

The funeral services were conducted at the late home. Interment in Berlin Seventh Day Baptist Cemetery.

Though she has passed away, her influence will still live on. L. A. W.

VINCENT.—Lizzie Huffman Vincent, daughter of George and Lorretta Huffman, was born at Lima, Wis., December 4, 1864, and entered into her rest at Gentry, Ark., January 18, 1938.

In Milton Junction she met and married Menzo Fuller. To them were born four children: Ray who preceded her, Mrs. Burt Williams, and Charlie Fuller, both of North Loup, Neb., and Mrs. Arlie Green, of Delta, Utah.

In 1911 she was married to Russell E. Vincent who survives her. She was converted at an early age and united with the Seventh Day Baptist Church of which she remained a faithful and efficient member until death.

Farewell services by her pastor, interment at Gentry. "Be thou faithful until death, and I will give thee a crown of life." E. R. L.

WELLS.—In Providence, R. I., November 30, 1937, after a long illness, Miss Albertine C. Wells, aged 57 years.

She was born in Westerly, R. I., in September, 1880, being the daughter of George F. and Alice M. (York) Wells. Surviving her are a brother, Harry L. Wells of Providence and two sisters, Mrs. Claude Mills of Rockville, Conn., and Mrs. Louise Hartwell of Providence. In her girlhood Miss Wells united with the Pawcatuck Seventh Day Baptist Church, maintaining that relationship throughout her life.

Farewell services were held at the Gavitt Funeral Home on Thursday afternoon with her pastor, Harold R. Crandall, officiating. Interment was in River Bend cemetery. H. R. C.

RECORDER WANT ADVERTISEMENTS

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

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-31t

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.

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.

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.

What Will You Do?

PRE-EASTER SACRIFICES

Self-denial for a noble purpose, than which none is more noble than to help build a Christian world!

Seventh Day Baptists are helping the Master in such building.

NEEDS

1. Imperative Seventh Day Baptist Building need.
2. One hundred per cent Budget.
3. China sufferers (food needs).

If needs are met, members must give more than already pledged for the Conference year.

SUGGESTIONS

The Committee to Promote Conference Finances suggests especially during the pre-Easter period some self-denial plans be followed, e. g.:

1. A cent-a-meal box. Into this the family places money at meal time as a part of its worship experience.
2. A foot of pennies, nickels, or dimes (especially adapted to children).
3. Dime cards which have places for a certain number of dimes.

The family may decide the interest to which the meal box money shall be devoted; the individuals, the others.

BLESSING IN SACRIFICE

Money usually spent for candy, other luxuries, and pleasure, if GIVEN will bring rich blessing.

WILL YOU be willing to co-operate with others in following out SOME self-denial plan during this period?

THE FINANCE COMMITTEE.

The Sabbath Recorder

Vol. 124

MARCH 7, 1938

No. 10



THE GOTHIC

The School of Theology, Alfred University, Alfred, N. Y.
Ahva J. C. Bond, D.D., Dean

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 10

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less expressly renewed.

A Brave Front Faith in the goodness and purposes of God and confidence in him who never faileth, now and then are revealed to us in friends and acquaintances. What a victory it is to be able to meet the great crises of life calmly and go on to make the most of what of life and strength is left.

There comes to our desk a letter from one whom readers of the SABBATH RECORDER would love to know personally because of the helpful things she has written; one has never lived among Seventh Day Baptists and known but few, but one who has found joy in the Sabbath and for many, many years has known him "whom to know aright is life eternal." Now that a physical blow has fallen she still writes the beautiful and encouraging word, with no hint of self pity or of complaint.

"I find," she writes, "that there is no use putting it off any longer; I must rearrange a number of things and put aside some. It makes me think of building a walk with just such material as one has in hand. Some of the boards have been worn quite through and are broken and must be discarded; others must

be cut into pieces and good parts used and the rest tossed aside. There are only just a certain number of nails and each one must be driven straight and true and hold fast. Would it not be nice just to chuck the whole pile of stuff and build a nice spandy new walk of solid, smooth concrete and go singing on the way? Well, I can't do that; I've got to sort out all the old stuff and plan carefully and work thoughtfully trusting the Master Builder to help me build something that shall be of service and still have something of beauty that will not cause others to be either afraid, saddened, or discouraged. . . . One thing I am determined to strive for always, no complaining or whining, but quiet cheerfulness with a smile. . . .

"Three weeks ago a friend of mine wanted to start going to the Methodist Sunday school but did not want to go alone, so she called and asked if I would go with her. She comes after me each week (a five mile drive)—the Father's way of keeping his promise to me that I might hear the preached word and lovely music. At least it seems that way to me. Some day this little lady, young enough to be my daughter, having many friends, will be well enough established in this church not to feel the need of me, but then there will be some other way. God has promised to supply all our need and I know he will. How glad I am that I found him years ago. If I had not, what would I do now? I can truly say I am trusting more fully as the days pass, and am going on unafraid. There may be many quiet years ahead, or few, but I pray God that they may all be useful years, not idle ones."

We, who know this writer, well believe the remaining years will be useful and blessed to all around her. We trust her pen may occasionally be used to bring some of her faith-sunshine to the RECORDER. Thank God for the many whose faith has brought them shining through. We can almost see the chickadee she tells about at her window, and hear the brief notes of the new bird which she hears but cannot yet discover. "Praise the Lord, O my soul, and forget not all his benefits."

Welcome "Beacon" The February "Beacon," our Seventh Day Baptist young people's paper, is just at hand. The editor of the SABBATH RECORDER wishes to express his appreciation of the earnest efforts and consecration of our

young people. The February "Beacon" is an attractive ten-page mimeographed "magazine"—the largest yet put out—and is full of interesting news of our societies "from Rhode Island to California, from Alabama to New York. With the exception of a few eastern, southern, and mid-western groups, every church in the denomination has been reported." This is truly an achievement. Besides its news value this issue contains interesting matter on vocations, Christian education, and information of general and particular interest to our young people.

This is a fine project being carried forward by our "hope of tomorrow." Power to them. If there are those who read this—especially among lone Sabbath keepers—who would like to receive the "Beacon," send your name and address to Wayne Rood or Marion C. Van Horn, Alfred, N. Y.

Religious Liberties Endangered Our fathers and other generations of Christian leaders, fought, bled, and not a few of them died, to make possible the religious liberty enjoyed by many. So long has such liberty been experienced that we have accepted it as a right unquestioned and safe from any sort of interference.

In recent years signs of autocratic and other sorts of governmental interferences have been growing and multiplying until all truth and liberty loving people are becoming alarmed. Certainly they should feel a deep concern and take such procedure as may seem advisable and can be worked out to safeguard what has come to be considered inalienable rights.

The Nazi regime in Germany has been beyond belief. But evidences so well authenticated as to be unquestionable have been presented. While this is being written Pastor Niemoeller, "fighting civilization's cause," for months incarcerated for his outspoken criticism, is being secretly tried in a Nazi court. In the closing of churches and of the lips of fearless exponents of Christian liberty, the great "spiritual values of western civilization are being flouted, and what we have thought to be among the finest achievements in these last centuries are threatened with complete destruction."

According to late reports the Baptists in Roumania, struggling to keep their churches open, have been ordered to supply the authorities with detailed statistics, including full lists of names of all Baptists in that country,

together with particulars of their children. This demand was made as preliminary, according to Religious News Service, to a government investigation into their legal standing, and "has been made upon no other religious body." These Baptists, we understand, are under threat of a decision of last year (Decision 4781) which would close down all Baptist churches. Temporarily the decision has been suspended, in spite of which several Baptist churches were closed by local authorities for a time.

The Christian Church has been suppressed in Russia, and religious freedom is hard to find in Italy.

In our own country, certain religionists are hailed into court because their honest, religious convictions do not permit their children to salute the flag, an emblem which they acknowledge and in every practicable way respect, honor, and love. Students from some of our tax-supported schools are suspended because it is against their religious convictions to drill for war or bear arms.

Renewed efforts are being made to legalize Sunday as a religious rest day, thus imposing an observance of it on the part of many whose religious convictions hold them to the keeping of the Sabbath and using the first day of the week as a day of labor. The serious promotion of calendar reform, with such adjustments as to necessitate the breaking up the sequence of time—the interference of the natural order of days—is essentially religious legislation which sooner or later will lead to persecution.

We are not alarmists; but grave dangers confront the Christian world. We must not hide our eyes to the threats of our liberties. Think on these things.

Items of Interest A busy, thoughtful mother of Texas writes: "I feel that the criticism of the RECORDER mentioned in your recent editorials was not warranted. It seems to me that the RECORDER should mirror our people who, I believe, are advertising their special belief by trying to live well balanced lives that show that the Sabbath makes for higher living, and whose Sabbath keeping as well as other phases of life, is governed by the Golden Rule.

"There come to our door a number of church papers whose tone is not kind, and I like to see the RECORDER generous and free from bickering, and containing things that are of practical help to our daily living as well

as reports of the denominational work and other articles on its beliefs. . . .

"Sincerely,"

There are more inconsistencies in Washington than there are ripples on the Potomac. Recent and most glaring was the case of the President and his subalterns sitting down to a \$100 per plate dinner, washing down their rich food with goblets of wine, while 5,200 undernourished school children of the district were threatened with a discontinuance of free lunches costing only seven cents each. "The more abundant life" comes high in the capital.—*Washington Observer, in the Christian Advocate.*

SALEMVILLE SHOWS INTEREST

"I know what I'll do with my penny. I'll put it in my envelope for the Denominational Building." So declared a little near-five-year old, returning from Sabbath school. She had heard the representative of the Tract Society announce the purpose of the special meeting to be held in the afternoon when the interest of the Seventh Day Baptist Building would be presented and discussed. Envelopes had been distributed to all including little children, and hope had been expressed that every one, old and young, would be interested to help by putting some offering in the envelopes.

I learned more about her penny. The grandfather, making a bit of ado over finding a penny in his pocket, had given it to her. Later the father, teasingly, had tried to get it to help buy a postage stamp; but it was precious to her—"Grandpa gave it to me." But now, hearing of this need, she knew at once what that penny was for.

At the afternoon meeting twenty-five people were present and twenty-five envelopes were handed in. One was marked, Lois Kagarise—and not one penny only but two were in it. This same little miss said, "I saw you at Conference. I like Conference."

Salemville, small in numbers, but large in heart and interest, placed in envelopes last Sabbath for the Seventh Day Baptist Building \$28.24 together with \$7 in two pledges to be paid later. Earlier this church had made a contribution to help the "Building" of \$18.74, which makes from them, in all, \$53.98. And "a little child shall lead them."

HERBERT C. VAN HORN.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, February 13, 1938, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Asa F' Randolph, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, Trevah R. Sutton, and Business Manager L. Harrison North.

The board was led in prayer by Pastor Trevah R. Sutton.

The report of Corresponding Secretary Herbert C. Van Horn was read and approved as follows, and the request for a worker to be sent to East Africa was referred to the Missionary Board:

The corresponding secretary attended the quarterly meeting of the Missionary Board at Westerly, R. I., and the week-end of that meeting preached two sermons at Rockville and one at Second Hopkinton. Also preached at a union service in the Piscataway church at New Market. Attended two sessions of a meeting of the Department of International Justice and Good Will in New York City, and a meeting of the Federal Council of Churches of Christ in America.

Forty-eight letters relative to board interests have been written. During the month an advertisement has appeared four times in the Plainfield *Courier-News*, inviting "Unattached Sabbath Keepers" or others interested in the Sabbath to call at the Seventh Day Baptist Building, or write or phone the secretary for appointment. One evening a week was designated when the secretary would be in for consultation. The cost, \$2.52 per each "three inch" insertion, less five per cent discount has been paid from secretary's expense account. Thus far little response has been made.

A strong plea again has been received for Seventh Day Baptists to send a teacher to East Africa, if not for more than two years.

Tithes in amount of \$5 have been received from Brother Theophilus A. Gill for the promotion of Sabbath truth, together with an expression of love and good will for our workers on the board. Also a small number of tracts and Scripture cards have been received from him.

Treasury balances were reported as follows:

General Fund	\$497.47
Denominational Building Fund	8.69
Denominational Building Fund for Historical Society rooms	117.89

Maintenance Fund	79.70
Reserved for taxes, printing shop	175.00

Asa F' Randolph, Chairman for the Advisory Committee, asked Secretary Van Horn to present to the board his plans for a trip to some of the western churches during the months of March, April, May, and June.

It was voted that the plan be approved.

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

The sub-committee to consider the problem of Seventh Day Baptist lone Sabbath keepers with reference to distribution of our literature, particularly our tracts and the *SABBATH RECORDER*, reported that thirty-two replies had been received to date concerning names and addresses of lone Sabbath keepers, including 832 names.

Each member of the committee has been asked to address approximately eighty envelopes and insert a circular letter, "Statement of Beliefs of Seventh Day Baptists" and "The Sabbath and Seventh Day Baptists" therein for the lone Sabbath keepers.

It was voted to recommend to the Tract Board that a commission of forty per cent on published price be allowed to agents for selling our tracts and books.

It was voted that the report with its recommendation be adopted.

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

The Supervisory Committee met in regular session at 12.30 today in the office of the publishing house, with four members and the manager present. Business policies were discussed and the monthly bills for maintenance of the Denominational Building were approved.

The report was approved.

The Committee to direct the appeal for the Seventh Day Baptist Building Budget reported through its secretary, Hurley S. Warren, as follows:

Mrs. William M. Stillman has given interesting, vivid impressions of and reactions to her visits to Salem (to which place the Middle Island people came), Berea, Lost Creek, Roanoke, all in West Virginia; Washington, D. C.; Alfred, and Nile (which included the Friendship and Richburg congregations), all these in New York.

J. Alfred Wilson has reported as to his correspondence with the following churches: Oakdale, Woodville, Ala.; Little Prairie, Ark.; Gentry, Ark.; Hammond, La.; Fouke, Ark.; Edinburg, Tex.

Dr. Ben R. Crandall, Wasco, Calif., has accepted the responsibility of presenting the appeal to the churches of Riverside, Calif.; Healdsburg-Ukiah, Healdsburg, Calif.; and Dinuba, Calif.

Mr. Asa F' Randolph will present the appeal to the First Church of New York City, Sabbath

morning, February 19, Piscataway at New Market February 26, and Plainfield, March 12.

Secretary Herbert C. Van Horn is planning to reach the following churches: Irvington, N. J.; Salemville, Pa.; Nortonville, Kan.; Denver, Colo.; North Loup, Neb.; Jackson Center, Ohio; Carlton Church (Garwin, Iowa); and Welton, Iowa.

Mr. Paul Hummel will be asked to contact the Boulder, Colo., Church.

Dean Ahva J. C. Bond and President J. Nelson Norwood will be asked to complete the campaign in the Western Association, making their own appointments at a time as early as possible.

It was voted that the report be approved and recorded.

The reports of the leader in Sabbath Promotion for January and February were read and approved as follows:

On November 14, with the assistance of four students of the School of Theology, I conducted a Sabbath institute at Westerly, R. I. Luther Crichlow gave an address on the History of the Sabbath; Marion Van Horn on Jesus and Sabbath; Paul Maxson conducted the worship service including the reading of the fifty-eighth chapter of Isaiah; and Wayne Rood led the congregational singing and sang a solo. I conducted a question and discussion period in which many participated. Three of the New England pastors and members of their congregations were present.

On January 10, I attended in Washington an electoral conference called to appoint ten delegates to represent the churches of America at a meeting to be held in Holland next May, to consider the question of organizing a World Federation of Churches.

The World Conference on Life and Work held at Oxford last July, and the Conference on Faith and Order held in Edinburgh, both took action favoring such a move, and appointed committees to act together in forwarding the plan.

The conference in Holland will consist of sixty delegates, representing many of the churches of Christendom. Only the Roman Catholic Church among the larger communions chose to stay out.

Each of thirty denominations of America appointed one delegate to the Washington meeting, although not quite all delegates appointed were present. It would naturally be thought a difficult task to elect ten representatives of thirty denominations at a world conference. It was not so difficult at Washington because of a preliminary meeting held in New York November 30, when the method of electing delegates was worked out at a larger (and more exciting) meeting.

The delegates in Washington were grouped in what was called "denominational families," each to nominate one delegate. The Methodist and Baptist families, being much larger than the others in the United States, were allowed two delegates each.

For the Baptists Professor Kenneth S. Latourette of Yale Divinity School, and Professor W. O. Carver of the Southern Baptist Theological

Seminary were elected, representing respectively the Northern and the Southern Baptist Conventions. Alternates were chosen, but are not expected to go to Holland unless the principal is unable to attend.

As alternate for Doctor Carver, whom I have had the pleasure of knowing for many years, I shall communicate with him concerning some of the issues likely to be discussed, especially as these issues may be affected by the Baptist viewpoint.

It was voted that the board establish a permanent committee on the preparation and revision of denominational literature and that the president of the board be chairman of such committee with power to add other members as he may see fit from outside the board as well as from its membership.

Committee appointed: Corliss F. Randolph, Chairman, William L. Burdick, J. Nelson Norwood, Ahva J. C. Bond, James L. Skaggs.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Recording Secretary.

MISSIONS

WHITHER

Constant change is the order in this world and it is sometimes said everything changes. We compare the members of a community today with those of years gone by, and we find many have passed away and new ones have taken their places. Also the buildings and the landscape have gradually changed. Governments change. They not only change their forms, but one becomes extinct and another takes its place. Our physical features are constantly changing. We do not look today as we did twenty-five years past and the change continues until all that is earthly returns to dust. The process of changing extends to the intellectual and spiritual. No two thoughts are ever exactly alike—there is something added or something taken away. Our spiritual natures change constantly either for the better or for the worse. Paul recognized this fact when he said, "The fashion of this world passeth away."

If there were no guiding hand, this would be a terrible situation, driving individuals, institutions, and nations from worse to worse. But this is not the order in which we live. Men can make this ceaseless change result in bettering governments, institutions, and themselves. If things change for the worse,

men are to blame for it. They are to blame because they do not yield their lives to the Divine One, his guidance, grace, and power. The great question is, Whither is the great process of change taking us?

It is here that the work of the Church, evangelization, and Christian missions come in to save the day. Their aim is to bring all men, institutions, and governments into that relationship with the Father by which the ceaseless change will be toward that which is better. There is nothing else which will accomplish this end. Desert the Church, discard evangelism, throw up Christian missions, and the hope of the world fades away. Sustain these in the spirit of Christ, and a glorious victory awaits humanity.

Having noted that constant change is the order of most things, we should remember that there are some things which do not change. God does not change. He is "the same yesterday and today and forever." The fundamentals of man's nature do not change; neither does man's need of Christ, regeneration, and the forgiveness of sins change; and these needs are met through the Church and Christian missions.

HELPING THE REFUGEES

All hearts are stirred by the awful conditions of innocent men, women, and children in China. Hundreds of thousands have been killed. Others have been driven from home and made the victims of hunger, cold, and disease.

The question in many minds is, What can we do to help them? Among the things needed is temporal assistance, and this Americans can give. Different organizations have been soliciting and sending funds to relieve the suffering Chinese. Some mission boards have sent out calls; the Federal Council of Churches and the Foreign Missions Conference have asked for offerings; the International Christian Council of China has sent out pleas; and recently the National Red Cross has made a special appeal.

Many Christian leaders in the United States have felt that the Red Cross would interest a far larger number of people than any other organization, and these sentences are for the purpose of urging Seventh Day Baptists, as well as all others, to work for China relief through the Red Cross. The Missionary Board has had the matter under consideration and, believing that the most efficient way to

accomplish the ends desired is through the Red Cross, the board has made no plans for a special appeal. At its last meeting it appointed a committee to co-operate with others as opportunity offers. If people wish to contribute for the suffering in China through the Missionary Board, it will gladly forward the funds, but it is not asking for funds for that purpose. It is asking that people contribute generously to the China Refugee Fund of the Red Cross.

DOCTOR PALMBORG PAYS TRIBUTE TO MISS BURDICK

Secretary Wm. L. Burdick,
Ashaway, R. I.

DEAR DOCTOR BURDICK:

I planned yesterday to write to you after the service for Miss Burdick, but was unable to do so. I sent you a telegram about her death Sabbath evening, and today I heard that Mr. Sherman Burdick had done the same.

She had not been very well for ten days, but was much improved. Had been up a little every day and was beginning to eat more as usual. On Friday Mrs. Helen Thorngate, with her father and mother (Mr. and Mrs. George B. Shaw) drove over from Riverside, where they had arrived the day before, and after lunch Miss Chapin fixed her comfortably on the davenport in the living room and she had such a satisfying visit with them. Professor and Mrs. Coon from Milton also dropped in for a few moments to call. She remarked in the evening that the day had been "such a feast." She also said that it had been a rich week, as we had heard of the safety in China of a number of people about whom we had long been very anxious.

After retiring, however, she was very restless and could not get to sleep. At nearly one o'clock, a great shudder passed over her, and with just a few breaths she "fell asleep." The doctor called in said, cerebral hemorrhage.

Though we all feel so sad at her leaving us, we cannot help but realize that there were many beautiful things about it. A lady here with whom she had become acquainted, said she was so near heaven anyway, that it was just a step. She had made many friends in the neighborhood, who were greatly attracted by her sweet spirit, and who truly grieve at her going.

I was not at home, as I had gone with the Shaws to Riverside. I was sorry to be away,

but no one suspected that such an event would occur and had I been here I could have done nothing for her, though I might possibly have been of some help to the others. My sister telephoned to Riverside, and Helen drove me home, her mother accompanying us. We found that everything necessary had been done. Early she had been taken to the funeral parlors at beautiful Forest Lawn Cemetery, and telegrams had been sent to Alfred and answer received. She herself seemed to have sensed the possibility of such an event, and had told Miss Chapin and Mr. Sherman Burdick that in such case she desired to be cremated and her ashes taken to Alfred. First, on Monday morning a service was held for her at "The Church of the Flowers" in that beautiful place. As many as possible of her friends had been notified either by telegram or telephone, and a goodly number from our church here and from Riverside, as well as dear old missionary friends from China living at Glendale and at Pasadena, attended the service, which was a very beautiful one. Pastor Hurley and Rev. George Shaw conducted it. Susie looked very natural as she lay in the grey casket, with a grey silk dress on, which was given her on some birthday by her beloved girls in Shanghai. Someone wrote that there would be many tears shed in China, and that is true, for she was greatly beloved. There were many beautiful flowers artistically arranged.

This evening Miss Chapin has started for Alfred, and my sister and I have just returned from seeing her off. It seems very lonely here. We have not yet decided on our further plans. So if writing to me, please send in care of Rev. Loyal F. Hurley, 4415 Lemon St., Riverside, Calif. Sincerely yours,

ROSA PALMBORG.

1449 N. Vista St.,
Hollywood, Calif.

TREASURER'S MONTHLY STATEMENT

January 1, 1938 to February 1, 1938

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

GENERAL FUND

	Dr.	
Cash on hand, January 1, 1938	.....	\$2,503.51
Missionary Emergency Fund:		
Rosevale, Neb., Sabbath school	.....\$	8.50
D. S. Burdick	.....	542.00
Alfred, N. Y., Church	.....	1.00
		551.50
Memorial Board income:		
Charity L. Burdick	.....\$	11.78
Utica, Wis., Church	.....	15.00

WOMAN'S WORK

WORSHIP PROGRAM FOR MARCH, 1938

BY MRS. T. J. VAN HORN

"And God said, Let there be light,
and there was light."

Hymn: "The Light of the World is Jesus."

Scripture reading: Ephesians 5: 6-16.

WALKING IN THE LIGHT

At a session of the recent Florida Chain-of-Missions, a woman quoted the following: "A certain Christian church in South India is lighted by one large chandelier. In the chandelier are a great many small lamps. When the service is over, the chandelier is lowered and the little lamps are given, one to each of the worshipers, to light their pathway home. It is an impressive sight to watch the tiny lights as they scatter and are seen to climb the mountain, far and wide."

The speaker added, "That is Christian missions."

As one listened to her words, one seemed to be standing in the dim shadows of the valley, with eyes turned toward the mountain and the homeward-moving lights. And there drifted into mind bits of the holy Book—"And God said, Let there be light, and there was light"—the first recorded words of the Creator.

Then those marvelous sentences from John's Gospel: "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. . . . That was the true light which lighteth every man that cometh into the world."

Then the majestic declaration of our Lord, "I am the Light of the world"; and that other equally thrilling challenge to his beloved, "Ye are the light of the world," followed by the admonition, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

And now the tiny lights on the mountain side had found their resting-place in home-windows, to glow and bless the dwellers there. We remembered the blessed truth, "For God, who commanded the light to shine out of darkness, hath shone in our hearts, to give the light of the glory of God in the face of Jesus Christ." We seemed to turn away with a glance at our own feet, to whisper, "Thy word is a lamp to my feet and a light to my path."

D. B. and M. A. Coon Fund	6.87
D. C. Burdick Bequest	130.22
D. C. Burdick farm	14.25
E. L. Babcock Bequest	221.46
Hornell Church	105.00
Mary M. M. Barney	9.00
Mary E. Rich	29.25
Penelope R. Harbert	43.42
Wm. Reilly Potter	3.12
	589.37
For foreign missions:	
Julie E. H. Flansburg	\$ 1.00
Boulder	2.00
	3.00
Loan, Jennie Crandall	500.00
Toward China field, anonymous	41.67
Permanent Fund income	263.81
Denominational Budget receipt - January share	572.00
Leonardsville, N. Y.	.50
Jackson Center Sabbath school	7.40
Mr. and Mrs. S. C. Groves and	
Pauline Groves - Christmas gift	10.00
Ritchie - Christmas gift	1.51
Boulder	6.00
Battle Creek	14.00
Milton	2.50
Rockville Sabbath school	5.00
Rev. and Mrs. G. B. Shaw, Dr. and Mrs.	
Geo. Thorngate, Miss Miriam Shaw, special	
gift to China to be distributed by Dr. Grace	
Crandall in accordance with instructions	50.00
Debt Fund savings account	250.00
	\$5,371.77
Cr.	
Interest	\$ 94.47
E. R. Lewis, salary	22.92
V. A. Wilson, salary	33.33
W. L. Davis, salary	22.92
R. W. Wing, salary	41.67
Kay Bee, salary	12.50
C. A. Beebe, salary	16.67
C. W. Thorngate, salary	25.00
M. C. Van Horn, salary	5.56
A. L. Davis, work in Syracuse	10.00
Ralph H. Coon, general missionaries	22.92
Transfer to Debt Fund savings account:	
1% interest saved on notes	\$ 18.22
Denominational Budget (Jan. share)	78.36
	96.58
Treasurer's expenses	20.00
G. D. Hargis:	
January salary	\$ 93.75
Rent	20.83
Child allowance	25.00
Native workers	39.58
Traveling expense	186.15
	365.31
W. L. Burdick:	
January salary	\$ 112.50
House rent	25.00
Clerk	33.33
Office supplies	13.20
	184.03
W. L. Burdick: (Missionary Emergency Fund)	
Expenses to Foreign Missions	
Conference, Toronto, Ont.	48.60
China payments for January as follows:	
H. E. Davis, salary and child	
allowance	\$ 112.50
Principal Boys' School	33.33
Boys' School	16.67
Incidentals	25.00
Grace I. Crandall	41.67
Rosa W. Palmberg	30.00
Susie M. Burdick	30.00
Anna M. West	41.67
Anna M. West (travel expenses)	15.20
	346.04
I. R. Conradi (work in Germany)	41.67
Secretary of State, Rhode Island, filing fee	
biennial report non-business corporation	2.00
Grace I. Crandall, special gift from Rev. and	
Mrs. Geo. B. Shaw, Dr. and Mrs. Geo. Thorn-	
gate, and Miss Miriam Shaw	50.00
Washington Trust Co., payment account loan	250.00
Cash on hand February 1, 1938	3,659.58
	\$5,371.77

(Do those mountain dwellers, like us, return to the house of God, with their lamps, for re-filling and re-lighting for the next service? May we, too, keep our lamps "trimmed and burning.")

Prayer by members.

REPORT OF WOMAN'S BOARD MEETING

The Woman's Board met Sunday, February 13, 1938, at the home of Mrs. Oris O. Stutler, Salem, W. Va. The president, Mrs. Loofboro, presided and the following members were present: Miss Lotta Bond, Mrs. O. B. Bond, Mrs. S. O. Bond, Mrs. G. H. Trainer, Mrs. C. H. Siedhoff, and Mrs. Oris O. Stutler.

Devotionals were conducted by Mrs. Loofboro, using Matthew 13: 24-32. The minutes of the January meeting were read.

The treasurer read the following report which was accepted.

Venie E. Bond, Treasurer,	
In account with the	
Woman's Executive Board	
Receipts	
Balance, January 9, 1938	\$66.23
Harold R. Crandall:	
Denominational Budget	5.50
	\$71.73

Disbursements	
Leslie B. Moss Contribution,	
Foreign Missions Conference	\$10.00
Expenses of Associational	
Correspondents:	
Miss May Dixon	5.00
Mrs. John Randolph	5.00
Mrs. W. L. Davis	5.00
Mrs. Edgar Van Horn	5.00
Miss Ada Bond	5.00
Bank Draft, H. Eugene Davis,	
Relief Work	20.05
	\$55.05
Balance, February 13, 1938	16.68
	\$71.73

Correspondence was read from Mrs. W. L. Davis, Fouke, Ark.; Mrs. John Randolph, Milton, Wis.; Mrs. Mabel Rogers, Andover, N. Y.; Mrs. Bessie E. Clark, Independence, N. Y.; Mrs. Mildred S. Jeffrey, Denver, Colo.; Miss Mae Dixon, Shiloh, N. J.; Mrs. Geo. B. Shaw, Phoenix, Ariz.; Mrs. Edgar Van Horn, Alfred Station, N. Y.

Mrs. Trainer, who represented the board at the Conference on the Cause and Cure of

War, held in Washington, read an interesting report of that conference which will appear on the Woman's Page of the SABBATH RECORDER.

Voted that Mrs. James L. Skaggs be invited to become a member of the Woman's Board.

The resignation of Mrs. Earl W. Davis as board member was read. Voted that the consideration of this request be deferred until a later date.

These minutes were read and approved. Adjourned to meet with Mrs. G. H. Trainer the second Sunday in March.

Mrs. E. F. Loofboro,
President,
Mrs. Oris O. Stutler,
Recording Secretary.

CHILDREN'S PAGE
OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am in the eighth grade. I go to the Seventh Day Baptist church. The name of my Sabbath school class is "The Queen Esther Girls." We are going to have some pins with a cross and crown on them. We have our memory verses on cards that go from A to Z.

I like to read the SABBATH RECORDER. Myrna is writing, too. She is my twin sister. My small sister Patsy is writing, too.

Your friend,
Vyrna Branch.

White Cloud, Mich.

Dear Vyrna:

I was sorry not to get your letter in with Myrna's last week, but as you see you top the list today.

I think "The Queen Esther Girls" is a splendid name for your class. Queen Esther was brave and faithful through everything, and you girls wish to follow her good example, do you not? When you look at your pretty pin may it indeed help you to be faithful in your service as true Christians.

I am glad you like to read the SABBATH RECORDER, and especially glad that you have written a letter for the Children's Page.

Yours with love,
Mizpah S. Greene.

Dear Mrs. Greene:

I used to live in Paw Paw, Ill. I came to Michigan last May and I have been here ever

since. I live with my sister. I am thirteen years old and I am in the seventh grade in school. I am uncle to five different children. One of my nephews was born February 11, 1938. We have named him Billy.

The name of our Sabbath school class is "Up Streamers," and we have little pins like canoes and paddles.

Your friend,
Ivan Burke.

White Cloud, Mich.

Dear Ivan:

Your class, too, has a very good name and one worthy of being your motto. Keep your streamers of Christian love and service ever high.

You surely have become an uncle early in life and to a good sized band of children. I became aunt to one nephew when I was about your age and I was very proud of it. Doesn't it make you feel wise to be uncle to so many?

When you write again you might tell us how the town in Illinois came to be named Paw Paw. It sounds like an Indian name. The country near where I once lived in Wisconsin was called Big Foot after an Indian chief by that name, and Chicago, as you know, was named after another Indian.

Lovingly yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I am seven years old. I have a new baby brother. His name is Billy. I like to go to Junior Christian Endeavor.

Virgil Pangborn.

White Cloud, Mich.

Dear Virgil:

I can make a very sure guess that you are one of the nephews Ivan was telling about, since he told about his little new nephew, Billy. I'm also pretty sure that you are both very proud of that baby boy. I was proud when my baby brother came, before I was four years old, but I thought he ought to have been a sister.

Are you having snow for coasting in Michigan this winter? We haven't had a great deal, but today we are having a real old snowstorm and a bit of blizzard so the boys and girls are out with their sleds again.

Affectionately yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I am seven years old. I have a kitty named Dean. My Grandpa Severance fell on the ice and broke his shoulder.

Your friend,
Rolleesa Godfrey.

White Cloud, Mich.

Dear Rolleesa:

I was pleased to get another letter from a little girl I surely ought to know, since I know the grown-ups in your family so well. Your mama told me about you when I saw her last summer.

I don't think one could have a nicer pet than a kitty, though dogs are all right, too. A boy would probably say a dog was best, but I'm partial to kitties, aren't you?

We were so sorry to hear about your grandfather's accident, and hope his shoulder will not be long in mending. You must write again and let us know how he is.

Your loving friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am ten years old. I have a dog named Ted, and a cat named Stucky. I was baptized last summer. I like to go to Junior.

Your RECORDER friend,
Marvin Cruzan.

White Cloud, Mich.

Dear Marvin:

This is your second letter, too, isn't it? And glad I was to get it. I hope you'll do it often.

Are your cat and dog good friends? One of our neighbors has a cat and dog that are the best of friends. It is comical to see them eating together, sleeping together, and playing together. As for our cat, Skeezics, he has no use for dogs. One night he even growled at a man's coat because it smelt of dog.

Affectionately yours,
Mizpah S. Greene.

Dear Mrs. Greene:

I am five years old. I am at Junior Christian Endeavor now. I have a dog named Happy.

Patsy Branch.

White Cloud, Mich.

Dear Patsy:

It was nice to get your letter and I hope you will send me another soon. I was glad to hear about your dog, Happy. That's a fine name for a dog. He must be a very nice dog if he is like his name. Your friend,

Mizpah S. Greene.

I REMEMBER

Dimly, when I was a small boy, the time she came to visit us, filling the house with her radiant personality. She laughed a great deal, and seemed to smile all the time between laughs.

I remember that when she had gone, I sat quietly for a long time in the old rocking-chair where she had sat, and wondered wistfully how it would feel to be like her. They told me she was on furlough. When, some years later, I learned what a furlough was, I had no choice but to wish selfishly that she might soon have one and come to see us again.

But our paths were not to cross again until I went to Alfred to school. I remember open doors and warm hearts in Alfred—comforting things, these, when a lad grows homesick—and typical of it all, but outshining it and towering above it were her smiles and the ideals she had.

There in Alfred she put her finger on the soul of one young man I know, and to his dying day he will carry the mark with pride. It made no difference whether she was sitting cozily by a fireplace or strapped flat on a hospital cot, she knew always the art of sharing, and had the will to do it.

A smile of infinite compassion and understanding—a keen, subtle humor—a boundless love for her fellow-mortals—courage that knew no defeat. That is how I shall remember her, now that she has gone.

Hers was the kind of faith that will quench the fires of hell in this world, if ever they are put out. Hers was the kind of soldiering that will one day usher the kingdom of God into the consciousness of humanity.

On furlough? Souls like that are on furlough as long as they live on earth—on furlough from heaven. I cannot pray better than that my life may follow the pattern I have from Susie Burdick.

DONALD GRAY.

Milton Junction, Wis.

NOTICE

The Northwestern Association will convene with the Nortonville Seventh Day Baptist Church, Nortonville, Kan., August 12 to 14, 1938. This is the seventy-fifth anniversary of the church, and a good attendance is desired.

MARGARET E. LA MONT,
Secretary.

OUR PULPIT

TRAVELING ON

(Address given by Ahva J. C. Bond, Dean of Theology, Alfred, N. Y., at the centennial of the Plainfield Church, February 5, 1938, Plainfield, N. J.)

Texts: Genesis 12: 7-9; Hebrews 11: 1, 2, 8-10 (Moffatt).

A successful life is made up of aggressive action and contemplative quiet mixed together in proper proportions. The mood of the times or other external influences may stimulate activity or lull to rest. But those who have "traveled on," and have carried the race of mankind forward have not yielded to the present mood, nor caught their inspirations from earth-bound forces.

Mankind's benefactors, like Abram of old, have "passed on through the land," or have "moved on to the hill east of Bethel" or to some other hill, or have "traveled on, still southward" or in some other fixed direction; but like Abram, also, they have paused betimes to build an altar, and have waited expectantly and with unconquerable faith "for the City with fixed foundations."

I have said life is made up of activity and repose. The mood of our times seems to be that of feverish activity. I have read that, somewhere, I cannot now recall where, there is a sundial which tells the time to those who can read its sunlit face, and that on that sundial where all may read is an inscription. And this is what it says, in sunshine or cloudy weather, day or night: "It is later than you think." When I first heard about that inscription with its implicit warning to "hurry or you will miss something," I thought what an excellent thing it would be to have constantly before you such a reminder of the flight of time. "It is later than you think." Recently I met with an accident that put me to bed for a few days. One morning during that time as I was listening to the radio I heard someone refer to that sundial and its inscription. But he was taking issue with its proffered admonition, and declared that "It is earlier than you think." I shall not try here to settle the dispute between the sundial inscription and the radio announcement. But I am ready to give the latter some consideration.

We have just listened to a review of the fruitful years during the life of this church. All the past accomplishments of this church

cannot be told in a twenty-minute address, or in the paper to be read this afternoon, or in the collected data that will not be read but that will be filed away for future reference. But remember, that is the history of a hundred years—a slow-moving hundred years. And the hundred years which we here review may be but the beginning of a thousand years of history for this church, even as its first century marks but a limited period in the long history of the Christian Church of the past.

The mother church, still traveling on, was more than a hundred years old when the Plainfield Church began. The mother church in England was nearly a hundred years old when Piscataway was organized. And back of Mill Yard and England lie the long centuries which tell the history of the Christian Church.

I started out to say that it is earlier than you think. I have tried to make you conscious of your setting at the end of a century and of all the centuries of history, but also at the beginning of a century, and of all the centuries yet to come. You are a part of it all. But you are more important to the new century than to the old that is passing. Today you are in the closing days of the first century of this church. Next Sabbath as you meet here for worship the second century will have begun. Somehow the mood that comes upon me as I contemplate this fact is not the mood of haste, but of quiet reflection. To be sure, "Time marches on." But that is no reason for getting panicky. That is reason for calm consideration of life's meaning. Perhaps God is more interested in what we may become during the years of our sojourn here than in anything we can do. And possibly what we can do depends more upon "being" than upon "doing." Anthony Adverse wrote from London to his friend in Paris, "Doubtless there are 'beings' in England as well as 'doings,' but one does not meet them." Let us not judge the church by "doings" when its business is to develop "beings." This highest work for humanity can be done only by bringing men into right relations with God and the universe. Such labor is not hurried.

"Let us take time to know the thoughts of men;
Time to know beauty; and time to feel again
Calm and content of soul—the quiet power
Of meditation through a gentle hour;
Time for the book, the song, the golden
weather

Made for the happiness of friends together;
Time to believe; time to lift the bars
Twixt us and truth, twixt heartbeat and stars;
Let us take time . . . take time."

A look ahead is a difficult one to take. Someone has said, "I cannot foresee, I can only see." One might well reply, "Only he who sees can foresee." If we are able to see clearly, then can we with some certainty foresee. Too often we are defeated in our attempts to look ahead because we concern ourselves with superficial things.

Some time ago, last August to be exact, one William Corbin seemed to think America might be interested in knowing why he does not go to church. He gave his reasons in a well-written article in a popular magazine. He seemed to see one glimmer of hope for the Church, but it was only a glimmer which soon faded. His one ray of hope was in the suggestion that the Church go back to Christ. However, he declared this to be impossible for him and men of his up-to-the-minute progressive type. Jesus lived too long ago; he must be out of date. Mr. Corbin thinks he is far ahead of the Church, when he has fallen behind so far that he is clean out of sight. He has attempted a look ahead, when he hasn't stopped to look about him. He seems to think that in order to get back to the spirit and ethics of Jesus we must go back to the conception of the material universe that obtained in Jesus' day.

When I was a small boy my little sister and I used to climb the steep hill back of our house at evening, and lean up against a big rock and "watch the stars come out." It was a game of which we never tired. The one who spied the first star scored the first point. Then there was a contest to see who could keep ahead in the count as other stars were discovered. Soon there were too many to count, when we would look for the brightest star, or outline pictures made by the stars. (We knew nothing of the constellations.) Too soon it began to grow dark, and by the light of the stars we went back down the hill to the house and to bed. I can recall now the feeling of security with which we contemplated the sky, which seemed so near; for we were sure that just above the sky was heaven, and a good God who would watch over us while we slept.

In the course of the years I have learned that the sky is not what my sister and I thought it was, and the stars have been driven

back to distances unimaginable and cold. Meanwhile, what has become of God? There was a time when I almost lost him in the incomprehensible vastness of the universe. But now God is nearer than he was in my youth. Then he was above the sky which almost rested down upon the tree-tops which crowned the hills that surrounded my home. Now I know that he is greater than the material universe, and at the same time is nearer than were the stars in my childhood.

We will not stop, therefore, to quibble with Mr. Corbin, or anyone else, over the size of the universe. The infinite God whom Jesus reveals is big enough to occupy any universe that finite man is able to discover. Religion respects science, but does not bow down to her. Religion cannot get along without science as its "technical advisor" in the task of building a better world, but the Church is religion's instrument for accomplishing the task.

We find it great fun to speculate on the possible reactions of the founders of this church, or of people who lived a hundred years ago, if they could but return to our present-day world. But we are thinking of superficial things. Tomorrow we will dress up in "Prince Alberts" and other clothes as nearly like those worn a hundred years ago as possible. That is all right. But let us not think for a moment that if those men and women were living now they would dress like that. Do not think they would not be up to date. Let us put on no superior airs in this matter.

Rather let us test our lives today by the things they counted fundamental, and see how we measure up. What were their religious convictions? How loyally did they stand by these convictions, and how well did they live their faith? The organization of this church is the answer, and the vigor of its life for a hundred years.

One with insight could have prophesied a hundred years ago the future of this church, founded and fostered by men and women of such faith. And by that same token can we today speak with confidence concerning the future. What is your faith, you who are members now? How true are you to the ancient principles which served them, and which are fundamental to the church, now as well as then, and always?

May I briefly suggest three loyalties which went into the founding of this church, and

that have kept it for a hundred years. I name them as your challenge for the future, and for your assurance too if you are true.

The first I would mention is the church itself. This is the church of Christ. It is not a church of Christ, nor the whole of the church. But as far as its life reaches it is the church of Christ. *That is what the fathers founded.* They did not just establish another organization. The church is unique. It is unique in its origin, in its nature, and in its aim. Like its founder, it is both human and divine. So is this Plainfield Seventh Day Baptist Church of Christ. Loyalty to the church, then, to this church, is loyalty to Christ. The church renders that high service which no other institution attempts to give; that is, that of helping people to meet God in the sacred precincts of their own souls through worship. Of course one can worship God in the woods, or by the sea. But one usually does not. Those who find God in the open are the same persons who first have found him while worshipping with others in the sanctuary.

Look into your own hearts. What do you think of the church? How do you feel with reference to it? What do you do in it, and for it. In your answer to those questions lies the future of this church. A look ahead? The way before you is as clear as daylight if these questions concerning your relation to the church are rightly answered.

Our second thought is with reference to the Bible. How about the Bible? Not what do you think about it, but what do you do with it, and what does it do for you? Here again we do not make progress by going back to see how our fathers interpreted this Book. Rather let us see whether we match their faithfulness in its study, and their loyalty in living up to its teachings as they understood them. To interpret every part of Scripture always just as they did would be disloyalty to their brave spirits, and to their belief in soul-freedom in the presence of God, unhindered and unhampered by the teachings of men. In the spirit of the Pilgrims they believed with Elder Robinson that new truth repeatedly breaks forth from God's holy Word. I become impatient at times with the way some Bible interpreters would shackle us with narrow conceptions of God and of his revelation, and bind us down to shibboleths. I was reminded recently by a former parish-

ioner of a story which I used to tell which may be repeated here.

On a beautiful Sabbath afternoon in central Wisconsin, some years ago, I baptized a man forty years of age who had been brought up in the Lutheran Church, and who was now joining the Seventh Day Baptist Church. On the shore of that beautiful little lake surrounded by woods and grass land this man said to me following his baptism, "I wish I knew just what Luther would think of the step I am taking." I recognize the seriousness back of his remark, and appreciated his feelings. And I said, "What sort of step did Luther take? How far did he go from the teachings of his childhood and the religious practices of his early manhood, in order to be true to the teachings of the Word? Rest assured, my dear brother, that the only way you can be true to Luther is to step out in the light of God's Word as you see it." And that is the only way that we can be true to the faith of our fathers.

A fresh, intelligent, sincere study of the Bible is the greatest need of Christians today. If the members of this church, with open minds and warm hearts are gathered around the Word of God, in the preaching service, in public worship, in group study, in the home and family life, in private reading and contemplation, then the future of this church is assured for another hundred, yes, for a thousand years, with the certainty of the existence of God who works in the affairs of men.

But the Bible must become not a book of rules, as it was to the Pharisees, but what it is in fact, the account of how God during the centuries through man's growing awareness became increasingly known until the Word made flesh in Jesus Christ revealed to all men for all time God our Father, whose love is sufficient and forever available for every trusting soul. And the Bible properly treated has more genuine interest than any best seller that was ever put on the market.

The third point I want to make is with reference to the Sabbath. It was the Sabbath that bound the first members of this church together in an unbroken fellowship, as it separated them in church organization from all who did not accept that truth. Through the years the Plainfield Church has led us all in proclaiming the Sabbath to the world. What does a look ahead reveal in this regard? Here again new loyalties are possible that will revitalize your own life and send life-currents

a-throbbing in other churches. There are movements in the Church today that no man can measure. A feeling of frustration has come over many Christians. But there is a growing confidence in the Church, if it can become more unified and purified. No one is counseling another to give up something for the sake of the unity which he feels the Church must have. Beliefs and convictions must be preserved if the Church is to meet the issue and save humanity.

The Sabbath is not the only contribution that we have to make. But in this truth we stand alone among those who see the larger task awaiting the Church of Christ. The Sabbath of holy writ runs through the Bible like a thread of gold. Found in the first creation story as its planned climax; having a place at the heart of the Ten Commandments, the fundamental moral code of the world; constituting the touchstone of the religion of the prophets, not ceremonial but ethical; reaffirmed in the practice and by the direct witness of Jesus, the world's Redeemer and Lord, this holy Sabbath of God has all the sacred sanctions and contains all the life-fulfilling elements necessary to bring into our hectic world the soothing and invigorating breath of heaven.

The men and women, a great company of saints, whose names through the century have been written on the church rolls, but who are no longer with us, call this church to a faithful and intelligent observance of the Sabbath, and to renewed efforts in Sabbath promotion. To revive in men a sacred regard for the Sabbath day is not to exalt an institution alien to life and of little value for our time. When the Sabbath of God finds its rightful place in the hearts and practices of men, then will the integrity of the family, the unit of society, be insured and the kingdom of God will be set up in the earth.

I have named three major loyalties which will insure the future of this church: the Church, the Bible, and the Sabbath. They are all various ways of expressing loyalty to Christ. You have the organization with which to carry on, and you have the talents. If you lack anything it is the heart; and that is the Lord's speciality. He will give you a new heart if that is needed.

"Then Abram traveled on. . . . Now faith means we are confident of what we hope for, convinced of what we do not see. It was for this that the men of old won their record . . .

he was waiting for the City with fixed foundations, whose builder and maker is God."

"Forward, be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind:
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?"

"Lead on, O King Eternal,
We follow not with fears;
For gladness breaks like morning
Where'er thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might."

DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

As February 2 was the fifty-sixth anniversary of the founding of the Christian Endeavor society, the morning service on February 5 was prepared by Pastor Davis with that thought in mind.

The monthly meeting of the ladies' society was entertained by Mrs. Genevieve Stone in her home in Canastota; over fifty were present. After a short study period from the book, "What Is This Moslem World?" the time was occupied in tying a quilt and other work. A cafeteria dinner was served.

Mr. and Mrs. Allen Lennon entertained the Young People's Social Club in the church parlors on the evening of February 12. An appropriate program for Lincoln's Birthday was given and Stanley Fargo put on some interesting movie pictures that he had taken.

The music committee appointed by the church to select a new church hymnal has decided on "The Service Hymnal." The plan to finance the purchase is for each individual to pay for as many copies as he can afford and donate them to the church.

Delegates were appointed from our young people of the church to attend the State Youth's Council Convention held in Syracuse February 26, 27.

The executive committee of the Central Association met at the home of the moderator, Raymond Sholtz, February 20. There was a good attendance and plans were made for the association to be held with our church in June.

The Religious Life Committee also met at the same place.

CORRESPONDENT.

ALFRED, N. Y.

Dr. Edgar Van Horn of the faculty of the School of Theology has gone to New York City to attend a meeting of the Board of Trustees of the New York State Anti-Saloon League, of which he is a member.

Last week-end the Seventh Day Baptist young people worked furiously under the direction of Editor Marion C. Van Horn to edit a record-breaking, eight-page "Beacon," Seventh Day Baptist young people's monthly news bulletin. This edition contained not only a great deal more news than usual, but the news came from many more sources in the denominational field than have been heard from before.

The students of the School of Theology were given a special opportunity to confer with Dr. Justin Wroe Nixon of Rochester-Colgate Theological Seminary last Sunday afternoon. After the conference, Dean Bond showed Doctor Nixon a few points of interest in the Gothic.

—Alfred Sun.

SUNMOUNT, N. Y.

We have a little Bible class here and I am hoping that others here will be interested in the Sabbath through studying this excellent quarterly (the *Helping Hand*).

CORRESPONDENT.

[The above item of news was from a letter of one of our lone Sabbath keepers in which she places an order for several copies of the *Helping Hand*. Others might find a helpful way to serve the Lord by gathering a few together in Bible study.—EDITOR.]

ALBION, WIS.

The Campus Club met with Mrs. L. J. Green, February 17. Mrs. J. J. Noble, leader of the afternoon, had as her subject, "Modern Poetry," and gave a short sketch of the life of each author whose poetry was read. Among the poems read were "The Man With a Hoe," Edwin Markham; "The House by the Side of the Road," Sam Walter Foss; "Recessional," and "When Earth's Last Picture Is Painted," Rudyard Kipling; "My Aunt's Bonnet," Edgar Guest; "The Old Swimm' Hole," James Whitcomb Riley; "In Flanders' Fields," John McCray and the "Response," R. W. Lillard; and a selection from Edna St. Vincent Millay's "Conversation at Midnight." Those assisting Mrs. Noble were Mrs. F. E. Palmiter, Mrs. C. S. Sayre, Mrs. L. O. Greene, Mrs. Willis Stillman, Mrs. C. S. Lawton, and Mrs. C. M. Sheldon.

By request, Rev. L. O. Greene brought to the club the question of a community youth hostel here at Albion.—Milton Junction Telephone.

BEREA, W. VA.

The Christian Endeavor at Berea has completed eleven years under its present organization. This anniversary, on Sabbath, February 5, was observed with special young people's services. Mrs. Beulah Sutton is now the acting president of the society, while Miss Lenore Sutton is the secretary.

Because some have gone away to school and some have moved from the community, the membership of the C. E. society has decreased during the past winter months. The addition of five younger members has aided to a large extent in its ability to carry on its activities in spite of its loss of the older members.

Plans are made in the society to go on with the reading-room project; the group will give a play to aid in raising funds. During December the C. E. society was especially active and held several very good meetings, especially the Christmas candlelight meeting prepared and led by Lenore Sutton. During January a successful social was held.—From the *Seventh Day Baptist Beacon*.

RELIGIOUS NEWS SERVICE

Newark.—A resolution expressing sympathy for Rev. Martin Niemoeller, who is on trial in Berlin for opposition to Nazi church regulations, was adopted by the Presbytery of Newark at its stated session here.

The resolution, which was drawn and presented by Rev. Dr. O. Bell Close, pastor of Fewsmith Memorial Church of Belleville, read as follows:

WHEREAS Martin Niemoeller, a worthy successor of Martin Luther, is on trial in Berlin for his defense of Christian liberty;

Resolved, That we congratulate him for his courage and upon the honor and esteem in which he is held by the free peoples of the world;

Resolved, second, That we remind the German Chancellor of the honor that has come to him from the privilege of living on the same planet with Mr. Niemoeller;

Resolved, third, That we remind ourselves, that a vital Christian liberty, preached and possessed, is the only absolute guaranty of freedom of speech and freedom of the press on any subject, anywhere, at any time.

Washington, D. C.—A protest against the "mockery" trial of Rev. Martin Niemoeller, Protestant leader in Germany, was made by

the editors of the *Catholic Review*, official Catholic paper of the Baltimore diocese. The editorial, which appears in the current issue of the paper, reads:

The sympathy of all who hate oppression and who admire courage in defense of Christ crucified, goes out to the Rev. Martin Niemoeller, courageous Protestant leader in Germany, who is being prosecuted by the Nazi Government for his beliefs.

The trial is a mockery. It is one in keeping with the "trials" held in Russia, Spain, and other countries by those who are trying to dethrone God and turn the people into pagans.

Here is a clergyman who served Germany in the World War, who is a German in his loyalty to his country, and yet he is charged with disloyalty.

Because he gives his loyalty to God in preference to tyrannical creatures, he is made a victim of a despotism and a hate that are always characteristic of those who rebel against God.

OBITUARY

FISHER.—Nathan Sylvester, son of John and Mary Fisher, born at Avoca, Iowa, March 7, 1861, passed away at his home at Edinburg, Tex., February 2, 1938.

September 19, 1886, he was married to Eliza Dickinson in Polk County, Neb. In 1892 they went to North Loup, where a few years later Mr. and Mrs. Fisher were converted to the Sabbath and united with the Seventh Day Baptist Church. In 1919 the family moved to Edinburg, Tex. In 1926 Mr. Fisher became a constituent member of the Seventh Day Baptist Church at Edinburg.

He leaves besides his widow a son and two daughters: Alfred G., Myrtle Smith, and Mabel Moore; ten grandchildren; a brother; and two sisters. Funeral services were conducted at Edinburg by Rev. Dallas Lee of the Baptist Church, burial services by Rev. Angeline Allen, at McAllen, where the body was laid to rest.

A. P. A.

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TO TEARS

By Kagawa

Ah, tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why dost thou come again to dwell with me?
At midnight, dawn, midday,
Ye come; nor wait thy coming nor delay:
Nay, fearless with what scorn
Ye picture China by my brothers torn.
Thy scorn I must accept,
But I'm no coward; pray heed ere more ye've wept:
I love Japan so fair,
And China too; this war I cannot bear.

"Is there no other way?"
Thus do I search my spirit all the day
Nor ever reach a goal:
I live, but only as a phantom soul,
Like Christ who bore our sins upon the cross,
I too, must bear my country's sins and cross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.
Ah, tears! Unbidden tears!
Long separated we,
Alas! Has come another day
When I must dwell with thee.

—Religious News Service.