

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.)

#### OBITUARY

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

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.

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

Vol. 124

MAY 16, 1938

No. 20

#### 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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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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

**"The World in the Church"** Like water in the ship, the world in the Church will founder it unless it is forced out. The Church can out-ride the storms if the "world" is kept out of it.

One element of the world in the Church that tends to sink it is seen in keeping back part of the price—as did Ananias and Sapphira of old. This is one of the most serious methods of crippling the Church Satan has. A person joins the Church as a sign he gives all to the cause of Christ, but he keeps back part of the price. He would have the honor without the full surrender. A preacher stands in the pulpit to deliver the message God lays upon his heart, but ho'lds part of it back, because it is unpopular or he is afraid. The man of the Church must not forget the injunction of Paul, "and be not conformed unto the world, but be ye transformed by the renewing of your mind."

The people of God have ever temporized and compromised. They must have kings like other nations. They must observe customs as others do. Being in the world, there is con-

stantly sore temptation to be like the world. But the Church of Christ must not conform to the world. To her has the Christ given commission and mandate to preach the whole counsel of God to a world in which evil is dominant. For a long time men have preached concerning a good world. It's fine to be optimistic; but more and more must the follower of Christ realize the truth expressed by the Apostle Paul who declared, "for we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6: 12).

Little by little the world has seeped in till there is little if any room for an atoning Christ, a redemptive Savior; no place for a resurrection or a life beyond. No wonder the Church rolls and pitches in the seas of atheism and unbelief while storms of doubt and tidal waves of world political upheaval threaten the water-logged vessel. Man the pumps! Man the pumps!

Another sinking fallacy is that it does not make much difference what one believes; and a corollary to that is that one religion is about as good as another. But it still is true that "What a man thinketh in his heart so is he," and you do not "gather figs from thistles." Any fair comparative study of religions will satisfy the seeker that the fruits of Christianity put it above comparison.

From the earliest ages of the Christian era the Church has added to her cargo of worldly-pagan matter, and only because of the care and power and love of her Pilot—the Master—has she survived thus far. Early she lost her true baptism and what it really stands for. Little by little has she lost her vital belief in the second coming of Christ. "Shall the Son of man find faith on the earth when he comes again?"

Possibly the most subtle delusion the Church has suffered is in throwing the Sabbath of God overboard and taking on a pagan holiday as a day of rest, and then attempting to impart to it the life and significance of the Sabbath. One would not care to assume that if the Church would return to the true Sabbath all the world's problems would be solved. But nothing this writer knows of would more truly "trim ship" and yield her more helpfully to the command of the Pilot than this very thing.

Is it not true that, like Ananias and Sapphira, too much, we—individuals and church—have "kept back part of the price"?

**With the Iowa Churches** The visit among the Iowa churches is now a thing of the past. In wind, rain, hail, and beautiful sunshine, Garwin, Marion, and Welton were visited in turn. No services were held at Marion, as the people there who were interested were in the meetings at Garwin on Sabbath day. Dinner was had here, however, in the spacious and hospitable Michel home with the family of George Michel and brother of the elder Mrs. Michel from Alfred Station, N. Y., present. The proprietors of this four-hundred-acre farm are deeply interested in all our denominational activity and make their contributions to the Denominational Budget and the Seventh Day Baptist Building Budget through their own church at Milton, Wis.

A three-day heavy rain throughout Iowa, while it made mud roads impassable for a time and retarded our efforts a little, was most welcome to all, and produced happy smiles and a cheerful, more optimistic outlook.

At Garwin we heard many words of appreciation of the work of Trevah Sutton, New Market, N. J., while he was pastor of this church—the last pastor, in fact, the Garwin people have had. The people here, like others under similar conditions, feel depressed at the lack of interest in religious matters on the part of some of the members, and upon the fewness of those who will carry on. The admonition, however, of Zechariah the prophet, should be remembered—"Despise not the day of small things"; and also there should be recalled, "It is not by might, nor by power, but by my Spirit, saith the Lord of Hosts." While numbers or material resources may not be as large as at other times, the spiritual resources are as great as ever, and the arm of the Lord as strong as ever. His Spirit, working through the individuals who will permit him, can and will accomplish that for which his word has gone forth. God still looks for men and women who will surrender themselves to him. If the words of the prophet quoted above mean anything, they assure us of the supremacy of spiritual values above the material values.

Besides presenting the Building Budget on Sabbath afternoon, the writer preached in the morning on the Emmaus Road experience and its results later in the day experienced in Jerusalem, as the traveler testified concerning

the risen Lord—made known to them in the breaking of bread at their hospitable home. The communion was also celebrated. Dinner was served at the church. Visitors and members were present from Marion, Cedar Rapids, and Toledo. The sessions and the midday social occasion were enjoyed by all.

On Monday a call was made in DeWitt on a lonely but life-long Seventh Day Baptist, and mid-afternoon found us on Seventh Day Baptist Hill at Welton. On this hillside the little white, well kept church has pointed heavenward and its bell has pealed out the time and place of Sabbath worship for nearly ninety years. It is still doing faithfully its part under the leadership of its young pastor, Kay Bee. Brother Bee is a consecrated young man, though without experience or special training. He is respected and loved by all who know him. He is working too hard as a mechanic in a local garage to do himself or the church full justice. Six days a week are thus spent, which are too much even for a man of training and experience. But this fine young man and his loyal and equally fine young wife are devoting themselves heroically to meet the needs of church and community. It is to be hoped that support may be found whereby all his time may be devoted to pastoral work and study. Young men with pastoral zeal, courage, and consecration are all too few, and should be soundly encouraged wherever found.

Doctor Babcock returned to his office work in Milton at this point. Too much can hardly be said of the help and encouragement afforded the work by Doctor Babcock, who put his car at the disposal of the secretary for a week and very largely financed the eight-days' work, covering about twelve hundred miles. His words in open meetings favoring the Seventh Day Baptist Building and promoting the financing of the Building Budget were much appreciated and mean not a little to the cause. Had it been possible, he would gladly have continued with the secretary through Nebraska, Colorado, and Kansas, to the extent even of being reconciled to attending nightly the services of a three-weeks' Preaching Mission. This almost life-long friend, college classmate, and intimate through the years, is most highly respected and loved by the writer who owes much indeed to Doctor Babcock's generosity and friendship. But good-bys had to be said at this point.

On Monday evening twelve people listened to the presentation of the Building Budget interests. A few more gathered to hear a gospel message on Tuesday night. Farm and village homes were called upon and friends at Delmar, six miles away, were visited. These contacts were made possible by relatives—friends who chauffeured the secretary over good roads and rough roads—roads impassable earlier in the week.

Friends everywhere are being found who believe in the need and place of the Seventh Day Baptist Headquarters Building. We are praying that friends may be discovered with means, whereby some larger gifts adequate to our needs may be secured. We know there are such people among us, and if they are made acquainted with the vital importance of the needs we believe they will gladly make adequate contributions.

The secretary writes these comments as on the Union Pacific "Challenger" he is advancing toward one of his most important objectives — a Preaching Mission at Boulder, Colo. Four weeks from home, and seven to go. Sounds like football—but it is much more vital and important.

**The Streamliner** Some of our folks traveled "City of Denver" on this superb train to the Conference at Boulder in 1936. The "City of Denver" makes the run between Chicago and Denver in sixteen hours, cutting nine and a half hours off the former fastest train schedule. The editor boarded the "City of Denver" at Kearney, Neb., at 4.46 a.m. and was in Denver, Colo., six hours and twenty-nine minutes later. The diner on this train serves meals of high quality and service at unbelievable prices, such as would cause the New York Central or the Pennsylvania to feel bankruptcy would be faced if they were to compete. The full-time religious worker, by courtesy of the Western Clergy Bureau, can ride on this train for one cent per mile.

The "City of Denver" is 864 feet long—"864 feet of speed, power, and luxurious riding comfort." It is described as consisting of twelve cars: two power cars (Diesel engines), baggage car, baggage-mail car, baggage-tavern car, two coaches, diner lounge, three sleeping cars, and observation-bedroom car.

As this is being written in the observation department, the horizon is being scanned for the first definite glimpse of Long's Peak. As

yet one cannot be sure if he sees this mountain peak, keeping watch over the vast plains to the east, or if it is the clouds lighted by the morning sun. It is later that the snow covered range defines itself in its grandeur and beauty.

The moment one enters this beautiful streamliner he is impressed with its roominess and filled with a sense of comfort. The cars are nine feet six inches wide between side walls, while the inside clear height in the center is seven feet ten and three-quarter inches. Aisles are wider than in standard, present day trains, and afford more ample room for comfortable moving about. Throughout the train is air-conditioned and no dust or grime is found inside. The coaches are unusually large and beautifully appointed, furnishing the ultimate in riding comfort. The seats are deeply cushioned, of the "twin-rotating" type and are easily adjusted to several reclining positions. Directly a porter brings you a comfortable pillow without extra charge, and meals, if so desired, are served on trays at economy prices. A fifteen tube radio set in each coach provides entertainment at the pleasure of the passengers. A pleasing stewardess helps to look after the comfort of the travelers, especially of mothers with little children.

Just ahead of the coaches is a unique reproduction of an old-fashioned, frontier tavern, its style taking one back to the mining-camp days of '49. Unmatched lumber finishing of walls, ceilings, and floors seems very real. From the walls protrude long, square iron spikes for coats and hats. Side tables are hinged to the wall, made of rough cleated boards, and chairs are made to match.

The "City of Denver" is driven by two twelve hundred horsepower sixteen cylinder Diesel engines, one in the first power car and one in the second. A one hundred horsepower auxiliary engine unit operates the lighting system. There are four traction motors on the trucks of each power car.

This train is protected by every modern safety device. The power cars are built of Cor-Ten steel with arc welding a major feature. The other cars are of fabricated aluminum. The principal castings are of steel. The most modern and sensitive breaking system is employed throughout. All windows have shatter-proof glass, and all doors are of aluminum. It is truly a beautiful train, within and without, furnishing safety, comfort, speed and delight to all privileged to travel on it. The

details of this editorial are taken from a pleasing descriptive booklet found on the desk on which this is being written. Now we are getting into Denver, and directly will be motoring toward Boulder with Pastor Ralph H. Coon who awaits to welcome us.

**THE BUILDING BUDGET**

TOTAL RECEIPTS TO MAY 11, 1938

<i>Churches</i>	<i>Pledges and Cash</i>
Albion, Wis. ....	\$ 20.00
Andover, N. Y. ....	3.00
Alfred, N. Y. ....	175.00
Battle Creek, Mich. ....	23.00
Boulder, Colo. ....	10.00
First Brookfield, N. Y. ....	36.50
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
Independence, N. Y. ....	35.00
First Hebron, Pa. ....	4.00
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. ....	20.65
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. ....	265.01
Rockville, R. I. ....	74.00
Salem, W. Va. ....	53.95
Salemville, Pa. ....	120.88
Shiloh, N. J. ....	13.25
Syracuse, N. Y. ....	57.46
Verona, N. Y. ....	11.00
Walworth, Wis. ....	10.00
Waterford, Conn. ....	5.00
Welton, Iowa ....	1.00
West Edmeston, N. Y. ....	18.25
White Cloud, Mich. ....	10.00

*Individuals:*  
 Mrs. M. C. R. .... 4.00  
 "A Friend," Westerly, R. I. .... 5.00  
 From Galesburg, Ill. .... 2.00  
 L. S. K., Mystic, Conn. .... 25.00  
 From Phoenix, Ariz. ....

**\$1,888.52**

Mill Yard Church, London, Eng. .... £7

Sums reported above for the various churches are not final but indicate in practically every instance reports of progress. Many local committees are actively engaged in promoting the Building Budget and much of the results of their work is yet to be reported.

Following this is a chronology of the Building Budget. Based on complete discharge of each year's obligations, it shows the gradual reduction of the budget through payment of back taxes and tax loans until June 30, 1940, following which date we have only current taxes and maintenance charges to meet.

**CHRONOLOGY OF BUILDING BUDGET**

	July 1, 1937 to June 30, 1938	July 1, 1938 to June 30, 1939	July 1, 1939 to June 30, 1940	July 1, 1940 to June 30, 1941
*Group I	\$2,476.00	\$2,476.00	\$2,476.00	\$2,476.00
**Group II	1,393.89	.....	.....	.....
***Group III	1,500.00	1,500.00	750.00	.....
	<u>\$5,369.89</u>	<u>\$3,976.00</u>	<u>\$3,226.00</u>	<u>\$2,476.00</u>
*Group I Current Maintenance and taxes		Group I Current Maintenance and taxes	Group I Current Maintenance and taxes	Group I Current Maintenance and taxes
**Group II Taxes first half 1937 Unpaid bal. last Conference year's payment acct. loan for 1934, 5, 6 taxes and Interest on same		Group II .....	Group II .....	Group II .....
***Group III Current Payment acct. loan for 1934, 5, 6 taxes Interest on same		Group III Current Payment acct. loan for 1934, 5, 6 taxes Interest on same (approx.)	Group III Final payment acct. loan for 1934, 5, 6 taxes and interest on same (approx.)	Group III .....

## MISSIONS

## THE MEASURE OF A CHURCH

The measure of a church is not the number of members, its wealth, ornate house of worship, eloquent preaching, and artistic music. These things may or may not be a source of help and sign of power. The measure of a church is its help to the members and its beneficent influence in the community and the world. A similar statement may be made regarding a man. The measure of a real man is not the things men so often crave.

Today, as throughout the history of this country, there are struggling churches whose membership is small, whose preaching and music are common, and whose equipment is limited; but they are sending forth the radiant light of the gospel throughout the entire community, and far beyond. Without their influence their communities would be sordid with the disease of sin. The measure of these churches is their influence for good and, keeping this in mind, those who struggle and sacrifice to support them should toil on joyfully, recognizing that they are building for eternity. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

## NEWS FROM THE HOME FIELD

(Gleaned from reports of missionary pastors for the first quarter.)

## Boulder, Colo.

On the eleventh of February we started a week day Bible school in the Boulder church. The home Bible class we had last winter could not be held in the same home. The union Bible classes held in connection with the schools were discontinued so we felt we should do something to meet the need for Bible instruction for the children of the Highland School which is across the corner from our church. On Thursday afternoons we have classes at the church for each of the age groups as they are dismissed from school. The attendance for the first and second grade group has been encouraging, around twenty-two each week. From the third to the sixth grade the interest does not seem to be so good. Sometimes only half a dozen come from those

grades. This strengthens my belief that we should start the work with the young children and that they should be asked to accept the Lord when they are seven years old or younger. I wish I had more time for this work and that there were other older Christians who could help the work along by calling and teaching and in other ways.

A special effort is being made this quarter along the line of Bible study among the church members. Classes are being held three evenings a week in homes in different parts of town, and two in the church Sabbath afternoon. In some cases outsiders are attending these classes and it is hoped that more will be brought to an interest in the Word this way.

Ralph H. Coon,  
Missionary Pastor.

## Dodge Center, Minn.

The church society has been sponsoring a series of all-day socials held at homes of the different members, to assist in a financial way, also as a means of becoming more united in a friendly way. Our society has spent two Sabbaths studying the "Articles of Faith," using the Sabbath school hour, with apparent interest.

We have entertained and enjoyed Miss Anna West for over four days and we are expecting Mrs. Stillman for a Sunday night service, April 2.

We have received letters from two different families, one in this state and one in North Dakota, asking about the church and society here and about the Sabbath truth. We are hoping to meet both families in the near future, and "Who knows?"

Charles W. Thorngate,  
Missionary Pastor.

## Welton, Iowa

Pastor Kay Bee reports as missionary pastor that he has been serving the Welton Church about one year, that he has been working in a garage to supplement his salary, that the work of the church has been enjoyable and seemed to prosper, that he feels the need of further preparation, and that he would be willing to extend his work to other Seventh Day Baptist pastorless congregations in Iowa.

## First and Second Hebron Churches, Pa.

Because of the condition of roads we have missed three Sabbaths at the Second Hebron Church. You know from your experience when here, that Sabbath in November, what one might expect when spring came. The

people have been very kind and thoughtful to let me know about the roads, so I have left it to them to let me know if they thought best for us not to attempt the trip. Hope soon to be able to keep my regular appointment there. A little paper has been started by the intermediate group of the First Hebron Church, known as the Willing Workers' Class. Earl Kenyon is teacher of the class and the paper is printed once a month. We think it a worth while venture and they are deeply interested.

Robert W. Wing,  
Missionary Pastor.

## Salemville, Pa.

Marion C. Van Horn, a student in the seminary at Alfred, who has been supplying the church at Salemville, Pa., once a month, writes: The church has elected me as pastor to take effect September 1, 1938. It is expecting to receive \$200 from the board and to raise \$400, \$250 of which is to be cash and \$150 is to be produce. The details of the plan have been discussed by the church people and pastor at a business meeting. No doubt problems will arise, but we think it will work and all are willing to try it. By co-operation between pastor and people it is sure to be satisfactory.

Rev. H. C. Van Horn was present with the church on February 25 and 26, presenting the Denominational Building problems.

As reported in the Missions Department of the SABBATH RECORDER April 18, the seminary students from Alfred University conducted a Preaching Mission February 4 to 6.

Marion C. Van Horn,  
Acting Missionary Pastor.

## Berea, W. Va.

Mrs. William M. Stillman was with us January 12, and presented needs of the Denominational Building.

There has been no special work during the quarter; we have kept up regular services each Sabbath, with small attendance. Extremely bad roads or sickness has kept many away; indifference or discouragement has kept away others. We are hoping for an improvement with the coming of spring.

Clifford A. Beebe,  
Missionary Pastor.

(Since sending in his report for the quarter ending March 31, Brother Beebe has reported a missionary trip to Braxton and Webster Counties, W. Va., where he spent a week

holding meetings and visiting lone Sabbath keepers in a number of places. The visits and meetings were much appreciated and invitations to return were urgent. He also reports that the work in Berea is picking up with the coming of better weather and that they are expecting to have baptism soon.)

## Hammond, La.

Systematic giving has been stressed. The field is a needy one, but I have not been able financially to get out into some of the places where some good might be done. Our congregation here is small, and to some extent scattered. However, the field is a great one if only it can be reached. There seems to be some interest in Sabbath reform, and may the Lord bless his work as he deems best. We solicit your prayers.

Verney A. Wilson,  
Missionary Pastor.

## Fouke, Ark.

The Fouke Church is getting along quite well under the circumstances. We still make an offering the first Sabbath in every second month for the Denominational Budget. All the offerings of the various organizations of the church go to make up this offering. It is never very much, but we put into it what we have to spare. It serves to keep the interest of the denomination before us all the time.

In my report of last quarter I mentioned that some of our good people had experienced some discouragements in finances. Matters are even worse for this report. Several families are not able to attend church, especially those families living in Texarkana. They have cars but are not able to buy licenses, gasoline, and oil. This cuts down our attendance at the worship, Sabbath school, and Christian Endeavor. Still we live in hopes conditions will be improved a little later. I know some one may ask, "Why don't the men get out and earn something so that they may have the real necessities of life?" There is no chance to earn anything, because they can get no employment—it is not to be had. Our people are frugal, willing to work, but no "jobs" for them. That is one of the most pitiful things in this life—a man needing to work, willing to work, and can get nothing to do to provide for his family the necessities of life. It is almost tragic. And, when people are financially depressed, usually they are spiritually depressed.

W. L. Davis,  
Missionary Pastor.

*Gentry, Ark., and the Southwest Field*

Frankly, I still think there is little to be gained from such spasmodic effort as we have been making, unless, or until, some arrangement can be made to follow it up. Getting around quarterly which was about maximum capacity with a full time missionary was terribly ineffective, but at least we did more than "hold our own." The work was, as you know, greatly built up. It is not pleasant to view the breaking down and scattering which has already reached the proportions of a major disaster.

Not everything is black as the foregoing. More than a few are faithful, even though, as one remarked, "We haven't seen a single face, outside our own family, which bespoke brotherhood since we last saw you. How long ago?" We were not sure, but decided it was about six years. Too long!

You will be interested to know that in Pushmataha and Choctaw Counties (Oklahoma) there yet remains a nucleus around which the work may be re-established.

The work for the quarter has covered a considerable territory and among the points reached were Dallas and Ft. Worth, Tex., from which the return home was direct. As was suggested, it was necessary due to failure of my voice. Have visited Springfield, Rogersville, and Rolla, Mo., since the return home. At Dallas Elder De Freeze is dead and the work scattered; Ft. Worth has been absorbed by the Adventist Brethren. At Springfield-Rogersville nothing new has seemed to be developing. The disciples there remain faithful and of good hope.

At Rolla, which you will recall from a former report, there is much promise of some results. Of course there are some things to discourage. In my opinion it will be wise to carry on there for some extended time, as there are those interested who are most desirable. It is our purpose to visit there on the second Sabbath of May. Something has to be done about the southeastern Oklahoma field. May I inquire if you deem it wise that I visit there once each month? At present I feel only these three outstations are imperative. Will you please advise as soon as practicable? The local work is at least alive and shows some activity.

Ellis R. Lewis,  
Missionary Pastor and  
General Missionary.

**COUNCIL-CONFERENCE COMMITTEES**

Committees were planned by the Commission for the Council-Conference to cover every phase of denominational activity. Fourteen committees were listed as follows:

1. Spiritual Life and Religious Development
2. Denominational Outlook
3. Denominational Administration
4. Financial Methods
5. Missionary Interests
6. Sabbath Interest and Promotion
7. Publishing Interests
8. Religious Education (young people)
9. Woman's Work
10. Vocations and Employment
11. The Seventh Day Baptist Building
12. The Ministry
13. The Local Church
14. Committee on Christian Social Problems

A nucleus group for each committee, centered geographically about the chairman and appointed early so that they might assist the chairman in making plans for the meetings of his committee, was an important part of the Commission's plan. In some instances persons not geographically close to the chairman but important to the committee because of official or other connection with work which the committee would be discussing were also added. Of course it is understood that these people so named are only a few of the persons who will be later named to these committees. It is expected that the personnel of the fourteen committees will include every delegate to Conference and perhaps others and there will be an endeavor to scatter the membership of each committee as widely as possible geographically.

Many of these nucleus groups are already organized and at work. Committee chairmen and members will be reported from week to week in the RECORDER until all of the committees have been covered. The first three of the committees named above have been organized as follows:

1. Spiritual Life and Religious Development: Rev. Alva L. Davis, chairman, Rev. Herbert L. Polan, Rev. Orville W. Babcock, Rev. Neal D. Mills, and Rev. Paul W. Burdick.
2. Denominational Outlook: President J. Nelson Norwood, chairman, Rev. George B. Shaw, Dr. Boothe C. Davis, Mrs. L. Ray Polan, Mr. Wayne Rood, and Mrs. Harold O. Burdick.
3. Denominational Administration: Mrs. H. C. Van Horn, chairman, Dr. Corliss F.

Randolph, Mr. Orra S. Rogers, Dr. Stanton H. Davis, Rev. Walter L. Greene, Rev. Everett T. Harris, Mrs. Okey W. Davis.

C. V. D.

**YOUNG PEOPLE'S WORK**

During the Easter week-end the folks of the Little Genesee, N. Y., Church had opportunity to take part in a different service. Many living ex-members found their way back to the old home church and the oldest living ex-pastor, Doctor Sylvester Powell, professor of Greek and Hebrew in the Alfred School of Theology, was back to aid in the service.

Read Leta Crandall's description of the occasion. We thank Miss Crandall for her contribution and hope that she will do it again.

**LITTLE GENESEE HOME COMING DAY**

BY LETA C. CRANDALL

Easter Sabbath was a busy and joyous time for the Little Genesee Church. It was "Home Coming Day," and several nonresident members found their way back to their home church. One hundred twenty-five persons attended the morning worship service.

The order of service was as follows:

Processional: "Christ the Lord Is Risen,"  
By the vested choir

Call to worship  
Invocation  
Gloria Patri  
Period of meditation and worship: "Calvary" by Rodney—played on the reed organ and piano (The choir wishes to enjoy this period of inspirational music—hence we have our processional first.)  
Dedication of new hymnals: (We just received our 101 new hymnals, including a beautiful morocco covered pulpit book.) They are "The New Church Hymnals," by H. Augustine Smith

Forty-seven of these were bought by individuals as memorials. As Pastor Sutton read from the memorial books to whom they were in memory and by whom presented, a long line of young people stood ready to take the book to the giver.

The dedication words were made up of hymn titles, such as:

"To Jesus, Once a Nazareth Boy," "To the Master Workman of the Race," to the "Lord and Father of Mankind," *we dedicate these hymnals.*

For use in our church service to inspire to song and to "Praise God From Whom All Blessings Flow," *we dedicate these hymnals.*

For inspiring us to "Fight the Good Fight," for "The Church's One Foundation," that the "Faith of Our Fathers" will be living still, *we dedicate (etc.)*

Responsive reading  
Hymn: "Come Ye Faithful Raise the Strain"  
Scripture  
Call to prayer: (by choir)  
Anthem: "For God So Loved the World" *Stainer*

The worship of God with tithes and offerings  
Solo by Victor Burdick—"Open Your Hearts" words and music by Mrs. Ruth Barber (a local piano instructor)

Hymn from the new book (by the choir): "Our Lord Christ Hath Risen!"  
Sermon: "Easter Conclusions," by Rev. Harley Sutton  
Hymn: "Crown Him With Many Crowns"  
Benediction  
Doxology  
Recessional

After church worship a tureen dinner was enjoyed by many at the community hall (which, by the way, was the initiation of our remodeled kitchen and dining room). After much visiting and "hashing over times past," the church members went to the church, where an interesting service was carried out.

The Christian endeavorers had charge of the worship service. They appointed Jimmy Reeland as leader. He chose for his topic the "Church," and developed the theme through: Call to worship; invocation; Scripture; the hymn, "The Church's One Foundation"; a duet, "Lord of Our Life, and God of Our Salvation"; and a challenging poem, "The Church," by Moore.

The home coming sermon was given by the oldest living ex-pastor, Rev. S. S. Powell, of the School of Theology at Alfred.

The awarding of "Membership Certificates" was the final high light of the day. The certificates had previously been filled out by a committee. On the front cover was a picture of a cross on a communion table. Above this the words, "My Certificate of Church Membership," appeared. On the second page was the name, date of joining the church, and name of pastor and clerk. On the third and fourth pages we found words on: "My Commitment to Christ" and "This is my Declaration of Purpose," and on the final page, "My Covenant with God and the Church." At the end of this covenant was a place to sign your name and the date.

The pastor and clerk read the names of the members of the church, beginning with those who had been members for fifty years. At the top of their certificate appeared a gold star. Those who had been members for twenty-five years had silver stars. The young people stood in line ready to take the certificates to the members.

How is it that just a folded piece of paper can mean so much? I know when I received my certificate, a thrill, much pride, and a sense of duty came rushing to me. If all members felt the same way, what could it mean to our church? Will it make us sit up and do something worth while? Will we do our special task without complaint—or shall we put our certificate away with forgotten papers—and find it next year, at cleaning time, and say, "What is this? Oh yes, my certificate"—and hide it again? I hope this does not happen. May God help us in remembering them, and make us ever mindful of their significance.

### THE HISTORICAL SOCIETY

NO. IV

BY CORLISS F. RANDOLPH

Another interesting collection is that of the Sabbath school papers that we have published in well toward a century. The first of these was the *Sabbath School Visitor*. It was a monthly, and the first number to appear was that of January, 1851. This issue contains a letter from Dr. William M. Fahnestock concerning the Sabbath school established at Ephrata, Pa., by Ludwig Höcker full forty years before Robert Raikes established his famous Sunday school in London. Doctor Fahnestock was a member of the church at Ephrata, but his home was in Bordentown, N. J., where he was engaged in the practice of medicine. At one time he was a vice-president of our Tract Society, and was much interested in our publications. He was an occasional contributor to the *Sabbath School Visitor* for some time. This paper contains much of interest to the present day reader. The accounts of Sabbath school picnics and kindred gatherings are noteworthy. There is that of the Sabbath school festival of the Plainfield and New Market Sabbath schools, in a grove near the New Market church, on First-day, August 1, 1852. Thomas B. Stillman, superintendent of the New York City

Sabbath school, was present and participated in the program.

The Adams Sabbath school festival was held on August 25, following; and was opened by singing William Cheerful's Sabbath school hymn entitled, "Never Late." By the way, who was William Cheerful? His name occurs again and again in the pages of the *Sabbath School Visitor*.

On September 5, next, occurred the Sabbath school excursion and picnic of the New England Sabbath schools. Those of the Pawcatuck, First and Second Hopkinton, and the Westerly churches were conveyed to Osbrook Grove by the steamer *Water Lily*. Then the steamer went to Mystic for the Greenmanville Sabbath school, and subsequently to Waterford for the Sabbath school there. While the refreshments were being made ready, Mr. Charles Potter, Jr., led the children in singing several well rendered hymns and songs.

These instances might be multiplied as the months and years rolled by.

The *Sabbath School Visitor* was published at 9 Spruce Street, New York City, where the SABBATH RECORDER was published at that time. The editor was Rev. George B. Utter, grandfather of the present recording secretary of the Missionary Society and Missionary Board. It was published for ten years and then discontinued with the last issue of the tenth volume. The Historical Society has a complete file of the first three years, all bound together in one volume, and an incomplete file of the other years.

In September, 1861, Rev. James E. N. Backus and his wife ("Uncle Jimmy" and "Aunt Lucy" they styled themselves to the children) began the publication of the *Sabbath School Gem*, at De Ruyter, N. Y. This, too, was a monthly. No. 10, of the first volume, contains an excellent wood cut of the De Ruyter Institute.

But at the close of the first volume, the *Sabbath School Gem* gave way to the *Sabbath School Paper*, edited and published by Rev. George B. Utter, at Westerly, R. I. This was a well illustrated paper, and was published for two years, when it, too, was discontinued. Fortunately, except for a copy of the very first number, the Historical Society has a complete file of this paper in bound form.

In January, 1868, Mr. and Mrs. Backus resumed the publication of the *Sabbath School Gem*, first at Leyden, N. Y., then at Scott, N. Y., and afterward at Albion, Wis. They

studiously and persistently cultivated a direct appeal to the younger children, to whom they seem greatly to have endeared themselves. The *Sabbath School Gem* was an ardent temperance organ; and, it is said, at one time ran a temperance story through several issues printed in a vivid wine-colored ink. It paid its cash expenses, but left little or nothing to pay the editors and publishers for their time and toil. Nevertheless, at the beginning of the third volume, it was issued twice a month. From time to time, it received the approval of the General Conference. Lacking but a few issues, some ten or twelve in all, the Historical Society has a complete file of the first seven volumes; but it has nothing of the eighth, and last, volume.

Beginning with August, 1877, the *Bible Scholar* was published monthly at Alfred Centre (now Alfred), N. Y. It was sponsored by twelve interested men of Alfred, and was edited by the Rev. Oliver D. Sherman. It was patronized by a large number of Sabbath schools, and attained a circulation of approximately 1,600. Financially, it was nearly, if not quite, a success; but, after two years, it was discontinued. Unfortunately, the Historical Society does not appear to have even a single copy of the *Bible Scholar*; but this paragraph concerning it is inserted to preserve the continuity of our Sabbath school papers. Any one having one or more copies of it is cordially invited to contribute it to the Historical Society.

In March, 1882, there appeared the first number of *Our Sabbath Visitor*, published at Alfred Centre (now Alfred), N. Y., under the auspices of the Sabbath School Board of the General Conference. This weekly publication was made possible through the generosity of Mr. and Mrs. Edwin S. Bliss, of Alfred. The first editor was Mr. George H. Babcock, whose keen interest in Sabbath school work marked him as pre-eminently fitted for this type of editorial work, and the paper was auspiciously started on its long career. Feeling that the burden of its rather excessive cost could be made lighter by so doing, in 1888, Mr. Bliss took the paper over and published it from his own printing establishment at Alfred Centre.

Early in the year 1902, the *Visitor* was purchased of Mr. Bliss by the Sabbath School Board which assumed its editorial responsibility, and the Tract Board its publication. Miss Ernestine C. Smith was the editor. This

joint responsibility for the *Visitor* continued until January 1, 1923, when, pursuant to the recommendation of the Commission and action of the General Conference, it was discontinued. Concerning this action, the Annual Statement of the Tract Society for 1923, says:

This action was taken because of the deficit in its cost of publication, and because of the conviction that the paper was not meeting the needs of our Sabbath school children.

Many are realizing that the discontinuing of the *Sabbath Visitor* has been a distinct loss to us, and that it would have been better to have reduced the size of the paper, and then made it such that it would meet our needs as a denominational paper for the children in our Sabbath schools.

Among those connected with the editorial management of the *Visitor* during its existence, but not heretofore named, are the following: Miss E. Lua Clarke, Miss Flora A. Randolph, Mrs. Loisanna T. Stanton, Miss Anna S. Davis, Miss Edna A. Bliss, and Mrs. Henry M. Maxson. During its life, the paper underwent changes in its form and slight changes in its name. Its files, of which the Historical Society has a fairly complete set, are rich in information as to our Sabbath schools and their work during the forty years of its publication.

In 1874, the *Sabbath School Journal* made its appearance. It was specifically designed for the use of superintendents and teachers. Rev. Darwin E. Maxson and Rev. Lewis A. Platts were the editors. It was widely used, but was soon discontinued for want of financial support. The Historical Society has a complete file of this journal.

For several years a four page leaflet entitled, *Lesson Paper*, was published. Of this, the Historical Society has a few copies.

In January, 1885, inspired largely by Rev. Arthur E. Main, the well known quarterly entitled *Helping Hand*, devoted to the exposition of the International S. S. Lessons, was started, with Doctor Main, as its first editor. Of this, the Historical Society has a file nearly, if not quite, complete from the beginning down to the present time.

For several years a series of graded lessons, published for the Sabbath School Board by the Tract Society, has been in use among our Sabbath schools. Of this series, the Historical Society has a file.

It is a matter of denominational importance that our files of the *Sabbath School Gem* and of the *Bible Scholar* should be made as com-

plete as possible; and it is earnestly hoped that those who may perchance have copies of them will be willing to devote them to that purpose and forward them to the Historical Society.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Virginia:

It must indeed have been a disappointment for you that you could not attend the Easter exercises at your church; not only for you but for those who had to miss hearing your pretty songs. But then, I suppose that rain was a blessing for all growing things. It helps us to make the best of our disappointments, doesn't it, when we stop to think that usually our losses are gains for someone else? In the story, "Mrs. Wiggs and the Cabbage Patch," Mrs. Wiggs remarked, "When it rains it is good for Mr. Wiggs' cabbages, and when the sun shines it is good for my washing," or words to that effect.

You must think a good deal of Sniklefritz. I remember how much I thought of a little pet rooster I had when I was quite a little girl. His mother wouldn't have anything to do with him, perhaps because she was white and he was red, so my brother and I took care of him. As I remember, though, he grew up to be quite a fighter and to act as if he thought he were the chief "cock of the roost."

You certainly have a nice big flock of lambs, and there is no animal much cuter than a little lamb. Our nearest neighbor in Wisconsin raised sheep and I used to have great fun petting the little lambs.

I hear the children around here talking about picking wild flowers but I haven't had the good fortune to see any this year, so far.

Do write often. Your loving friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

You probably think it is funny I am writing with a typewriter. Well, it is this way: I have the mumps and I borrowed Grandpa's typewriter to play with while I had them. I couldn't think of anything to do, so I thought I would write to you because I haven't written for such a long time.

March 25 I went to Ord, Neb., (it is about fourteen miles from here), to a spelling contest, in which I won first place in both the oral and the written contests. I received two

gold medals. April 28, I was supposed to go to Omaha, Neb., to spell in the World Herald State Contest. That came on Sabbath day; so I had arranged to change places with the second place winner. She was to spell in the Interstate Contest in Council Bluffs, Iowa, just across the river from Omaha. She was not a seventh day girl. Muriel Hamer won second place in the written contest. She also was from North Loup. The other girl was from another district.

Wednesday morning, the day before I was to go to Council Bluffs, I came down with the mumps, so of course I couldn't go. I still have one more year to try because I am only in the seventh grade. Last year I won in the oral contest and so I went to Omaha last year.

Last Tuesday we received our examination grades (county). Most of the grades were good. I received an average of 90 per cent. The seventh grade average was 85-1/22 per cent. I am going to take some of my examinations over, May 9. I have to take my drawing over and I am going to try to raise some other grades, too.

Well, I think this is about enough of my "ramblings on" so I will close now.

Your RECORDER reader,

Marion Ruth Maxson.

P.S.—Excuse the mistakes. I hope you will correct all that I didn't. If you can't read it, leave it out. (The mumps caused the mistakes, I guess.)

M. R. M.

North Loup, Neb.

Dear Marion Ruth:

You certainly did not pick out a very good time to have the mumps; but then, I don't know that there is any good time to have them; but most every one has to have them sooner or later. One summer just sixty-eight people at Independence entertained the mumps; every one who had never had them before had them then. I escaped since I had them thoroughly when I was just a little girl, but all the rest of my family had them so we had quite a mumpy time. I am sorry you had to miss the Council Bluffs spelling contest, but am glad you have a chance to try again next year.

My sincere congratulations to you for the victories you have already enjoyed and for your fine success in school examinations. If you are ambitious to improve your grades I wish you success, but I think they are mighty good already.

## OUR PULPIT

### AN EASTER SERMON

BY REV. E. ADELBERT WITTER  
(Submitted for publication by request)

Scripture—1 Corinthians 15: 1-17.

It seems to me that one of the most beautifully pathetic pictures connected with the life of Jesus is recorded in the tenth chapter of Mark. The same is found in the nineteenth of Matthew and in the eighteenth of Luke, but worded differently.

There was something in the bearing of Jesus, in the modulations of his voice, in the interest he manifested in those who were in need of any kind, that led many to approach him in confidence. It is no wonder that fond mothers brought their little ones to him that he might speak to them or touch them. His great heart of love and sympathy was touched when he saw how his disciples were hindering them.

Listen to his words as he gives to his disciples a lesson in discipleship, Mark 10: 13-15. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Little children, this is the kind of a Jesus that is your friend, who loves you and is your Savior.

In keeping with the custom according to the Church calendar, there is no better time in all the year for a careful self-examination than this present time. The climax of Christian revelation, the supreme moment of Christ's life and ministry, was reached in the event the Church celebrates at the Easter time. Rightly interpreted, the resurrection of Christ becomes the ground of authority of his teachings. It is the bedrock of the faith all are asked to have in the gospel message. In the light and revelation of the resurrection, doubt and unbelief take to themselves wings and flee away.

I feel right here to state a fact that should give strength to the faith of every Seventh Day Baptist in the verity of Christ's teach-

Wishing you a speedy recovery from the mumps, and hoping you will write often, I remain  
Lovingly your friend,  
Mizpah S. Greene.

### CONFERENCE IS COMING!

So we are told. And we begin to believe it. At least the behavior on the part of two churches in northern Jersey would indicate that something out of the ordinary is in the air for the latter part of August.

Plainfield and Piscataway, as well as others, are making careful preparations for your comfort during the days of the Council-Conference. We hope that you are planning to come. We count it a privilege to have been chosen to entertain our denominational gathering this year. Soon definite information will be given through the SABBATH RECORDER and by correspondence and conversation concerning registration, rooms, meals, meeting place, and a dozen or so other items.

Keep on saving the shekels so that you may share in making more Christlike our contribution as Seventh Day Baptists to the work of the Church in this year of Kingdomtide.

PUBLICITY COMMITTEE.

### NOTICE OF EASTERN ASSOCIATION

The One Hundred First Annual Session of the Eastern Association will be held with the Berlin Seventh Day Baptist church of Berlin, N. Y., beginning Thursday evening, June 9, at 8 o'clock (daylight saving time) and continuing through Sunday evening, June 12, 1938.

Mrs. Alexander P. Austin,  
Corresponding Secretary.

12 Morgan Street,  
Westerly, R. I.

[It is desired that names of all who are planning to attend be sent to J. D. Vars, Berlin, N. Y.]

No wonder Martin Luther shook all Germany when that truth dawned upon him, "The just shall live by faith." Do you know what "justified" means? I will tell you. It is to stand before God without spot or wrinkle, without a sin. It is to be put back beyond Eden. God looks over his ledger, and says, "Moody, I have no account against you. Your debt has all been wiped out by another."

D. L. Moody.

ings. The Christian world universally looks upon Sunday as the day of the resurrection. This belief is based upon a false conception, as is clearly proved by the Scripture itself. See Matthew 28: 1, 2, 6; Luke 24: 1-5; Mark 16: 1, 2. In all these passages it is stated that he was risen and gone. In Matthew it is said, "In the end of the sabbath." According to Scripture the day was from the setting of the sun to the going down of the sun. The end of the Sabbath, then, would be at sunset. He was risen when they reached the sepulchre. The earthquake was doubtless at the time of the resurrection. It was earth's convulsion in the birth throes of the resurrected life. In Matthew 12: 40, Jesus said, "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." In the light of this declaration, if the statement in Matthew be true, that Jesus came forth from the tomb late on the Sabbath, then he surely was laid in the tomb late on Wednesday, instead of Friday. Thus does the Scripture do away with Good Friday.

If we read the Scriptures carefully we will find that Christ's triumphal entry into Jerusalem was on the Sabbath instead of on Sunday. In the light of the plain teaching of Scripture, then, all should be observing Palm Sabbath instead of Palm Sunday if the resurrection is to be thought of as giving an added sanctity to the Sabbath. I do not think that it does. The Sabbath is a memorial of God's creation, and man is commanded to remember it as such in honor of God.

There is no time in life when it is more important that each should give himself a careful self-examination than this present time, when we are face to face with world conditions so out of harmony with the spirit of the Christian philosophy, "Thou shalt love thy neighbor as thyself."

In Mark, the tenth chapter, is found a very interesting illustration of the thought I wish to impress upon your minds this morning. It is a picture of an experience in the life of Christ as he came in contact with various classes of the men of the world. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me." Now read Matthew 19: 20, 21.

Very clear is the line of duty Christ has marked out for the young man. To me, he is not so much marking out a line of duty to follow that he may gain a coveted blessing, as it is an effort to help the young man to see the possibility of finding a means of enriching his own life in a way to increase the joy of following Jesus and becoming fitted for the greater riches of heaven.

This young man was not only a ruler, a person in high position among his fellow men who would naturally be looked up to, a man in high esteem; but he was one who evidently had a pretty good opinion of himself, as is seen in the question he put to Jesus, "What lack I yet?"

It is possible there was no arrogance in his question. It might have been in great humility that he said, "What lack I yet?" What more can I do? It would be easy to think so were it not for the record which says, "But when the young man heard that saying, he went away sorrowful; for he had great possessions." It is possible that he was a little self-righteous. He had made a good report of himself in answer to Jesus, "All these have I kept from my youth up." Jesus loved him. I am a little doubtful about Jesus being specially moved with love for a really self-righteous nature. At times we hear him say, "Woe unto you scribes, Pharisees, hypocrites." I am led to believe that Jesus looked upon him as an honest man living up to the knowledge he had. There had not been pressed upon his attention the sinfulness of selfishness and the desirableness of a generous spirit. "Let not a man think more highly of himself than he ought to think," had not then been wrought into the philosophy of life. Jesus looked upon him and loved him because of his manliness and because he had been faithful to many of the cardinal principles of life. Jesus, with his all-seeing vision, detected in his life a blemish; tenderly yet faithfully he pointed it out. He did not stop there, but as clearly and faithfully revealed to him the everlasting benefit of getting rid of that blemish. "If thou wilt be perfect and have riches in heaven," get rid of that blemish. I sent such treasure, worth striving for! From the record it seems the young man failed to realize this, for he went away sorrowful. Good intentions, adherence to prescribed rules of life, unflinching devotion to accepted philosophy of life are not necessarily sufficient to gain for one the

riches of heaven, the full approval of our great teacher, Christ. To "read our title clear to mansions in the skies," there must be a life made perfect through a careful heeding of the instructions received through the enlightening power of the Holy Spirit.

One need not be long in ignorance concerning the purposes and ideals of those with whom he associates. The Bible gives us an unflinching rule by which we may know, without the all-discerning wisdom of Christ; for "out of the abundance of the heart the mouth speaketh." If Christ reigns within the heart, our thoughts and words will reveal that fact.

No matter how great the joy that is ours in thinking upon Christ, his saving power, and the greatness of his love and forgiving grace. No matter how great our assurance of acceptance with him; if there be selfishness in the heart, if there be hatred, if there be a love of profanity or vulgarity, if there be jealousy or falsifying, there can be no certainty of entrance into the resurrected life. The heart must be cleansed from all these things. If this be true, and I am certain the Bible teaches it, how great is the need of a careful self-examination in the light of Scripture, that we may be sure of any weak spot in our Christian armor.

As you sit here this morning, in the midst of that spiritual atmosphere that leads everyone to think more or less deeply of the nature and value of the Christian religion, are you possessed with a desire to know the real experience of the resurrected life? Do you feel certain of an entrance into the eternal kingdom of God? It is our privilege to know, but there is need of care.

A company of preachers were once discussing this question about a dinner table. As one of them cut up his meat he picked up a piece on his fork and said, "I am as sure of a home in heaven as I am of eating that piece of meat." As he passed the piece of meat to his mouth it dropped from his fork, fell to the floor, and was eaten by a dog lying under the table. Needless to say, that preacher did not finish his meal. There is need of care. In our self-examination it is well humbly and sincerely to say, "Lord, what lack I yet?"

In school one day a boy worked sincerely to solve a problem in mathematics. He failed again and again to get the right answer. He was so determined to succeed that he stayed in at recess time and worked the problem

once more, and once more he failed. He was so discouraged he pushed the work aside, laid his head on the desk, and brooded. The teacher was kind hearted; seeing his discouragement, she sat down in the seat beside him, looked over his work, detected his mistake, marked it, and went on with her other duties. After she was gone he lifted his head, took note of her markings, corrected his mistake. A great change came into his face. The light of hope and grateful appreciation dispelled the gloom of discouragement and filled him with joy. A transformation had been wrought.

Do you get discouraged over failures in your Christian life? Let me tell you Jesus is ready, not only to point out the mistakes you have made, but to give you needed assistance in correcting those mistakes.

Jesus suffered on the cross, not for his mistakes, but for yours and for mine. He went into the tomb and came forth in the resurrection, that you and I might have a part in the resurrected life. May God help us each as we contemplate the thought of the day to lift our hearts to him in these words:

"In hope that sends a shining ray  
Far down the future's broadening way;  
In peace that only thou canst give,  
With thee, O Master, let me live."

### DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

The Preaching Mission at Adams Center closed Sunday evening, May 1, making the fifth of a series of successful meetings. Rev. Everett T. Harris of Ashaway, R. I., brought the messages each evening and Sabbath morning. The attendance was good from the beginning and increased to the end, indicating the interest of the people of the church and community. Although the tangible results were not large, several young people have indicated their decisions to accept the Christ and desire baptism and church membership. In addition to these decisions it is believed that there will be others to join the group. There has also been a quickening of the spiritual tempo of the church and community because of these gatherings in Christian fellowship and the hearing of the gospel message. The sermons were straightforward and sincere, proclaiming the love of God and his yearning for his people, which calls them forth to higher living.



The pastor, Rev. Orville W. Babcock, was assisted in the evening worship programs by special music arranged by Mrs. Gerald Greene, and Sabbath morning the choir was directed by its leader, Mrs. A. C. Davidson. Miss Mary Ellen Greene played the organ at each service, and the Misses Barbara Horton, Mary Emma Stillman, Reba and Marion Jones, Mrs. Gerald Greene, and Mrs. Orville Babcock had part on the programs.

Rev. E. A. Witter, who has just returned from Daytona Beach, Fla., and Rev. Ivan M. Cash of the Baptist Church assisted in the various worship services.

Following the service on Sabbath evening an informal social hour was held in the church parlors, where sandwiches, doughnuts, and coffee were served. Many enjoyed this gathering in Christian fellowship.

On Sunday night a collection was taken for the purpose of defraying the expenses connected with the mission, and also to express appreciation for the presence of Mr. Harris during these days and for his stirring messages.

The Preaching Mission has left the church in a better condition to grow in Christian faith and works. —Contributed.

DE RUYTER, N. Y.

On Friday evening, May 6, the Christian Endeavor society presented in the church an interesting program. It was in the form of a religious drama called "Pilgrims of the Way," by Dorothy Clarke Wilson. The young people gave a most creditable performance which left upon all present a deep spiritual impression. The group worked long and faithfully under the expert direction of Pastor and Mrs. Mills in rehearsing, arranging scenery and costumes. This society had also conducted a Friday evening service, not long ago, during Christian Endeavor Week. Their regular devotional meetings are held at 10.15 each Sabbath morning. A food sale and several social gatherings have been included among their activities.

Members of the church are quite generally using the valuable booklet, "The Upper Room." During Lent the "Fellowship of Prayer" was included. On the Thursday evening before Easter several from this church attended a union communion service held in the Congregational church.

Rev. L. P. Tucker of Syracuse, district superintendent of the Anti-Saloon League, occupied the pulpit at a recent morning serv-

ice and gave a moving appeal for the cause. The response in interest, cash, and pledges was gratifying.

An informal social gathering at the church was planned for Tuesday evening, April 26, to follow the address given by Mrs. William M. Stillman concerning the Seventh Day Baptist Building and its needs. Several pledges and some cash have been received, but more is expected.

The ladies of the Benevolent Society are enjoying their study of Charles R. Watson's book, "What Is This Moslem World?" Members take turns in reviewing a chapter each month. Some work has been accomplished as well. It is expected that a quilt will be tied at the May meeting. A "bakeless" food sale brought in a fair-sized sum in cash and plenty of fun, in March. CORRESPONDENT.

BROOKFIELD, N. Y.

Our Preaching Mission is continuing every night at 8 o'clock and will close with the service Sabbath day at 11, by a sermon on the Sabbath by Rev. Leon Maltby of Shiloh, N. J. He has been preaching splendid sermons and we wish all might have been present to hear him. . . .

Stereopticon views, with the story of the pictures and special music, are a part of the service and all are welcome.

Mrs. Ethel Titsworth Stillman, Seventh Day Baptist denominational representative, was a house guest at the home of Rev. and Mrs. Polan over the week-end. —Brookfield Courier.

LEONARDSVILLE, N. Y.

Mrs. Ethel T. Stillman of Plainfield, N. J., spoke at the Seventh Day Baptist church and was a dinner guest at the parsonage, Sabbath day. She was also a guest at the church night supper and program in the evening.

—Brookfield Courier.

### 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.

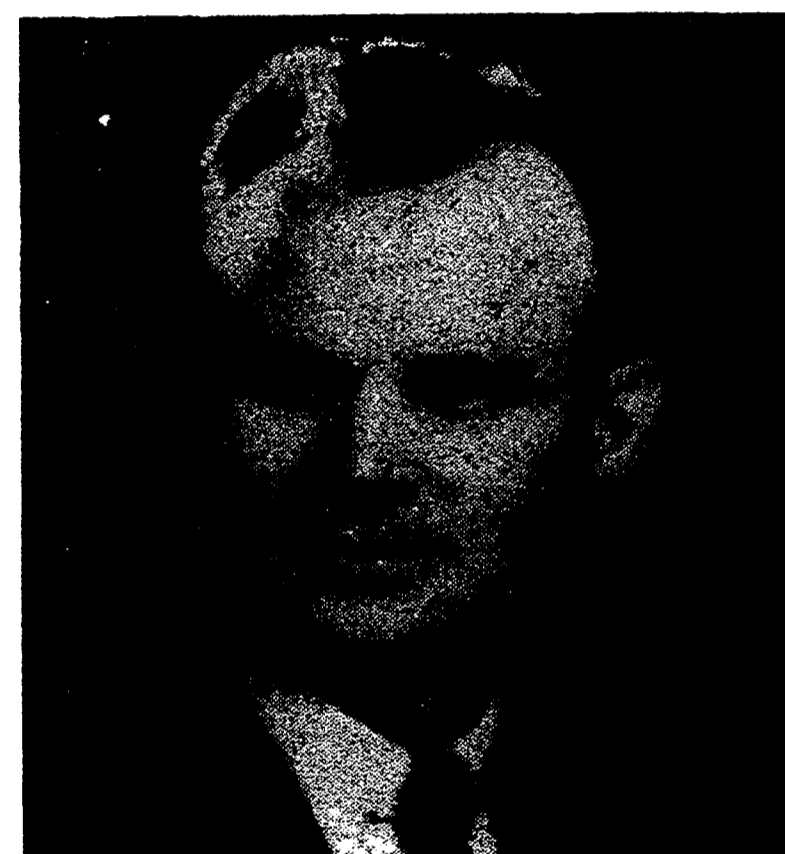
LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield,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

# The Sabbath Recorder

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MARION C. VAN HORN  
Newly elected pastor of Salemville, Pa.,  
Seventh Day Baptist Church.

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