put it there. In the long, lone watches of the night, in the moments of the day when the

hands are busy and the mind is free to wander—then is the time to think on the good things. Jesus says, "As a man thinketh so is he." Nothing is hid ultimately. Even the innermost thoughts and the secret intents of the heart are finally made public. "Out of the heart are the issues of life." In the struggle against the evil that doth so easily beset us (and upset us) we can greatly aid the work of the Holy Spirit in our soul's salvation by choosing definitely to fill our minds with the good, the beautiful, and the true. Overcome evil with good.

Without doubt there is evil in the Church. Jude warned the early Christians against false teachers who had slipped in under false pretenses. Rodger Babson tells us that the Church is losing its young people because there are hypocrites in the Church. But we all knew that there were hypocrites in the Church before Babson made his report. Hypocrites, false teachers, skeptics, and just plain unbelievers—they can all be found under the same church roof. And what is the Church supposed to do about it? Can we overcome evil with good?

Jesus told a parable that may shed light on this matter—a parable of good wheat and tares. He began thus: "The kingdom of heaven is likened unto" (now if the kingdom isn't the Church, it ought to be). "The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, there appeared the tares also."

Perhaps two applications may be mentioned before going further. The tares were sown while men slept, and sleep is necessary. Jesus was not blaming anyone for the tares. The good and bad are found in the kingdom together, and no one is to blame especially for this condition. And again we should note that the tares did not appear until the grain brought forth fruit. The tares and wheat looked very much alike until they began bearing fruit. We know for a fact that it is hard to discern just who are the tares in the kingdom here below.

Returning to the parable, the servants wanted to know if they should go over the fields and dig up the tares. "Nay," answered the master of the field, "lest while ye gather up the tares, ye root up also the wheat with them. Let both grow until the harvest."

Then should come the division. Not the servants but the angels—superhuman powers—would bring about the division.

Now it seems that the main teaching of this parable touches the problem of what to do against evil in our churches right at this point. The good and the bad are mighty hard to distinguish. The Church's chief concern is to raise good wheat—not to go around ripping the tares up the back or out by the roots, as the case may be. There would be a lot of good wheat bound to go along with the tares if the Church tried to divide them here and now. Let the superhuman powers do the dividing at the time of the harvest. In the meantime we may well give our time to raising good wheat, and to making sure that we are good wheat and not tares ourselves.

The parable breaks down when we try to apply the details. It was meant to teach a particular truth, that is, that a certain wise patience should be exercised in dealing with the evil that is found in the kingdom on earth. If we took the parable literally in detail we would be forced to say "Once a tare always a tare." But Jesus taught that men can repent and be changed from a tare into good wheat and acceptable with the Master. This, then, is the business of the Church—to sow good grain, to raise good wheat, to exercise a wise patience in dealing with the tares and try to make them into good wheat, to let the matter of sitting in judgment be carried on by the Master. The church that is deeply concerned with raising good wheat, that is carrying on a full program of religious education and evangelism, will overcome much of the evil in their midst.

To use wise patience in dealing with evil does not mean to be indulgent or complacent toward it. Jesus condemned hypocrisy in the church of his day in unmistakable terms, and so must we. When Jude warned the early Church against false teachers he did not tell the faithful ones to hunt the evil ones down and throw them out. Rather he said, "Keep yourselves in the love of God." "Build up yourselves on your holy faith." "Contend earnestly for the faith which was once for all delivered unto the saints." These things are positive and for good; they have to do with raising good wheat. You read the Book of Jude in vain if you hope to find any instructions as to what to do with the false teachers. It is as though he too had said,

"Watch out for them, contend for your faith, but leave them alone, and let good overcome evil in the Church as well as in your own life."

Now there is evil in the community, state, and nation—organized evil, powerful forces of evil. Paul says, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The powers of darkness seem to be having their way these days in greater measure than ever before. When the fruit is war and mass murder, vice and crime, poverty, sickness, and death, we know of a certainty that it is the result of tares sown by an enemy of God. When it comes into our own community in the form of drunkenness and loose living, we can see it even more clearly. How shall we struggle against evil in high places, against powerful organized evil, against the evil that reaches into our own community life?

Now I know it sounds so ineffective as to be almost ridiculous to say, "Let good overcome evil in the world," but that is just what I do say. The principle still holds good. Without doubt the economic order in which we live is corrupt and the political situation is filled with evil—just as full of evil as the people in it. Some there are who say tear up everything and start again. Roger Babson interviewed young people in twenty prominent Protestant colleges this past summer and was told that the reason they were no longer interested in the Church was because the church people were hypocrites—confessing one thing in church and practicing another thing in business. Babson then told them, "But we are living in a competitive world. We can be a little more generous than the non-churchman, but if we really followed Jesus we would be poor and helpless disciples like the followers of his day."

To this these students almost unanimously answered:

"Then why not try to change the prevailing economic system? If you cannot worship both God and Mammon under the present system of industrialism, capitalism, and nationalism, you can at least take sides with those who are trying to change the system."

It, of course, is true that our churches must cease being only social clubs and that we laymen should be known by our character and good works. Young people and all other people must

realize, however, that men cannot be reformed by mere legislation or even education.

Men must still be "born again." The hearts of people must be changed in order for any social or other system to succeed. This is a spiritual problem. Here is where America again needs the churches, family prayers, Sunday observance, Bible study, and the Ten Commandments.

I have read this statement of the young people and of Roger Babson (who by the way was moderator of the National Council of Congregational Christian Churches at the time of writing) because it brings out the fact that many critics of the Church think it ought to align itself against the prevailing system—economic, political, social—and because Babson answered his own question. "It is a spiritual problem. The hearts of men must be changed in order for any social or other system to succeed."

The Master Teacher said, "The kingdom of heaven is like leaven." Not like brute force or political coercion; not like some economic device which would turn everything upside down. The kingdom of heaven is like leaven; it comes by the gradual permeation of society with a finer spirit—his Spirit.

A. J. Muste has reminded us in the light of his own political and economic experiments, "There is no such thing as salvation by any merely external process." "Even if we found Utopia delivered at our door tomorrow morning, human sin would wreck it by night fall." (Federal Council Bulletin.)

Here in the account of the Master's temptations we find that these other alternatives—brute force, political coercion, economic revolution—were all present in Jesus' mind. He saw them, considered them, and discarded them. He staked the whole future of his cause upon a painfully slow method—that of instruction and persuasion, upon moral appeal and the power of right example, upon the permeating influence of renewed lives in the community, the state, and finally the world. That was the method of Jesus Christ. He did not align himself either for or against the economic, political, or social systems of his day. He raised good wheat and intended that good should overcome evil. He even staked his life on it. Personally, I have great confidence in his judgment and wisdom. I have a belief that when the Church turns from his method to follow some program that promises quick results, the Church will lose him from their midst.

HAMMOND, LA.

Last July Pastor Verney A. Wilson with his family was welcomed as pastor of our church.

On the evening preceding Thanksgiving the churches of the town joined in a union Thanksgiving service. This service was held in our church with Rev. Vere Williams, pastor of the Church of God, giving the sermon.

The church went in a body to the home of Mr. and Mrs. O. D. Crandall on Thanksgiving day for a Thanksgiving dinner. The ladies assembled in the living room where the afternoon was spent at their fancy work while visiting, and the men and young people entertained themselves on the back lawn in a game of horse-shoe pitching and other games. All expressed themselves as having a good time.

On November 17, our pastor went to Ponchatoula (La.), to preach in the Presbyterian church during the Preaching Mission being carried on there.

Last Sabbath Pastor Wilson, assisted by Mrs. Wilson, gave a discourse on "High Lights of Religious History." It took one hour and forty-five minutes for the discourse, and one was made to marvel at the rapt attention and patience of the congregation during it all.

On the evening of December 1, the church surprised the pastor and family with a birthday party in honor of the pastor's birthday. This was in the form of an old-fashioned "pounding." Many useful gifts were given together with personal gifts.

CORRESPONDENT.

FARINA, ILL.

Forty members of the church and community had Thanksgiving dinner at the parish house, Thursday night, November 25.

The union Thanksgiving service was held on Wednesday night at the Methodist Episcopal church and Pastor Ary T. Bottoms delivered the message.

Rev. and Mrs. George B. Shaw stopped at Farina from Friday until the following Tuesday on their way from Salem, W. Va., to Phoenix, Ariz. While here Pastor Shaw preached each evening and Sabbath day. His sermons were greatly enjoyed by all who heard him.

A number of our members are spending the winter away from Farina. Mrs. Adella B. Howard left last Sunday for Halfway Tree, Jamaica, British West Indies, where she will be at home with her daughter and husband,

That same wise patience that was exercised in struggling against evil in the Church should be used in struggling against the evil in the world. We do not burn down the barn in order to kill the rats; neither do we throw the country into revolution because there is wickedness in high places; nor do we throw away the church's endowment because the economic system is essentially selfish. We are here to raise good wheat, to develop Christ-like characters, to permeate our community with twice-born men, to influence our state to aid in the struggle of good overcoming evil, to build a world fellowship of nations where mutual trust and helpfulness shall displace hate and greed for power.

But force against force does not create love. Add a negative to a negative and we get two negatives. The greed, the violence, the sins in high or in lowly places will be counteracted and overcome only by a positive force of good—of kindness, of willingness to go more than half way, of willingness to suffer for right, of such love as was seen in Christ on the cross.

Beware of the tares—they are on all sides without and within—but give our best time and thought to raising good wheat. After all, we are not alone in this struggle. "If God be for us who can stand against us?" "Overcome evil with good."

DENOMINATIONAL "HOOK-UP"

WATERFORD, CONN.

A program of music and recitations carrying the spirit of Thanksgiving was presented at the church school of the Seventh Day Baptist church Sabbath morning by the younger pupils of the school. The program was prepared and presented under the direction of Miss Ruth Swinney, and included the following:

Song, Thanksgiving—Class
Violin solo, "O Beautiful for Spacious Skies"—John Hefferman
—John Hefferman
Harmonica solo, "Star Spangled Banner"—Paul Briggs
Paul Briggs
Recitation—Eleanor Brooks and Ellen Swinney
Violin solo, "All Through the Night"—John Hefferman
Harmonica solo, "America"—Paul Briggs
Recitation—Harry Getchell, Paul Briggs, John Hefferman
Song, "Give Thanks"—Class.

—New London Day.

the Rev. Gerald D. Hargis family. Mr. Hargis is the Seventh Day Baptist missionary in that field.

CORRESPONDENT.

DODGE CENTER, MINN.

Saturday night, while Pastor and Mrs. Thorngate were quietly resting and reading, nearly their entire church company filled the parsonage completely, to the great pleasure and surprise of Pastor and Mrs. Thorngate, bringing lunch and many plans for entertainment and pleasure for all. The "profiles" and stunts put on by celebrated (?) families to say nothing of the speedy wedding trips caused shouts of merriment. After the lunch was efficiently prepared and served by willing hands, the entire company joined in singing; also men's choruses, male quartets, girls' chorus and junior choir added to the evening's enjoyment, closing with all singing "God Be With You Till We Meet Again." The pastor and wife very much appreciated this token of welcome and hospitality and hope there may be many more such events.

—Dodge Center Star-Record.

MARRIAGES

LYNG-WOODCOCK.—At the Seventh Day Baptist church, Verona, N. Y., November 25, 1937, Mr. Gerald Edward Lyng of Thendara, N. Y., and Miss Lila Jean Woodcock of Rome, N. Y., were united in marriage, Rev. Alva L. Davis, the bride's pastor, officiating.

OBITUARY

CRANDALL.—Alpha Latimer Crandall was born at Milton Junction, Wis., December 1, 1851, and died November 24, 1937, at the home of his daughter, Mrs. John L. Stewart, at Omaha, Neb.

He was the son of Horace H. and Mary Boom-hour Crandall. He lived as a boy and young man in Farina, Ill., and was baptized into the membership of the Seventh Day Baptist Church at that place. In 1878 he went to Valley County, Neb., where he took a homestead. His home has been near or in North Loup, Neb., since that time. He is survived by his widow, Genia Rood Crandall; two sons, Paul R. and Horace C.; two daughters, Mrs. John L. Stewart and Mrs. P. E. Clement; ten grandchildren, and two great-grandchildren.

O. A. C.

WILLIAMS.—Miss Lillian I. Williams was one of eight children born to Orin P. and Rhoda Joslin Williams. She was born near New London, N. Y., December 22, 1853, and died at the home of her niece, Mrs. Warner Thayer, near Stacy Basin, October 29, 1937.

She had taken a four year course at the Chautauqua Literary and Scientific Circle, and was a student at Alfred University. She taught school for a number of years in Oneida County, N. Y. She was a member of the Verona Seventh Day Baptist Church, always faithful in her attendance at its service until failing health prohibited.

She is survived by one brother, Dr. De Vere O. Williams of Wawarsing, N. Y., and by a sister-in-law, Mrs. Frank Williams of Plainfield, N. J.

In absence of the pastor, the funeral services were conducted by Rev. E. L. Tucker of the Evangelical Lutheran Church of Verona, N. Y.

A. L. D.

An ambitious and arrogant hierarchy is not noted for its piety, but for its greed for power and its abuse of it.—*Liberty*.

"Some have too much sail and others too much ballast to steady the ship or to make it ride safely through a storm."

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.

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

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

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

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

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CHRISTMAS GREETINGS

The greetings to RECORDER readers come to you from the heart. It is so easy to say "Merry Christmas," and it helps those who say it. But when it comes from the hearts of those who hail the glad day and enter into the joy and peace significant of the season, it is precious indeed. Our hearts grow tender as we think of the coming of the Babe so many years ago in Bethlehem. As we read again the story of the inn, the shepherds, and the wise men, our hearts expand in sympathy, wonder, and love.

Touched with the sacredness and sentiment of the season we think of all of you, especially; we would enter into your joys and sorrows, and in fellowship with you look up to sing praise—and "Glory to God in the highest, peace on earth and good will toward men."

That this number may help more especially to mark the occasion, it is given a festive coat. There are, within the beautiful cover, messages from representatives of different departments of the Recorder Press. When you read the RECORDER from week to week you may be conscious of the editor, or of the author of the article being read, but forget completely the many others whose contribution of knowledge, skill, and experience makes possible such a paper. Without them the RECORDER would not become. So they are coming with the editor to wish you all a Merry Christmas in the name of him whose name is honored in the greeting. May this Christmas be a season of rich personal experience to you all.