

he left for Alfred, N. Y., to visit his son and other members of the faculty of the university. He then came back to Wisconsin, and reached home Tuesday morning.

We are glad to see the president back with us again.

Milton College Review.

NORTH LOUP, NEB.

Not for several years has the Easter season been so generally celebrated in this community as it was this year.

Beginning Friday evening, members of the Seventh Day Baptist Church gathered in a candlelight service. A large white cross formed the only decoration. Very quietly, for the first fifteen minutes of the service, Mrs. Sylvia Brannon played old hymns, while Mrs. J. A. Barber read a prose poem, "The Second Night."

Short talks followed and solos on The Cross were sung by Albert Babcock and Delmer Van Horn.

The next day, the choir, under the direction of Dell Barber, presented the cantata, "The Resurrection and the Life," by Ira Bishop Wilson. Singing "Christ the Lord is Ris'n Again," the choir marched in, in processional.

The cantata consisted of choruses and solos, soloists being Mrs. Louise Brennick, Mrs. Rowena Van Horn, Mrs. Maxine Barber, and Albert Babcock. Mrs. Geo. S. Mayo was the reader.

Immediately following the cantata the new hymnals were dedicated, with appropriate ceremony conducted by Pastor Hill.

—Loyalist.

BELATED TRIBUTE

The following is a poem which I began on October 30, 1929, in honor of my parents' golden wedding anniversary, which was held on November 2, 1929. The poem was not completed at that time so was not read at the event, for which it was intended. I have just now completed it, a year after my father's death. The first five verses constitute the part finished in 1929. The remaining four stanzas were written on New Year's Day, 1938.

We were not born in wealth, amid its baubles;
We knew not what it was to travel wide;
Unknown to us the petty cares and troubles
That harass those who, born in wealth and pride,

Must spend their lives in living at their level,
In seeing things through eyes so blurred with gold
They cannot see or feel the simple beauties
Of things about them, things of common mould.

To revel in the beauties of the starlight,
To feel the pungent odor of the soil
Inhaled within our nostrils, as when children,
We learned first to pay—and then to toil.

To know God's sunlight was ours for the taking;
The bees and butterflies and flowers so bright
Were ours to revel in and gladly cherish—
Were ours, and ours alone from morn 'till night.

The little road that wandered past our doorstone,
Worn bare by feet that served—now known,
with love,
Has echoed many years to stranger foot falls,
While they are left alone, for far we rove.

And now that dread departure has o'er-ta'en them,
For one has gone, and one is left behind;
Dreary the way for her who here still travels
The road, wondering how far and whither it
will wind.

Yet Love still lives and will not be defeated,
As thoughts and memories around us cling;
O grave, yes where, where is thy victory?
And where, O death, thy fatal, cruel sting?

There is One will be with us where we travel,
Be our path one of tragedy or play,
Who gladly waits and offers to go with us—
His arm is steady, for he is the Way.

O, Mother mine, take these, the lines I pen thee,
And know my love and honor all are thine;
Take this, my tribute from a heart o'er-bursting
With love for thee, alone, O Mother mine.

CLYDE H. CLAPPER.

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.

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.

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.

The Sabbath Recorder

Vol. 124

MAY 9, 1938

No. 19

MOTHER'S DAY

Let every day be Mother's Day—
Make roses grow along her way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow or regret.
And never cease to care.
Come, grownup children, and rejoice
That you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave.
For you her youth was spent:
There was no weight of hurt or care
Too heavy for her strength to bear,
She followed where you went:
Her courage and her love sublime
You could depend on all the time.

—Edgar A. Guest.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 19

Whole No. 4,771

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

Temple of Worship A tribute to the principle of freedom of worship and an unusual opportunity for expression of the pervading influence of religion in every phase of American life has been made possible by the New York World's Fair, 1939.

A generous site for the erection of a proposed Temple of Religion has been set aside free of cost. Here all visitors, irrespective of faith or creed, will have opportunity for rest, quiet, meditation, and private prayer. No formal religious services of any denomination will be held in the temple.

President Grover A. Whalen of the Fair Corporation, in making the announcement said, "It is of the greatest importance that the religious spirit in American life should be demonstrated at the fair in a significant way." He continued, "A keystone of liberty is freedom of worship, the right of each individual to entertain and practice religious beliefs according to the dictates of his conscience. This right is guaranteed in the Constitution of the United States. It derives from the great junction, 'Love thy neighbor as thyself,' as

well as from the fact enunciated in the Declaration of Independence, that all men are created equal before God. Denial of freedom of worship destroys true civic liberty and its support is the immediate personal concern of all American citizens.

"The Temple of Religion will be at once a concrete embodiment of the spirit of worship and recognition of each individual of the respect due another's convictions of conscience. Since the theme of the fair is Building the World for Tomorrow, the proposed temple will be a focus for renewed promotion of such an ideal and a demonstration to all that America is ready to project its religious heritage into its future life."

The setting of the lofty tower will be a beautiful rectangular garden with abundant trees, shrubbery, and flowers. The tower will contain great church organs so set that their "music will pervade the garden," and a carillon. An auditorium will also be within the structure. Here programs of religious music will be put on and subjects of non-controversial religious subjects will be presented.

"I Knew Your Dad" Not uncommon is the experience of many of us in meeting younger people to say, "I knew your dad." Few of us older ones now have it said to us, for those who knew the "dad" we knew are growing scarcer very rapidly. Usually it has been an interesting matter to hear one of the old fellows say, "I knew your dad." What anecdote is coming now? We think. Perhaps a false note seems in the undertone of the one so speaking. But oftener there is the note of sincerity which gives a thrill of pleasure, to be heightened when some pleasing anecdote or something worthy of praise is recounted.

"I knew your dad"; and we fished or hunted or camped together, or attended a convention together, or engaged in a certain adventure or project. "I knew your dad"; we lived on adjoining farms and there were no line fences between us. "I knew your dad"; he was my Sabbath school teacher and his life taught me more than his questions and answers. It was the life that counted. "I knew your dad"; and he came into the "back counties" to buy cattle. I sold him a heifer at his price, though I thought it was worth more money. But the next year, when he came back to buy again, he paid ten dollars more because he had discovered my appraisal was right and his was wrong.

Think you the young cattle buyer's heart did not swell within him as he listened to words of appreciation of a dad like that, years after the father's death? Tragic, indeed, had the remembrance been of shady and un-Christian practices. Careful, indeed, should one live if the heart of a child in some henceforth day shall be warmed and his courage strengthened by hearing another say, "I knew your dad." If I want to be the kind of a dad that my boys will not be ashamed of, I must be that kind today and every day.

Observations by the Corresponding Secretary Following the secretary's work in Chicago, a day and two nights were spent at Milton, Wis., with relatives and friends. An invitation was accepted to speak before the Brotherhood of Milton and Milton Junction, and some of the work and problems of the Tract Society as represented by the editor of the SABBATH RECORDER and corresponding secretary were presented. About eighteen were present. A pleasant evening was spent and several embraced the opportunity to pay their subscriptions to the SABBATH RECORDER. The secretary-editor usually carries a perfectly good book of receipts, so this part of a program always interests him.

The Milton Church is of good cheer under the able and inspiring pastoral leadership of Rev. Carroll L. Hill, who is painstaking in his ministry and is appreciated by all. The writer observes that this pastor believes in "calls" and is faithful to minister to the sick, aged, and shut-ins. Too many pastors seem to believe in a shut door. But there is vast need of honest visitation upon the people. The pastor who is conscientiously faithful in personal visitation—and it is the hardest of the work—will find hearts in need of guidance and sympathy opening to him and a wonderful opportunity of fruitful ministry furnished. Many an academic sermon will be delivered from banality, saved by personal point and purpose, and made into a message of power and blessing. Messages grown in the field are beyond comparison with the sermon forced in study. Nor does one mean that the work in the study is not needed.

CALLS ON THE ROAD

The secretary was most graciously helped from this point on, for a week, by his life-long friend, Dr. Lester M. Babcock, who closed his dental office and put his car and himself at the disposal of the writer. A stop on the

northward journey was made at Stevens Point to visit—all too briefly—with lone Sabbath-keeping friends who joined with us about five years ago as converts to the Sabbath—by their own study and correspondence. Readers of the RECORDER have often been blessed by the writings and comments of Mrs. Pearl Halladay. It is always refreshing to visit with this consecrated, spirit-filled woman. We wish Mr. and Mrs. Halladay could sell their little farm by the roadside with its gas station and camp so they could move to one of our communities and be at home with us.

An hour was spent at the farm home of Rev. Burchard Loofbourrow at New Auburn—for eleven years or more the faithful pastor of the church at that place. Brother Loofbourrow longs for full time service in preaching the word. He is of evangelistic thought and zeal, and has held to a strong and abiding faith through many discouragements and disappointments. Any church or field desiring a good pastor and an excellent preacher would do well to consider this man of God.

An old-time friend—member of the Dodge Center Church—was visited for an hour at St. Croix Falls. Professor Nels Sorenson is principal of the splendid high school at this point, and has been for fifteen years. We found him full of high ideals for education, moral principles, and the Christian religion. We were really encouraged by his fine attitude and concern in these matters. And why not? Christian home, church, and Sabbath school influences must ever bear such fruit; and such fruit proves that whatever such institutions cost is not too much.

STACY AND NORTH BRANCH, MINN.

For about a year the secretary has corresponded with people—Sabbath keepers—of the above communities, villages about forty to fifty miles north of St. Paul. Correspondence resulted in this aside from the usual route taken among our churches. Two days were spent with the people of these two places, who are really of one group, related largely by the ties of nature and marriage. We were very favorably impressed by the leaders here, and were most cordially received, entertained, and urgently invited to return and hold a series of meetings with the hope of a church organization being effected. Two evening services were held at one of the homes near Stacy. Gospel messages were given and some questions concerning beliefs were answered.

The people are farmer folks or interested in preservative industries involving farm products—pickles to be explicit. The two days here were full of conversations especially relating to Christian beliefs and practices. There are quite a number of children. One of the immediate results of this visit hoped for is the formation of a Sabbath school.

OTHER FIELDS

Turning southward, three hours were spent at Dodge Center, where Pastor Charles Thorngate and his helpful wife and daughter Mary are quietly but effectively carrying on. The church has passed through some severe trials in more or less recent years. But under the painstaking ministry of the present pastor wounds are being healed, and a united church—loving and serving the Lord, meek and faithful—seems not too much to be hoped for. Many are praying and working to this end.

It was a matter of real regret that the secretary, who served this field for over seven years in the second and third decades of the present century, could not visit all the friends whom he would so much love to see. Opportunity, however, was afforded to call upon but three or four families outside the pastor's home.

At Cedar Falls, Iowa, we called at the State Teachers College to see another high type of school man, Professor Lawrence Whitford—one of the leading college coaches. We found him too busy to spend much time, but his work and influence are known to be of the best. A lunch in his comfortable home, with him and his good wife and two lively young boys, afforded real pleasure. We wonder if the baseball game scheduled with a rival school was held, for it was a rainy day.

The contacts among the Iowa churches must be reported later.

THE BUILDING BUDGET

TOTAL RECEIPTS TO MAY 4, 1938

Churches	Pledges and Cash
Albion, Wis.	\$ 20.00
Andover, N. Y.	3.00
Alfred, N. Y.	170.00
Battle Creek, Mich.	23.00
Boulder, Colo.	10.00
Chicago, Ill.	125.00
Daytona Beach, Fla.	87.12
Dodge Center, Minn.	20.26
Edinburg, Tex.	17.00
Garwin, Iowa	9.20
Hartsville, N. Y.	15.00
Jackson Center, Ohio	23.00

Little Prairie, Ark.	2.00
Lost Creek, W. Va.	10.00
Marlboro, N. J.	53.70
Middle Island, W. Va.	10.00
Milton, Wis.	269.94
Milton Junction, Wis.	65.75
New Auburn, Wis.	18.30
New York City, N. Y.	68.00
Oakdale, Ala.	8.00
Piscataway, N. J.	83.30
Plainfield, N. J.	257.51
Rockville, R. I.	10.00
Salem, W. Va.	74.00
Salemville, Pa.	53.95
Shiloh, N. J.	120.88
Walworth, Wis.	11.00
Welton, Iowa	5.00
West Edmeston, N. Y.	1.00
White Cloud, Mich.	18.25
Individuals:	
Mrs. M. C. R.	10.00
"A Friend," Westerly, R. I.	4.00
From Galesburg, Ill.	5.00
From Mystic, Conn.	2.00
From Phoenix, Ariz.	25.00

\$1,709.16

Mill Yard Church, London, Eng. £7

SOMETHING FROM EVERYONE SOON FINISHES EVERYTHING

A letter from England:

Dear Mrs. Stillman:

The enclosed cheque is for the Seventh Day Baptist Building Fund.

I do hope the money is coming in well. The building is a great asset to the denomination and greatly needed.

GERTRUDE E. RICHARDSON.

A letter from Arizona:

Dear Mrs. Stillman:

We don't know what your itinerary is, working for the Denominational Building, but we fear it is not going to include Phoenix, so our family want to send our bit by mail. We feel that lone Sabbath keepers should have a special interest in maintaining the Building at Plainfield. I am sure the work you are doing will increase the understanding and interest in the building and all that it stands for.

Sincerely,

HELEN THORNGATE.

Notes from Mrs. Stillman's letters:

A very pleasant and profitable stay at De Ruyter, Brookfield, and Leonardsville. Working committees in all these places.

At Adams Center a splendid committee met between church and Sabbath school. A forum was held Sabbath evening.

We account the Scriptures of God to be the most sublime philosophy.—Isaac Newton.

THE COUNCIL-CONFERENCE

Conference in session at Shiloh last August voted "that whereas questions of grave concern and of vital importance confront us concerning our denominational equipment and methods of life, organization, and work—for example, the final settlement of the Seventh Day Baptist Building program, the consolidation of certain boards as proposed by the Sabbath School Board, and the re-vitalization of our spiritual life—the Conference directs that the program of the 1938 Conference be largely a constructive survey council to study and appraise our denominational work, and to point us the way in which we may better advance the cause and kingdom of Christ with larger vision, renewed courage, and deeper loyalty."

In consequence, plans for the 1938 Conference have been formulated with the purpose in mind of making it largely a study and forum meeting. The Commission and the president have been guided and inspired in their work by the report of the proceedings of the Seventh Day Baptist Council held at Chicago, Ill., October 22-29, 1890. Fourteen Council-Conference committees were set up by the Commission to cover the various fields of denominational interest and activity. These committees are already in process of organizing and starting their work through a small nucleus centered geographically about the chairman in most instances, and it is expected that these groups will have programs of action ready for the discussion of their respective committees when Conference convenes. The tentative outline for the Conference program follows:

CONFERENCE PROGRAM

<i>Tuesday, August 23</i>	
9.00—12.00	Committee meetings
2.00—5.00	Committee meetings
6.00—7.15	Young people's supper
7.30—8.00	Worship service
8.00—9.30	General session
<i>Wednesday, August 24</i>	
9.00—12.00	Committee meetings
2.00—5.00	Committee meetings
6.00—7.15	Young people's supper
7.30—9.30	Missionary Society
<i>Thursday, August 25</i>	
9.00—9.30	Worship service
9.30—10.30	Education Society
10.30—11.30	Sabbath School Board
2.00—3.00	Historical Society
3.00—4.00	Woman's Board

4.00—5.00	Business session
6.00—7.15	Young people's supper
7.30—9.30	Tract Society

Friday, August 26

7.00—8.30	Young people's breakfast
9.00—9.15	Devotional service
9.15—12.00	Business session
2.00—4.00	Business session

Sabbath Eve

7.30—	Worship service
8.15—	Sermon
	Prayer and conference meeting

Sabbath Day, August 27

9.00—	Communion service
10.30—	Sabbath morning worship
2.30—	Program of the Young People's Board

Evening after the Sabbath

7.30—8.30	Organ vespers
8.30—9.30	Conference business

Sunday, August 28

9.00—9.15	Devotional service
9.15—12.00	Business
2.00—5.00	Business
7.30—8.00	Worship service
8.00—	Sermon

Monday, August 29

9.00—	Unfinished business, if necessary
-------	-----------------------------------

It will be noted that both morning and afternoon sessions of Tuesday and Wednesday, or a total of twelve hours, are given to meetings of the Council-Conference committees. In addition to this any chairman who feels that more time should be given to the work of his committee is requested to call his committee for a date enough earlier than 9.00 a.m. on Tuesday, August 23, to make it possible for the committee to complete its work before 5.00 o'clock on Wednesday, August 24. Beginning with 4.00 o'clock on Thursday afternoon the Council committees will report and their reports will be open for discussion by the delegates in general. The morning and afternoon sessions of Friday, an hour on the night after the Sabbath, and morning and afternoon sessions on Sunday are allotted for consideration of these reports and other Conference business. Further, in order that there may be ample time for all reports to be received for your consideration, a session for unfinished business is scheduled for Monday, August 29, and will be used for that purpose if necessary.

Such a program as is planned not only considerably reduces the customary time given to board programs, particularly those of the

Missionary and Tract societies, but also seriously cuts down the amount of time devoted to inspirational and instructional sermons and addresses. While we shall sorely miss these customary features of our Conference, it is obvious that the instructions of the last General Conference concerning study and appraisal of our denominational work cannot be otherwise carried out without greatly lengthening the customary period devoted to the Conference sessions.

The Conference president will greatly appreciate the reactions of all members of the denomination who may be willing to take the time and effort to express themselves concerning the tentative program here outlined. Suggestions and criticisms have already been received from a number of sources. They have been most heartily welcomed and incorporated wherever possible in the Conference plans.

C. V. D.

**MISSIONS
SMALL CHURCHES**

There is danger that the importance of small churches in establishing the kingdom of God be overlooked. When we consider carefully the situation, they are very vital in the life of our own country and the future of the world.

There are nearly a quarter of a million churches in the United States. Some of these are large churches. A few number ten thousand or more, but most churches are small. One denomination with a little over six thousand churches reports 262 churches with a membership of nine or less; about one-fourth have less than fifty, and more than one-half less than a hundred. Taking into consideration the churches in all Christian denominations, it is probably a fair estimate to say that more than two-thirds of them have a membership ranging from less than ten to one hundred.

Small churches predominate in small towns and rural districts, and they are the salt of the earth. They are transforming men and women, boys and girls, in these portions of our country and making them both decent and desirable places to live. More than this, from these communities are going forth men and women to the cities and becoming the leading spirits in both church and state. It may be truly said that the hope of the United States and the world is the churches, but it appears

that without the small churches religion would perish.

The small churches are maintaining their existence and carrying on their work by virtue of a tremendous effort. Many of their members are giving more liberally according to their means than are most people in the larger churches, and the pastors, as a rule, are gladly carrying on under difficult financial circumstances. Many of these churches cannot carry on alone. The battle they are putting up is not theirs alone. It is a fight for Christ's kingdom. Members of a large church have no right to measure their obligations by the local needs. The small churches are making their fight and they should be helped. Small churches should not lie down in their efforts, as is sometimes the case, they should lift to the utmost; but they should not be left to die in their brave struggles.

The foregoing applies to Seventh Day Baptist churches as well as to the 230,000 other churches in the United States. The small churches should have help in the work of transforming men, in training the youth, and in maintaining Christian institutions. Many of these churches are not getting the help they need and cannot till the contributions in all churches are larger. The last week in April requests from pastorless churches came to hand asking for help which, if granted, would increase the Missionary Board's expenditures \$900 per year. Other pastorless churches must have help if they support pastors. But if these things are done the contributions must increase.

Apparently the Apostolic churches were small congregations, but they had a tremendous power in their day and their influence has increased as the centuries rolled by. Every point occupied, should be maintained for Christ and the truth and new fields should be opened up.

**REV. AND MRS. H. EUGENE DAVIS
RETURNING TO AMERICA**

DEAR FRIENDS:

This will be a short note to let you know of our plans for the immediate future. Some of you may already know that we received, about a week ago, the cable from the board approving of our return to the States in April. We are, therefore, leaving Shanghai on April 17, by the *Empress of Asia*, and expect to land in Seattle on May 2. We have only

made out a rough outline of our journey across the States, but now it seems right to try to see Doctor Palmberg and some of the friends in Riverside. We hope to arrive there on or before May 6. It may be possible to see a few people in Los Angeles. Then we hope to see the Thorngate family and Miss Miriam Shaw during the week from May 9 to May 13. It seems right that we should arrive in Denver on the thirteenth and remain with Mother and the brothers until May 22. We have thought that we might possibly go to Milton for the week-end of May 27-28. We hope to see Winthrop for a day or two during the week May 30-June 2, when we expect to arrive in Salem to be with Carol and Marcia. Just now it seems right to send our heavy baggage to Plainfield. We will let Mr. and Mrs. Hunting know the developments after our arrival in Seattle. What we shall do after the Salem commencement must wait until we get definite direction. Mail can reach us in care of Canadian Pacific Steamship office, Seattle. Then in care of Rev. Loyal F. Hurley, 4415 Lemon St., Riverside, Calif. In Denver our address will be in care of O. E. Davis, 943 West Ellsworth.

We have just heard of Miss Burdick's going. We are glad that she was not in China during these last few months. We are so glad, however, she could be here these last years. A memorial service will be held on April 16, the day before we leave.

We are going to have many things to do these last days. Another trip to Liuho will be made if possible. Will write a final word about property later, when more is known. My own strength is increasing, but I tire easily.

With every good wish,
H. EUGENE DAVIS.

23 Route de Zikawei,
Shanghai, China,
April 3, 1938.

LETTER FROM REV. G. D. HARGIS

Rev. W. L. Burdick,
Ashaway, R. I., U. S. A.
Dear Brother Burdick:

Just a line to tell you Brother N. A. Edwards is dead. I received a telegram on Sabbath afternoon, and Sunday morning I drove to Lower Buxton and helped to bury him, and I had to handle all the arrangements after I arrived. The funeral was a very large

one and was held under many difficulties. Mrs. Edwards has three children and says she is leaving there and coming to Kingston. I bore all the funeral expense, which will total around five pounds.

The check from the Memorial Board reached me and I am very grateful; I believe the Bath people will do their best to cover as agreed.

Brother Smith is helping a great deal and seems to be willing and steady. He just came in from Swift River, where twelve are awaiting baptism, and I took him right out to Tydixon.

Please pray for us and this field. We are much concerned over its care when we go on furlough.

Kindest regards,
G. D. HARGIS.

Cross Roads P. O.,
Jamaica, B. W. I.,
April 18, 1938.

MONTHLY STATEMENT

March 1, 1938, to March 31, 1938

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

Dr.		
Cash on hand March 1, 1938	.....	\$2,455.76
Toward China Field:		
Anonymous	.....\$	41.66
Dr. Thorngate	.....	1.00
N. Y. City Church	.....	5.00
		47.66
To Dr. Crandall:		
L. S. K. Tither	.....\$	2.00
Primary Dept. First Alfred Church	.....	10.00
Sabbath school	.....	12.00
		10.00
Primary Dept. First Alfred, N. Y., for use with children in Jamaica	.....	6.00
Seventh Day Baptist C. E. Union of New England for native Jamaica workers	.....	6.00
Foreign Missions:		
Julie E. H. Flansburg	.....\$	1.00
Mrs. M. C. R.	.....	10.00
Battle Creek Church	.....	2.00
		13.00
Loan from Memorial Board on note	.....	125.00
Denominational Budget share for March, 1938	..	780.00
Permanent Fund income	.....	360.37
Second Brookfield	.....	16.00
Dr. George Thorngate	.....	20.00
Chicago Sabbath school	.....	5.00
Chicago Sabbath school (for Tract Society)	....	5.00
First Hebron Sabbath school	.....	5.15
Rockville Sabbath school	.....	7.52
Milton Junction	.....	2.00
Plainfield	.....	1.00
Primary Dept. First Alfred, N. Y., Sabbath school	.....	.10
		\$3,871.56

Cr.		
Interest	.....\$	43.13
Ellis R. Lewis, salary	.....	22.91
Verney A. Wilson, salary	.....	33.34
Robert W. Wing, salary	.....	41.66
Kay Bee, salary	.....	12.50

Clifford A. Beebe, salary	16.66
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	5.55
A. L. Davis, work in Syracuse	10.00
W. L. Davis, salary	22.91
Ralph H. Coon (general missionaries)	22.91
Ellis R. Lewis, traveling expense	\$ 62.50
Field work S.W. Association	66.67
Transfer to D. F. savings account:	
1% interest saved on notes	\$ 9.58
March share Denominational Budget	106.85
Treasurer's expense	21.74
G. D. Hargis:	
Marsh salary	\$ 93.75
Rent	20.84
Children's allowance	25.00
Native worker	39.59
Travel expense	34.42
G. D. Hargis, Seventh Day Baptist C. E. Union of New England for native worker	6.00
G. D. Hargis, primary dept., First Alfred Sabbath school	10.00
W. L. Burdick:	
March salary	\$ 112.50
Rent	25.00
Clerk	33.34
Office supplies	14.36
185.20	

China payments for March, 1938:	
To Carol Davis (deducted from H. E. Davis' salary)	\$ 40.00
H. E. Davis	72.50
Grace I. Crandall, salary	41.66
Principal Boys' School	33.34
Boys' School	16.66
Incidentals	25.00
229.16	
Rosa W. Palmborg	30.00
Anna M. West, salary	\$ 41.66
Anna M. West, travel expense	49.69
91.35	
G. D. Hargis, Advance to Bath Church, Jamaica, Construction account	125.00
Grace I. Crandall, from L. S. K. Tither	2.00
Ethel T. Stillman, Treas., Tract Society	5.00
Foreign Missions Conference - China relief and Far East Committee	35.00
Foreign Missions Conference, dues and Madras budget	37.50
Western Union - re. China	5.35
G. Zijlstra - Holland	125.00
L. R. Conradi, work in Germany	41.66
\$1,675.73	
Cash on hand April 1, 1938	2,195.83
\$3,871.56	

COMPARATIVE STATEMENT RECEIPTS

	March 1937	March 1938	Change	12 Mos. ending 3-31-37	12 Mos. ending 3-31-38	Change
Memorial Board income				\$ 1,222.70	\$ 1,522.43	\$ 299.73
Permanent Fund income	202.14	360.37	158.23	4,698.81	5,067.97	369.16
Denominational Budget	717.64	780.00	62.36	8,417.56	8,554.53	136.97
Organizations	92.05	91.43	-.62	1,596.81	3,914.28	2,317.47
Individuals	132.00	32.00	-100.00	1,950.02	2,551.88	601.86
Special gifts	7.00	27.00	20.00	139.05	5,485.72	5,346.67
Loans		125.00	125.00		1,679.68	1,679.68
Other				20.77	13.00	-7.77
Debt Fund investment	250.00		-250.00	2,750.00	2,000.00	-750.00
	\$ 1,400.83	\$ 1,415.80	\$ 14.97	\$20,795.72	\$30,789.49	\$ 9,993.77
EXPENDITURES						
Cor. secretary and expenses	\$ 191.24	\$ 185.20	-\$6.04	\$ 2,463.09	\$ 2,407.87	-\$55.22
Gen. missionaries and expenses	26.51	152.08	125.57	878.03	1,148.79	270.76
Churches and pastors	153.33	190.53	37.20	2,589.07	2,223.34	-365.73
China	300.82	390.86	90.04	4,260.00	7,001.91	2,741.91
Holland	125.00	125.00		500.00	500.00	
Jamaica	197.07	219.60	22.53	2,410.58	2,464.72	54.14
Treasurer's expense	20.00	21.74	1.74	524.66	542.98	18.32
Interest	54.30	43.13	-11.17	1,188.12	942.90	-245.22
Loans	250.00		-250.00	3,250.00	3,554.68	304.68
Taxes						
Printing				163.92	207.18	43.26
Foreign Missions Conference	37.50	37.50		37.50	37.50	
Special gifts	7.00	27.00	20.00	112.79	293.13	180.34
South American field						
Germany	41.66	41.66		500.00	500.00	
Miscellaneous				2.00		-2.00
Debt Fund investment	141.89	241.43	99.54	2,024.76	1,373.75	-651.01
Special Fund investment					5,213.90	5,213.90
	\$ 1,546.32	\$ 1,675.73	\$ 129.41	\$20,904.52	\$28,412.65	\$ 7,508.13

THE HISTORICAL SOCIETY

NO. III

BY CORLISS F. RANDOLPH
Denominational Records

The Historical Society is eagerly trying to acquire at least two complete files of all our denominational records, such as those of the General Conference, the various associations, and the different societies—Missionary, Tract, etc.

Already it has on its shelves, of ready access for those wishing to consult them, a file of unbound copies of the minutes of the General Conference, complete except for the following: 1802, 1803, 1804, 1805, 1806, 1809, 1810, 1812, 1813, 1814 (we are assured that copies of the foregoing now in private hands will come to the Historical Society in the near future), 1847, 1848, 1850, 1851, 1856, 1857, 1859.

The manner in which these minutes were printed has varied greatly, from that of the minutes of the General Conference printed in a pamphlet by themselves, even after some of the societies were organized and publishing their minutes, sometimes with those of the General Conference and sometimes each separately, down to the modern *Year Book*, which includes the records of annual meetings and reports of the General Conference and all our denominational societies and boards. For a few years, nearly half a century ago, the minutes of certain of the associations were printed with those of the General Conference and societies; but that practice proved unsatisfactory and was soon discarded.

In the earlier days these records were all printed on durable paper made from linen and cotton fibres; but when paper made from wood fibre made its appearance, that was used because it was less expensive. But time has shown that such paper is not durable, that in course of time it discolors and crumbles to dust. All great libraries have suffered in this respect. Thousands of books have already had to be discarded on this account, and thousands more will share the same fate; and certain Seventh Day Baptist publications are sharing the same fate—fortunately not many up to the present time. Because of this condition, the General Conference in 1914 ordered that a certain limited number of copies of the *Year Book* should be printed on pure linen paper. These are suitably bound; and, with proper care, should last for centuries to come.

Beginning with the year 1836, down to the present time, except for the year 1936, we have a complete set of the minutes of the Eastern Association. From the beginning, this association has consistently continued to publish its minutes in printed form. The series of interesting historical papers presented at the celebration of the one hundredth anniversary of the organization of the association have recently been published in pamphlet form. Copies may be obtained from the office of the SABBATH RECORDER, at the nominal price of thirty-five cents a copy.

Of the Central Association, beginning with 1837 down to, and including, 1929, we have a complete file of printed minutes, except for the years 1907, 1913, and 1925. For several years, now, this association has sent the Historical Society a typewritten copy of its minutes.

The files of the Western Association, beginning with 1836, down to, and including 1906, are complete. Since that time, the minutes are missing for the following years: 1907, 1910, 1915, 1916, 1917, 1923, 1924, 1925, 1926, 1927, 1928, 1930, 1931, 1932, 1933, 1934. More recently, the minutes of this association have been mimeographed. In 1886, this association celebrated its semi-centennial, and published in a separate volume the series of very valuable papers presented on that occasion.

The minutes of the Northwestern Association begin with 1855. From that file are missing the following: 1855, 1878, 1879, 1880, 1905, 1907, 1908, 1909, 1912, 1913, 1914, 1915, 1916, 1918, 1919, 1920, 1921, 1924, 1928, 1929, 1930, 1932, 1933, 1934, 1936, and all succeeding years.

There have been two Southwestern Associations. The first was organized in 1839, and included the following churches: New Salem, Lost Creek, North Ford of Hughes River, and South Ford of Hughes River, all in Virginia, now West Virginia; The Pike, and the Temperance Reform Pike Churches, both of Clark County, Ohio; and the Woodbridgetown Church, of Fayette County, Pa. In 1850, this association voted to divide itself into two separate bodies, with the Ohio River as the dividing line. That west of the Ohio River was to be known as the Ohio Seventh Day Baptist Association, and that east of the Ohio River as the Virginia Seventh Day Baptist Association. The Virginia Association disbanded in 1855. Of the final fate of the Ohio Association, there is no information at hand. Of the original body, the Historical Society has the minutes of 1839 in pamphlet form. Minutes of some other years are to be found in the SABBATH RECORDER of corresponding dates.

The present Southwestern Association was organized in 1888. Minutes of that body are missing for the following years: 1891, 1892, 1898, 1901, 1909, 1910, 1911, 1912, 1913, 1914, 1917, 1918, 1919, 1921, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1931, 1932, 1933, 1936, and all succeeding years.

Of the Pacific Coast Association, the Historical Society has no minutes, except as possibly may be found in the SABBATH RECORDER of dates corresponding to dates of sessions of the association.

Because of modern materials used in the manufacture of paper, it is not only desirable

that copies of minutes intended for permanent preservation and use should be put on pure linen paper, but it is imperative that this be done, if they really survive. It is hoped, therefore, that in the future, at least a half dozen copies be printed on linen paper for the use of the Historical Society.

If the minutes are mimeographed or type-written, the copies for the Historical Society should be made on linen paper. For that purpose, it is desirable that the paper be of uniform size—say eleven inches by eight and one-half inches—with a margin of one inch on the left hand side for convenience in future binding.

The value of these collections grows as the years go by. Had it not been for them, more recent historical papers written to commemorate events of great historical interest could not have been written; and it is hoped that any one having copies of numbers missing from our files, will promptly forward them to the Historical Society. Simply address "Seventh Day Baptist Historical Society, 510 Watchung Ave., Plainfield, N. J." The wrapper should bear the name and address of the sender. The society already has very many things that have been sent or left without such information.

YOUNG PEOPLE'S WORK

We welcome to these pages a new contributor in the person of Mrs. Madeline W. Randolph, wife of Elmo Randolph. Since she has been in Alfred, Mrs. Randolph has been a regular contributor to the pages of the *Alfred Sun*, through a column called "Glimpses of the Gothic."

Mother's Sabbath was last Sabbath. We wish to appropriately remember the day; so we have found a poem, "Mother's Love," whose author is unknown, and Mrs. Randolph has given us "Thoughts on Mother's Day." Almost all people have reason to be glad that they had or have good mothers. Our hats are off to you, Mother!

MOTHER'S LOVE

Her love is like an island
In life's ocean, vast and wide,
A peaceful, quiet shelter
From the wind, and rain, and tide.

'Tis bound on the north by Hope,
By Patience on the west,
By tender Counsel on the south,
And on the east by Rest.

Above it like a beacon light
Shine faith, and truth, and prayer;
And through the changing scenes of life,
I find a haven there.

—Author Unknown.

THOUGHTS ON MOTHER'S DAY

BY MADELINE RANDOLPH

To all of us, the day which has been set apart and dedicated to our mothers has a great significance. Whether a man can say, "All that I am or ever hope to be, I owe to my darling mother," as did Abraham Lincoln, or whether he says, "I do not blame my mother; God knows she tried to make something of me," both hold in their memories the image of one whose greatest sacrifice was still not too great to make. This day of dedication, in our minds, should be a day of thanksgiving to God for the gift of motherhood, and at the same time be a day to think with loving gratitude of those whose never-ceasing care has urged us onward to be our best selves. It might also be most profitable for us to decide for our own benefit whether or not we have lived up to the ideals we formed under our mother's guidance.

This day, which should be one of joy and cheerful reflection, has, it seems to me, been made too sad by those who, in the past, have led worship services commemorating mothers. There are very few Mother's Day sermons which I can remember when, as the pastor closed the meditation period, the eyes of all those present were not filled and spilling over with tears. The pastors of our churches are not the only ones to blame; few poets have written "Mother" poetry which did not leave us feeling desolate with an image of a shadowy, silvery-haired ghost-mother, who has gone on before us. The song writers have torn our hearts with visions of sadness and the able help of a melancholy strain of music. So usual have been these practices that few children of this generation have not grown up with the idea that Mother's Day was one of sorrow, and the flower worn in dedication in the coat lapel must needs be worn accompanied by a funeral expression. Most mothers, dead or living, would not wish to be thought of and wept over, but would rather know that those for whom they lived and whom they loved the most were happy in the memory of these mothers.

As we approach this day, we might well keep in mind the picture we find of Mary,

the mother of Jesus, a mother whose love and faith went deep as a mother's love can go. The words from the gospel of Luke, "And Mary kept all these things and pondered them in her heart," serve to show us the quiet dignity of her spirit. Mary was not a mother whose possessive love held her Son back from that which he must do, but rather she stood in the background, and, knowing the Divine Spirit dwelt in her Son's being, understood his departure from the calm, unhurried life of a carpenter in Galilee.

Let us think, too, upon this day, not only of those mothers whose white hair, gentle understanding, and sweet ways bring us tender memories, but of the young mother, who stands behind the gray, shadowy smoke from this world's turmoil. In her firm hands lies the destiny of this world. Behind her smooth brow is worked out the lives of those who must build the world of tomorrow. She is not one who knew the actual horror of the grim destroyer, war, as her husband or brother came back from the battlefield wounded, or maybe, did not come back at all. She has only heard of the moral breakdown brought about by each great upheaval of society. She has only heard, too, of the filth and slime of the saloon and pre-prohibition days. For her and those children she bears there are pitfalls which have been known to mothers before, but they are now in disguise. For her a prayer must be uttered—a prayer for wisdom, for understanding, and for a great faith in God, the faith that makes mothers—*mothers*.

LETTER FROM DEAN AHVA J. C. BOND

To the Editor of the Sabbath Recorder:

As I am about to leave for Holland I feel that I ought to take time from busy preparations to say a word to our people. The situation has been so uncertain, and my own decision so halting, that it hardly seems possible that I shall be off within an hour.

I want it understood that from my own standpoint the mission which takes me to Utrecht at this time is one of possible great importance to the Christian Church, and, I trust, to the cause of Seventh Day Baptists.

The Church is facing a paganism which can be met and overcome only as all Christian forces unite as far as possible to meet this modern challenge of the principles of Jesus Christ.

I go to Utrecht with the conviction that the churches can join forces on many fields of the conflict where these principles are at stake, while at the same time each separate communion may exercise its utmost freedom in the work of promoting the truths it holds and which it seeks to present to those who have them not. I may modestly say that by those who have been interested in this movement I am recognized as one who advocates the independence of the local church and the freedom of each denomination in working out and presenting its own program for the salvation of the world.

In this interest I have had a letter from Dr. J. H. Rushbrook of London, the general secretary of the Baptist World Alliance, and from Doctor Carver of the Southern Baptist Theological Seminary at Louisville, Ky. Others have expressed their gratitude that I am to be there. And the following letter will further illustrate what I mean. I would like to have it understood that I feel exceedingly small in this group of sixty delegates from all parts of the world, and from many communions. On the other hand, I am somewhat conscious of the greatness of the viewpoint which I represent—along with some others, to be sure. I am especially proud to represent Seventh Day Baptists, a denomination with a history, and with a distinctive message, and having the spirit of co-operation where that seems to be the Christian way.

Thus I go, asking the prayers of all readers of the SABBATH RECORDER who believe profoundly in the beliefs which we hold, and who would have us at the same time take our place in the world tasks facing all the churches.

Sincerely,

April 25, 1938.

AHVA J. C. BOND.

P. S.—Mr. Tomkins is an Episcopal rector, and is the secretary of the American Section of the Faith and Order Movement. I have been quite intimately associated with him on the Continuation Committee since the Lausanne Conference.

Rev. A. J. C. Bond, D. D.,
Alfred University,
Alfred, N. Y.

Dear Doctor Bond:

I want to express my pleasure at hearing from Doctor Leiper of your decision to attend the meeting in Utrecht. I cannot tell you how much we all appreciate your courtesy and unselfishness in offering to give up your place for the sake of procuring a delegate from the Southern Baptist

Convention. Even although we did not succeed in that purpose, the effort I am sure has not been without most valuable results, and we owe to you a real debt of gratitude for this achievement. It is therefore an especial pleasure that you are to be the delegate, after all.

One of the questions about the World Council which seems to me of special importance is that of representation in the assembly. There have been suggestions that it would make the assembly too large if every church were given representation in it, and some have even gone so far as to propose that delegates should be selected to represent countries rather than churches, just as we have done in the case of this Utrecht meeting. It seems to me that this would vitiate the whole purpose of the proposed World Council, and to satisfy myself I worked out an estimate of the possible membership, just to see what it would actually come to. I enclose a copy, for I think the figures will be of special interest to you. While the figures for individual churches will require careful revision, I think that the increases and decreases would probably cancel each other, leaving the total much the same as that which my estimate shows. If so, then it is clear we could have an assembly in which every single church could have from one to three representatives, or even from one to five, without exceeding a reasonable size. I think this point is of great importance.

I trust you have an enjoyable voyage and a very successful meeting in Utrecht.

With kind regards,

Sincerely yours,

April 21, 1938.

FLOYD W. TOMKINS.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

As I saw that you did not have many letters coming I thought I could write one this week-end.

Is it cold or warm in New York? It is very warm in north Alabama now and my little sister, Betty, likes to go barefoot. And the other day she did go barefoot a little bit. She surely was tickled.

I am taking music at school and I have already been in one recital and am going to be in another one April 28.

I am going to New Hope High School and I am in the seventh grade.

Everything is getting green now and the flower garden is getting beautiful. The tulips and roses are pretty, too.

It is getting time for the mail and I guess I had better stop. Sincerely yours,

Mary Alice Butler.

Woodville, Ala.

Dear Mary Alice:

Your letter reached me just the day after I had sent last week's letters on to the RECORDER, so of course it is the first one on our page this week.

You ask if it is cold or warm in New York. Strange as it may seem, I can answer yes to both questions. Wednesday it was so warm that we were saying how hot it was, wearing short sleeves and no wraps; in fact when I was coming home from Belmont on the six o'clock bus that night I saw barefooted children on the street; and before night the next day we were quite comfortable in a winter coat. Yesterday was still cold with a bit of snowfall, and today it is warm again. How is that for weather changes?

I am glad you are studying music, for not only will you find it enjoyable yourself but best of all you can give pleasure to others.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I have been attempting to write for some time, but just have to now. The last time I wrote to you was November, I believe.

Well, is it where you live that the Shinglehouse silk mill went? A few people from here went there. Do you happen to know Betty Jane Hunt? She moved from here when the silk mill did.

I was looking over some of Mrs. Kenyon's RECORDERS a few minutes ago. There were not many letters, were there? I went to Sabbath school today. I do not have to go far, for the church is right on the hill by our house, and our minister, Mr. Creek, was there. He comes every fourth Sabbath.

Esther Reed just came with Mrs. Kenyon's RECORDER, so I will have that to read.

Well, my mother says it's nine o'clock now and to go to bed, so I will have to go I suppose. I will close for this time. Hope you are fine.

Lots of love,

Myrabelle Harrington.

Shinglehouse, Pa.

Dear Myrabelle:

Yes, the town in which I live is where the silk mill is now, and very glad we are to have it, for it was bad for Andover business when our silk mill closed. Probably Shinglehouse people hate to lose their mill, also. I do not know Betty Jane Hunt, but I will try to look her up and tell her about your letter.

RELIGIOUS EDUCATION

MINUTES OF THE REGULAR MEETING OF THE SABBATH SCHOOL BOARD

The regular quarterly meeting of the Sabbath School Board was held at the Milton church on Sunday evening, March 20, 1938, at eight o'clock with the president, J. F. Randolph, in the chair. The following trustees were present: J. F. Randolph, Edwin Shaw, C. L. Hill, R. E. Greene, D. N. Inglis, Mrs. L. A. Babcock, J. W. Crofoot, A. L. Burdick, and R. W. Burdick.

Prayer was offered by Rev. Edwin Shaw.

The secretary read the minutes of the last regular meeting and the special meeting of February 13, and reported on the call of the meeting.

The Field and Publications Committees made reports of progress which were accepted by vote.

The Finance Committee reported expenses of director of religious education paid to date, and the only outstanding bill being \$22.10 for the apportionment of Year Book. The report was accepted.

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

Robert Greene, Treasurer,

in account with the

Sabbath School Board

Receipts

Balance on hand in Educational Fund	
December 19, 1937	\$ 100.00
Balance on hand in General Fund	24.09
Harold R. Crandall, Denom. Budget ...	80.00
Jackson Center Sabbath school	10.00
Berlin Sabbath school	8.35
Milton Sabbath school	25.00
Milton Junction Sabbath school .....	.75
Rev Carroll Hill, refund from Com-	
mission expense	15.59
Interest on Lincoln 42nd bond	7.50
Harold R. Crandall, Denom. Budget ...	88.00
Boulder Sabbath school	2.00
Harold R. Crandall, Denom. Budget ...	80.00
Waterford Sabbath school	5.61

Total receipts\$ 446.89

Expenses

International Council of Religious	
Education	\$ 25.00
Rev. E. E. Sutton, balance of	
expense account	82.98
Rev. Carroll L. Hill, advance expense	
to Commission	15.00
Rev. E. E. Sutton, salary	75.00
Rev. E. E. Sutton, salary	75.00

It is nice to live near the church, isn't it? We live in the Andover parsonage, next door to the church, and it is surely convenient. I am so glad you did write again.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is my third letter to the RECORDER. I will have to write a long one to make up.

I was disappointed that I didn't get to go to church Sabbath day, April 16; it rained so hard we couldn't go. I had two songs I was going to sing. They were "Easter Greeting" and "I Hear a Sweet Voice Calling." They were very pretty songs. They had an all day meeting. Some people from Marion came.

I have a little pet chicken and we call him Snicklefritz. His mama didn't like him because he had a little black spot on his head and we had to keep him in the house. He is the biggest of all the chickens. His mother can't hover all twenty-six chickens now, because they are getting so big. We have forty-six little lambs. One is black all over and is very cute. One night I got hold of him, and he is very fat and big. He has wrinkles on his neck.

My school will soon be out and I will be in the fifth grade next year. The lowest I got this year was B plus.

Friday we went flower picking and did we have fun. I brought home a lot of "Dutchman's Breeches."

I guess I must close and go to bed.

Your RECORDER friend,

Virginia L. Dutoit.

Garwin, Iowa,

Dear Virginia:

Yours is indeed a nice long letter, but I must wait until next week to answer it.

Lovingly your friend,

Mizpah S. Greene.

EASTERN ASSOCIATION

The Eastern Seventh Day Baptist Association will meet for its annual session with the church at Berlin, N. Y., June 9-12, 1938.

Will all planning to attend please send names to J. D. Vars, Berlin, N. Y.

CORLISS F. RANDOLPH,

Recording Secretary.

Rev. E. E. Sutton, salary	75.00
Rev. E. E. Sutton, expense to date	52.24
Bank of Milton for keeping securities for 1937 .....	.50
Total expense	\$ 400.72
Balance on hand in Educational Fund March 20, 1938	45.00
Balance on hand in General Fund	1.17
	<u>\$ 446.89</u>

ROBERT E. GREENE,
Treasurer.

It was voted that the matter of announcement of special offerings and insertion in the *Helping Hand* of material on the work of the boards be referred to the Publications Committee.

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

The minutes were read and approved.

Adjournment.

RUSSELL W. BURDICK,
Secretary.

OUR PULPIT

THE SINGING MOTHER OF JESUS

Text: And Mary said,

My soul doth magnify the Lord,
And my spirit hath rejoiced in God
My Saviour.—Luke 1: 46, 47.

Did she say it or did she sing it? To ask the question is to answer it with a resounding "She sang!" No man ever came into the rich fullness of these words unless he found, in reading them, that he was setting them to music. It is not surprising that this poem has become one of the major hymns of the Church. Through the ages it has been found in her liturgies. I like the way Bouck White writes about it: "The 'Marseillaise' of the ancient world! And this hymn of revolution, pulsing with hatred of oppressors and with fellow-feeling for all the oppressed ones of earth, was composed and sung by Mary while she was carrying Jesus beneath her heart."

Let us make no mistake about it, as Luke seems to have done. Mary sang these words; she did not merely say them. The mother of Jesus was a singing mother. When the first fear arising from the strangeness of the experience that was coming to her had passed, there was a song in her heart which sometimes

came, like a swelling tide, to her lips. Jesus had a singing mother.

Does this sentence stir your heart with a strange emotion? The singing mother of Jesus! As Luke tells the story, the birth of Jesus is a revelation, not only of the power of God, but of his poetry. When God is working at his best, how can the heart but choose to sing! When he created the earth, "the morning stars sang together, and all the sons of God shouted for joy." And when Jesus was born in Bethlehem of Judea, you would expect that the angels would be there, singing to music sweeter than any earthly lips could frame.

Did I say, sweeter than any earthly lips could frame? I am not so sure. I was forgetting Mary, the singing mother of Jesus. The Church calls her song "The Magnificat," and for once the Church is wholly right. With a keen intuition, which Luke describes as an angelic message, she sensed the greatness of the thing that had happened to her. Through her a babe would be born who would be great in Israel; through her the Anointed of God would be born. It was every mother's prayer in Israel. She wanted a Christ-life for her country's sake. When the fact of it was evident to her, she could do none other than sing.

It is good to know that Jesus came into the world chorused by the angels' song; it is better to know that his mother had preceded them with a song. Not all babies have a coming heralded so. As we remember the singing of Mary, we remember that that was not the whole story. If Mary had known all that the coming of Jesus would mean to her, would she still have welcomed him with a song?

I know what every true mother's heart says to this. To realize motherhood, a woman must pay a great price. And the price is paid for the joy that is found in the fact of it. To Mary the price was greater than with many others. Perhaps, at the first, the pride of the fact brought her exultation. All mothers long to be the mother of greatness. But not all mothers have considered the price of it. We see what it meant to Mary as we read the gospels. What terrible words are these: "Yea, a sword shall pierce through thine own soul also." Simeon saw what the future had in store for one who was the mother of the Christ. The nails of Calvary for the Christ,

and a sword for his mother. Someone has said that to touch a mother's heart one need only lay one's hand upon the head of her child. What, then, happened when they drove the nails into the hands and feet of Jesus, and plunged the spear into his side? Mary was there—there, not only by the cross, but on the cross, as it were. She who heralded Jesus with a song, sobbed out a requiem for him on Calvary. The height and depth of mother love!

I hold no brief for the Catholic Church and the ritual it has formulated with regard to "Mary, the mother of God." Yet, in my own way, I, too, would exalt this woman of the ancient time. She had a difficult place to fill. There were times when she made her mistakes. She stood in the way of Jesus in his on-going toward the kingdom. Yet out of these errors she came to understand her Son the better. She, who had taught him as a child, came to be taught of him when he came to manhood. The last we hear of her, she has come again into the fullness of joy. Through her Son she came to call a stronger faith her own. The last authentic glimpse of her is when she is with the disciples and the women at Jerusalem, continuing "with prayer and supplication."

Thus we leave the mother of Jesus, the singing mother of Jesus, if you please, with our word of praise. As Elisabeth said to her, so we can say: "Blessed art thou among women, and blessed is the fruit of thy womb."

—Rev. Fred Smith, in
Christian Advocate.

DENOMINATIONAL "HOOK-UP"

LITTLE PRAIRIE, ARK.

Winter in Little Prairie is a time of very little activity in our church. It is not only so in our church, but the Camp Shed and other places suffer because under certain conditions we have bad roads. This winter we have had those conditions more than usual. Little by little the hard roads are creeping down to Nady, and some day we will not have to say "We will do so and so if it does not rain." In 1920, the thirty miles to De Witt was all dirt road; now the hard road has come four miles south from Tichnor.

Mrs. William M. Stillman has not visited us, neither has the editor—we are so few and so far "out of the way." We are watching with interest the reports of the Building

Budget week by week, and have sent in our bit to help.

All through April we have looked for Rev. Verney Wilson. He may have heard of our rains, for he has not come.

We are getting ready for the Southwestern Association, which we plan to entertain in August. Our Methodist neighbors entertained a one-day conference last Tuesday. One sister said to me as we were leaving the Camp Shed, "I am glad that conference is over; now maybe we can hear something else." It may be there will be that feeling about us. I hope our churches will do as well sending us delegates as theirs did to them. We are hoping that every church of the association will send a good delegation.

A man and his wife have been studying the Sabbath question; he told me last week that they had decided to keep the seventh day. They are awaiting baptism.

CORRESPONDENT.

FARINA, ILL.

The church observed its seventy-third anniversary last Sabbath, April 16, with appropriate exercises.

The large congregation included a number of visitors from other places. Among them were Miss Margaret Burdick and George Green, of the University of Illinois; Mrs. Scoutin and daughter of Fouke, Ark.; Russell Maxson of Gentry, Ark.; Dr. and Mrs. Lloyd Seager and family of St. Louis, Mo.; and Miss Flora Zinn of Milwaukee, Wis.

Letters were read from three nonresident members: Howard Bond of Napoleon, Ohio; Mrs. Letta Clark of Woodstock, and Norman O. Clarke of Oak Park. —*Farina News.*

NORTONVILLE, KAN.

The Christian endeavorers held a special Easter service giving the Easter story in song and Scripture. A short playlet was presented, the theme of which was to show for certain that the Bible account is true, and does not conflict with true science. Kent Osborn was the leader.

The Christian endeavorers gave a special Easter eve vesper service before the business meeting last Sabbath night. Norma Wheeler was in charge. The different numbers presented the Easter story again, a story which is always new and beautiful.

Christian Endeavor last Sabbath afternoon was in charge of June Babcock. June planned

a delightful "duet" meeting, which gave zest and inspiration to those attending. Everything was done in pairs, even to the playing of the piano and the leading of the songs. The theme of the meeting was Christ in our personal lives, showing different aspects of our personal lives. —Nortonville News.

A GIRL'S TRIBUTE TO MOTHER

There are many things I like to do;
Many others I leave undone.
Mother's ways, I feel were true,
For I like the way she won.

Smoking and drinking—no, not for me;
My Father never planned that I should,
He has given me vision enough to see
That such does not build womanhood.

Life has its blessings and its cares,
All for us to face, we know.
With God, we avoid its pits and snares,
As along life's path we go.

God made life so sweet and pure,
Why should we "muss it up"
With things that will not endure,
Then drink that "bitter cup"?

So as we travel life's pathway,
Make it a road that is good,
With sunshine scattered every day,
So God will be understood.

Yes, Mother dear, I will ever try
To do things you'd approve;
For life I face without a sigh,
As along its path I move.

(Sent by a girl in Honolulu to her
mother in Portland, Ore.)

O B I T U A R Y

DUNN.—Ella S. Larkin, daughter of George S. and Anna Titsworth Larkin, was born at Dunellen, N. J., April 3, 1861, and died at the home of her daughter in Randolphville, Piscataway Township, N. J., April 29, 1938.

She was married to Walter G. Dunn February 13, 1890. To this union three daughters were born. She is survived by her husband, the three daughters, Myrta Randolph, Jennie Dunham, and Marjorie Randolph, all residing in Piscataway Township; also a brother and sister, Dr. O. Eugene Larkin and Mrs. Hannah Crofoot, of Milton, Wis. There are five grandchildren.

As a child she moved with her family to Wisconsin where, in her early youth, she was baptized and joined the Seventh Day Baptist Church at Milton Junction. Upon returning to New Jersey to live she united by letter February 6, 1884, with the Seventh Day Baptist Church of Piscataway at New Market, to which she has given fifty-four faithful years of Christian service.

Funeral services were held at the home of her daughter, Mrs. Myrta Randolph, May 2.

Pastor Trevah R. Sutton officiated. Burial was in the Hillside Cemetery at Plainfield. T. R. S.

PARTELO.—David, year old son of Everett and Mabel Weber Partelo, born April 13, 1937, at Ashaway, R. I., died March 5, 1938, at the Westerly Hospital.

He was a member of the cradle roll of the Sabbath school of the First Hopkinton Seventh Day Baptist Church. Farewell services were conducted by Rev. Everett T. Harris at the Buckler Funeral Home, Westerly, R. I. Interment in the First Hopkinton Cemetery, Ashaway.

"He shall gather the lambs with his arm and carry them in his bosom." Isaiah 40: 11.

E. T. H.

SPENCER.—Harriet E. Saunders was born May 7, 1853, at Albion, Wis., and died at her home in Albion, April 7, 1938. She was the daughter of Raymond and Abigail Saunders and granddaughter of Jesse Saunders, early pioneer and one of the founders of the Seventh Day Baptist Church at Albion.

She was married to Irvin M. Sweat on July 27, 1874, who died September 6, 1889. On October 5, 1915, she married John L. Spencer, a Civil War veteran who died April 11, 1935.

She attended school at Albion Academy and taught on Albion Prairie. About twenty years of her life were spent in nearby towns. She joined the Albion Seventh Day Baptist Church in 1865, where she still retains her membership.

Mrs. Spencer leaves a son, Melroy Sweat of Chicago; an adopted daughter, Marie Sweat, who has been caring for her mother; two brothers, J. C. Saunders of Valleyjo, Calif., and Charles E. Saunders of Irvington, Ala.; and one sister, Mrs. Flora Randolph of Lodi, Calif.

Farewell services were conducted at her home Sunday afternoon, April 10, 1938, by her pastor, Rev. L. O. Greene, and burial was in Evergreen Cemetery. L. O. G.

RECORDER WANT ADVERTISEMENTS

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THE SUNDAY AND GOD'S HOLY SABBATH

That men of earth might not forget
His covenant of grace,
He gave to them a Sabbath day,
No mortal can erase.

This institution, like its Lord,
Was cruelly betrayed;
Yet in the sphere which God designed
Its light can never fade.

Come and enjoy this sacred rest,
Found written in the law—
The Sabbath God enjoins, from which
Some venture to withdraw.

'Twas made for man, as Jesus said,
While teaching in the way;
And he was faithful to observe,
God's holy Sabbath day.

—Author unknown.

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