

The Bible is not loved by every person. Many people hate the Bible. This is because the Bible condemns them. These same people have made numerous attempts to stamp it out. The Bible, however, is a living Book, and cannot be stamped out. In fact, it seems to thrive on opposition. Those who have opposed it have died, but the Bible lives on.

The Bible possesses a power that no other book has ever had. It has the power of discerning the heart. Many people have been convicted of sin by reading God's Word. This power is the power of God.

The power of the Bible does not stop at discerning the heart, but goes on to change the life. The Bible does not make the change itself, but it is the tool used by God to point to Christ as the way of salvation. The Bible has the power of strengthening faith, of shaping the life, and of giving comfort, courage, and strength to those who know Christ as their Savior.

The reliability of the Bible has been proved. Many people claim that the Bible contradicts itself. Many of these people don't know what the Bible says. A close study will reveal the fact that there is no contradiction. The fault is in the reader, or his interpretation, and not in the Bible.

The teachings of the Bible can be taken as final. There is no higher authority, because the Bible is the Word of the only Living God. The Bible is the Book that is needed today.

The greatest thing that the Bible does is to show us the way of salvation from the punishment of sins to everlasting life through the cleansing power of the blood of Christ, who loved us, and gave himself for us.

Nortonville, Kan.

OBITUARY

ROGERS.—In Westerly, R. I., March 9, 1938, Mary Noyes Rogers, wife of the late Orson C. Rogers, aged 91 years.

Mrs. Rogers was born in Westerly on July 22, 1846, the daughter of George and Martha Noyes. She was the oldest member of the Pawcatuck Seventh Day Baptist Church at the time of her death. In the past, until advancing years and ill health prevented, she was active in the church and affiliated organizations, the W.C.T.U., the D.A.R., and in civic affairs. She leaves no relatives nearer than second cousins.

Farewell services, with Pastor Harold R. Crandall officiating, were held at the Gavitt Funeral Home on Friday afternoon and interment was in River Bend Cemetery. H. R. C.

STILLMAN.—At his home in Mystic, Conn., March 22, 1938, Charles Kirkland Stillman, M.D., aged 58 years.

Doctor Stillman was born in Plainfield, N. J., July 15, 1879, and was the son of Doctor Charles Frederick and Harriet Edith (Greenman) Stillman. He was a graduate of Brown University in 1900, and of Columbia Medical School in 1904. He interned for two years at Bellevue Hospital, New York City, and practiced in that city for several years, later coming to Mystic and practicing there. He served in the World War as a lieutenant at Camp Wheeler, Georgia. His only survivor is his mother.

Funeral services were held at his late home on Friday afternoon, with Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiating. A platoon in charge of Lieutenant F. W. Ebey, a bugler, and two color guards from Fort Wright, Fisher's Island, were met in Mystic and escorted to the home of the deceased by Commander Fred Wilson of Richard William Morgan Post, No. 55, American Legion. Interment was in Elm Grove Cemetery, with full military honors. H. R. C.

President Roosevelt reminded us recently that "Single answers or simple slogans will not cure the complicated economic problems which today face all nations." No, but sharp-pointed, full-bodied slogans can be the opening wedges splitting open knot-gnarled negative minds.—Selected.

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.

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

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.

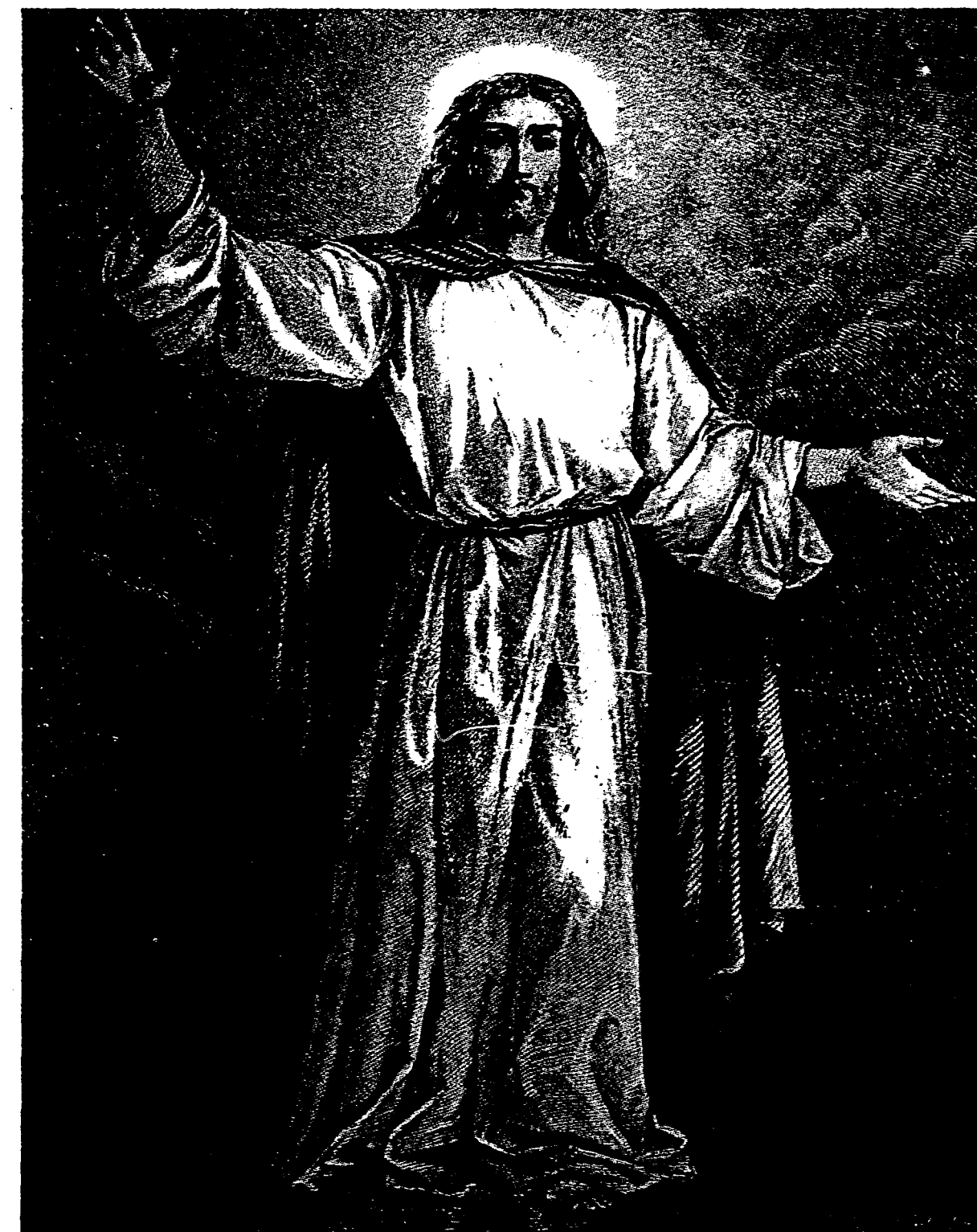
COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

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"I am the resurrection, and the life . . . whosoever liveth and believeth in me shall never die."

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Help of the Watchman-Examiner tells "Undeafened Look" a story of helpful influence. Too little are we conscious of how our own attitudes and walks in life may appear to others, either to help or hinder.

One who had suffered heavy reverses in fortune, having lost everything, is seen bravely walking down the street with chin up, shoulders straightened, and a smile forced to the corners of her mouth, as she goes on her way seeking employment. The story is interestingly told of the reaction of three gray-haired sisters. They are encouraged, as she resolutely walks by their home, to go out and sell their garden produce and honey and to do curtain laundering "like ours." "Frances Fredericks never knew that her manner of walking down a street of her home town was to give back to three elderly, poverty-stricken sisters their grip on life."

It is true that no one lives to himself alone. How careful then we should be of our conduct, that others may be helped and not hindered in their struggles with life's adversities.

"Our Plans for The Seventh Day Baptist Building" A member of the committee working for Denominational Building interests suggests that a few excerpts from an editorial in the SABBATH RECORDER of February 15, 1926 (when the building was in our minds only and the canvass was getting under way), may be of interest and help now. The editorial says in part:

It is nearly ten years since the present movement for a denominational publishing house and memorial building was begun. The subject has been thoroughly canvassed by ten General Conferences and in other conventions until the people are looking for definite plans, in accordance with the instructions of the last Conference, to procure plans for completing the building at moderate cost, and to proceed with the canvass for funds.

The committee appointed by the Tract Board in keeping with this recommendation, after careful thought and much painstaking effort, presents to our people the following plan for securing the needed funds.

We do not need to tell you that the Tract Board has studiously endeavored to guard the interests of the people at every step in the case, knowing that it is the people's movement, and that the board stands only as the agent of the denomination to whom the building will belong when it is completed.

The Tract Board has taken considerable time and great pains to secure a plan for the building that would not cost too much, and still be one that would be a credit to our people. After several efforts to reduce the cost, a plan has been approved that will make the building considerably smaller than the original plan presented to Conference nine years ago, and yet a plan which we think is fully as attractive as was the original plan, but one that will cost much less. We will publish cuts of this plan as soon as they can be obtained.

We feel that since it is to be a memorial, the effect will be helped by having the greatest possible number identified with it as actual contributors.

Come on friends! We will all rejoice together when this good work is well done. It will speak not only for our loyalty to the faith of our fathers, but for our faith in the future of our good cause.

Observation by Corresponding Secretary: The Chicago Seventh Day Baptist Church was organized in 1883, because of the felt need of such a church. A few Seventh Day Baptists were deeply interested, who lived in the city, some of whom were engaged in business or professional work. Meetings were at first held in Farwell Hall. For years, outstanding among the promoters

SPECIAL WORK IN CHICAGO

The days of the secretary's two weeks with the Chicago Church were all too few and short. It seemed impracticable to hold special evening services as were first contemplated, and all the writer's time was spent in looking up and meeting the widely scattered people in their homes, places of business or offices, and of contacting them by letter and telephone. In spite of a carefully planned and arranged program that would save time, travel, and expense, it was impossible to reach all the fifty people within possible reach of the place of worship. A three-day snow storm, reported in the papers as the worst of the year, slowed down the secretary. Even so, about thirty-five calls or contacts were made. A letter was sent out each week to eighty members or "friends," the list having been prepared with rather accurate addresses by the clerk of the church. These letters were of pastoral nature and significance, and were followed up later, each week, with a postal card calling attention to the following Sabbath's service, sermon theme, and hour of meeting, to about fifty within reach of the Capitol Building. A room on the sixth floor, here has been recently redecorated and a beautiful carpet placed, with appropriate furniture, making a cozy, worshipful meeting place. It is really a lovely place to gather together to meet the Lord.

For many years now the church has been without pastoral care. Occasionally, a minister taking some work in the schools of the city has been of help. Secretaries of boards have called and preached. But what has been most greatly needed is a pastor—one with vision, faithful persistence, and a sanctified will to "press with vigor on." There are still many in the city, who though discouraged about the maintenance of a church, need the sympathetic spiritual touch of a pastor and the worship and fellowship opportunity which a Seventh Day Baptist Church can furnish.

On-looking and up-looking leaders are still in the group. Among them are professional men and women, artisans, students, and homemakers, faithful and courageous, who would be outstanding leaders in any church. Mention might be made, if they will forgive their public naming, of Miss Ethel Butterfield, the church clerk; Dr. Paul Ewing, the treasurer; Mr. Mark Wiley, the deacon; Dr. Allison Burdick, Mrs. A. E. Webster, and other Sabbath school officers. Others ought to be mentioned, who will not be offended, I am sure, by the omission of their names since space must be considered in an observation of this kind.

The problem of securing and maintaining a pastor, and of conducting the work amid adverse, trying conditions and times, are many and varied. But these problems are solvable; the difficulties are not insurmountable, though so apparent, if we take into consideration and faith the fact that "underneath are the everlasting arms" of him who declared, "it is not by might, nor by power, but by my spirit saith the Lord of Hosts."

Let the readers of this observation do us all a needed service by earnestly praying for the work of this church, and that ways may be discovered and the right man be found to pastor this field—as needy, as hopeful, and as promising as any within our own borders or across the sea. The Sabbath is over; the writer is resting a bit, and writing this on the train as, having completed his mission in the city, he is starting toward the third mission, which will take him into northern Minnesota, above her famous "twin cities," and then into Iowa.

SOMETHING FROM EVERYONE SOON FINISHES EVERYTHING

Churches	Pledges and Cash
Albion, Wis.	\$ 20.00
Alfred, N. Y.	100.00
Battle Creek, Mich.	23.00
Chicago, Ill.	115.00
Daytona Beach, Fla.	81.62
Dodge Center, Minn.	8.45
Hartsville, N. Y.	15.00

Jackson Center, Ohio	23.00
Lost Creek, W. Va.	10.00
Marlboro, N. J.	53.70
Middle Island, W. Va.	10.00
Milton, Wis.	85.50
Milton Junction, Wis.	17.00
New York City	43.00
Oakdale, Ga.	10.00
Piscataway, N. J.	83.30
Plainfield, N. J.	230.01
Salem, W. Va.	74.00
Salemville, Pa.	53.95
Shiloh, N. J.	120.88
Walworth, Wis.	11.00
<i>Individuals</i>	
Mrs. M. C. R.	10.00
Galesburg, Ill.	5.00

\$1,203.41

Church treasurers have also reported pledges in their possession amounting to a total of \$33. These are not included above.

Items of interest from Mrs. Stillman's letters:

Deep interest shown and splendid co-operation given in Milton. The work is well organized under an excellent committee. An interesting meeting of this committee was held Tuesday evening (March 29) where there was worth while discussion and construction planning. On Sabbath day, April 9, there is to be a collection of pledges and cash (some have already been given). Various departments of the church are interested. Two "circles" (women's organizations) "will do something, also the Brotherhood."

Met in Milton Junction on Sunday morning (March 27) with a fine committee, where again great interest was shown and constructive plans made. Attended the Ladies' Aid at luncheon. Church is making a special offering day for the Building Budget on Sabbath, April 9.

A meeting was held on Sunday evening at Walworth, March 27, at the home of Dr. and Mrs. Coon, about twelve attending. "They resolved themselves practically into a committee of the whole. Just fine."

(It must have been interesting and delightful as Mrs. Hill and Mrs. Stillman did not return to Milton until "just before twelve o'clock.")

Visits made in Janesville and Madison.

All of New Auburn's thirty families were represented at the church service on Sabbath day, April 2. A committee organized and working. Offering day arranged for near future. Much interest both here and at Dodge Center on the Sunday evening following.

Dodge Center, too, has arranged for an offering day soon and has a good committee working.

Mrs. Stillman was in Farina April 9, and at Stonefort April 10.

C. V. D.

MISSIONS

FROM EASTER TO PENTECOST

For six weeks the mission fields and the entire Christian Church have been centering their attention upon Christ, his teaching, suffering, and resurrection for the redemption of man. No doubt this has brought a blessing to mission fields and churches. To many it has brought new courage and consecration, and some have made decisions to become the followers of Christ. This should be only the beginning of the benefits arising from fastening the attention in various ways upon Christ at this time of the year, the anniversary of his death and resurrection, and it may be to every church and mission field if effort is put forth to make it the beginning of a greater work.

Many churches are planning to put forth special efforts from Easter to Pentecost, which is said to be the anniversary of the birth of the Church. If churches and mission fields do this, it will result in a gratifying ingathering, as well as in the conservation of the Easter and pre-Easter work.

There may have been more critical days for the Church than these days are; but however that may be, the destiny of all human institutions is depending upon the Church and Christian missions, and we should take advantage of every opportunity to establish the Redeemer's kingdom. A special, well-laid program for the seven weeks between Easter and Pentecost will go far toward making Christ's kingdom supreme. Pastors, churches, church members, and all lovers of men should give special diligence to the Pentecostal period.

REPORT FROM GERMANY

After two and one-half years' service in the army, I was appointed for the Master's service in the Hamburg Church, and consequently commissioned by the German Union of Seventh Day Baptist Churches to visit our churches throughout Germany. That was half a year ago, and though I have been traveling nearly all the time, there are still

several churches and scattered members to be visited. The quick growing and great extension of our cause in Germany we can thank, next to the Lord, our old pioneer, Doctor Conradi, who in his high age began so great a work, showing that not the number of years but the spirit is the cause keeping man young. Visiting the German churches, we learn to admire him for his unchangeable diligence in proclaiming the gospel in spite of difficulties of any kind.

My first trip was to *Eastern Prussia*, where we have a number of churches and about sixty scattered members. The Sabbath truth is not unknown in Eastern Prussia. A long time before Seventh Day Adventists came here, there were several Sabbath-keeping groups, to the descendants of which I had the privilege to speak. As Eastern Prussia is separated from the Reich by the Poland corridor, our brothers and sisters may sometimes feel loneliness; nevertheless there is good church life, and they do all they can to compensate the close connection Seventh Day Baptists have in the other parts of Germany by visiting and helping each other. We are very glad to see that several brothers there do good evangelical work in edifying the churches, and we can bid fair of growth. After my visit in Eastern Prussia, which lasted over six weeks, I came to *Pomerania*. After blessed meetings at *Lauenburg*, I visited our church *Belgard-Neustettin*, the leader of which, member of our Seventh Day Baptist Committee, is district inspector of chimney-sweepers, and it is a fact, which seems strange to many, who don't know our doctrine, that in his town the chimneys are not swept on Sabbath. Further, I made the acquaintance of a brother, who before the Great War was imprisoned for two years because of refusing to do military service on Sabbath. Now-a-days full liberty is given to every German soldier to go to the services of his confession. I myself enjoyed this liberty during my military service.

After a stay in our *Hamburg* mother-church I went to *Berlin*, where we had well attended meetings. A former Seventh Day Adventist minister, who now acts as deacon in the church, does the gospel work, and we trust that in the capital of the Reich the good occasions we have may be used to bring souls to Christ that his Church might be greated. Though the leader of our *Halle* Church lives at *Wittenberg*, the native town of Martin Luther (about sixty km. from Halle), he does

his work there with great zeal and offerings. I was astonished with the nice meeting room the Halle brothers and sisters have got up. We had the Lord's Supper together and felt the blessings of his sacred community. From Halle I went to our *Erfurt* Church, where we had also several meetings as well as at *Jena*, where we have a group of about ten Sabbath keepers.

My third trip brought me to the churches in Southern Germany, firstly to *Frankfurt-Main*, where many Christian Sabbath keepers are found. A great part of them have come to Frankfurt because of the opportunity they had in former times to get employments by the many Jews living there. The leader of the Frankfurt Church being on a visit in the U.S.A., we had our meetings without his guidance; there were also visitors from *Offenbach-Main*, about two hours distant from Frankfurt. The following Sabbath I met with the *Stuttgart* Church, where several souls united with us. A baptism is to be expected there. At *Kassel*, the next church to be visited, we had a week's gospel campaign in the chapel of a "Regular" Baptist church. I had the honor, too, to preach on two Sundays in their service. On the way back to *Hamburg* I stopped at *Braunschweig* and *Hannover* churches, which belong to those which are founded by Doctor Conradi in the beginning of his Seventh Day Baptist work.

Wherever I met with our Seventh Day Baptist brothers and sisters, I found them happy in the truth, zealous in the work, and filled with confidence for the future of our cause, for they know that all, who preach the gospel in its purity, are called "labourers together with God" (1 Corinthians 3: 9) by the Scripture. By the fusion of Austria with the German Reich our possibilities have grown, and with them our task. We pray that the Lord may send more laborers into his harvest.

WALTER LOSCH.

Hamburg, Germany,
March 22, 1938.

PREACHING MISSION IN SALEMVILLE, PA.

(Report by Marion C. Van Horn, condensed)

The object of the mission was to promote in the community a greater feeling of Christian brotherhood. The community needs just such a feeling of Christian unity.

Some of our most forward looking and most Christian spirited people were greatly sur-

prised and pleased by the advances that were made in getting the co-operation of the Brethren people (Church of the Brethren) and of the Brick Seventh Day Baptist people (German Seventh Day Baptist).

We held the Sabbath morning service (February 5) in the Brick Church. I preached, Wayne Rood led the song service and hymns, and Paul Maxson gave the prayer. The Sunday morning service was held in the Church of the Brethren. We had complete charge of the service also. Luther Crichlow read the Scripture, I preached the sermon.

The meetings were spread over the period from January 28 to February 6. There were fourteen services which were officially a part of the mission. Luther Crichlow preached twice, Paul Maxson three times, and I six times. Wayne Rood led a song service for each meeting and sang solos. Wayne was very efficient in making the song service support the theme of the meetings and in adding color and Christian spirit to the entire series.

On the evening of Friday, February 4, the sermon by Paul Maxson was followed by a prayer and testimony meeting which was interesting and inspiring.

Three of our meetings were conducted by the young people of the community. Two of them in the form of Christian Endeavor discussion meetings were prepared by the young people of our church, and well attended by the people of all three churches. The third was a meeting, mostly musical, got up co-operatively by the young people of all three churches.

During our stay in Salemville we had part in two services not connected with the Preaching Mission. One was the Sunday service (January 30) at the Church of the Brethren in New Enterprise. The other was the New Enterprise Centralized High School Chapel service. So we had a definite part in sixteen services while in the community.

All our meetings were well attended, the average attendance being around sixty-five. Some of the services the last week-end of the mission were attended by as many as 125.

CHINA - CENSUS OF MISSIONARIES

(Results from a questionnaire circularized among the boards and furnished by the Committee on the Far East of the Foreign Missions Conference.)

1. Number of societies reporting 37
2. Missionaries in China, January, 1937 3,187
- Missionaries in China, January, 1938.... 2,840

3. Missionaries away from China because of war:
 - a. Evacuated

Mothers with children	74
Single women	42
Men	44
 - b. Detained in United States:

After regular furlough	162
New appointments detained	68
4. Occupation of mission stations:
 - a. Stations occupied January, 1937
 - b. Stations occupied January, 1938

PRAYER FOR CHINA

Eternal God, Ancient of Days, who sittest throned in glory, let thy blessing rest upon the ancient nation of China. Look in compassion, we beseech thee, upon the people of China in this the era of her awakening, and in this day of her distress. Pour out upon the nation and its leaders thy Spirit, the Spirit of truth and righteousness, the Spirit of justice and order, the Spirit of brotherhood and good will, that they may be empowered to establish and defend a good government, and be guided into a life of freedom and peace. Bless the Christian leaders of the land that they may be of good courage and great faith. Let thy powerful benediction rest upon the Christian Church in China, that she may stand fast in the faith and persevere in all good works. Look mercifully upon the great multitude of men, women, and children who are the innocent and suffering victims of the cruelty and inhumanity of war. Grant to the nations of the world patience, wisdom, and understanding, that they may help and not hinder the unity and prosperity of a great people; and bring to the whole world the blessing of fellowship with thy Son, our Savior, Jesus Christ. Amen.—
Selected by the Foreign Missions Conference.

ATTRACTIONS FOR CONFERENCE VISITORS

Since Conference comes to Plainfield this year there will be special opportunities for Seventh Day Baptists to become more closely acquainted with organizations in which they have a part.

In New York City, visits to the headquarters of the Federal Council of the Churches of Christ in America and the new Bible House of the American Bible Society will be very much worth while.

In Plainfield, special opportunity will be provided for every Conference delegate and visitor to see and examine with capable guides

every part of the Seventh Day Baptist Building and the adjoining plant of the American Sabbath Tract Society.

Also housed in the Seventh Day Baptist Building is the now quite extensive library and museum of the Seventh Day Baptist Historical Society. Few Seventh Day Baptists realize the value of the collections of historical material now in the possession of the society. Because of the size of the collection and in order that those who come to Conference may have some idea of its treasures and opportunity to decide in advance the materials which they may wish to examine, the Conference president has asked the president of the Historical Society to arrange for presentation and description each week through the RECORDER of some one of its especially interesting items or groups. The hours when the Historical Society's rooms will be open and guides available will be announced in the Conference program.

c. v. d.

YOUNG PEOPLE'S WORK

BOULDER YOUNG PEOPLE HAVE CONFERENCE

The young people of the Boulder Seventh Day Baptist Church had a conference during the new year holidays, so it was decided that it should be reported to the RECORDER.

The conference began December 31, 1937, and ended January 2, 1938. The theme was "The Lord Jesus, My Life." The Scripture verses were "I am the way, the truth, and the life," John 14: 6, and "For me to live is Christ and to die is gain," Philippians 1: 21.

Beginning Sabbath eve (Friday) we had our regular church prayer meeting, but Mary Margaret Hummel, one of our young people, led the meeting. The topic was "Launch Out" and the Scripture was Luke 5: 1-8.

On Sabbath morning there was a quiet hour at nine-fifteen. The leader was Doris Coon. She read a number of verses from the Bible: John 14: 6, Philippians 1: 21, Psalms 36: 9, Proverbs 8: 35, John 1: 4; 8: 12; 11: 25, Acts 17: 25, and 2 Timothy 1: 10. At ten o'clock there was the church worship service. The sermon was "Is the Christian Life Practical for Young People Today?" The Scripture was Luke 22: 14-35. At eleven-fifteen we had Sabbath school. Mrs. Rasmussen gave a series

of Bible studies during the conference, so she took the Sabbath school period to give her first study. Her topic was "What Christianity Means to Me." During the study she brought out the point of "How perfect God's law is."

On Sabbath afternoon we began with another Bible study at three o'clock. The topic was "Laws of Perfection." At four o'clock the young people had Christian Endeavor. The leader was Margaret Saunders. Her topic was "Go Preach," and the Scripture was Matthew 28: 18, 19, Luke 9: 60, and Isaiah 61: 1-3.

At six o'clock, the evening after the Sabbath, we had a fellowship luncheon. The toastmaster was Stanley Rasmussen. The speakers were Mary Margaret Hummel, Edythe Berry, Doris Coon, Dorothy Davis, and Pastor Coon. At seven-thirty there was a social hour. The leaders were Margaret Saunders and Juanita Davis. At nine there was a closing devotional period led by Pastor Coon.

On Sunday morning at nine a few of the young people went ice skating and at ten all the young people met in the basement of the church to play games.

Sunday afternoon at three o'clock another Bible class was held by Mrs. Rasmussen. The topic was "How Are We to Live a Christian Life?" At three-thirty a song and praise service was led by Edythe Berry, and at three-forty Rev. Erlo E. Sutton of the Denver Church gave an address.

Sunday evening at five-thirty another luncheon was had and at six-thirty Mrs. Rasmussen gave her last Bible study class. She asked the young people if they were willing to carry on after the older ones have passed on. At seven a candlelight consecration service was held by Pastor Sutton and Pastor Coon. The meeting was successful, and on the whole the conference did everyone some good.

DOROTHY DAVIS,
Reporter.

NOTICE OF QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptist churches will be held with the Milton Junction Church April 22 and 23.

MIZPAH E. BENNETT,
Secretary.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I was going to use my typewriter, but it takes too long. I am eight years old.

My mother is at the Ladies' Aid meeting and I wanted something to do, so I asked Mother and she said I could write to you.

My father is putting down a floor in our living room.

I have a brother and his name is Gerald. He is three years old.

I have a sister. Her name is Janice. She is four years old. She wants to write a letter, too, so I will write a letter for her. She wants me to.

I am in the third grade at school.

The first thing I do when I see the SABBATH RECORDER is to look at the Children's Page.

It is getting late and my letter is long, so I will say that this letter is from Janice and Leora.

Your RECORDER friends,
Leora and Janice Sholtz.

Verona, N. Y.,

March 31, 1938.

Dear Leora and Janice:

Of course I was very much pleased to receive your good letter, and as you can see it is the only letter I have had this week, though I look for RECORDER letters every time I go to the post office, which is two or three times nearly every day. It looks as if a good many of my RECORDER children are taking a vacation from letter writing. What do you think about it?

Yesterday afternoon we had about the biggest snow storm we have had since winter began. We went to Independence to church in the morning, Pastor Greene and I, with Eleanor, Frank, and little Joyce, and the roads were clear of snow except in a few places; but it began to snow hard during church and by the time we were ready to start for Wells-ville, about twelve-thirty, the roads were already drifted full of snow; they were so bad that it took us until two o'clock to get to Wells-ville, and we reached Andover at two-thirty just in time for church here. We couldn't have our dinner until nearly five o'clock, and were we hungry? Um! hum! So we have a very snowy world today, but the sun is shining brightly. The birds are having a hard time to find their food, poor little things.

I just went out and threw out a handful of crumbs for them. Two robins first came and had their fill, and now a flock of starlings are taking their turn. They waited for the robins to get through before they came. I don't believe I like this kind of April showers any better than the birds do; do you?

I'm sure you will enjoy that new floor in your living room. We cannot have that, but we have been painting the woodwork in our dining room and living room this forenoon, and by Tuesday morning can begin to put new paper on the walls. "That's sumfin," as Eleanor used to say when she was about three years old.

I think it was lovely, Leora, for you to write for Janice, too.

Lovingly your friend,
Mizpah S. Greene.

Andover, N. Y.,

April 10, 1938.

A FEW JOKES FOR RECORDER BOYS AND GIRLS

One day little Billy's teacher asked all the boys and girls in the class to write a little composition telling about themselves. "Don't write about something you have heard or read," she said. "Just write what is inside you."

This is what Billy wrote: "Inside of me I have a heart, two lungs, and one stomach; and in my stomach I have a nickel's worth of candy, a banana, an apple, and my dinner—'specially chicken."

One day John had been rather troublesome in school. That night his teacher asked him what color he would be most of the time if he were white when he was good and black when he was bad.

"I guess I would be streaky," answered John.

"What is a pessimist?" asked Mary's father, when she was grumbling about the weather one rainy day.

"Why, I guess a pessimist is a person who puts out the light to see how dark it is," was Mary's answer.

"Despots and bigots want religion prescribed by law, and liberty buried in the black shroud of gloom."

FEDERAL COUNCIL OF CHURCHES PROTESTS CONTINUED IMPRISONMENT OF NIEMOELLER

Protesting against the holding of Pastor Martin Niemoeller in a Nazi concentration camp, the Executive Committee of the Federal Council of Churches of Christ in America declared in a resolution, March 25, that the present regime in Germany, despite its "professions of loyalty to Christianity," is, by its conduct, "depriving our German fellow Christians of rights essential to the effective practice of their religion."

The resolution said:

"The Executive Committee of the Federal Council, many of whose members have had long personal contacts with the German Church, have watched with dismay the high-handed process by which the National Socialist government of Germany has thwarted the action of its own secret court by holding the heroic Pastor Martin Niemoeller in a concentration camp beyond all reach of his friends after he had been freed by action of the court."

It expressed the hope that "the day will yet come when the land of Martin Luther will again respect and honor the spirit of those who most truly are his spiritual heirs."

—Religious News Service.

OUR PULPIT

IMMORTALITY AND ETERNAL LIFE

BY REV. LOYAL F. HURLEY

(Pastor of the Seventh Day Baptist Church at Riverside, Calif.)

It ought to be clear that when we attempt to discuss such a theme as Immortality and Eternal Life we are beyond our depth. No one can give a perfectly satisfying definition of life. We experience life, we have some concepts regarding it, but we can't define it. We feel that we possess something greater than we know.

Neither can we define *life plus!* An eternal life according to Jesus is life with such a plus quantity and quality that it "passeth knowledge." Of course it does.

Again, when life has such a quality—or is of such a nature—that it is beyond the possibility of extinction or cessation, that is when it is immortal, what can we know about that? Clearly we are beyond our depth.

Yet we cannot help thinking about life and immortality. Man has an instinctive urge to live. His longing is not merely to understand life, but to experience it in ever fuller measure. And his ignorance about life, his questioning wonder about it, and his longing for more of it, make him a philosopher in spite of himself. He must think about the future of life.

Man's thought about the future, like his thought about everything else, has been modified by his moral and social and intellectual level. It is not strange therefore to find so many different ideas about life and immortality, ranging as they do from the purely materialistic and mechanistic ideas which promise no future, to the doctrine of inherent immortality as taught by the Greeks.

What should a Christian believe about immortality and eternal life? Can he base his thinking entirely on the Christian revelation as given in the Scriptures, or is a Christian influenced in spite of himself by the philosophical ideas of the world about him? However that may be, a Christian *should* base his thinking on the Bible, and especially on the New Testament. There is very little in the Old Testament regarding the subject—except uncertainty and wonder. But our Lord "brought life and immortality to light through the gospel," and so a Christian ought to base his thinking on the teachings of Christ and his followers.

When one turns to the New Testament he learns that immortality is an attribute of God. "Who only hath immortality" writes Paul in 1 Timothy 6: 16. That would seem to make immortality the accompaniment or the result of a divine quality of being.

If that is true then one can connect the idea only with such beings as are in perfect and permanent agreement with the eternal laws of the universe, moral and spiritual, personal and social. That is, immortality is a quality or attribute *only of those who ought to live*. It must be on that basis it is promised to the redeemed. In some sermon on the resurrection—by Ernest Fremont Tittle possibly, I don't remember—I ran across this idea: Not all the conceivable miracles in the world could have given rise to the belief in the resurrected life of Judas or Caiaphas or Pilate. They didn't deserve to live. But Jesus lives. He deserves to live.

That brings us to the question of the immortality of our Lord Jesus Christ. If Christ was pre-existent with God then he was im-

mortal, that is, incapable of death. Therefore, without change of some sort, it would have been impossible for Christ to die on the cross. Hence he became man, with all the humbling and emptying which that entailed. He had to lay aside attributes like omnipresence and immortality, for instance. "He was made a little lower (or for a little time lower) than the angels for the suffering of death." Hebrews 2: 9.

Unless he actually died on the cross, then what we have called his death was only an appearance and a sham, and the Docetists were right. But the burden of the New Testament throughout — Gospels, Acts, Epistles, Revelation—is that "Christ died for our sins." His death was real, and he was therefore not immortal. An immortal being cannot die, but Jesus could and did. "I have power to lay it down," he said of his own life; and he used that power voluntarily, "and gave his life a ransom."

His death was real, but it was not permanent. God restored him to life. "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Acts 2: 24. God not only restored him to life, he restored to our Lord the quality or attribute of immortality. "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Romans 6: 9. If death hath no more dominion over him then he is again immortal, that is not subject to death.

Is there any difference between immortality and eternal life? There must be according to the New Testament. Both seem to mean endless life so far as duration is concerned; both seem to mean a certain divine quality of life. What, then, is the difference?

Immortality is always spoken of as an inherent attribute; but eternal life is always spoken of as a gift. "I give unto them eternal life." "The gift of God is eternal life." An analogy may help even though it is a poor one. In our capitalistic society one can conceive of a person owning boundless wealth, enough for any conceivable emergency or need. It is his own possession, and under our present ideas would belong to him by right. No financial need could possibly affect him. He would be financially immortal. But here is another man who owns nothing. He is just a pauper. A friend offers him a continuous income sufficient for every conceivable

need that may arise. Financially, this man enjoys eternal life, but he is not financially immortal. The first man has an inherent possession, and the second man enjoys a benefaction. We make a big mistake in confounding immortality and eternal life.

Another difference between them lies in the element of time. A Christian has the gift of eternal life *now*. Over and over it is spoken of as a present possession. "Hath everlasting life," "is passed from death into life." John 5: 24. Eternal life is a present possession. On the contrary, immortality is a future expectation. "This mortal must put on immortality" sometime in the future, but the time has not yet arrived. "The last enemy to be destroyed is death," and we shall not have immortality until death is destroyed.

Still another difference is this: Immortality is spoken of as an inherent quality or attribute belonging by nature and right to the being who possesses it. Eternal life is a conditional benefaction, dependent upon our meeting certain demands and requirements of the Giver. It is not just a gift of God—it is "the gift of God through Jesus Christ our Lord." It is a gift *through* Christ to all who are *in* Christ. It is always conditional. "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5: 12.

Most of the Easter sermons preached in the world today are proclaiming the universal inherent immortality of Greek philosophy rather than the conditional eternal life of the gospel of Christ.

The Christian teaching seems to be as follows: All who accept Christ are endowed with a new quality of life, Christ's life. But all such are under probation. They retain that quality of life only if, and so long as, they retain the source of that life which is Christ. Eternal life is a continuous benefaction then only in this sense: It is continuously ours only so long as we prove true under probation, and hold fast to the source of life in Christ. Otherwise we lose eternal life. We have the gift only in the Giver.

The conditional nature of eternal life must continue so long as probation lasts. If at the conclusion of probation we are completely and permanently conformed to God's will by the power of the Christ life within us, then "this mortal shall put on immortality." By a process beyond our comprehension the possibility of death will be forever destroyed and "death shall be swallowed up in victory."

Then, and not till then, will eternal life pass into immortality.

If this general understanding is correct, then in that future state immortality will become the inherent attribute of the redeemed. It will be their very own—not because they have earned it or of their own merit will deserve it, but because during probation they have permitted the indwelling Christ to work out within their nature his own blessed will until "every thought is brought into captivity to Christ." It will be only by grace that it will come or that we shall be counted worthy. But in the end it will become more than a benefaction. When by his grace we "shall be like him," perfectly and permanently conformed to his nature and likeness, then he will grant us more than a benefaction. He will give us life as our own possession. This will be the crowning act of redemption to a race deserving eternal death because of its sin. Oh, the depth of the riches of love in Christ Jesus!

Another subject related to this study, the other side of it, is the question of the fate of the wicked. What happens to those who reject the offer of life in Christ? There are only three main ideas propounded by thinkers about this subject, namely, eternal punishment, or universal salvation, or extinction. Let us think of them in turn.

1. Eternal punishment. The Biblical basis of this teaching lies in such texts as "where their worm dieth not, and the fire is not quenched," and "the smoke of their torment shall ascend forever and ever." But back of the interpretation of such verses lies the doctrine of inherent immortality as taught in Grecian philosophy. Alexander MacLaren states it thus: "The dead and the living are not names of two classes which exclude each other. Much rather, there are none who are dead. The dead are the living who have died. . . . Somewhere, at this very instant, they now verily are. We say they were—they have been. There are no have beens. Life is life forever. To be is eternal being." Therefore, it is argued, if life just goes on and can't stop, the wicked are in torment.

Now the Bible insists that "the wages of sin is death," not remorse, or pain, or hell, but death; not eternal unhappiness, but death. Another thing that should be said is, that if hell burns forever, then never through all eternity will God have a universe. He will have a divided thing, a multiverse, with a portion forever opposed to the sway of his truth

and his love. He never will be "all in all."

2. Universal salvation. This is based on the idea that a dying sinner is inherently immortal and so has to live on; that after death he is still in God's universe; that his finite hate and rebellion are still surrounded by infinite love; and that infinite love must be victorious over finite hate. Also, on such Bible statements as "For as in Adam all die, even so in Christ shall all be made alive." The one "all" is said to be as inclusive as the other "all." This apparent fallacy lies in the fact that "all" are in Adam, but "not all" are in Christ.

3. Extinction. This is the only doctrine of the fate of the lost which is not based on the theory of inherent immortality of all men as taught in Greek philosophy. It fits the Bible teaching that the wages of sin is death. It fits the Bible doctrine of conditional eternal life during probation for the saved, with the additional promise of the final consummation in immortality after the last "enemy" is destroyed. It fits especially the teaching, "He that hath the Son hath life, and he that hath not the Son of God hath not life." It is Biblical.

Some will say that the Bible story of man's creation teaches that man's life is the "breath of God" and must be not only "a living soul," but an immortal soul. Yet the same story of primitive man says, "Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live forever: therefore . . ." Whether that is taken literally or pictorially it seems clearly to teach that the source of immortality is outside of man, and God took steps to prevent man from securing that source while he was a sinner without a Savior.

The writer believes that the idea of inherent immortality is closely connected with the prevalence of the various "I am" cults that are rising so rapidly in the world. In the book "I Went to Church in New York" are listed thirty-one different religious groups visited by the author. Of these the following teach this pernicious "I am" philosophy: Center of Peace, Center of Truth, Church of the Truth, Divine Science, Dranah, New History Society (in part), Theosophy, Unity.

Let me quote some of this "I am" nonsense. "The technique of living the life of truth . . . will enable you to translate the physical into a perfect expression of the spiritual or the 'I am that I am' that you actually are, always

have been, and ever will be—though not understood by you. This God-self, when realized and understood, makes you capable of all good. For you, man the thinker—is man the creator, God in action.” “We come here each week to become conscious of the fact that we are the Omnipresent force ourselves. To whom are we responsible? Ourselves. Whom should we worship? Ourselves.” “We are immortals—eternal thinkers.” “The necessity is simply that the soul may win its own divine character, may win its divine birth—conscious immortality.” Frankly, is it incorrect to call that blasphemy?

But if we teach that eternal life is “the gift of God”; that immortality is a divine attribute and not a human possession; that both are promised only to those who are “in Christ”; that neither can be earned or attained or achieved; then we can appeal to men to humble themselves before the Lord and to receive from him the gift of life in Christ. Then our message will continue to be a gospel—good news—and not merely good advice.

Here is an orange blossom just picked off the tree. If it had remained on the tree would it have produced an orange? There are three possible answers. One says, “No!” “When the petals fall and wither and die, that is the end. There is no possibility beyond.” That is the kind of answer given by the atheist or the materialist about the future of human life. There is no future possibility. Another man says, “Surely the orange blossom will produce an orange. It can't help doing so. It is inevitable.” That is the kind of answer given by the believer in inherent immortality as to the future of human life. It is inevitable. But a third man answers about the orange blossom. He says, “Both of you men are wrong. There is possibility of an orange blossom producing an orange, but that is possibility, not inevitability. It is conditional. If a bee or other insect brings the quickening pollen into contact with the proper parts of the blossom, the resulting life, if unhindered, will produce an orange. The blossom holds the germ of an orange, but of itself cannot produce that orange. That is why the orange growers endeavor to increase the use of honey—they seek to encourage the bee industry in order to make sure a plentiful supply of bees.”

Kind friend, man has the germ of eternal life in him, but there is no hope of it springing

into life unless and until it is quickened. And that is the great purpose of Christ's coming. He came to bring men life. He changes capacity into actuality, and turns possibility into possession. “I give unto them eternal life.” John's Gospel is full of it. Read John 3: 16, 36; 5: 24, 26, 39, 40; 6: 40, 47, 51, 53; 10: 10, 28; 11: 25; 14: 6; 17: 2, 3; 20: 31. It is only in Christ that men pass out of death into life.

4415 Lemon Street,
Riverside, Calif.

DENOMINATIONAL BUDGET
Statement of Treasurer, March, 1938

Receipts		March	Total
Adams Center	\$ 53.00	\$ 53.00	\$ 192.50
Albion	25.00	25.00	90.70
Alfred, First	\$ 68.03	68.03	
Women's Evangelical Society	50.00	50.00	
	\$ 118.03	118.03	868.07
Alfred, Second	36.15	36.15	186.70
Battle Creek	\$ 17.75	17.75	
Special	4.31	4.31	
	\$ 22.06	22.06	218.98
Berlin			105.38
Boulder			93.80
Brookfield, First	18.00	18.00	149.46
Brookfield, Second	19.00	19.00	86.50
Carlton	5.00	5.00	15.00
Daytona Beach	20.75	20.75	86.50
Denver			106.32
De Ruyter	17.00	17.00	238.00
Dodge Center			5.00
Edinburg	3.50	3.50	56.00
Farina			111.00
Fouke	7.23	7.23	30.16
Friendship			4.70
Genesee, First	24.92	24.92	339.03
Gentry			5.00
Hartsville			35.00
Hebron, First	\$ 6.13	6.13	
Sabbath school, special	5.15	5.15	
	\$ 11.28	11.28	52.55
Hebron, Second			5.00
Hopkinton, First	\$ 187.50	187.50	
C. E. society, special	3.00	3.00	
	\$ 190.50	190.50	359.50
Hopkinton, Second	2.00	2.00	31.80
Independence	55.00	55.00	150.80
Irvington			100.00
Jackson Center			30.90
Little Prairie			10.00
Los Angeles	45.00	45.00	65.95
Lost Creek			90.69
Marlboro	27.45	27.45	134.22
Middle Island Sabbath school.	10.06	10.06	86.57

Milton	153.50	1,133.15
Milton Junction	\$ 56.41	
Special	2.00	
	\$ 58.41	398.79
New Auburn		7.68
New York City	\$ 107.55	
Special	5.00	
	\$ 112.55	429.60
North Loup		5.00
Nortonville C. E. society	5.00	46.00
Pawcatuck	\$ 250.00	
C. E. society, special	3.00	
	\$ 253.00	2,280.00
Piscataway	\$ 10.25	
Ladies' Aid society	5.00	
	\$ 15.25	133.50
Plainfield	\$ 155.25	
Special	1.00	
	\$ 156.25	953.90
Richburg		62.50
Ritchie		1.51
Riverside		496.85
Rockville	\$ 1.00	
Sabbath school, special	7.52	
	\$ 8.52	101.61
Salem		324.50
Shiloh		643.21
Stonefort		7.00
Syracuse		6.50
Verona	1.00	142.50
Waterford	\$ 12.00	
Ladies' Aid society	5.00	
	\$ 17.00	118.44
Welton		26.00
West Edmeston		10.00
White Cloud	5.00	107.38
Individuals		148.52
Western Association		28.56
Southeastern Association		32.33
Southwestern		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
		\$12,369.86
<i>March Receipts</i>		
Budget	\$ 1,526.18	
Special	30.98	
	\$ 1,557.16	
<i>Receipts for Nine Months</i>		
Budget	\$10,671.91	
Special	1,697.95	
	\$12,369.86	

Disbursements

Missionary Society	\$ 780.00	
Special	28.67	
	\$ 808.67	
Tract Society		210.00
Sabbath School Board		120.00
Young People's Board	\$ 15.00	
Special	2.31	
		17.31
Woman's Board		7.50
Ministerial Retirement		90.00
Education Society		105.00
Historical Society		12.00
General Conference		160.50
		\$ 1,530.98

HAROLD R. CRANDALL,
Treasurer.
118 Main Street,
Westerly, R. I.,
April 1, 1938.

DENOMINATIONAL "HOOK-UP"

MILTON JUNCTION, WIS.

February 18-26 was the time of a Preaching Mission in our church. Rev. Claude L. Hill of North Loup, Neb., was the preacher. The pastor is conducting a small study class of young people looking toward baptism soon.

On Sabbath day March 26, Mrs. Ethel T. Stillman of Plainfield, N. J., treasurer of the American Sabbath Tract Society, spoke in our church in the interest of the Seventh Day Baptist Building. Debts on the building have accumulated on account of taxes being added to the usual expenses. The Tract Society is authorized to solicit funds to cancel the debt this year. A local committee has been formed to explain the situation and receive funds for that purpose.

Miss Anna West and her mother, Mrs. Nettie West, who were home from China on furlough, have made their home at Milton Junction with Deacon and Mrs. Allen B. West most of the time. Their great desire to go back to China, where they were so much needed to help the missionaries who weathered the storm of the war, was prohibited for a time; but on March 31 they left Milton Junction for the west coast where they will soon embark for Shanghai. We will miss Anna and her mother, who have made themselves very helpful to us while they could not be on the China field. About this same time Rev. and Mrs. H. E. Davis will be returning from China for a much needed rest.

We are glad to welcome new families into our congregation. Mr. and Mrs. Wade Loof-boro, who came from Welton, Iowa, and pur-

chased the H. M. Burdick home make a welcome addition. A church night program at the church, March 5, was planned as a welcome to them, which reminds us of the church night of November 13, which was a farewell to Deacon and Mrs. H. M. Burdick.

We appreciate very much the responses we receive expressing your attitude toward the quarterly "News Letters" we send to the absent members of the church. We would like to see you and talk with you personally, but letters will be obliged to take the place of that pleasure. Those of you who tune in radio station WCLO, Janesville, may be interested in hearing your pastor's voice in a discussion of the Sabbath school lesson each Friday at 9.15 a.m. — *Excerpts from Church "News Letter."*

Boulder, Colo.

LETTER FROM REV. D. BURDETT COON

Some of you may be glad to know that Mrs. Coon and I spent about five months the past winter with our two daughters, Tacy and Beulah and their families, in Manhattan and Saffordville, Kan. Tacy's husband, Professor Brackett, has been a teacher in the state college in Manhattan for eighteen years. The college has about four thousand in attendance. It was born in the same month in which I was, February, 1863. It is not a religious institution, though there is much religion there. No smoking is allowed on its large and beautiful campus. I have never heard that its students or the parents of the same have been asked how it should be run. Doctor Holtz, the pastor of the First Baptist Church in the city, who has also been a teacher in the college for some eighteen years, asked me to preach for him one Sunday which I did. We were both treated most cordially by members of that church, Mrs. Coon often being asked to meet with its various organizations.

Beulah's husband, Mr. Bevin, a graduate of the college at Manhattan, is teaching his third year in the high school at Saffordville. While we were visiting there the pastor of the Methodist Church in the place asked me to preach for him a couple of times which I did, and I frequently taught the Bible class in their Sunday school. Besides these I gave an address to their high school. While here the First Baptist Church in Manhattan asked me to speak for them at three or four special meetings. But, being seventy miles away from them, we thought best not to return for these special meetings.

Later, upon our return to Manhattan, the Woman's Missionary Society of the First Baptist Church asked me to tell them of "Experiences in Jamaica." Although their pastor had long before told his congregation I was a Seventh Day Baptist this gave me an excellent opportunity to explain more fully the difference between Baptists and Seventh Day Baptists. I talked to forty women there for an hour, doing my best to tell them of the best work of my life that was performed in Jamaica. They were deeply interested. In less than a week I was asked to tell high school students in the city about Jamaica.

But we were in Kansas to have a good time with our two daughters and their families. We had it. During the latter part of our stay in Manhattan all three of Tacy's small children had the whooping cough, good and earnest, with all the accompanying attendants. When all of them got to going at once in dead earnest it was interesting. Glad to say they were all better when we left for our home in Boulder, last week. We have been here little more than a week. Have had some four or five good snow storms since we came. Everything outside now is as white as can be. It is good to be back where we can enjoy fellowship and work with our own church.

D. BURDETT COON.

2455 12th Street,
Boulder, Colo.

EDINBURG, TEX.

Readers of the RECORDER will be interested in an account of our visit to the Edinburg Church. I am writing somewhat in detail because an unfortunate rumor is abroad that the Edinburg Church is approaching extinction. The facts are that Edinburg, Tex., never was a large or strong church and has suffered somewhat from the depression and from isolation, but is far from being in a hopeless condition. Edinburg is in "The Valley." The Valley in Texas is a long, narrow strip of irrigated land in the lower Rio Grande valley.

The meeting place of our people is the Christian church on Eighth Avenue. The Sabbath school meets at 10.30 a.m. Jay Van Horn is superintendent, Mrs. Allen is secretary, Mr. Cockerill is teacher of the Bible class, Mrs. Allen of the young people, and Mrs. Boehler of the boys and girls. Mrs. Smith played the piano at the opening of the service and Mrs. A. G. Fisher at the close. I preached from Philipians 1: 17. There were

forty-two present, varying in age from six months to ninety-six years.

I hope no one will try to establish family genealogy or the title to real estate from the list of those present that I am about to give. It is from my best information: Mr. and Mrs. Jay Van Horn, Mr. and Mrs. W. H. Cockerill, Mrs. Sager, Mrs. Louisa Fisher, Mr. and Mrs. D. S. Allen, Mr. and Mrs. A. G. Fisher, Mrs. T. D. Smith, Mr. and Mrs. Ross Van Horn, Mrs. J. R. Ransom, Odean and Carl Ransom, Mrs. W. J. Eason, Fucia, Marjorie, and Eratine Eason, Mrs. J. R. Boehler, Dorothy Fisher, Miss Schrader, Bettie Lou Van Horn, Bobby Jene Van Horn, Richard Dale Van Horn, Flora and Dora Van Horn, Mary Fisher, Jimmy Fisher, Stephen Fisher, Georgia May Smith, Maxine Smith, Opal Smith, Shirley Smith, Mr. and Mrs. James Irish Stillman, from Houston, with George, Ann, and Jimmie, Mrs. Shaw, and the writer.

After the service all the company with three exceptions went to the home of Brother and Sister Allen for a picnic dinner and visit. If this letter were not already too long I could tell you a lot about the folks, a majority of whom have their roots in North Loup, Neb., and to whom Mrs. Shaw and I are bound by cords too complicated to untangle.

I cannot resist speaking a little about Mr. Allen. He attended Alfred Academy the winter term of 1856 and 57. He saw the South Hall burn. He entered the army from Alfred and believes that he is the last of the fine group who did so. He plans to visit Gettysburg this coming summer as the guest, with others, of the State of Pennsylvania. He is a superior man—physically, mentally and spiritually.

The Edinburg Church is having a severe struggle to maintain itself. Which one of our churches is not? The lines of the least resistance are elsewhere.

Houston, Tex.

GEO. B. SHAW.

SALEM, W. VA.

At services held Sabbath day at the Salem Seventh Day Baptist church, Rev. J. L. Skaggs, the new pastor, was welcomed by his congregation, by representatives of Salem College, and by pastors of other churches in the city.

Ross Seager, moderator for the Seventh Day Baptist Church, made the first address of welcome. He was followed by Dr. Paul L. Flanagan, of the Methodist; Edgar F. Drumel, Baptist; Rev. H. L. Koontz, United Brethren;

pastor of the Church of God; and last by Dr. S. O. Bond, president of Salem College. Pastor Skaggs responded with words of appreciation.

The installation sermon was preached by Rev. E. F. Loofboro, pastor of the Seventh Day Baptist church at Lost Creek.

—Salem Herald.

MARLBORO, N. J.

The young people are aiding their pastor by taking charge of the third prayer meeting in the month. These meetings have been very helpful and well attended.

A "Church Nite" was enjoyed on Thursday evening, March 17, in the church basement. An improvised radio program—consisting of advertising (as usual), news recipes, physical exercises, music, and bed-time stories—was given by performers, not in New York or Chicago, but just behind the screen. In the second part of the program, an excellent paper on "Tithing" was given by Mrs. Howard Davis, and the value of the SABBATH RECORDER was brought to us in a series of readings from the SABBATH RECORDER and talks conducted by Mrs. Luther S. Davis. A Bible drill was conducted by the pastor and participated in by many who were present. Refreshments consisting of apples and doughnuts were served.

The Ladies' Aid society served a chicken pot-pie supper in the church basement on Tuesday evening, March 29. People were present from Maplewood, Haddon Heights, and Bridgeton, N. J. About three hundred were served.

Our Christian Endeavor and Intermediate societies have lately combined into one society and we are having very interesting meetings with an average attendance of about twenty. The society had charge of the church services on Sabbath day, March 5, and gave a very interesting Christian Endeavor Day program. The theme was "Following Christ," and in discussing the theme, three subjects were presented: "The Calling of the Disciples and Paul," by Carolyn Davis; "The Lives of Famous Missionaries," written by Edith Davis and read by James Bivins; and "Why I Should Follow Christ," by Katherine Lawrence.

PASTOR.

BERLIN, N. Y.

The church activities have remained about the same during the winter months with about the usual attendance.

We have been especially pleased with the interest manifested by the young people in their special work, which we are sure gained new impetus in the visit of Miss Anna West, who recently spoke at their Friday evening service.

The pastor has kept up the usual Sabbath afternoon services at Schenectady, except through the month of February.

The congregations at Berlin and Schenectady greatly appreciated the visit of Miss West, and would all bid her "God speed," to her work in the China field. We are sure that her talks about conditions there will deepen the interest in the work and each one will be watching for letters in the RECORDER from our workers in China.

Berlin has three old sisters in our church: Miss Euphemia Greene was eighty-seven the last of January; Mrs. Rosetta Satterlee, eighty-six March 12; and Miss Louise Greene, eighty-three March 25. As Mrs. Satterlee's birthday came on Sabbath day, baskets of fruit and other gifts were presented at the close of the morning service by J. D. Vars on behalf of the Ladies' Aid and the congregation.

Berlin is looking forward to the meeting of the Eastern Association here in June, hoping for a good attendance and good meetings.

CORRESPONDENT.

VERONA, N. Y.

The service for the dedication of our new "Service Hymnals," of which over a hundred have been purchased, was held on the Sabbath of March 26. A fine program was given.

Last Sabbath, after "A Communion Meditation; the Master's Method," by Pastor Davis and a short prayer and conference service the sacrament of the Lord's Supper was observed.

In the evening the first church night and fellowship supper of the year were held in the church parlors with Marion Dillman as toastmaster and Floyd Sholtz song leader. The guests of honor at the supper were Mrs. A. A. Thayer and W. C. Perry, whose birthdays occur in April. They were presented with a prettily decorated birthday cake, and each a bouquet. Both responded, expressing their appreciation. Very interesting addresses were given, followed by open forum discussion, using the town meeting method.

Our ten-day Preaching Mission will begin April 16. Pastor Davis will be assisted by Rev. Leon M. Maltby.

CORRESPONDENT.

OBITUARY

BURDICK.—Thomas B. Burdick, son of Eden P. and Emeline Crandall Burdick, was born at Little Genesee, N. Y., July 11, 1861, and died at his home in Little Genesee, March 24, 1938.

He was married to Vina Hemphill June 5, 1901. To this union one son was born.

He is survived by his son Leland, his wife, and one granddaughter.

Mr. Burdick joined the Seventh Day Baptist Church at Little Genesee February 8, 1890. He sang in the choir for over forty-eight years. This is a longer period than he had been a member of the church. He was a member of the County Board of Supervisors for over a quarter of a century, and was respected by members of that group. Those who knew him will remember his quiet, unassuming goodness and be inspired by it.

Funeral services were held at the church Sabbath day March 26. Pastor Harley Sutton conducted the service. Burial was in the local cemetery. H. S.

CURTIS.—Hattie Keller, daughter of John and Mary Jane Noyes Keller, was born in the town of Portville, N. Y., October 7, 1864, and died at her home in Nile, N. Y., December 31, 1937.

She was married to Omer D. Curtis August 16, 1914. Her early life was spent in the town where she was born, except for a time when she traveled widely both in America and abroad. After her marriage to Mr. Curtis she lived in Ceres, Friendship, and Nile, N. Y.

She joined the Friendship Seventh Day Baptist Church at Nile, N. Y., by testimony on November 29, 1924. She was interested in the work of her church as long as she lived, and took part when her health permitted.

Surviving are her husband; a sister, Mrs. George Courtney of Friendship; two nieces; and one nephew.

Funeral services were held at the home January 4. Rev. Harley Sutton officiated. Burial was in the Obi cemetery. H. S.

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.

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

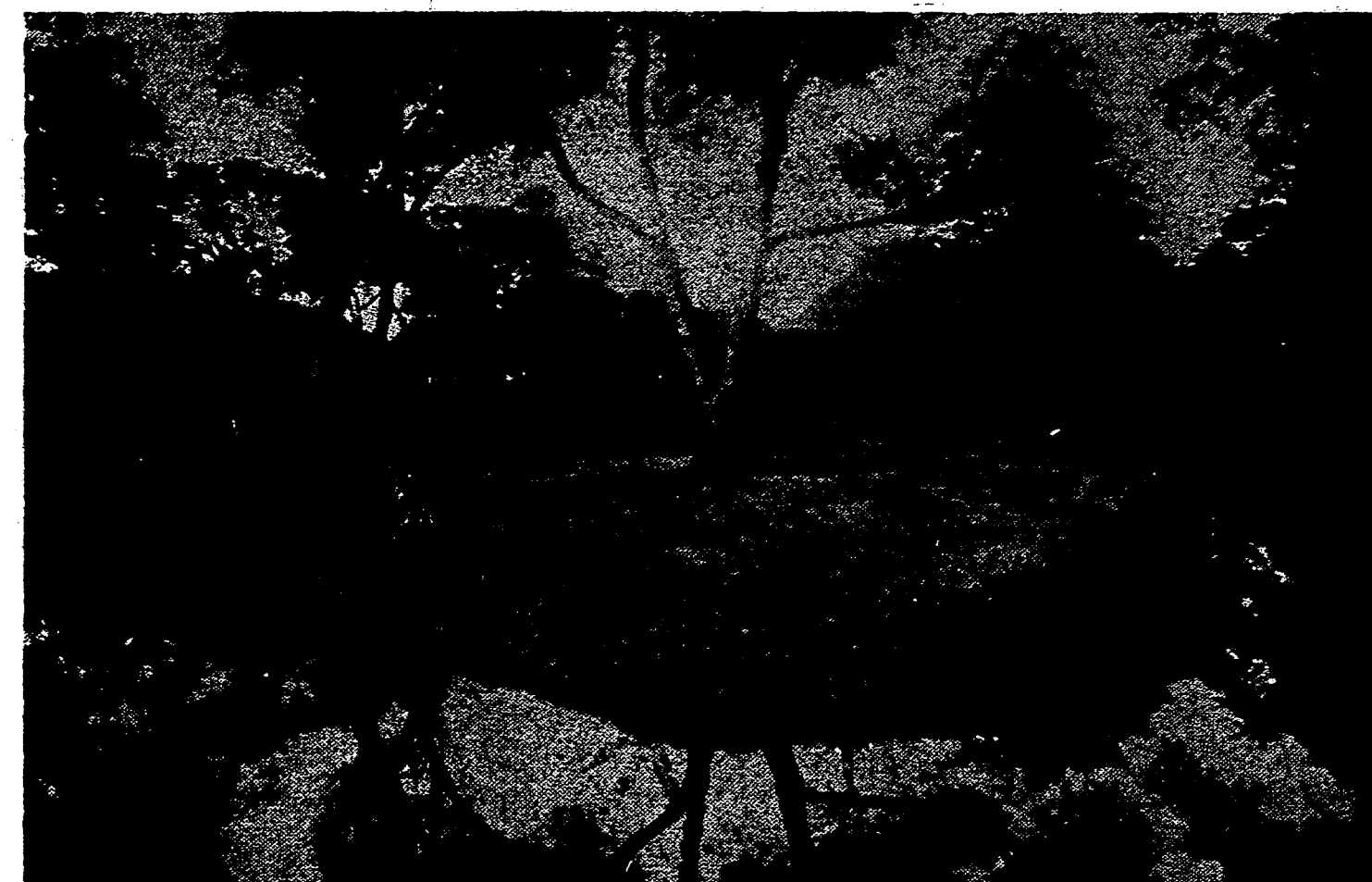
COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

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View at "Grangemead," St. Charles, Ill.

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