

EVENING MEDITATION

BY MADGE B. CONYERS

The daylight fades—  
 All the lovely hues of a summer sunset  
 Are blended into the royal cloak of night.  
 It envelops the world.  
 I wait beside the restless sea,  
 Watching the ceaseless waves roll in  
 And lap softly on the shore.  
 Farther out, the wrinkled surface  
 Undulates in tranquillity.  
 The dusk deepens into darkness—  
 Far above, I see the evening star;  
 Then others hasten to lend their beauty  
 To the night—even as diamonds  
 To sparkle on its ebony cloak  
 Whose thick folds do seem to sweep the waters  
 And cause them to move.  
 This black garment, studded with heavenly gems,  
 Is a symbol of the Great Unseen  
 Who—as I would fain believe,  
 Wraps this mantle over his face  
 And descends to earth  
 With all the glory of the firmament  
 Shining in his wake—  
 As if to illumine the celestial staircase  
 Which links this world to the next.  
 The palm fronds bow in reverence as he passes,  
 Swayed by the gentle swish of his robe;  
 And I, uplifted by the Divine Presence,  
 Seem to gaze beyond—into eternity—  
 When I shall be like him,  
 And shall see him face to face,  
 To be filled with wonder, adoration, and praise  
 forever—  
 When I shall sing "in that City Foursquare";  
 For an infinity of infinities—  
 To worship my King!

Cleveland, Ga.

OBITUARY

AMBUEHL.—Adolph Ambuehl, who was for many years a resident of Farina, Ill., died at his home in the village January 6, 1938.

He was united in marriage with Emilie Soldner. Eight children were born to the union, four of which survive. Among the survivors are: Mrs. Leta Rogers and her daughters June and Gene, who are members of the Seventh Day Baptist Church at Farina. Funeral services were conducted at St. John's church (known as the Ambuehl church) Thursday afternoon, March 10, by the pastor of the church, Rev. Mr. Schieler, who was assisted by Rev. Claude L. Hill, who was for twelve years a neighbor of the deceased, and burial was made in the Ambuehl Cemetery.

C. L. H.

PETTITE.—Mrs. Frances Josephine was born March 30, 1860, in the town of Genesee, N. Y., and died at the home of her daughter, Mrs. Ferris Whitford of Little Genesee, March 5, 1938.

Her father was John Marshal Crandall and her mother was Lydia J. Crandall Bennehoff. She is survived by one son, Earl L., of Buffalo, N. Y.,

and three daughters: Mrs. Fred Lewis of Bolivar, Mrs. Bert Baldwin of Bolivar, and Mrs. Ferris Whitford of Little Genesee; also eight grandchildren and three great-grandchildren. She had been a member of the Seventh Day Baptist Church here for fifty-six years.

Funeral services were held at her home Monday, March 7, and burial was in the local cemetery. Her pastor, Harley Sutton, officiated.

H. S.

PIERSON.—Phillip Allen, two month old son of Mr. and Mrs. Leonard Pierson of Dodge Center, Minn., died March 14, 1938.

Besides the disappointed and sorrowing parents, two young brothers, Paul and David, with many other relatives survive him. The farewell services were in charge of Pastor Charles W. Thorngate, and burial was in Riverside Cemetery.

C. W. T.

SEARCEY.—Addie House Searcey, daughter of Ed. and Julia House of Tichnor, Ark., was born January 20, 1865, and died at Nady, Ark., January 30, 1938.

She was married to Mr. Harvey Searcey January 20, 1880. They always lived on Little Prairie, near Nady, Ark. The Searceys were Sabbath converts and loyal members of the Little Prairie Seventh Day Baptist Church, conscientious Christians, fathers, and interested supporters of denominational work.

Mr. Searcey died July 1, 1926. Mrs. Searcey is survived by two sons and grandchildren. The sons, George and Willie, are converts to the Sabbath and have been Seventh Day Baptists for more than thirty-five years. MRS. C. C. V. H.

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.

WIDOW—Unencumbered, experienced, capable, drives car, would like position as companion-nurse, managing housekeeper or cook in Seventh Day Baptist family. Box 642, Berlin, N. Y. 3-14-38-3t

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.

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

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

# The Sabbath Recorder

Vol. 124

APRIL 4, 1938

No. 14

THE LOVE OF GOD

It is so great that he withholds not his very best. His only Son; so deep that it reaches the depth of human need; so wide that it includes the world; so far-reaching that it embraces eternity. Thus, we see the boundless length and breadth and height of God's love, which cannot but make us aware that he is our Savior in no restricted, uncertain sense. He not only forgives our sins, but is willing to go farther than that—"to cleanse us from all unrighteousness."

—From the Upper Room.

Contents

Editorial.—Immeasurable Certainties.—Observations by the Corresponding Secretary.—Your Church Paper.—The Stillmans' Sixty Years.....	210-212
Seventh Day Baptist Building Budget .....	212
President's Address .....	213
Woman's Work.—Report From Independence, N. Y. ....	215
Enthusiastic Witnessing .....	215
Children's Page.—Our Letter Exchange .....	216
Aulus, or the Dawn .....	218
Our Pulpit.—It Can Happen Here .....	220-222
Denominational "Hook-up" .....	222
Obituary .....	224

# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 14

Whole No. 4,766

THEODORE L. GARDINER, D. D.,  
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield,  
N. J.

Terms of Subscription

Per Year .....\$2.50  
Six Months ..... 1.25Papers to foreign countries including Canada,  
will be charged 50 cents additional, on account  
of postage.All communications, whether on business or  
for publication, should be addressed to the Sab-  
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of  
expiration when so requested.All subscriptions will be discontinued one  
year after date to which payment is made un-  
less expressly renewed.

**Immeasurable Certainties** There are many things we can do without, but there are others from the lack of which we must suffer. Life is full of limitations and disillusionments; full of disappointments and uncertainties. There are some things that cause doubt; there are a few things that man needs to tie to if he is to fill his highest place amid life's turmoils. One of his great needs is that of certainty.

Just as certain—or more so—as he is of his body, with its physical properties, man is sure that he possesses a life of the spirit—the reality of a soul. All life's experiences testify to the fact. "The soul is more immediately and certainly known than any fact in external nature." The most fleeting meditation concerning this helps substantiate it. "To conceive of one's self as an animal, and then as a non-free, non-moral animal . . . is idiotic." The certainty of the soul is immeasurable in all its implications.

Another certainty full of significance is the reality of God's existence. For long, man has believed in the power and goodness of God, and the Christian has known him as a

"Father." But the world has drifted into a state of unbelief that there is a God, or of man's need of God. However, not only nature refutes such unbelief but man's constant experience proves it wrong. On every avenue of life our senses contact the finite "while our souls experience the infinite." As one well says, "We see limited space about us, but are immediately conscious of space that is unbounded. We touch the narrowness of time, but thrill within to a sense of the majesty of eternity . . . we live the imperfect, and yet never surrender our vision of the ideal." The whole course of human progress as revealed by history and contemporary life, as manifested by revelation and experience, speaks of God, the reality of his existence, his power, love, and overruling presence. Of such a fact we may be sure, and in our confidence move forward.

No less a need and certainty in life is the fact, person, and place of Jesus Christ. There is no doubt that he lived, and where and when. No less is the certainty of his power and influence living down through the ages and in the present. The possession of Christ in personal and corporate life is fundamental to human good—more so than anything else in the world. For he came that we might have the abundant good life. As he came to bring this to us, he came with it for all.

Here, then, are three great certainties of measureless importance and possibility. Let the Christian Church address itself to building upon these certainties—set itself indeed to the creation of the very air of certainty. Let the Church readdress itself to the ministry of presenting Christ as the great need of humanity. Let the Church proclaim the certainty of the riches of God, and the love of God through his Son, Jesus the Christ, our Savior. Let these certainties be preached without question or doubt. We have been too much afraid of creeds. There is power in the life of man when he dares say "I believe," and says it with conviction. Seventh Day Baptists have done well to turn their thoughts concretely in reaffirming their faith in the new "Statement of Belief." The certainties we have been writing about are in that statement along with other vital beliefs. May they grip our hearts, purify our lives, and send us out a better church and better individuals to proclaim the gospel.

**Observations by the Corresponding Secretary** The Jackson Center Seventh Day Baptist Church was organized in 1840. The folks there are already planning an appropriate celebration for two years hence.

The church has been without a pastor since last June, when Rev. Verney A. Wilson left to take up the pastorate at Hammond, La. The church still mourns his going, but continues bravely with an onward facing front to carry on the work. Prayer meetings are maintained, and judging from the readiness shown in a meeting conducted by the secretary, when volunteer prayers were called for, the prayer meetings are helpful and live affairs. The members take turns at leading, and through the winter the meetings were held in the homes. The calling of a pastor ere long is hoped for, and needed repairs on the church property are being planned.

The Methodist brethren have a fine young Christian pastor who feels a responsibility for the whole community, and not only does some preaching most acceptably to our people but calls on and prays with the sick and shut-ins, thus endearing himself to all. He was present at the Sabbath morning service and assisted in it. Our people were cordially invited to his Sunday morning service and this secretary-editor was invited to preach, which he did to a large, appreciative audience. Several Seventh Day Baptists were present. That night a large group of the Methodist brethren came and worshiped with us, when the secretary spoke for the last of five times while in the community. We believe there is less prejudice at Jackson Center than we have ever known there for several years.

Our folks at Jackson Center are few, but they know in whom they have believed, and have committed themselves to him. They have put their trust in the Lord and know that "underneath are the everlasting arms." While far from rich in this world's goods they are rich in faith and interest in our cause and most helpfully responded to the appeal made in the interest of the Seventh Day Baptist Building, which took the writer there at this time. Certainly no one could be more warmly received by anyone, anywhere, any time, than he was there. It was a matter of the utmost pleasure to preach the gospel to those who seemed hungry and thirsty for the things of righteousness. Verily they should be filled. The secretary-editor will not soon forget the

joy and uplift of this visit. "They that wait upon the Lord, shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

**Your Church Paper** There never was a time when the church paper was more needed than it is today. Propaganda through the secular press, irresponsible magazines, and other publications organized purely for profit, are disturbing and perplexing many persons and are leading many astray into dangerous paths. Added to these are alluring and flaunting billboard posters, and raucous "jim jams" over the radio.

Your church paper strives to bring each week a message of confident courage and hope, because it has at heart and tries to keep ever uppermost the eternal truths of God. It certainly is no time to dispense with its weekly visits to your homes. The loss that you and your children—truly all the members of your family—will sustain, if you give up your church paper, is far greater than the slight cost to bring it to you each week.

"It's too expensive" wrote some one the other day. But what a child spends a day for chewing gum pays for more than one week's number to your home. When the editor notes the farm papers and popular weekly and monthly magazines in the average home, he can hardly be impressed with the plea that the SABBATH RECORDER costs too much and cannot be afforded.

Economy may be effected in some other ways, but the poorest form of economy would be to cancel your subscription to your church paper.

**The Stillmans' Sixty Years** Many people do not live to be sixty, and for two people to live together for sixty years is worthy of note. Especially is it good in these days of so-called trial marriages and frequent divorces to have our attention called to the high regard some folks have of this sacred relationship. A clipping from a city paper near Milton carries the story with the picture you see here of a celebration recently held in honor of the sixtieth wedding anniversary of Rev. and Mrs. M. G. Stillman. The reception for these good friends was held at the Seventh Day Baptist church, Sabbath afternoon following the forum. The only person in attendance who was present at their mar-

# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 14

Whole No. 4,766

THEODORE L. GARDINER, D. D.,  
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield,  
N. J.

Terms of Subscription

Per Year .....\$2.50  
Six Months ..... 1.25Papers to foreign countries including Canada,  
will be charged 50 cents additional, on account  
of postage.All communications, whether on business or  
for publication, should be addressed to the Sab-  
bath Recorder, Plainfield, N. J.Subscriptions will be discontinued at date of  
expiration when so requested.All subscriptions will be discontinued one  
year after date to which payment is made un-  
less expressly renewed.

**Immeasurable Certainties** There are many things we can do without, but there are others from the lack of which we must suffer. Life is full of limitations and disillusionments; full of disappointments and uncertainties. There are some things that cause doubt; there are a few things that man needs to tie to if he is to fill his highest place amid life's turmoils. One of his great needs is that of certainty.

Just as certain—or more so—as he is of his body, with its physical properties, man is sure that he possesses a life of the spirit—the reality of a soul. All life's experiences testify to the fact. "The soul is more immediately and certainly known than any fact in external nature." The most fleeting meditation concerning this helps substantiate it. "To conceive of one's self as an animal, and then as a non-free, non-moral animal . . . is idiotic." The certainty of the soul is immeasurable in all its implications.

Another certainty full of significance is the reality of God's existence. For long, man has believed in the power and goodness of God, and the Christian has known him as a

"Father." But the world has drifted into a state of unbelief that there is a God, or of man's need of God. However, not only nature refutes such unbelief but man's constant experience proves it wrong. On every avenue of life our senses contact the finite "while our souls experience the infinite." As one well says, "We see limited space about us, but are immediately conscious of space that is unbounded. We touch the narrowness of time, but thrill within to a sense of the majesty of eternity . . . we live the imperfect, and yet never surrender our vision of the ideal." The whole course of human progress as revealed by history and contemporary life, as manifested by revelation and experience, speaks of God, the reality of his existence, his power, love, and overruling presence. Of such a fact we may be sure, and in our confidence move forward.

No less a need and certainty in life is the fact, person, and place of Jesus Christ. There is no doubt that he lived, and where and when. No less is the certainty of his power and influence living down through the ages and in the present. The possession of Christ in personal and corporate life is fundamental to human good—more so than anything else in the world. For he came that we might have the abundant good life. As he came to bring this to us, he came with it for all.

Here, then, are three great certainties of measureless importance and possibility. Let the Christian Church address itself to building upon these certainties—set itself indeed to the creation of the very air of certainty. Let the Church readdress itself to the ministry of presenting Christ as the great need of humanity. Let the Church proclaim the certainty of the riches of God, and the love of God through his Son, Jesus the Christ, our Savior. Let these certainties be preached without question or doubt. We have been too much afraid of creeds. There is power in the life of man when he dares say "I believe," and says it with conviction. Seventh Day Baptists have done well to turn their thoughts concretely in reaffirming their faith in the new "Statement of Belief." The certainties we have been writing about are in that statement along with other vital beliefs. May they grip our hearts, purify our lives, and send us out a better church and better individuals to proclaim the gospel.

POOR PRINT IN ORIGINAL

**Observations by the Corresponding Secretary** The Jackson Center Seventh Day Baptist Church was organized in 1840. The folks there are already planning an appropriate celebration for two years hence.

The church has been without a pastor since last June, when Rev. Verney A. Wilson left to take up the pastorate at Hammond, La. The church still mourns his going, but continues bravely with an onward facing front to carry on the work. Prayer meetings are maintained, and judging from the readiness shown in a meeting conducted by the secretary, when volunteer prayers were called for, the prayer meetings are helpful and live affairs. The members take turns at leading, and through the winter the meetings were held in the homes. The calling of a pastor ere long is hoped for, and needed repairs on the church property are being planned.

The Methodist brethren have a fine young Christian pastor who feels a responsibility for the whole community, and not only does some preaching most acceptably to our people but calls on and prays with the sick and shut-ins, thus endearing himself to all. He was present at the Sabbath morning service and assisted in it. Our people were cordially invited to his Sunday morning service and this secretary-editor was invited to preach, which he did to a large, appreciative audience. Several Seventh Day Baptists were present. That night a large group of the Methodist brethren came and worshiped with us, when the secretary spoke for the last of five times while in the community. We believe there is less prejudice at Jackson Center than we have ever known there for several years.

Our folks at Jackson Center are few, but they know in whom they have believed, and have committed themselves to him. They have put their trust in the Lord and know that "underneath are the everlasting arms." While far from rich in this world's goods they are rich in faith and interest in our cause and most helpfully responded to the appeal made in the interest of the Seventh Day Baptist Building, which took the writer there at this time. Certainly no one could be more warmly received by anyone, anywhere, any time, than he was there. It was a matter of the utmost pleasure to preach the gospel to those who seemed hungry and thirsty for the things of righteousness. Verily they should be filled. The secretary-editor will not soon forget the

joy and uplift of this visit. "They that wait upon the Lord, shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

**Your Church Paper** There never was a time when the church paper was more needed than it is today. Propaganda through the secular press, irresponsible magazines, and other publications organized purely for profit, are disturbing and perplexing many persons and are leading many astray into dangerous paths. Added to these are alluring and flaunting billboard posters, and raucous "jim jams" over the radio.

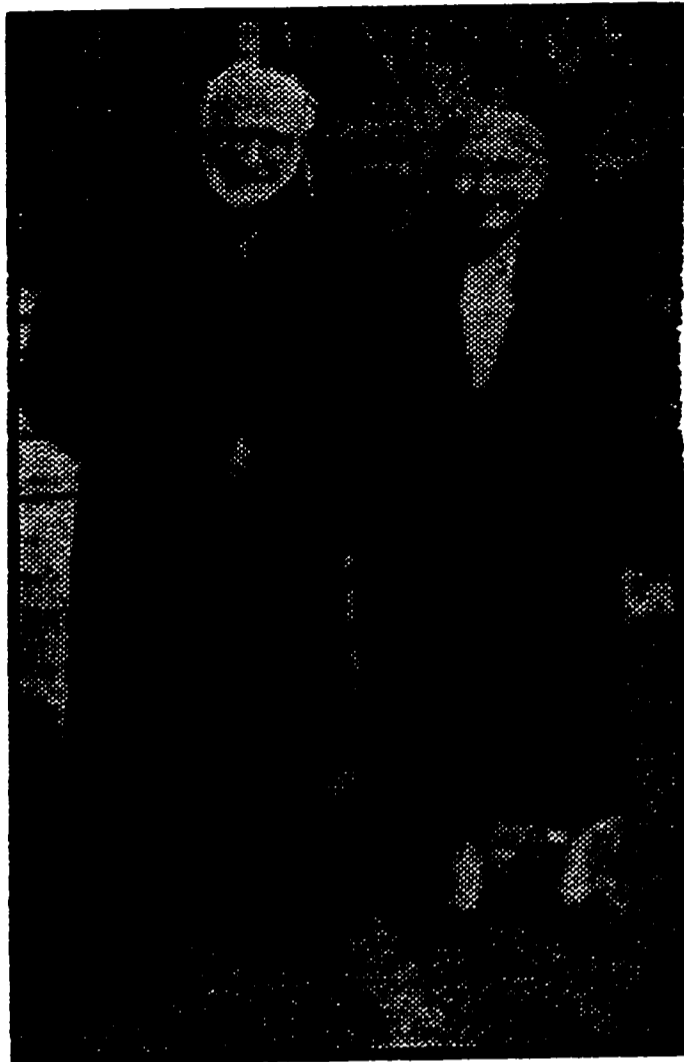
Your church paper strives to bring each week a message of confident courage and hope, because it has at heart and tries to keep ever uppermost the eternal truths of God. It certainly is no time to dispense with its weekly visits to your homes. The loss that you and your children—truly all the members of your family—will sustain, if you give up your church paper, is far greater than the slight cost to bring it to you each week.

"It's too expensive" wrote some one the other day. But what a child spends a day for chewing gum pays for more than one week's number to your home. When the editor notes the farm papers and popular weekly and monthly magazines in the average home, he can hardly be impressed with the plea that the SABBATH RECORDER costs too much and cannot be afforded.

Economy may be effected in some other ways, but the poorest form of economy would be to cancel your subscription to your church paper.

**The Stillmans' Sixty Years** Many people do not live to be sixty, and for two people to live together for sixty years is worthy of note. Especially is it good in these days of so-called trial marriages and frequent divorces to have our attention called to the high regard some folks have of this sacred relationship. A clipping from a city paper near Milton carries the story with the picture you see here of a celebration recently held in honor of the sixtieth wedding anniversary of Rev. and Mrs. M. G. Stillman. The reception for these good friends was held at the Seventh Day Baptist church, Sabbath afternoon following the forum. The only person in attendance who was present at their mar-

riage service sixty years ago was Mrs. Stillman's brother, Orville Crandall, of Milton Junction.



Many friends greeted them with congratulations and Pastor Carroll L. Hill presented them with a bouquet. A purse of sixty-three dollars was presented by Doctor Edwin Shaw who said: "Here are sixty-three dollars from your church friends; one for each one of your years of married life together, and one to be good on, one to be brave on, and one to be happy on." Mr. Stillman served the Milton Church as treasurer for twelve years, resigning a little over a year ago on account of failing health.

Their many friends all over the denomination will be glad to hear of Brother and Sister Stillman who are loved and esteemed wherever they are known. They served pastorates at Richburg, N. Y.; Lost Creek, W. Va.; and Walworth, Wis. Twenty years were spent as pastor of the Lost Creek Seventh Day Baptist Church, seven years at one time and thirteen at another.

"The mortal who has no fear of God or man scoffs at all restraints."

"An idea is not sound in theory that is not safe in practice."

### SEVENTH DAY BAPTIST BUILDING BUDGET

Reported two weeks ago .....	\$609.55
Received since .....	335.41
Total to date .....	\$944.96

This amount represents the total in cash and pledges received by the office of the treasurer of the Tract Society through Wednesday, March 30, for the Seventh Day Baptist Building Budget. It is expected that beginning with next week the report will list contributions by individual churches. Church treasurers and local committees having funds and pledges on hand are requested to send them promptly to Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.

Churches are being reached now at an increasing rate by representatives of the committee. Mrs. Stillman is scheduled for New Auburn, Wis., on Sabbath day, April 2. Last Sunday evening (March 27) she was in Walworth and on the day before in Milton Junction. Albion and Milton were visited the previous week.

Some interesting items from Mrs. Stillman's visits:

In White Cloud we had a church service fairly well attended—fifty or sixty, I should say. People were very cordial—a good crowd of young people. They were to have an "Auxiliary supper meeting" and they broadened it to include the church with the idea of having an informal forum there and then. There were not many questions asked, but apparently there is no question about keeping the building—that seems to be self-evident. A fine committee has been formed. Ladies' Aid will do something. The C. E.'s are devoting two months' offerings.

Battle Creek arranged for a forum at three, the hour for Bible study fostered by the intermediates, but usually attended by other ages—about twenty I should say. Interesting, and people interested. They are doing splendidly in diminishing the debt on their church building—incurred the same year as the Denominational Building was erected.

In Milton a forum was held Sabbath afternoon. A lot of people out, many questions asked.

Miss Ethel Butterfield helped in contacting a number of our people in Chicago during the week between the White Cloud and Milton Sabbaths. Through the kindness of Mrs. B. F. Langworthy, Mrs. Stillman made the trip from Chicago to Milton by automobile, a very great convenience to her.

C. V. D.

### PRESIDENT'S ADDRESS

BY DR. CORLISS F. RANDOLPH

(Tract Board's Program—General Conference, August, 1937)

At the very beginning, permit me to repeat what I have said on almost, if not quite, every previous occasion when I have presented the work of the board; namely, that aside from all other considerations, the American Sabbath Tract Society stands for the one thing which justifies our separate existence as a denomination. Otherwise, we should inevitably find our church home with the great body of Baptists; for we are Baptists, very essentially so, and differ from the great majority of other Baptists only in that we observe the seventh day of the week, instead of the first, as the Sabbath; for the seventh day is the Sabbath of Jehovah and of Christ; and our existence as a separate denomination is for the purpose, not merely for the sake of adding to our numbers as a separate communion, but primarily for the purpose of restoring the Sabbath to the entire Christian Church.

To this end, the certificate of incorporation of the Tract Society sets forth,

That the purposes for which it is formed are to promote the observance of the Bible Sabbath and the interest of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians.

The concrete forms of our activities in carrying out the purposes set forth in our certificate of incorporation are printing and circulating our literature, and field work.

The reports of the treasurer, business manager, and corresponding secretary, already in your hands in printed form, show you how faithful they have been to their respective trusts. Each has his serious problems, in all of which the entire board takes a deep interest. For the problems of these officials are primarily the board's own problems.

Our publications consist of tracts, books, and periodicals; and our field work is done chiefly by our corresponding secretary.

While the titles of tracts published by the society are many, by far the larger number of them—including many of the more important ones—are out of print, owing to the greatly diminished income of the society from the Unified Budget. Of the newer tracts, one by Doctor Conradi has been much in demand.

This sets forth the differences in faith and practice between Seventh Day Baptists and Seventh Day Adventists, and is addressed to the latter and to their disaffected adherents. It has been in great demand.

Another tract with a similar title by Rev. Wm. L. Burdick, but addressed to others than Seventh Day Adventists, has also met with great favor. Yet another tract, *The Sabbath and Seventh Day Baptists*, originally published by the New York City Church for its own use, then revised and published by the Tract Society for general distribution, has passed through many editions, and four revisions—the last within the past few months. This tract aims to set forth briefly the claims of the Sabbath, the history of English-speaking Seventh Day Baptists, and to give current information concerning them.

Our activity in the printing and circulation of tracts is greatly hampered for lack of funds. Only a few years ago, we were expending \$3,000, annually in this work, but more recently only a few hundred. For the current year, \$1,000 was placed in the budget, with the confident expectation that the full amount would be used for that purpose. But, in order to restore the SABBATH RECORDER to a weekly basis, the most of the appropriation has been used for the RECORDER.

No books have been published recently by the board; but, when, two years ago, Doctor Conradi's last book, *The Impelling Force of Prophetic Truth*, was brought out in London by an English publisher, an effort was made by the president of the society and the manager of the publishing house for its sale in this country through our publishing house; but they were unable to establish a working basis to that end, though some orders were received and filled. A house in New York City, publishing a considerable list of religious books, was approached without success. Doctor Conradi has the manuscript for another small book nearly, if not quite, ready for the printer; and it is hoped that it can be published in the near future, despite the scarcity of funds.

In this connection, I want to call attention to a book published a few years ago by the Tract Society, entitled *Country Life Leadership*, by Rev. Boothe C. Davis, then president of Alfred University. It sets forth in a clear, simple, and succinct manner the advantages—opportunities and attractions—of country life

on the farm; and a copy ought to be in the hands of each of our pastors, and of all others who have to do with vocational guidance of our young people. It magnifies country life and its opportunities for leadership in its several aspects, whether vocational, social, civic, or religious. It makes wholesome reading for restless and aimless young people in the city, too.

Our first periodical publication was the *Seventh Day Baptist Magazine*, which first made its appearance in August, 1821—now one hundred seventeen years ago—as a quarterly. This was discontinued for lack of support with the September, 1825, number, sixteen issues in all having appeared. On April 14, 1830, appeared the first issue of the *Protestant Sentinel*, our first weekly publication. This, too, lacked patronage; and, after several gaps, finally expired May 21, 1839. On March 10, of the following year, 1840, the *Seventh Day Baptist Register* made its appearance. After four years, this gave way to the *SABBATH RECORDER*, the first number of which appeared on June 14, 1844. Twenty-eight years later, or in June, 1872, it was acquired by the American Sabbath Tract Society, after having passed through the hands of various proprietors, at least four in number, the last of whom was Rev. George B. Utter. Therefore, the *SABBATH RECORDER* has been published by this society and board sixty-five years. Its publication is not the primary purpose of the Tract Society; but its publication is indispensable to its interests, as to all our other denominational interests, as a medium of communication and general denominational intelligence. It does not appear to have been self-sustaining from the time that it began to be published by the society, but has had to be subsidized. At the present time, if conditions were normal with us, the income from invested funds would just about care for our work at full tide, except for the subsidy for the *SABBATH RECORDER*. In recent months, through its corresponding secretary, the board has made a strenuous effort to increase its subscription list. This campaign has been disappointing. It has fallen far short of the results hoped for. But the *RECORDER* is a serious, not to say menacing, problem for the board and for the denomination at large. Its paid subscription list has decreased forty per cent or more. The parents take the paper, but the children do not.

When the parents pass away, no one takes their place on the subscription list. The New York edition of the *Methodist Christian Advocate*, which, but a few years ago, was in as dire financial straits as the *SABBATH RECORDER*, has recently added about twenty-five thousand new subscribers to its lists, as the result of an intensely concentrated effort. This was effected by the pastors of the churches of the area served by this edition of the *Advocate*—some eleven states.

The *Boodschapper* in Holland, from which we were obliged to withdraw our support, in part for financial reasons, has suspended publication, for lack of adequate support. This was accentuated by the death of Elder Velthuysen last winter.

With great reluctance, our appropriation for the aid of publications of the Mill Yard Church in London has been wholly discontinued. The appropriations made by the Tract and Missionary Boards to our European fields have a value far beyond that of mere dollars and cents—important as that is—in that they are a tangible assurance to those churches of our fraternal love and affection, and of our interest in their welfare and prosperity. The necessity for their discontinuance is greatly to be deplored.

As one of the measures of rigid economy which the Tract Board has been obliged to practice during our period of economic depression, the field work of the corresponding secretary has been reduced to a very low minimum, and the interests of the society have suffered in consequence. The recent visit of the secretary among churches in behalf of the *SABBATH RECORDER* has disclosed a lack of information among them regarding our work that is little short of disastrous. Field work should be resumed as soon as reasonably possible. The message and appeal by word of mouth are far more effective than the printed page at best; and, sad to relate, too often the printed page isn't read. The printed page is much more likely to be read, however, certainly with interest and intelligence, if it is aided by the human voice, and our secretary has a very persuasive voice, strongly buttressed by a winning smile. We certainly hope the way will open for our churches to hear him more often. He is anxious to visit them.

Doctor Conradi's work in Germany, in which we are all intensely interested, is grow-

ing. A recent letter from him reports that the General Conference of our German churches just held at Berlin, was a great success, "a very blessed time." Though one church was dropped from the Conference, three new ones were added. Despite the handicaps placed upon Christian churches in Germany by the German government, Brother Conradi's work moves along prosperously. For his success and encouraging example, let us thank God, and take courage anew ourselves. (To be continued next week)

### WOMAN'S WORK

Following a custom in vogue in New York City for the last few years of holding a May Day luncheon for Protestant church women, the three national church women's groups—the Committee on Women's Work of the Foreign Missions Conference, the Council of Women for Home Missions, and the National Council of Federated Church Women—are uniting in an appeal to church women in all of the communities of the country—said to number seventy-seven thousand—to hold similar *interdenominational* luncheons on Tuesday, May 3, 1938, to consider together

#### UNITY IN CHRISTIAN SERVICE

Believing that both enthusiasm and inspiration will come with the knowledge that so many in all parts of the country are simultaneously gathering for earnest thought of their relation to the affairs of the Church, the nation, and the world, and that attention may be focused on the vital needs of the day, an outline program is being prepared that will be sent free to any applicant on receipt of a stamped and addressed envelope (size 5 by 10 inches).

Make inquiry of the National Committee of Church Women, Room 63, 297 Fourth Ave., New York, N. Y.

#### REPORT FROM INDEPENDENCE, N. Y.

We have done nothing very startling the past year but we have kept up our usual work. We have a twenty-five cent supper once a month to raise our money. Just now each member is contributing a yard of pennies to the treasury. Since the purchase of our building to be used as a parish house, we have taken over the work of keeping that in repair. We have practically made it over inside and

have a very convenient and comfortable place in which to hold community gatherings. We also rent it for reunions and things of that nature. This past year we have repainted the walls and put in three new windows in the dining room, refinished the floor and laid a new rug in the living room. Also, we have added several new pieces of kitchen equipment. We are now planning to lay a new floor in the dining room.

It does not seem practicable for us to have programs or to do quilting as some societies do. Our people are scattered over quite a wide area and see each other so seldom that all seem to prefer visiting. We have just had our annual election of officers and planned our work for the coming year. Our numbers are small, but we all work together for our church and community, and we hope the community is a little better for our having lived in it.

Yours for Christ and his Church,  
BESSIE E. CLARKE.

January 10, 1938.

### "ENTHUSIASTIC WITNESSING"

BY JAMES BIVINS

(Paper given at yearly meeting at Shiloh, N. J., November 27, 1937.)

Last Thursday, all over the land, millions of people went to college and high school football games to watch those few men who represent them battle for a material victory. This battle represented the results of hours of training and untold sacrifices. During the short time the game was being played, those on the sidelines in many instances cheered so much that they could not speak. Why? In the hope that it would be an inspiration to their men out in the field, that they might make their best better, and win the game. This truly was enthusiastic witnessing. It was loyalty to a traditional school spirit. And when the game was won, what did the victors have? Their victory was nothing that could be touched or seen. Rather, it was the satisfaction of knowing that a job had been well done.

Witnessing has been defined as making a testament. Witnessing for Christ would be testifying for him. We have a privilege, a challenge in the act of witnessing and we're not being loyal to it. The challenge is to know Christ, to live Christ, and to tell others

of him. We are not accepting the challenge as we should, and when we do accept we do it half-heartedly. When speaking of him, we speak softly, as if we were ashamed. I do not think that Christ meant for us to have this attitude toward him, but to use him to pull ourselves up to his level.

The connection between school spirit, football games, and living for Christ, may not seem to be very close. In reality, the three are highly comparable. Football and life are both contests requiring all of the best that is in us to win. In football the team is composed of eleven elected players. In Christ's game, anyone may voluntarily get in the game. But here, as elsewhere, the more we put into the game, the more we can get out of it. The goal is heaven, the best trick play is service, and the reward is not a felt letter but everlasting life. Every daily contact would be a gridiron, if we would let it. But we will not. We are afraid it will hurt our business or our reputation. But what are business and reputation? They cannot go with us when we pass on. Why should we be afraid? When football teams become doubtful or afraid, great pep rallies are held in an attempt to restore confidence to them. In Christ's game we have spiritual pep rallies, evangelistic meetings. But the great difference is this: football is played for a three-month period; Christianity is played throughout the year. Because we play the game every day, an occasional evangelistic service is not sufficient to keep us inspired to do our best. We must make contacts more often. Morning prayer offers one of the best opportunities to ask for the extra lift during the day. It gives us a chance to come nearer the great Coach, to ask him for the secret plays and for courage and will power to do our best.

Who is the Coach? He is the Christ. Last evening Mr. Van Horn referred to him as the Lamb of God. I want to refer to him as a twentieth century football Coach. He is one and the same in both cases; only in the first case, he is visualized by a Doctor of Divinity, and in the latter, by an ordinary boy. I like to speak of him as the Coach because he has helped me over the rough spots more in that form than in any other. Because he has been so helpful to me in this form, I want to draw the picture of him for you. He is real to me. He lives, he walks, he talks, not as an ancient Hebrew, but as

any modern man might. He is noble, strong, straight, and square. He played the same game we are playing, but he played it harder, better, put more of himself into it; that is why I look to him as Coach. When the time came to strike, he hit hard, and although it was over nineteen hundred years ago, we are still feeling the force of that blow. Then came the time to be struck. He stood up, looked the soldiers square in the eyes, and smiled. He played the game, played it hard, and won.

Nowadays the rules are modified; it is more a game of head work, but it still takes the best that is in us to win. Christ is always there to back us up. He would play in our place if need be, but he has already done that.

The starting whistle blew for the Christian game when we publicly acknowledged him as our Savior. We have his example. The Bible is a copy of the trick plays and training rules. The rest is up to us. What are we going to do? Now is the time. Our daily life is the place. It is when we are in our shops, our offices, our barns, our homes, that we need to play the game hardest and best. The whistle for the half has already blown for some of us. Others have yet to hear it. Let us take up the game wherever we are and give all we have and keep giving until the Coach blows the great whistle that marks the end—"Well done."

Marlboro, N. J.

### CHILDREN'S PAGE OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am sorry to say that there are three people sick at our house, Ruth, Betty, and I. Mama has quite a job as you can see. We are settled down now and Mama is sewing.

I surely do hope that you are all right.

Betty has been sick over a week and lots of times Mama has to read her the Children's Page in the SABBATH RECORDER to keep her still. I also like to read the stories and letters.

It is very warm in Alabama now and the trees are turning green. It is a funny time to have flu, but we have it here.

Sincerely yours,  
Mary Alice Butler.

Woodville, Ala.,  
March 17, 1938.

Dear Mary Alice:

I am very sorry to hear that you and Ruth and Betty are having the flu and hope you will soon be well and strong again. With Mother to nurse you I feel pretty sure your recovery will be rapid.

We, too, have been having a little warm weather, bright and nice Monday and Tuesday, rainy Wednesday but still warm, and then Thursday cold and snowy again. So you see we have a greater variety of weather than you have in Alabama. I wonder how Nancilu likes New York State weather.

I am sure you are as glad as I am to have three letters for our page this week, and I have you and Betty and Virginia to thank for this pleasure. Let us hope we will have as many if not more next week, from other faithful girls and boys.

Lovingly your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I thought I would write to you while I have time. We are not having school this week because one boy has the scarlet fever. They are waiting to see if anyone else comes down with it.

Yesterday I washed my dolly clothes and today I bathed my doll and made her a little dress. My brother made a cake Sunday and it was good. I am going to make one, too.

I am eight years old and in the third grade. My teacher's name is Ellyn Barney. There are twelve children in our school; one is in the class with me. I have one half mile to walk to school.

We have a nice little calf; it is roan.

In the third grade we have to write numbers up to ten thousand.

I can't think of anything more to write so I will close.

Your RECORDER friend,  
Virginia Ruth Churchward.

New Auburn, Wis.,  
March 10, 1938.

Dear Virginia:

I am glad you have had time to write me such a nice letter, but of course I am sorry that one of the boys is having scarlet fever. I hope neither you or anyone else will come down with it. It is not a very nice disease. Eleanor had it several years ago, and I know.

I am glad you are making such good use of your time while you are out of school. Busy people are pretty sure to be the happiest ones, don't you think? I think it is fine for both boys and girls to learn to cook. Your brother must have been happy over his success in cake making, and I hope your cake will come out as well.

Soon you will be able to gather wild flowers. A few flowers are already out. I notice some pretty crocuses in my next door neighbor's yard, and our tulips will soon be out. When I was a little girl in school we children used to make quite a game of gathering wild flowers. The one who picked the most flowers and the greatest variety won the game.

Your loving friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am sick today. It is warm and sunny today. Dan has a train.

I will start to school next year.

Love,  
Betty Butler.

Woodville, Ala.,  
March 17, 1938.

Dear Betty:

Such a warm, sunny day ought to help to make you well again. I don't like to have my RECORDER children sick one little bit.

Dan must have great fun playing with his train. Do you play with it, too, sometimes, or had you much rather play with your dolly?

You will be all ready for school next year, I am sure, since you already know all your letters. You have printed them very nicely, and your writing, too, is very good. I just feel sure you will enjoy going to school and will learn very fast.

Little Joyce is here beside me and she wants to run the typewriter, too. Yesterday she pressed down the shift lock when I was not looking and before I knew it I had made a whole row of capital letters. Now she is trying to climb over my foot to try the same trick again.

Hoping you are almost well again, I am  
Lovingly yours,  
Mizpah S. Greene.

"Christ does three things with sin—condemns it, forgives it, and forgets it."

## AULUS, OR THE DAWN

A STORY OF THE FIRST CHRISTIAN CENTURY  
BY REV. S. S. POWELL

It was in the spring A. D. 50. Aulus, a young Roman, was in the island of Cyprus. He was now on his way from Paphos, a city on the southwestern coast, to Soli, a city which had been founded as an Athenian colony, and was situated on the northern shore of the island. His way lay over the mountains, but one of the best of roads connected the two cities. For some reason Aulus had arisen with the dawn, and before it was well light was ascending his mountain way. When he came to the highest point, where one might obtain a last view of the sea on the south, he sat down on a large rock and awaited the gorgeous scene which would soon burst upon his vision. Already the sun was throwing aloft over the mountains to the east arrows of light, rosy fingers of the dawn. It was not long before the orb of day himself arose beyond the Syrian coastland in silence but with full blaze of glory.

Thereupon there burst upon him the full beauty of the sea. Through pine-clad gulfs and gullies he could catch glimpses of the tideless Mediterranean breaking upon the beach far below. The great sea seemed to be lit up with an unwonted glory now as he viewed it stretching off as far as the eye could see. Most thoroughly was he invigorated, thus:

"Watching from his mountain wall  
The wrinkled sea beneath him crawl!"

Presently the Roman took from within the folds of his outer garment a book. But first he laid it aside and arose with his face turned toward the south and east, and spreading out his hands towards the expanse of heaven above, exclaimed in clear, full tones, "Shema, Israel, Adonai Elohenu, Adonai Ehaud" — "Hear, O Israel, the Lord our God is one." It was the proclamation of the unity of God in the Hebrew language, and the young man remained for a space with his face towards Jerusalem engaged in silent prayer. Then he seated himself again, took up the book, and reverently opened it. It was the Psalter, for long employed in the temple of the true God for worship and meditation. Aulus turned to the nineteenth Psalm:

The heavens relate the glory of God,  
And the expanse telleth of the works of his hands.

Reading it through he next recited aloud, "O Lord, our Lord, how excellent is thy name in all the earth!" and concluded with the one hundred and fourth Psalm. This seemed to him a veritable hymn of the creation, most fitting to have been employed when the morning stars sang together and the sons of joy shouted for joy. Especially did he read with appreciation,

Here is this great and wide extended sea;  
Therein are moving things without number,  
Living creatures both small and great.  
There the ships make their way.

With thoughts such as these and with a heart filled with reverence to the one Creator of heaven and earth, Aulus resumed his journey. He felt impelled onward by some secret impulse, a premonition that, as he had just beheld a beautiful sunrise, something was coming to him answering to it in his inner life. Was it the leading of the God of Israel, who had guided Jacob and gave to him a glorious vision at Bethel?

My readers have by this time discovered that Aulus, although a Roman, was a believer in Israel's God. In unison with that he was naturally a keeper of the Sabbath of creation, one of a very large class of Romans at that day who had become proselytes to Judaism. Ever since Pompey conquered Jerusalem many Jews resided in Rome, and great activity was displayed by them. They had been signally successful in the Eternal City. The old effete civilization was breaking down. A new era was surely coming. Judaism was used in the providence of God to prepare the way.

Many outside of Judaism became "proselytes of the gate" without becoming full Jews. It became quite fashionable for many of the rich to observe the Sabbath. Aulus, however, had become a full proselyte to the Jews' religion. He who had hitherto lived without God and without hope in the world and had lived afar off was now attempting to approach. He who hitherto had lived as a stranger and a foreigner now counted himself a participant in the covenant of Israel's God. Nevertheless the dawn had not yet come to his soul.

No great length of time was necessary to complete the journey upon which Aulus was set. Before arriving at Soli the road descend-

ed into a wide and great plain extending as far as to the seacoast to the east. In this plain lay in mythical times the realm of Teucer, brother of Ajax, who after the Trojan war was said to have founded Salamis and ruled his Cypriote realm.

As Aulus looked out over the plain he thought of the legend but did not know how speedily other foes than Greeks and Trojans would contend, or how soon other strongholds than Troy would be sacked and burned, or how surely a wide domain would be opened up to him, wherein he would partake of the fruits of victory.

The next day in Soli Aulus was drawn by curiosity to approach a large concourse of people gathered in the public square. Some person standing on an elevated spot was addressing them. They were giving him breathless attention. As he drew nearer he was deeply impressed by the appearance of this man. At once he was reminded of statues of superior quality of workmanship he had seen in Athens and elsewhere representing Olympian Jupiter. As Aulus listened all thoughts of statues and the heathen vanished, for this was Barnabas who was at this time in his native island preaching Jesus. He spoke as one inspired. His words were with force, awakening thought and producing conviction in many minds. In truth the Holy Spirit did inspire him.

Aulus had heard indefinite reports of Jesus. Now he obtained clear information respecting him. Moreover, storming at the citadel of his heart there came to him from every word of the speaker strong importunities to yield allegiance to Jesus.

As one by one the throng dispersed when the preacher's words were ended, Aulus found himself in a very strange condition of mind. It was evident to him that a veritable contest within him was impending and he resolved to go to his room for meditation and prayer. For days the conflict continued. Aulus spent much of his time in reading from the Scriptures, which he had learned to love.

When Alexander, setting out upon his world-conquering expedition, came to the tomb of Achilles, on the Trojan shore, he exclaimed, "Happy art thou, O youth, who hast been blest with a great herald of thy worth!" And it is said that Alexander, on that expedition, slept nights with his copy of the *Iliad* under his pillow. So did Aulus resort to the

holy Scriptures, which are able to make us wise unto salvation. But not even Homer, Achilles' peerless herald, could adequately set forth in its true meaning all that is involved in a soul conflict when the great question of all questions is to be settled for eternity. Aulus was under deep conviction of sin. His pride was grievously wounded because all his previous Judaism appeared to him now utterly inadequate for his soul's eternal safety.

Moreover his conscience now accused him of a thousand wrongs. But the Man who had been set forth before him, crucified for his sins, seemed to stand by him and plead with him. At last he relented. His mind was made up. But he was in great perplexity still. He did not know what to do in order to be relieved of the burden of his sins. He accordingly sought Barnabas. The man of God was still in the city.

"Peace to thee," said Barnabas when the young man stood in his presence.

"How can there be peace to me, when there is no peace to the wicked?"

"Who told thee that thou art of the wicked?"

"There is none that doeth good, no, not one," said Aulus; "for so is it written in the Scriptures of truth; but chiefly when I heard thee discoursing in the market place did I come to the knowledge of myself and am troubled to know how I shall be saved from my sins. For this reason I have come to thee. Every door of escape appears shut in my face."

"My child," said Barnabas, a great compassion coming into his face, "believe on the Lord Jesus Christ and thou shalt be saved."

At once there dawned upon Aulus the simplicity of the gospel of Christ and his own possibility of fulfilling it all,

"Nothing in my hands I bring,  
Simply to thy cross I cling."

As we sing in these our days. At once as with a flash of inspiration from on high he became a believer. God flooded his soul with a heavenly joy. The dawn had come at last for him.

Thenceforward arrows of truth were welcomed by him with gladness from out all of the sacred Scriptures. The citadel of his heart's pride was stormed and burned and the image of his soul's Savior was enshrined within.

## OUR PULPIT

## IT CAN HAPPEN HERE

BY DEAN AHVA J. C. BOND

(Sermon preached March 19. March was "Go to Church Month" in Alfred, N. Y.)

Text: Thy kingdom come. Matthew 6: 10.

Scripture lesson: Matthew 25: 1-13.

My text is one of the short petitions of the Lord's Prayer, repeated so often that I fear it fails to challenge us as it should. For no one should pray for something that he is not willing to work for. The truth of the matter is, he cannot. For it is not a prayer unless he is willing to put forth some effort to help it come true. As this world is constituted man does not look to God to hand him something. The resources are God's, but he calls upon men, made in his own image, to help him build a good world.

When we say, then, "Thy kingdom come," if we are sincere, we will begin to look about us to see what we can do to help. Now I hope I have made you see the significance of my text, and the use I wish to make of it, and at the same time have relieved somewhat your puzzlement concerning my theme, It Can Happen Here. You may have thought I was about to prophesy some disaster which was about to befall, possibly a national calamity in which we all would be caught. Surely we are having plenty of such predictions, and world events are ominous enough. I would not hide my eyes from the world scene, nor fail to take into account the evil forces that are at work to thwart the forces of righteousness. But I am deeply concerned, also, lest we become too frightened by the ghosts of evil and run away from the field of action, or become so shaky that we cannot use effectively the forces all about us waiting to be released for the building of the kingdom of God.

"Thy kingdom come." Are these words to be repeated forever without hope? Can we never say them with confidence that will thrill, and an assurance that will lead us to exclaim with a robust faith: It can happen here; we will set up his kingdom in our midst.

During the early centuries of the Church, Christian converts were not allowed to use—perhaps were not even taught—the Lord's Prayer until the time of their baptism. These Christians first uttered it as they stepped from the baptismal water. Then it was shouted

aloud in an ecstasy that proved the inrush of the Spirit.

We cannot brush from our memory the Lord's Prayer, that it may become a fresh experience of a high purpose and new power. We cannot literally go back to the day of our baptism and come up from that burial with Christ with this prayer new on our lips. We can think again upon the meaning of the words, "Thy kingdom come," and we can experience a fresh baptism of the Holy Spirit. Then something will happen here. It must happen in us first. Thomas Mann says "It is the task of the spiritual intelligence to lead the soul back to its original home in Paradise"; and many souls are homesick today for that return.

In the parable of the ten virgins we may find some suggestion as to what is required of us. In Moffatt's translation it says that five of them were stupid and five of them were sensible. We take a little pride in doing foolish things sometimes, but no one wants to be stupid. So perhaps we may be more anxious to avoid their stupidity than we would were it thought of us mere folly. But I think the stupid virgins have had more than their share of notice anyhow. President Norwood said to the university faculty recently that if there is anything good in the world, let us talk about it. So let us talk about the wise, the sensible virgins.

They had their lamps, as did the stupid quintet, and these lamps were trimmed and burning. So far they were even. And, when the bridegroom delayed his coming, they all slept. Do not overlook that point. They slept. The sensible virgins slept and were not condemned for sleeping. What better way to put in the waiting hours? But they could afford to wait, and to sleep during the waiting time. They were ready had he come early. They were ready when he came late. As I see it, that happy condition for us is very largely a matter of being and of trusting. There are the little things we may do to prepare for emergencies, but whether things come out as we expect is of little importance. The oil of his grace will light us through—all the way through.

Recently I was at the bedside of one who has been a very dear friend of mine for forty years. The doctors feared to operate, but he, a doctor himself, insisted and they yielded. The operation took place on Tuesday. On

Monday evening one of the sisters came into the room and exclaimed in surprise, "Doctor, I thought you were to be operated on today. I have been praying all day for you. That makes me mad." I said, "I imagine the good Lord will store your prayers away and make them available when the proper time comes." Then I thought, suppose she had expected the operation was to be on Wednesday and had prayed all day Wednesday when the operation was on Tuesday. Well, let us not spin this matter out too far. But I really believe there is an important point of religion involved here.

Many friends called on my sister, whose husband it was that was ill, and assured her they were praying for him. That was all right, but I knew the case was critical, and was not sure but what in addition to the burning lamps which they all carried, there would be needed for her the oil of grace in extra supply to carry her beyond the immediate goal of their prayers. So I gently spoke to her, when she said to me with more calmness than I felt, "I trust I have a faith that will leave my hope in God unshaken whatever happens." I think she, and all such, are to be classed with the sensible virgins.

We are living in a time when a great deal of faith is placed in material things. We have experienced so much freedom and have found so much value in the gifts of science that we feel no need of anything more. We are getting pretty well fed up on that idea, however. Someone has said that science may give us power, but it cannot make us loving. And it is loving we need. Power may be good, but it is dangerous and destructive without love.

In a faculty meeting recently a professor gave us an interesting lecture on England. In the discussion period I showed my interest in a given matter by asking a question about Shakespeare. When we had adjourned a professor stepped up to me and wanted to know what good Shakespeare had done the world, and declared we would be just as well off if Shakespeare had never lived. Well, I wasn't just ready to dispute that statement. But I asked him who had made what he would call an important contribution to our life. "Faraday," he said, "and men like him." "Well," I said, "what did he give us?" "Oh, light," and he pointed to the electric lights in Social Hall. Then I said, "What good is light if you don't know where you are going?" He

was joking, I suppose, and so was I. I think he was half in earnest. And I am sure I was two-thirds in earnest.

Anthony Adverse wrote from London to his friend in Paris, "I suppose there are beings in England as well as doings, but one does not meet them." This reserve of power that will make you calm in difficulty, this extra supply of Christian fortitude and force that will convert the spot where you are into the kingdom of God is not a gift of science or a product of humanism. It is the gift of God bestowed upon those who wait for it. It can happen here.

Now, after I have tried to emphasize the inwardness of the kingdom of God, by way of practical suggestion I am going to speak of something which has to do with religion's externals. For we have to make use of material symbols to impress spiritual truth, and to carry our souls back to their original home in Paradise, as Thomas Mann so beautifully expresses it.

I refer to the Church. Do we have a right conception of the Church, and of our relation to it? The Church is not a voluntary association. It is not a human organization. It is the body of Christ. To join the Church means to connect up with his life. Loyalty to it means loyalty to him. This Seventh Day Baptist Church at Alfred is the Church of Christ. It is not a church, but the Church. It is not the whole Church, but neither is it a fragment of the Church. Just as far as its influence reaches it is the Church of Christ. Loyalty to the church is loyalty to Christ. Work for the church is work for Christ. The beauty and strength of each member in the church beautifies and strengthens the church and helps it to express more clearly and more potently the life of Christ.

A man said to me the other day. "Mark me one, I was at church Saturday." Well, the trouble is, I don't know whether to mark it for him or against him. There are so many things involved that I am not able to reckon. I can easily imagine that there are people who attend church during March who thereby score a good mark in the sight of God. The opportunity is not always afforded. They use the opportunity when it comes, and during many following Sabbaths will draw life from the memory of the Sabbaths spent in the sanctuary. March will not measure the good received.



I have always appreciated the story of the man brought up to keep Sunday who set out to prove there was nothing in this idea of Sunday observance. He wrote a letter to the local paper in which he said he planted his corn on Sunday, he cultivated it on Sunday, and cut it on Sunday, and on a Sunday in October cribbed the best crop of corn he ever raised. He wondered whether the editor would dare publish his letter. But sure enough, there it was in the very next issue! He read it to see how it would sound in print. Well it sounded pretty good, and ought to shock some of the orthodox. But right under it was something which evidently was meant to be read in connection with his piece. It was a note by the editor and read, "God does not make final settlement in October." I do not know on just what month God makes final settlement on church attendance. Possibly not in March. But do not lose sight of my main point here. Love for the church and work for the church and the influence of the church are determined by our loyalty to its head, Jesus Christ.

"Thy kingdom come."

It can happen here.

The days are evil looking back,  
The coming days are dim;  
Yet count we not his promise slack,  
But watch and wait for him.

### DENOMINATIONAL "HOOK-UP"

DAYTONA BEACH, FLA.

The recent visit of Mrs. Ethel T. Stillman and her sister, Mrs. Hubbard, focused the interest of the group here on the Denominational Building. A good many individual contributions and pledges have been made, and the Church Aid society, under the able direction of the president, Mrs. George Maxson, of West Edmeston, N. Y., held a benefit library social for that fund.

It was on the afternoon of March 16 that about thirty members and friends met at the winter home of Mr. and Mrs. Henry Moore near Holly Hill. Each one came, representing by costume or symbol the title of a book, and there was good fun and a jolly time as the guessing went on. Some clever titles were puzzling enough to keep the keenest thinkers busy. When the call for closing the contest was heard, the highest score had reached sev-

enteen out of a possible thirty. This was held by Miss Nell St. John.

Then followed supper, the principal dish being a most delectable clam chowder made by Mr. and Mrs. Moore. It was learned also that Mr. Julian Parish was celebrating his birthday that day and there suddenly appeared a birthday cake with lighted candles which was accompanied with the good wishes of all.

The treasurer was happy to announce that the silver offering toward the building fund was an even ten dollars.

The Church Aid society, which is composed largely of winter visitors from our northern churches, is very much alive and busy during the five or six months of its annual activities. It furnishes an opportunity, not only for substantial financial aid to the local church and denominational interests, but also for pleasant social contacts that are much enjoyed.

SECRETARY.

HOUSTON, TEX.

A LETTER FROM DR. GEO. B. SHAW

DEAR FRIEND:

Mrs. Shaw and I have been to a rodeo. Possibly you may see the same bronchos, bulls, and cowboys at Madison Square Garden, or at some county fair, but you have never seen a "Western Crowd."

You would not have known me in a ten-gallon hat and all that goes with it. The papers said there were eleven thousand nine hundred and ninety-eight others present.

And I have been on "The Don's Trek to Superstitious Mountain." This is a super picnic. I should like to tell the Kiwanis Club about it. There were five hundred fifty who went. It is fifty miles to the base camp in the mountains. There were possibly two hundred of us who chose to spend six hours climbing to "Weavers Needle" and to "Geronimos Cave." We were led by guides and furnished with lunches, and a Spanish dinner at night. The evening program was by cowboys, Indians, and Spanish and Mexican musicians, and fire works from the rocks that rose five hundred feet just back of the natural "bowl" where we sat. The program ended at nine o'clock. My ticket was a birthday present from the Thorngates, and my transportation and good company are credited to Dr. and Mrs. Victor Randolph.

And we have been to "The Coast." We ate at Riverside, Calif., at the homes of Duane Hurley, Wayne Rood, and with other friends and relatives. At Hollywood we had lunch with some stars of the first magnitude. At Pomona we called on cousins. We spent thirty seconds at the Rose Bowl in Pasadena, and thirty minutes in Palm Springs. We reached Arizona before the floods in California.

On Wednesday, March 9, we left Phoenix for Houston, Tex. Texas is a big place. If West Virginia were dropped down at random in Texas it might take a long time to find it, but it would be well worth the time and effort.

GEO. B. SHAW.

6918 Abilene Street,  
Houston, Tex.

—From Salem Herald.

DODGE CENTER, MINN.

The members of the C. E. society are active in both a spiritual and social way. Much is gained from each Sabbath afternoon meeting.

A business meeting is planned for the first Sabbath evening of every other month. It is at this time that projects of a beneficial nature to the church are acted upon.

This group has bought the church piano, volunteered janitor service, the payment of which is applied on pastor's salary, and just now is renovating the church program sign-board, and raising money for new entrance steps to the church building. Part of the fund for the latter was raised in rather a unique way. A large layer cake was sold at a "Dutch auction" at a church box social. (Each person pays only the amount that he raises the last bid. The last bidder wins the cake.)

The church choir is made up of young people who are faithful to practice and desirous of helping in a musical way.

The prayer meeting group is almost entirely made up of the young people. Each takes a willing part in the spiritual prayer and thought of this hour.

Our C. E. is gratified to be represented in the "Beacon."

CORRESPONDENT.

—From the Beacon.

VERONA, N. Y.

After the opening of the church school, March 12, a missionary program was conducted by Mrs. H. A. Franklin, chairman of the missionary committee. It consisted of a

literal translation from the Chinese of the twenty-third Psalm, read by Mrs. George Davis; a quiz on our China Mission and a tribute to Miss Susie Burdick, by Mrs. Franklin.

Very interesting reports of the state Youth's Conference held in Syracuse were given by our delegates, Miss Ada Dillman and William Lennon, on the Sabbath following the conference.

Although March 1 brought one of the worst snow storms of the season, a pancake supper was sponsored by the Pearl-Seekers class on that evening, from which they realized \$31.

Mr. and Mrs. Chester Stone entertained the Young People's Social Club in the church parlors on the evening of March 12. In honor of the season a St. Patrick's Day program was given and Irish stunts were put on.

Our Preaching Mission will begin April 16. Rev. Leon Maltby has consented to assist. Pastor Davis urges that all make these meetings a subject of prayer in our homes.

CORRESPONDENT.

BROOKFIELD, N. Y.

At the beginning of Christian Endeavor Week a banquet was held at noon in the parish house at Brookfield. Following it was a short program in charge of the toastmaster, Grover Williams, which included Christian Endeavor histories of the various societies. About forty were present.

The following night, January 30, two carloads of young people went to the Edmeston rally to join them in a social time and evening program.

Sabbath night, February 5, a rally was held at the Leonardsville church including a program and social. The different societies led in Scripture reading, prayer, papers, and special music. Five societies were present, averaging over fifty people.

—CORRESPONDING SECRETARY.

—From the Beacon.

"MILL YARD" CHURCH, LONDON, ENG.

During the last quarter the services at Argyle Hall have been conducted by the pastor. The sermons have been continued studies of Hosea's message, and the life of Jesus. On the Sabbath when he was in Manchester the pulpit was taken by Deacon B. A. Morris who delivered an address on Baptism which was greatly appreciated.

The Friday evening meetings were conducted regularly at King's Cross, the book of Isaiah being the subject of meditation.

The children at the Westerfield Baptist Mission, Tottenham, and the young men's class at Highgate have been addressed regularly.

An invitation has been received to address the Men's Service held in St. Peter's church of England at Highgate. Sunday, January 30, 1938, was the date selected.

Among the letters of interest which have arrived including reports from our missions in Nyasaland and Rhodesia, was one from Ceylon, announcing that several Seventh Day Baptist churches have been formed there under Pastor Mendis. We have sent a reply asking for further information regarding their origin, and other questions.

At the request of Rev. T. Brimley, who had a severe cold, Pastor McGeachy, conducted the watchnight service at the High Cross Congregational church, Tottenham. A good number were present to hear the address on "New Year Resolutions."

—Sabbath Observer.

## O B I T U A R Y

**BURDICK.**—Mary Walton was the oldest of six children of Minor and Jane Ann Vosburg Walton, born on May 19, 1859, in the town of Eagle, and died at the home of her son, Jesse Burdick, of Richburg, N. Y., on February 9, 1938.

In early life she joined the Little Genesee Seventh Day Baptist Church and was baptized by Rev. James Summerbell.

On March 19, 1878, she was married to Herbert D. Burdick. To them were born two sons and two daughters. She is survived by one son, Jesse Burdick, with whom she had made her home for the last several years, and five grandchildren.

She had remained a loyal observer of the Sabbath and a faithful member of the church through her life. A number of years ago she with her family moved to Nile, transferring their membership to the Nile Church, from which she never changed.

Funeral services were held in her son's home in Richburg on Sabbath afternoon, February 12, 1938, by her pastor, Rev. E. H. Bottoms, and burial was in the Little Genesee cemetery.

E. H. B.

**GLASPEY.**—Mrs. Hattie E. Glaspey, a daughter of the late Mr. and Mrs. E. K. Burdick, was born in Cattaraugus County, N. Y., on March 26, 1863, and died at her home in Nortonville, Kan., March 6, 1938.

She was almost a life-long resident of Kansas, having come here as a nine-year-old girl. On October 3, 1888, she was united in marriage to Edward M. Glaspey. To this union were born a son, Henry Glaspey, of Atchison, Kan.; and a daughter, Miss Cora, of the home, who with their father mourn her passing. Besides the immediate family there survive three grandchildren, Nadine, Gretchen and Claude Glaspey; and a brother, Elmer Burdick, of Nortonville.

She was one of the oldest members of the local Seventh Day Baptist Church, both in years and in length of membership. A woman of splendid character, she will be missed as a good neighbor and friend.

Funeral services were conducted from the home by her pastor, Rev. Lester G. Osborn, and interment was at the village cemetery. L. G. O.

**PASHLEY.**—Harriet C. Pashley, daughter of Ethan C. and Martha M. Taylor Crandall, was born in Ashaway, R. I., September 14, 1862, and died at her home in Ashaway, March 14, 1938.

She was preceded in death by her husband, the late William Pashley. Surviving are two daughters, Miss Clara Pashley of Bristol, Va., and Miss Lucile Pashley of Ashaway; two brothers, E. B. Crandall of East Pepperell, Mass., and D. Edwin Crandall of Westerly; and a niece, Mrs. Leonard Brown of Mystic.

She was a faithful member of the First Hopkinton Seventh Day Baptist Church joining by baptism and confession of faith on March 8, 1879.

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

**WHEELER.**—Katherine Augusta, infant daughter of Mr. and Mrs. Ernest Wheeler of Nortonville, Kan., was born March 20, and died a few hours later. The little body was laid to rest in the village cemetery by sorrowing family and friends, the service being conducted by Pastor Lester G. Osborn.

"She did not die;  
She simply laid the soul's frail vesture by  
And gently passed away  
As melts the morning star in golden day."

L. G. O.

## 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.

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

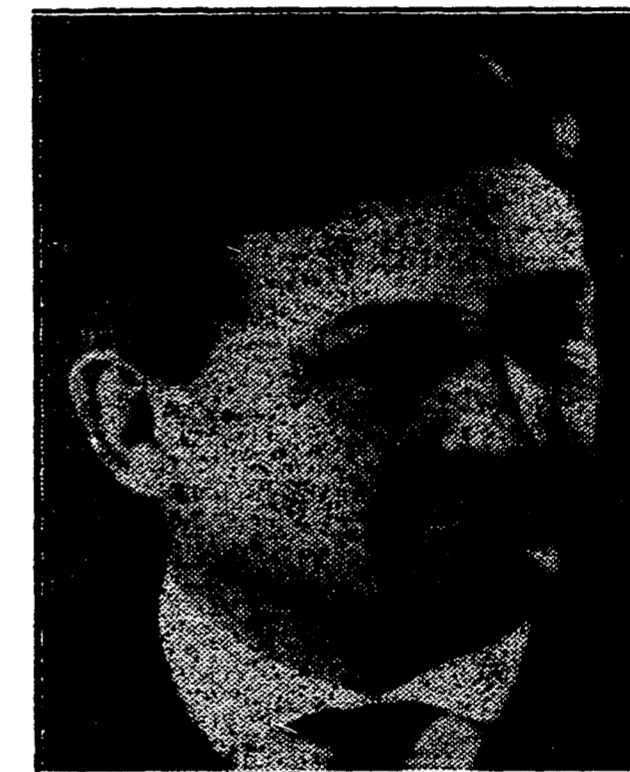
**LETTERS TO THE SMITHS**, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield,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

# The Sabbath Recorder

Vol. 124

APRIL 11, 1938

No. 15



REV. WALTER L. GREENE

Pastor of the Seventh Day Baptist Churches of Andover and Independence, N. Y., and member of the faculty of the School of Theology, Alfred, N. Y.

## Contents

Editorial—"My Church."—Calendar Reform.—Read President Randolph's Address . . . . .	226
Seventh Day Baptist Building Budget . . . . .	227
Woman's Work.—Tomorrow's Bridge.—Rain . . . . .	227
President's Address . . . . .	228
Children's Page.—Our Letter Exchange.—What Is Andy Doing? . . . . .	231
Notice Central Association . . . . .	232
New Colony of Mennonites Settling Valleys of Upper Pennsylvania . . . . .	232
Our Pulpit.—Light on Life and Immortality . . . . .	233-235
A Converted Jewess . . . . .	235
Denominational "Hook-up" . . . . .	236
A Song From the Antipodes . . . . .	237
The Bible . . . . .	238
Obituary . . . . .	240