

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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# The Sabbath Recorder

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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 dross;  
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.

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less expressly renewed.

**Farming as a Way of Life** A two-day conference of the Christian Rural Fellowship has recently been held with large representation from church boards and religious denominations. The trend of the conference was expressive of regret that so much of the best human stock was being lured from the country to the city and that the urban community was not reproducing itself. This condition is gradually developing a steady deterioration of American stock.

Speakers stressed the viewpoint that farming is "a way of life" rather than a mere occupation, and that religion plays a great part in the life of the rural community. It was urged that the dignity of life on the farm must be recognized. Among vital facts pointed out were that unity and loyalty to religious philosophy are needed in farm life, not only, but are provided by it. The mystical, religious spirit is fundamental in farming. The relations of society to the earth are more than economic; they are moral and spiritual. Such principles, if true, demand that rural life be safeguarded and encouraged in every way possible.

Reading the reports from such a conference sets one's mind to looking over some of our own past and the part rural life has played in our own history. The writer will remark only out of his own knowledge and limited experience.

The colonization of the North Loup (Nebraska) Valley in the early "70's" was rural. Families came from Wisconsin, Minnesota, Iowa, Missouri, and elsewhere for land—for farm homes. Naturally a few must keep store, shoe horses, build houses, teach school. But the farm was the thing. Though not put into words by any of them, farming was a "way of life" rather than a mere occupation. It was life. Life was hazardous, trying, rough, compelling; but it *was* life. Not only so, but it recognized religion as fundamental to that life. It began in that valley with religious, Sabbath worship in the open, on the river bank among the diamond willows—later to be fashioned into beautiful canes, table legs, and centerpieces—still later to be antiques.

Plans for regular religious worship preceded the plans for the school and they went forward side by side. Thus religious culture had its place from the very beginning and has marked the community through its sixty-five years of history.

Farming was "a life." While some perhaps in their ambitions drove like slaves through years of farming, with perhaps something far ahead in mind, most lived their lives at their best day by day. They did not philosophize and think of farming just as an occupation. Economic necessity, it is true, kept them at their plowing and sowing and harvesting—but it was life, satisfying and spiritually enriching.

What of the results? Who can tell? We can't know them all. But teachers, skilled farm and rural life leaders, journalists, country and state officials, lawyers, missionaries, ministers, writers, religious secretaries, noble fathers and mothers—in marked numbers—have come from that community. Our mission as Seventh Day Baptists has not failed, either, that many of these have found their place in other religious groups. The Sabbath culture has wonderfully helped to a higher conception of life than might otherwise have been experienced.

Many of our own denominational leaders had their background in that farm "way of life." The writer is thinking of the Babcocks, the Hills, Thorngates, Davises, Crandalls,

Hutchins, and others—among our missionaries and ministry. All of them with their roots in the soil of a "way of life."

To mention a few—Edgar Van Horn, Alfred Station's pastor, and professor of theology, was born in a "dugout" at North Loup; H. Eugene Davis—now in torn up, oppressed China—handled the corn-plow when his feet could barely guide the cultivator teeth bars; Pastor Charles Thorngate followed the team and breaking plow as a boy and young man. Claude Hill and this writer, while their fathers were partners in village house painting and interior decorating, were born on Nebraska farms, and had their early training on the same farm owned and operated by one of the most successful farmers of his day—whose calling was a "way of life" rather than a mere occupation. Dr. Grace Crandall of China and her brother, Professor Linton B. of Storrs College, Conn., were the children of the pioneer pastor of the rural community. Leslie O. Greene, Royal R. Thorngate, the late Jesse H. Hutchins, and Orville W. Babcock of a later generation were of the farm.

Other communities could furnish similar stories. But this is not a comprehensive treatise. It does, however, bear out the thesis showing up in the conference referred to, and emphasizes the value of rural culture involving so fundamentally the religious and moral values of this "way of life."

There are many economic conditions today that should encourage a "back to the farm" movement. After all, our resources and the only possibilities of life are in the soil. Seventh Day Baptists would do well to think on these things and strike their roots again deeply, by choice and not alone by necessity, in the soil, and find there a new joy and success in this "way of life."

**Cooperative Activity** Ever since Doctor Kagawa's lecture tour in America, two years ago, when he constantly described consumers' cooperation as "the love principle of Christianity in economic action," an increasing number of church people in all parts of the country have become active members of cooperatives and have helped to start many of the new cooperatives which have sprung up, particularly in American cities and communities.

Many of our people have become interested and quite a number have recently become active members and participants of local con-

sumers' cooperatives. The movement is not new or untried, but has been proved to be of large worth for years in many countries of Europe. Norway, Sweden, and Denmark have been outstandingly successful in cooperatives — producers, manufacturers, and consumers.

An opportunity is being offered Americans to make a study tour to Europe next summer under the intelligent guidance of Rev. James Myers, industrial secretary of the Federal Council of the Churches of Christ in America. The group will visit cooperatives in Paris, Switzerland, Denmark, Sweden, and Great Britain. The tour also will include a visit at the International Labor office and the Universal Christian Council in Geneva, and the group will have opportunity for personal interviews with outstanding leaders of the cooperatives, organized labor, and religion in all the countries visited.

This tour offers opportunity and privilege to many who may be interested in a more intensive study of cooperatives in lands where the greatest development has taken place. The visit at Oslo, Sweden, alone would be most revealing and encouraging.

Mr. Myers, who has had wide contacts with labor, religious, and cooperative movements, is unusually well qualified to help the group to get the most out of this rare opportunity. The tour will start July 9, and return August 28. Inquiries regarding the itinerary, costs, etc., may be addressed to Rev. James Myers at the offices of the Federal Council of Churches, 297 Fourth Avenue, New York City.

**Honors Pastor And Wife** The Seventh Day Baptist Church of New York City gave a supper in honor of Pastor and Mrs. James L. Skaggs, who will soon close their work in the city, to enter the pastorate at Salem, W. Va. The supper was given at the Hotel Earle at corner of Washington Square. Forty were present to partake of the meal, enjoy the fellowship, and join in expressions of love and appreciation of Dr. and Mrs. Skaggs, who for more than six years have labored among them.

The banquet table was beautifully decorated with a wide variety of choice flowers, candles, and ribbons. A lovely corsage of orchids was presented Mrs. Skaggs, and a goodly sum of money was given to help make their change of fields a little easier.



Some effort was made to cast sunshine over an event that had so much in it of the sad breaking of fellowship ties. The meal was such as one acquainted with the New York City Church folk would expect, and was beautifully and expeditiously served.

The church moderator, Dr. Esle F. Randolph, acted as toastmaster and announced that speakers were limited to five minutes. The limit was repudiated by one speaker who declared it was not meant for him. But as the speech was full of good humor and interesting facts as well as expressions of appreciation of the pastor's work, his rebellion was overlooked.

Words cannot do justice to the high esteem in which Pastor and Mrs. Skaggs are held by their people—true, doubtless, in every pastorate Mr. Skaggs has ever held—of which there have been six. His power as a preacher and teacher—for each occasion of which he always showed careful preparation—his pastoral visits, his kindly ministrations in every avenue of the church life, his good judgment and spiritual influence—all these came in for mention and full appreciation.

Neighboring churches and such organizations as the Tract Society, of which he is vice-president, and the Missionary Board, of which he is an esteemed member, as well as officials and close personal friends will miss his helpful presence and counsel.

Three solos were rendered before the meal by Mrs. Eleanor Prentice Anderson, and following the meal a violin duet by William and Henry Cottrell. An interesting quiz period—the questions having largely to do with the pastor's family and interests—under the direction of Professor Roy Cottrell furnished amusement and closed a pleasant evening.

To his new field, full of opportunity and responsibility, this able man and his devoted companion will carry the best wishes, the admiration, respect, and love of many people.

### SEVENTH DAY BAPTIST BUILDING BUDGET

The canvass for the Seventh Day Baptist Building Budget is now well under way. Contributions in cash and pledges are being received.

To date, cash and pledges amount to \$506.25. Following the presentation of the matter by special representatives, local committees are carrying on the work.

COMMITTEE.

## MISSIONS

### TWO QUESTIONS

Everyone has some all-absorbing object of interest before him. It may be something real or a mere phantom, it may be something worth while or of no value at all, it may be very good or as bad as it can be; but everyone has some object of supreme interest and affection.

Judas went to the chief priests and asked, "What will ye give me?" Whether he continued to follow Christ or to betray him was to be determined by what he could get out of it personally. His supreme object was expressed in the question, "What will ye give me?" When Christ appeared to Paul on the way to Damascus, Paul "trembling and astonished said, Lord, what wilt thou have me to do?" Ever afterwards, with Paul, the supreme question was not what he himself could get out of a given course, but what he could do for Christ and his fellow men.

Men are following many motives, but all of them can be classified under one of these questions. It is either, what will I get out of this, or what service can I render? The first is the course Judas followed and the other is the course followed by Paul. They stand out in marked contrast.

There is a great temptation even on the part of professed followers of Christ to make the supreme object in life a gain to themselves. This is why people seek office and are offended when they do not receive honors, why they are unwilling to suffer and sacrifice for the sake of the truth. Too often young people, in deciding what they will make their life work, ask the question that Judas asked, and sometimes ministers put the same question foremost in deciding what field to accept.

The spirit of Paul is back of Christian missions and the spirit of Judas is back of anti-missions. To be sure, men may enter the mission field, even the ministry, because of what they think they can get out of them. But these are only hirelings. Christ said, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Judas sought his own gain and lost all; Paul gave up everything and gained all. It is ours to say to Christ with Paul, "Lord, what wilt thou have me to do?" and with him win all. If Christians and Christian churches will make

Paul's motive foremost, missions will triumph and Christ's kingdom will be established in all the earth.

### THE SERVICE OF MISSIONARIES IN FOREIGN FIELDS

People sometimes ask, "What is the service rendered by the missionaries sent to foreign fields?" That people inquire regarding this matter is more than justifiable. It is their privilege to know, and it is a help to the cause of Christian civilization, as well as to missions, that the facts should be known. Recently the *New York Herald-Tribune* published a statement regarding what modern missions have accomplished in China. The statement is by the noted author and newspaper correspondent, George E. Sokolsky, who has spent twenty years in China. The statement is all the more impressive because he is a Jew and not a professed Christian. By permission, his statement is reprinted in folder form and sent out by the Foreign Missions Conference. What Mr. Sokolsky says regarding missions in China is true of missions in all countries and a few paragraphs from his statement follow:

Americans are in China for many reasons. Some go there to trade. China takes a goodly part of the American tobacco crop in the form of cigarets. China buys American cotton and automobiles and all sorts of commodities. China also buys oil. But when it is suggested that our ships and troops are in China "to protect the Standard Oil Company," which some say these days, it is altogether nonsense. Few Americans in China are employed by the Standard Oil Company, or any one company. And the fleet is there to safeguard all Americans, even more than their property.

Other Americans come to China to buy there. Furs, wool for carpets, hides, and lots of other commodities are purchased in China by Americans, and it has been found advantageous to send buyers to China rather than to have Chinese salesmen come here. These American buyers go all over the country seeking their products.

But the most significant job done by Americans in China is neither the buying nor the selling of goods. It is so great a work that it is altogether misunderstood by small minds and even smaller hearts. That is the tremendously important and valuable services of the American missionary.

These men and women have gone to town and village, bringing with them not only the many varieties of Christianity, but a new cultural pattern; in my opinion, a nobler cultural pattern than the Chinese retained amid the disintegration of China's indigenous social and intellectual establishments during the last century.

And these missionaries brought medicine and hospital and nursing and child welfare to China. They brought a new conception of social relationships—not man-for-his-family, but man-for-society—a broadening of viewpoint.

They planted the seeds of a social revolution, which, if it did not quickly make China strong, at any rate produced in China a forward-looking, progressive, non-opium smoking monogamous leadership.

Chiang Kai-shek and the Soongs are Christians. In fact, the Soong family is particularly notable for its Christian affiliations, for on the mother's side they trace themselves back to a famous figure at the end of the Ming dynasty who came under the influence of Ricci and whose daughter, Candida, was the first nun in China, while Charles Soong, the father, actually came to China from the United States to teach English and the Bible.

The present Chinese Ambassador to the United States, Dr. C. T. Wang, was the first Chinese secretary of the Y.M.C.A. in China, while Dr. H. H. Kung, who was in this country recently and is now Premier of whatever remains of government in China, was secretary of the Chinese Y.M.C.A. in Japan at one time.

It is impossible to over-emphasize the great value to China of the American missionary, of the American school and hospital situated in that country. And it is something to note in these days of collectivist materialism that there has been no return to the United States for this service. It has cost us more, over a century, than we ever earned out of our trade with China. It was the contribution of a well-off people to those who needed our help and assistance.

### HELP FOR SUFFERERS IN THE WAR ZONES

Last week the Missions Department suggested that sufferers in the war zones be aided through the Red Cross. Since that article was written, there has come to the contributing editor's desk the action taken by the United Missionary Society (Disciples of Christ). This action was taken at its February meeting and gives some of the reasons why the Red Cross is in a position to administer the funds of all the world to relieve the suffering in China. After saying, "that the distress among the Chinese is beyond description, that millions face starvation after fleeing from the war areas, and that the human emergency is the greatest since the World War," the action of the trustees was as follows:

1. The only possible relief to the Chinese is through the Red Cross. Backed by all governments, including our own, the Red Cross relief to non-combatant Chinese will be recognized by the Japanese.

2. All offerings for China relief will go directly to the point of need. Overhead costs will be paid by other funds.

3. Help for the suffering Chinese is already late because of the confusion and uncertainty in the war zone.

4. A special appeal for our own Christian people and our mission work in China must wait until conditions are more settled and our minimum needs are known. The Red Cross appeal is for all needy Chinese in the war zone.

5. America gave over \$4,000,000 for China famine relief in the early twenties. We sent

\$7,000,000 to Japan at the time of the Tokio earthquake. Last year China contributed generously to our own Ohio Valley flood relief funds.

6. Offerings already sent by churches to the United Society will be made available for relief work at once. Other churches and individuals are asked to give directly through their local Red Cross chapters or to the national headquarters in Washington, D. C., the purpose of the gifts being designated.

### COMPARATIVE STATEMENT

#### RECEIPTS

	January 1937	January 1938	Change	12 mos. ending 1-37	12 mos. ending 1-38	Change
Memorial Board income	\$ 534.83	\$ 589.37	\$ 54.54	\$ 1,222.70	\$ 1,522.43	\$ 299.73
Permanent Fund income	179.78	263.81	84.03	5,179.56	4,817.46	-362.10
Denominational Budget	512.60	572.00	59.40	8,178.93	8,484.77	305.84
Organizations	180.38	90.08	-90.30	1,584.34	3,896.14	2,311.80
Individuals	12.67	553.00	540.33	1,848.67	2,684.55	835.88
Special gifts	9.00	50.00	41.00	107.05	5,460.72	5,353.67
Loans		554.68	554.68		1,554.68	1,554.68
Other				24.52	13.00	-11.52
Debt Fund investment	250.00	250.00		2,750.00	2,000.00	-750.00
	\$ 1,679.26	\$ 2,922.94	\$ 1,243.68	\$ 20,895.77	\$ 30,433.75	\$ 9,537.98

#### EXPENDITURES

	1937	1938	Change	12 mos. ending 1-37	12 mos. ending 1-38	Change
Cor. secretary and expenses	\$ 198.02	\$ 184.03	-\$13.99	\$ 2,462.91	\$ 2,411.99	-\$50.92
Gen. missionaries and expenses	26.82	22.92	-3.90	874.43	946.16	71.73
Churches and pastors	211.60	190.57	-21.03	2,711.13	2,213.47	-497.66
China	300.84	394.64	93.80	4,285.00	6,321.21	2,036.21
Holland				500.00	500.00	
Jamaica	228.79	365.31	136.52	2,357.41	2,421.66	64.25
Treasurer's expense	20.00	20.00		524.66	541.24	16.58
Interest	119.44	94.47	-24.97	1,249.99	974.29	-275.70
Loans	250.00	304.68	54.68	3,400.00	3,054.68	-345.32
Taxes						
Printing	71.37		-71.37	163.92	138.63	-25.29
Foreign Missions Conference				40.00	37.50	-2.50
Special gifts	9.00	50.00	41.00	105.79	243.13	137.34
South American field				500.00	500.00	
Germany	41.67	41.67		500.00	500.00	
Miscellaneous		2.00	2.00	4.00		-4.00
Debt Fund investment	72.46	96.58	24.12	1,906.03	1,280.30	-625.73
Special Fund investment					5,213.90	5,213.90
	\$ 1,550.01	\$ 1,766.87	\$ 216.86	\$ 21,085.27	\$ 26,798.16	\$ 5,712.89

### ANNUAL STATEMENT OF THE SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Presented at the 1937 General Conference, Shiloh, N. J., by Esle F. Randolph)

BY DR. CORLISS F. RANDOLPH, PRESIDENT

The Seventh Day Baptist Historical Society submits this, its twenty-first annual statement to the Seventh Day Baptist General Conference, at its annual session at Shiloh, N. J., August 24-29, 1937, as follows:

#### IN MEMORIAM

Along with other denominational organizations with which he was connected, the Historical Society has sustained an irreparable loss in the death of its first vice-president, William M. Stillman, which occurred in Naples, Italy, March 1, 1937. He was one of the interested group who founded and incorporated the society in 1916. He served as first vice-president of the society, and as a trustee, both from the beginning down to his

death. Last November at the dedication of a tablet erected to the memory of Calvin Waldo and his wife, Mr. Stillman contributed an address on *Sunday Law in Pennsylvania*, on the program of the society. He brought to this society the same interest and zeal that characterized him in all his activities. A much more extended memorial of Mr. Stillman may be found in the minutes of the Tract Board, published in the SABBATH RECORDER of April 5, 1937. Here, as in the Tract and Memorial Boards, he has left a vacant chair which cannot be filled.

#### FILES AND PERIODICALS

During the year, much time has been given to classifying and organizing the mass of periodicals which had accumulated through many years. Special attention of this kind has been given the *Protestant Sentinel*, the *Seventh Day Baptist Register*, and the SABBATH RECORDER. While none of these is com-

plete, they are all much more nearly so than we had reason to hope when the work was begun; and a substantial beginning has been made in binding the last fifty or sixty volumes of the SABBATH RECORDER. This will be completed at as early a date as the numbers yet missing are found. We also have a much more nearly complete file of the *Sabbath Visitor* than we had reason to hope when we began assembling the miscellaneous numbers into volumes.

Then there are broken files of nearly, if not quite, every other periodical which we have ever published. However, we do have complete files of the *Seventh Day Baptist Missionary Magazine*, published 1821-1825, and of the *Seventh Day Baptist Memorial*, published 1852-54. These constitute an invaluable repository of denominational history.

#### INDEXING

The *Seventh Day Baptist Memorial* has been completely indexed by Miss Helen A. Titsworth, a cataloging librarian of the library of the University of Kansas. This index embraces some 1,100 references, and will prove most helpful to any one consulting this periodical.

Since the completion of indexing the *Memorial*, Miss Titsworth has been indexing the marriages and deaths of the SABBATH RECORDER of the last sixty volumes. This she does without charge, as a free-will offering to the Historical Society. She expects to continue it until it is completed.

#### YEAR BOOKS AND ASSOCIATION MINUTES

Files of the Minutes of the General Conference and of the several associations, as well as annual reports of our various boards and societies, several of them complete, have been made available for ready reference. Quite unexpectedly, the original record book containing the minutes of the Eastern Association for 1839 was found among material that came into the hands of the society. This book had been missing for more than fifty years; and, as the minutes of that annual session of the association did not seem ever to have been printed theretofore, the find was one of unusual importance. These minutes have now been printed; first in the SABBATH RECORDER for March 15, 1937, and more recently in pamphlet form by order of the association.

#### LIBRARY SERVICE

There have been constant calls for library service throughout the year, by way of assist-

ance in the preparation of historical papers for various occasions. The most important of these have been one on the history of the Eastern Association, and another on the history of the Shiloh Church, for the recent bi-centennial celebration of the latter. We are handicapped in such service by a want of photostatic apparatus or some other similar copying device. At the present time, we have an urgent request for a copy of one of the Ephrata German books, which should be copied in this manner. A lack of funds for that purpose forbids our purchase of such equipment, certainly at the present time.

#### THE WALDO MEMORIAL TABLET

On November 15, 1936, the Historical Society dedicated, with appropriate public exercises, a tablet erected in one of its larger rooms, and dedicated to the memory of Calvin Waldo, 1810-1885, and his wife Polly Calkins Waldo, 1814-1880, "Who were staunch defenders of Sabbath truth in Cussewago Township, Crawford County, Pennsylvania." The tablet was "erected by their son Daniel Calkins Waldo who, in 1877, was persecuted for his Sabbath Faith by arrest, prosecution, and punishment under the laws of the Commonwealth of Pennsylvania." A daughter of Daniel Waldo, Mrs. Clara Wiard, and Mrs. Wiard's daughter Mildred were both present and participated in the service, the former with biographical sketches of her father and grandfather; and the latter unveiled the tablet at the close of the service.

#### INCOME

While there have been generous contributions during the past three years for help, they have not been sufficient to warrant the employment of a librarian for full time. It is greatly to be hoped that additional contributions for that purpose will enable us to employ a competent librarian who will devote his entire time to the interests of the society.

The income for other purposes is very meagre. The United Denominational Budget carries an appropriation of but \$250 for the Historical Society; and the returns from that source for the year just closed are slightly less than fifty per cent of the appropriation, or \$124.88, to be exact. An annual income of at least \$500 is needed for current miscellaneous expenses, including binding and re-binding of periodicals and books, the purchase of books, and the various miscellaneous expenses of administration.



## CONTRIBUTIONS

As usual, there have been many contributions of books, pamphlets, manuscripts, photographs, and other objects of historical interest, from people in various parts of the denomination. Among these, two may be named as of very special interest and value as follows:

1. A file of the *Eduth le Israel*, a Christian periodical in the Hebrew language for Jews, published by our Tract Society 1888-1890, and edited by Rev. William C. Daland and Rev. Sylvester S. Powell.

2. A typewritten address, appropriately bound, entitled *Centennial Address, the Pastors of the First Seventh Day Baptist Church of Alfred, N. Y., 1816-1916*. By Pastor William L. Burdick.

In this connection, it may be noted that the Mill Yard Church of London, England, has recently recovered the old record book of the ancient Pinner's Hall Church of London, long since extinct. This church was known by various names, the last of which was The Eldon Street Church, of London; but in its earlier days as "The Congregation worshipping with Thomas Bampfield." Among the pastors of this church were the following: Francis Bampfield, Speaker of the House of Commons under Richard Cromwell; Edward, Joseph, and Samuel Stennett; Robert Burnside; and John B. Shenstone. The last surviving member of this church (Mrs. Shenstone) died in 1863. The record book was bequeathed to the Mill Yard Church; but it was lost. A few years ago, with the assistance of Rev. James W. Thirtle, a Baptist clergyman, and editor of *The Christian*, a non-denominational weekly paper published in London, the president of the Historical Society found the record book in what is known as "The Doctor Williams Library" of London, and so reported to the officials of the Mill Yard Church, who have since recovered it.

## CONCLUSION

The Historical Society was rather hastily organized twenty-one years ago to take advantage of a very generous offer of the late Julius F. Sachse, of Philadelphia, to convey to us for a consideration which represented even then, and much more so now, but a very small part of its commercial value, his very valuable collection, acquired through many years of patient research, of books, manuscripts and other rare papers, photographs, together with certain household utensils, all

pertaining to the earlier life and activities of the historic German Seventh Day Baptist community, at Ephrata, Pa. For this, the infant society incurred a debt of \$1,000, which was soon paid through generous subscriptions of interested friends. From that very small beginning, the society has grown to its present proportions, and is able to render a type of service such as no other Seventh Day Baptist agency is in a position to offer; and both the volume and the value of this service must necessarily grow as the years pass.

Our growth has been far beyond our reasonable expectation at the time the society was formed; and we have full faith that it will so continue in the future. We devoutly pray that our heavenly Father may so grant.

CORLISS F. RANDOLPH,  
President,  
ASA F. RANDOLPH,  
Recording Secretary.

## WOMAN'S WORK

"The time has arrived when we should apply to our thinking the old-fashioned formula that we get only what we pay for, and that, if we seek to live in an orderly world, we must be prepared to pay fairly our share of the cost of maintaining world law and order."—  
*Major General John F. O'Ryan, October 8, 1937.*

## REPORT OF THE CONFERENCE ON THE CAUSE AND CURE OF WAR

Do we want war or do we want peace? If it is war, although we are considered the richest and most influential country in the world, all we need to do is to shut ourselves off from the rest of the world, believe we are self-sufficient, declare our neutrality, disarm, and rest content. War will follow.

If we want peace, we must educate the coming generation, not only in our own country, but in all countries; we must organize in all countries; we must Christianize the people in all countries. This means work, and not selfish retirement.

This was the leading thought expressed by the speakers of the great conference, held in Washington January 18 to 21.

There were 561 registered delegates and alternates, besides many who entered on special tickets. There were thirty-four outstand-

ing speakers. (In all, your delegate listened to thirty-eight in the four days and nights. That includes some reports.)

The meetings opened with devotionals. The chairman, Miss Josephine Schain, presided and made the introductory speech; she introduced Honorable James G. McDonald, who gave us a review of the outstanding events of the year affecting the peace problem.

He said: "The major tendencies affecting peace in 1937 were the distinct advance of dictatorial countries, the retreat of democracies, the immobilization of Russia, avoidance of obligations of smaller European countries, and the enlargement of the good-neighbor policy of the United States.

"Dictatorship is an element of weakness in itself.

"Now, turning to the United States, the policy during 1937 has centered on the deepening of the good-neighbor policy.

"We close with a question mark about Middle Europe, the Far East, and the strength of dictatorships. And, what is to be the policy of this government in co-operation with the rest of the world?"

Professor Harry D. Gideons, speaking on "Economic Dissatisfactions Affecting the War Problem," said: "Economic boycott always affects both sides, and is a very dangerous weapon."

Felix Morley, editor of *Washington Post*, spoke on "International Opposition to War: Plans Tried During the Year."

He said: "In America, we all live in a fools' paradise. We dote on our security. We have done lots in the last two years to help on war, but, because we are a great nation, we must assume a like responsibility.

"If we want to build machinery for peace out of our vast store of knowledge, it must be built by a group of like-minded people, such as are gathered here today. It must be solved along scientific and thoughtful lines."

Mrs. Roosevelt, the leading speaker at the banquet, said: "All of you will agree with me, I think, from your own experience, when I say that throughout this country the most pronounced sentiment everywhere is for peace.

"Now, this organization has three objectives—to build effective peace machinery; to reduce war machinery and to obtain guaranteed security against war for every nation."

Miss Schain, in introducing Mrs. Catt, said: "I wish to introduce our beloved and inspirational founder and honorary chairman, Mrs.

Carrie Chapman Catt, who is celebrating her fifty-second year in women's suffrage and peace. The first four years she attended state conferences and for forty-eight years she has been attending national conferences; during those years she has missed only one—because she was attending an international conference!"

Among other very interesting statements, Mrs. Catt said: "It is not from arguments that peace will come, but it will arise out of the purified souls of men who have put morality above immorality."

Mrs. Harper Sibley, leader among church women, writer, and world traveler, made the crowning and closing speech of the convention. Her subject was, "War and Religion." Among the many good things she said, "The way to peace is a long, hard road to travel.

"We must realize it will have to be international. We must recognize God, the brotherhood of man, be he black, brown, or yellow. We must educate, organize, Christianize." Then, as if her heart and soul were ablaze with the Holy Spirit, she said, "It is a long, hard road to travel, and it must be made on our knees, accompanied by our great love for humanity and our great faith in the strength and power of the great God of the universe."

MRS. G. H. TRAINER.

CHILDREN'S PAGE  
OUR LETTER EXCHANGE

Dear RECORDER Girls and Boys:

Not one single letter have I received this week, and it goes without saying that I am very much disappointed; I know a good many others will be also. This is another urgent call for more letters and may they come very soon.

This week I'm sending you a fairy story which is a great favorite of mine. I have written it for you before but I'm sure you will enjoy it again.

Lovingly yours,

Mizpah S. Greene.

Andover, N. Y.

## THE ROAD OF THE LOVING HEART

(Adapted from an old fairy tale)

Once upon a time, near an Enchanted Wood, there lived a little girl named Starbright, whose father was a prince and whose mother was a princess.

Starbright was a very beautiful child with hair as golden as the sunshine, and eyes as blue

as the sky, but oh! she had the most frightful temper! She made everyone unhappy around her, especially her dear father and mother who loved her dearly in spite of her terrible fits of temper. They worried from morning till night for fear her naughty ways would lead her into trouble. What if she should wander off by herself and meet some of the strangers of the wood! What if she should meet the old witch who is always thirsty, and fly into a passion. Why she might come home with toads and vipers hopping from her tongue.

Her nurse told her about two sisters of whom the witch asked a drink of water. One ever after dropped rubies and diamonds from her lips when she spoke because she had answered kindly; and the other dropped toads and vipers in punishment for her cross words. But this didn't make the little girl any better. She was crosser than ever. She bit her nurse, slapped the page, threw her silver porringer at the footman, and screamed till her parents had to put their fingers in their ears.

Then the big brown bear in the courtyard, who was really a prince from a neighboring kingdom in disguise, would growl and growl as if he were going to eat her up, but he was only telling her to be good. You see he was really a dear friend and loved her very, very much.

Now far off in the wood was a giant magician, named Thunderbludgen. People said that if Starbright could look through his magic spectacles she would be cured of her fits of temper.

When the prince heard this he cried, "I will give the half of my kingdom to the one who will bring me the giant's spectacles. But no one could find him, and Starbright grew worse and worse.

Now the little girl heard so much about the magic spectacles that she was anxious to look through them, just to see what she could see. So one day when her parents were away and the nurse was busy talking, she slipped away to look for the giant's house.

She walked, and walked, and walked until she came to the edge of the wood but she couldn't find it. She asked the birds and beasts and they couldn't tell her. She walked all day until it was dark and cold. She wished she were safely at home in her little bed. She sat down under a tree and began to cry, for every moment she became more and more frightened and sorry that she had disobeyed and run away. All at once a furry paw

touched her. It was the enchanted bear who had followed her all the way to see that no harm came to her. He covered her over with leaves, so that she was warm and comfortable, and all night he watched beside her so that she was no longer afraid. In the morning he showed her the way to the giant's house. Up in his high tower was the giant magician looking through his spectacles which were as big as wagon wheels. He looked very ugly, but the little girl was not afraid of him, for in a kind voice he said,

"Riddledy, riddledy, riddle maree!  
What is here that you wish to see?"

Starbright said, "I want to look through your magic spectacles."

Then he said,

"First cut the wood and mend the fire,  
If you would have your heart's desire."

This she did with the bear's help, and had no sooner finished than the magician called again,

"Riddledy, riddledy, riddle maree!  
What is here that you wish to see?"

Again Starbright begged for the magic spectacles, and the magician said,

"Then stir the fire and boil the pot,  
And serve my dinner boiling hot."

This the bear helped her to do. The giant came down and ate his dinner to the very last drop. Then he went back to his tower and called out,

"Riddledy, riddledy, riddle maree!  
Come up in the tower and see what you'll see."

So they climbed, and climbed, and climbed until they reached the tower. The little girl looked through the magic spectacles expecting to see wonderful, beautiful things, but all she saw was a road, winding over mountains and across seas, off to an island in the Pacific, thousands of miles away. It was cut through a jungle and above it were the words, The Road of the Loving Heart.

The giant told Starbright that this road was dug by the people of the island in honor of a white man who had come there for his health. He was very kind to them, smoothed over their quarrels, told them wonderful stories, rescued them from prison, and cared for them when they were sick. They called him Tusitala, or tale-bearer.

Starbright looked the other way. There she saw a rough road, full of stones and stum-

## OUR PULPIT

## RADIO MESSAGE

(Radio talk given by Rev. E. A. Witter for devotional hour at Daytona Beach, Fla., January 20, 1938.)

When God was talking with Cain and asked him about his brother Abel, we hear Cain replying, "Am I my brother's keeper?" Evidently he felt no personal responsibility in regard to that brother's condition. From the record as given in the fourth chapter of Genesis we are assured that in this answer he is making excuse for a wrong act committed as well as for his indifference to personal responsibility.

As I look out upon the world and take note of the hosts that are walking in estrangement from God, and are engaged in all forms of sin, I am wondering if this incident in the life of Cain is not being reenacted in the lives of many today who are manifesting indifference toward the condition of their fellow men—if they are not guilty of murder.

What is my attitude, what is your attitude toward what is called "the submerged third"? Are we filled with an interest in their welfare that leads us to extend to them a helping hand? This attitude was manifest by Jesus at the Pool of Bethesda when he spoke the word of encouragement to the impotent man. He, being encouraged, arose, took up his bed, and went home.

Some years ago, in my pastorate in an oil town, I saw one evening a young man in whom I was much interested, in the midst of a crowd entering a saloon. I followed him in through the door and, laying my hand upon his shoulder, asked him to come with me; he did so. I asked him to take a walk with me; he consented. We walked to his home, where he and his sister lived alone; the parents were dead. As he started up the stairs he said, "Elder, you don't know what you have done for me tonight."

Do you know that there are many under temptation today who might be saved from sin and disgrace if a kindly word and a friendly hand were given to them? In the world, in this city, there is great need for many who feel that in a very large sense they are their brothers' keeper.

Christ the Savior sought to instill into the hearts of all his followers the spirit of missions when he said, "Go ye into all the world and preach the gospel to every creature."

bling places. Along it she saw many people walking, among whom were her father and mother, her nurse, and all the people who lived at the castle and the town. And oh, what a hard road it was! And her dear ones were weeping as they walked. She wondered why they did not choose a smoother road, but the magician told her that was the road she had made for them. Then she saw that the stones were made out of her disobedience, and the thorns were her ugly spells. That every time any one thought of her, they tripped over all the selfish, unkind things she had done. Oh, how ashamed she was!

Then she turned the spectacles another way and saw a beautiful, smooth road. Her mother and father and nurse were walking this one too, and all the people she knew and everyone was smiling. And there she was herself, smiling, too. "This," said the magician, "is the road the bear has been making. He was once disobedient and I changed him to a bear. He has earned his release." Then he touched the bear with his magical wand and he became a beautiful prince, her friend whom she had never seen.

Starbright looked at many roads all of which could be called "Roads of the Loving Heart," but over Starbright's was written, "The Road of the Selfish Heart." She began to cry so hard that she could not see through the spectacles.

Then the prince begged the giant to let her go home. She was punished enough. So they went back the way they had come. On the way home the prince made her a ring of three blades of grass, which when she dipped it in a whispering brook became pure gold. It was a magic whispering ring, and ever after when she was tempted to lose her temper it would whisper to her, "Remember the Road of the Loving Heart," and she would be kind instead. Her parents were so happy that she had become unselfish, and overjoyed that the enchanted bear had become a prince again. Oh, what a happy kingdom it was!

## 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.



The gospel is a message of hope. It is a message of deliverance. It is a message of inspiration to a new life, to worth while attainments, to real usefulness.

The words of the wise man should move many to do real missionary work in the everyday walks of life. He said, "He that ruleth his spirit is better than he that taketh a city." James said, "He that converteth a sinner from the error of his ways shall save a soul from death." How great is the reward of Christ-like service—not silver or gold, but stars of rejoicing in the crown of life.

Do you who are listening in this morning realize there is opportunity right here at home, to be, in God's hands, the means of becoming real missionaries, giving hope and deliverance to many a discouraged, misinformed life? The Bible tells us that "the angels in heaven rejoice over one sinner that repenteth." What an opportunity for a service with an eternal reward. Will you accept of this opportunity?

Dear reader, does your heart move you to be a co-worker with God in bringing about a condition of peace and righteousness in this sin distraught world?

This is what Christ sought for.

**RELIGIOUS EDUCATION**

**REGULAR MEETING OF THE SABBATH SCHOOL BOARD**

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

Prayer was offered by D. N. Inglis.

The minutes of the last meeting were read, and by vote were ordered to stand as a record of the meeting. The minutes of the annual meeting were read, and the secretary reported on the call of the meeting.

Verbal reports of the Field and Publication Committees were given by their respective chairmen, and were adopted by vote.

The Finance Committee recommended the use of the special Religious Education Fund for payment on the expense of the director of religious education. The board voted the adoption of this report with its recommendation.

The report of the treasurer was read, accepted, and ordered filed with the secretary. The report follows:

Robert Greene, Treasurer,  
In account with the  
Sabbath School Board

<i>Receipts</i>	
Balance on hand in General Fund	
September 19, 1937 .....	\$ 1.75
Balance on hand in Educational Fund ..	100.00
H. R. Crandall, Denominational Budget.	104.00
Riverside Sabbath school .....	.25
Rockville Sabbath school .....	10.00
Interest, Cheseboro bond .....	14.85
Rev. F. T. Welcome, Bona Ventura, British Guiana, S. A. ....	2.00
H. R. Crandall, Denominational Budget	88.00
Boulder Sabbath school .....	5.00
Chicago Sabbath school .....	5.00
Milton Sabbath school .....	16.89
H. R. Crandall, Denominational Budget	104.00
Milton Junction Sabbath school .....	7.35
Interest, Building and Loan Association	25.00
<b>Total receipts .....</b>	<b>\$ 484.09</b>

<i>Expenses</i>	
E. E. Sutton, salary .....	\$ 75.00
E. E. Sutton, payment on expense .....	40.00
E. E. Sutton, salary .....	75.00
D. N. Inglis, fee for treasurer's bond ..	5.00
Mrs. Walter L. Greene, editorial work ..	25.00
Rev. Carroll L. Hill, advance on Commission expense .....	25.00
E. E. Sutton, salary .....	75.00
E. E. Sutton, payment on expense .....	40.00
Reserve, special gift for vacation schools	100.00
<b>Total expense .....</b>	<b>\$ 460.00</b>
Balance on hand in General Fund	
December 19, 1937 .....	24.09
	<b>\$ 484.09</b>

Bills payable, due E. E. Sutton on expense account .....

\$ 82.98

*December 19, 1937.*

The treasurer reported correspondence from the International Council of Religious Education, soliciting financial assistance, and also from the director of religious education, E. E. Sutton, suggesting such support.

It was voted that the treasurer be authorized to forward \$25 to the International Council of Religious Education.

The report of the director of religious education was read, accepted, and ordered filed with the secretary.

The treasurer read the expense account of the director of religious education.

It was voted that the list of committees appointed by the president be incorporated in the minutes of the meeting.

**DENOMINATIONAL BUDGET**  
**Statement of Treasurer, February, 1938**

<i>Receipts</i>		February	Total
Adams Center .....		\$	139.50
Albion .....			65.70
Alfred, First .....	72.40		750.04
Alfred, Second .....			150.55
Battle Creek .....			196.92
Berlin .....			105.38
Boulder .....			93.80
Brookfield, First .....			131.46
Brookfield, Second .....	7.25		67.50
Carlton .....			10.00
Daytona Beach .....	29.75		65.75
Denver .....	\$ 5.00		
Sabbath school .....	6.10		
Ladies' Aid society .....	11.60		
	\$ 22.70		106.32
De Ruyter .....	25.00		221.00
Dodge Center .....			5.00
Edinburg .....	5.00		52.50
Farina .....			111.00
Fouke .....	2.40		22.93
Friendship .....			4.70
Genesee, First .....	\$ 64.14		
Special .....	1.00		
	\$ 65.14		314.11
Gentry .....			5.00
Hartsville .....			35.00
Hebron, First .....			41.27
Hebron, Second .....			5.00
Hopkinton, First, C. E. society, special .....	3.00		169.00
Hopkinton, Second .....	1.25		29.80
Independence .....	14.00		95.80
Irrington .....	100.00		100.00
Jackson Center .....			30.90
Little Prairie .....			10.00
Los Angeles .....			20.95
Lost Creek .....			90.69
Marlboro .....			106.77
Middle Island .....			76.51
Milton .....	\$ 104.55		
Special .....	12.50		
	\$ 117.05		979.65
Milton Junction .....	44.23		340.38
New Auburn .....			7.68
New York City .....			317.05
North Loup .....			5.00
Nortonville .....	\$ 6.00		
Ladies' Missionary society ..	10.00		
C. E. society .....	5.00		
	\$ 21.00		41.00
Pawcatuck Woman's Aid society .....	\$ 250.00		
C. E. society, special .....	3.00		
	\$ 253.00		2,027.00
Piscataway .....	52.75		118.25
Plainfield .....	\$ 61.65		
Women's society, special ...	50.00		
	\$ 111.65		797.65

Field Committee—L. C. Shaw, Chairman, A. L. Burdick, C. L. Hill, J. W. Crofoot.  
Publications Committee—Edwin Shaw, Chairman, W. D. Burdick, Sr., D. N. Inglis, Mrs. Edwin Morse.  
Finance Committee—R. E. Greene, Chairman, Mrs. L. A. Babcock, J. N. Daland.  
Auditing Committee—R. W. Burdick, Chairman, G. H. Crandall.

The board discussed informally the work of the coming meeting of the Commission in order that the representative of the board might know its wishes.

The minutes were read and adopted.  
Adjournment.

RUSSELL W. BURDICK,  
Secretary.

**SPECIAL MEETING OF THE SABBATH SCHOOL BOARD**

A special meeting of the Sabbath School Board was held in the parlor of the Milton church on Sunday afternoon, February 13, 1938, at four o'clock. The following trustees were present: J. F. Randolph, D. N. Inglis, J. W. Crofoot, E. Shaw, L. C. Shaw, J. N. Daland, Mrs. L. A. Babcock, C. L. Hill, R. E. Greene, and R. W. Burdick, and the director of religious education, E. E. Sutton.

Prayer was offered by Rev. E. E. Sutton.

The secretary reported on the call of the meeting.

The director of religious education reported informally on the meeting of the International Council of Religious Education, and brought up questions of field work and Daily Vacation Bible School work, in order that he might learn the sentiment of the board with reference to this work.

It was voted that the amount of \$100 in the special Educational Fund be placed at Mr. Sutton's disposal for purchase of books for schools financially unable to furnish their own, or for supervision of schools, at his discretion.

Field work was discussed informally, and the board voted to approve the field plan of Mr. Sutton, leaving the details to the Field Committee and Mr. Sutton.

The minutes were read and approved.  
Adjournment.

RUSSELL W. BURDICK,  
Secretary.

Richburg .....	40.00	
Ritchie .....	1.51	
Riverside .....	496.85	
Rockville .....	1.00	93.09
Salem .....	19.25	286.25
Shiloh .....	\$ 69.97	
Mite Society .....	11.44	
	\$ 81.41	643.21
Stonefort .....		7.00
Syracuse .....		6.50
Verona .....	10.00	141.50
Waterford Sabbath school, special .....	5.61	101.44
Welton .....		26.00
West Edmeston .....		10.00
White Cloud .....		102.38
Individuals .....	4.00	148.52
Western Association .....		28.56
Southeastern Association .....		32.33
Southwestern Association .....		8.84
Conference offering .....		563.12
Miscellaneous .....		1.54
Seventh Day Baptist C. E. Union of New England .....		1.00
Shiloh-Marlboro Vacation Bible School .....	8.55	
		\$10,812.70
<i>February Receipts</i>		
For budget .....	\$ 993.73	
For special .....	75.11	
		\$ 1,068.84
<i>Receipts for 8 months</i>		
For budget .....	\$ 9,145.73	
For special .....	1,666.97	
		\$10,812.70
<i>Disbursements</i>		
Missionary Society .....	\$ 520.00	
Special .....	18.50	
		\$ 538.50
Tract Society .....	\$ 140.00	
Special .....	1.00	
		141.00
Sabbath School Board .....	\$ 80.00	
Special .....	5.61	
		85.61
Young People's Board .....		10.00
Woman's Board .....		5.00
Ministerial Retirement .....		60.00
Education Society .....	\$ 70.00	
Special .....	50.00	
		120.00
Historical Society .....		8.00
General Conference .....		107.00
		\$ 1,075.11

HAROLD R. CRANDALL,  
Treasurer.

118 Main Street,  
Westerly, R. I.,  
March 1, 1938.

Narrow-minded folks will never get in gunshot of the gates of gold.—*The Messenger.*

DENOMINATIONAL "HOOK-UP"

LITTLE GENESEE, N. Y.

The annual meeting of the Little Genesee Church was held the first Sunday night of the new year, following a bountiful supper enjoyed by about a hundred people of the community. Reports were encouraging and many plans were discussed concerning the work of the coming year.

One of the projects already started is the remodeling of the hall, which is a part of the church property. The room on the second floor, which formerly was used for the town library until it was moved to other quarters, has been made into a most attractive "community center" room. This project was largely the work of the president of the Sunshine Society and her assistants. A new window on the sunny side was added, colorful net curtains hung at the four windows, harmonizing crash cover was made for center table, and same material used to upholster once discarded rockers, now newly painted. Stands, electric floor lamps, and a used piano, the latter purchased by the C. E. society, help to make a most desirable meeting place for Junior and Senior C. E. societies, prayer service, committee meetings, choir rehearsal, etc. Screens are used to partition off one corner of the room for kitchenette. A new set of dishes fill an old cupboard made new with white and orange colored paint. A work table and hot plate complete this useful nook.

This room, described above, so accessible and easily heated, was greatly appreciated by the goodly numbers who recently took the study course, "The Life of Jesus," by Rall.

About thirty-five women gathered in this community room one afternoon in January. Following games, a short program, and refreshments, a shower was given our pastor's wife, who has just recently returned from the hospital bringing with her a fine baby boy.

This upper room has met a need so great that we are now turning our attention upon improvements in the large room, used often as dining room, and the kitchen below.

The Tithers' Storehouse Association held its annual meeting and supper at the home of Miss Nettie Wells. Officers were elected for the new year.

Rev. Albert Rogers of Waterford, recently at Alfred giving a course in "Church Music," to the seminary students, met one Sunday with some of the interested members of the Little Genesee choir and others of the com-

munity. We thank him for his interesting talk and helpful suggestions.

Our C. E. society came home from Wells-ville, recently, bringing back the banner for largest attendance at the county rally. The members are busily making plans to raise funds to help purchase new song books for the church service.

Scout Week was observed in many ways by the fine group of scouts of Little Genesee with the aid of their scoutmaster, Pastor Sutton. Besides their meetings, and participating in the various events at the county meet at Wellsville, twelve of the scouts sat in a body Sabbath day at the church service, and during the service gave the scout law and oath. That a scout is reverent was demonstrated by their attention during the entire service.

E. B. S.

MILTON JUNCTION, WIS.

We have just closed an Eight Day Preaching Mission, February 18-26, with Rev. Claude L. Hill of North Loup, Neb., as preacher. Mr. Hill's sermons were forceful and commanded the attention and interest of the congregation on every occasion. We were favored with very fine weather and the attendance was up to our best expectations, ranging from fifty-five to one hundred fifteen. The best attendance was Friday night and Sabbath morning, at the close of the Preaching Mission. All were stirred to renewed consecration and a few young people expressed a desire to attend a class to study church membership. We are grateful to the North Loup Church for allowing their pastor time from his own parish to conduct a Preaching Mission with us.

PASTOR RANDOLPH.

The Milton Junction S. D. B. Ladies' Aid society was hostess to the M. E. Ladies' Society at a Washington tea, and antique exhibit Tuesday afternoon, February 22. The church parlors were decorated in red, white, and blue.

Mesdames A. B. West and Nettie West had charge of the exhibit. Among the antiques were several very old books, china, and glassware, a Dutch oven used in fireplace days, a wooden bootjack, and a spinning wheel.

Mrs. Robert Greene and Mrs. W. M. Baker, in Martha Washington costumes, presided at the tea table which was laid with very old linen, silver, and crystal, and decorated with blue candles and red roses.

Most of those participating in the following program, under the direction of Mrs. John Campbell, wore some antique garment:

Little Marjory Campbell gave the welcome, and Lo Rayne and Verla Whitford sang. From a very old reader, Mrs. A. B. West read "Little George and His Hatchet." Evelyn Gray sang "Just a Flower From an Old Bouquet." Mrs. E. R. Hull read "Grandmother's Portrait." Mrs. R. E. Greene sang "An Old-fashioned Garden." Mrs. H. L. Baker read "Tree Chopping." A musical reading, "When Grandma Danced the Minuet," was given by Mrs. W. L. Coalwell. Arlene Loofboro closed the program by singing "Little Old Lady."

Mrs. A. S. Maxson, wearing lavender and old lace and an old bonnet, took the part of the little old lady who knit as she rocked during the last two numbers of the program.

Mrs. C. J. Olsbye was chairman of the committee that had charge of the affair.

SECRETARY.

FARINA, ILL.

Pastor A. T. Bottoms has just completed a series of sermons on "Beliefs of Seventh Day Baptists"—one sermon for each article except the last which required three sermons. These have been very interesting and well received by the group.

The February church social was attended by a large group of people; music, talks, and games made up the program.

Plans are being made for a union Daily Vacation Bible School to begin June 13 and continue for three weeks.

CORRESPONDENT.

BROOKFIELD, N. Y.

A letter was received on Monday from Mrs. E. E. Whitford in which she says: "This has been quite an eventful day for me, for after lying flat on my back for four weeks and four days the doctor and the nurse got me up out of bed today (February 24) and let me stand on my feet a few seconds. The rush of blood to my legs and feet made them ache badly, but I am so glad to know I can stand. Doctor Whitford is able to walk out each day, although he has not been all dressed yet. He is feeling much better, only he is stiff and lame yet. The Brookfield people have written to us and sent cards. I do not think we can write to each one, so please thank them all for us. We do appreciate it."

The following note was received last evening:



DEAR LYNN:

I would like to convey to your readers the fact that the Whitfords are improving. After five weeks, Mrs. Whitford is able to sit up half an hour or so twice a day. While I have been able to move about for some time, today is the first day I have been dressed. We are very much pleased with the remembrances we have received from the people at Brookfield.

Yours truly,  
EDWARD E. WHITFORD.

Sunny South Hospital and Sanitarium,  
New Smyrna Beach, Fla.,  
February 27, 1938.

—Brookfield Courier.

SALEM, W. VA.

Chairman Jennings Randolph presided Tuesday afternoon at the meeting of the general committee for the Salem College semi-centennial next June. The complete schedule of events was presented by the program committee, and other groups reported their progress in filling in the details of the activities.

A two hour historical pageant has been written, and castings will be made soon, reports chairman M. C. Linthicum, head of the college English department. It will be presented twice during commencement week. For this program the old stone quarry on the Ehret farm will be transformed into an outdoor theater seating two thousand persons.

Representative Randolph has made arrangements with Henry G. Alsberg, national head of the WPA Federal Writer's Project, for government assistance in the costs of the historical research and stenographical work on the manuscript for a one hundred fifty page Salem College history. Copies will be sold to visitors as souvenirs. Mr. Stender, administrator of these funds in West Virginia, was present at the meeting and spoke briefly.

—Salem Herald.

In regard to the great Book I have only to say, it is the best book God has given man. All the good from the Savior of the world is communicated in this Book.—Abraham Lincoln.

A good many people are afraid of the word "enthusiasm." Do you know what that word means? It means "in God." The person who is "in God" surely will be filled with enthusiasm.—D. L. Moody.

MARRIAGES

CLARKE-DENSMORE.—Miss L. Naomi Densmore of Oswayo, Pa., and Decatur M. Clarke of Independence, N. Y., son of Mr. and Mrs. Floyd C. Clarke, were united in marriage at Independence, March 6, 1938, Rev. Walter L. Greene officiating.

OBITUARY

BURDICK.—At her temporary home in Hollywood, Calif., February 19, 1938, Susie M. Burdick, in the seventy-seventh year of her age. She was born in Alfred, N. Y., December 18, 1861. Her father was William C. Burdick and her mother, for whom she was named, was Susan Minerva Sherman.

She is survived by a niece, two nephews, and innumerable friends.

Her funeral was conducted by Rev. L. F. Hurlley and Rev. Geo. B. Shaw, and was held in The Little Church of the Flowers in Forest Lawn Memorial Park, Glendale, Calif., and her ashes were taken to Alfred for interment.

Her earthly life ended quickly and peacefully a few hours after a satisfying visit with friends of other years.

In the trying weeks just ended she had the constant loving care of a devoted companion nurse, Miss Emily Chapin.—Contributed.

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. 11-1-21t

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# The Sabbath Recorder

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GOD'S GIFT

Let us accept with reverent appreciation God's gift of the Sabbath, and make use of its privileges. Let us not presumptuously choose for ourselves something else instead of his holy day. Our foreparents, firm in the conviction that men "ought to obey God rather than men," met peril, pain, prisons, even death itself; for they endured as "seeing him who is invisible."

"O God, to us may grace be given,  
To follow in their train."

—From the Sabbath and Sabbath Keeping Baptists.

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