

A large crowd was in attendance. On the same day a modern, quick freeze refrigerating locker plant was opened in the old mill building.

Students of the old Albion Academy are looking forward to their annual reunion to be held on the campus in June.

CORRESPONDENT.

YONAH MOUNTAIN, GA.

It will probably be of interest to our many RECORDER friends to know that recently we organized the Yonah Mountain Seventh Day Baptist Church. This has been the goal of many of us here who have worked together as a "Sabbath Society" for over a year. At the time we organized we were very fortunate in having with us Rev. and Mrs. E. A. Witter of Adams Center, N. Y. They were en route home from Florida and stopped over here a few days with us, during which time Brother Witter preached for us five times, which was much appreciated by all of us who have been looking forward to his return here, after his visit about a year ago. Brother Witter assisted us materially in the organization work, also, with his timely advice and suggestions.

So far as is known, this is the first Seventh Day Baptist Church to be organized in the whole state of Georgia, and we hope and pray that it will be but a beginning of what will follow in future years. We have been offered two building sites for a meeting house, but so far it has not been thought best to decide on a location until all possible sites have been offered and considered.

The newly organized church elected its officers for the following year, who were: J. M. Arp, moderator; Madge B. Conyers, clerk; and W. L. Arp, treasurer. There have been many individuals and churches in the Seventh Day Baptist denomination that have helped us in various ways, from the following places: Adams Center, N. Y.; Plainfield, N. J.; Battle Creek, Mich.; Milton Junction, Wis.; Shiloh, N. J.; New Market, N. J.; and we want to thank each and every one heartily for the interest and help.

J. B. C.

MARRIAGES

KIRTLLEY-ROGERS.—On Wednesday evening, May 4, 1938, Mrs. Mazella E. Rogers of Battle Creek, Mich., was married to Edward Kirtley of Lansing, at the home of the bride. Rev. Edward M. Holston performed the ceremony.

OBITUARY

ADAMS.—We laid Mrs. Adams to rest at Rialto, April 5, 1938. She first accepted Christ as her Savior and united with the Riverside Seventh Day Baptist Church during the series of meetings held by Pastors H. G. Hargis and Lester Osborn.

Because Pastor Hurley was called to conduct a service at the same hour, the writer was requested to take charge of the farewell service for Mrs. Adams. E. S. B.

CONNOLLY.—Rev. William Smiley Connolly died in Kingston Public Hospital on Sabbath, February 26, 1938.

He was a faithful and beloved worker in Kingston, Jamaica, for many years. G. D. H.

EDWARDS.—Rev. Nathaniel A. Edwards died at Lower Buxton on Sabbath, April 16, 1938.

He was a quiet, sweet spirited, beloved worker in Lower Buxton, Jamaica, for many years. G. D. H.

ROGERS.—Elva Benjamin was born July 24, 1860, in Belfast, N. Y., and died May 2, 1938, in Daytona Beach, Fla.

She was married to Albert C. Rogers January 1, 1879. There were two children: Harry, who died in 1903; and Mrs. Ethel Gavitt, with whom she lived for twenty-five years after the death of her husband. Accepting the truth of the Sabbath when she married Mr. Rogers, she became a member of the Plainfield Seventh Day Baptist Church. She loved the Bible and was a close student of denominational history. She was a helpless invalid the last two years of her life, and was faithfully and tenderly cared for by her daughter Ethel and husband.

The funeral was from the Daggett and Wetherby Funeral Parlors, Daytona Beach, the undersigned officiating. Burial in Plainfield.

T. J. V. H.

SINDELL.—Cora, daughter of Horatio G. and Angelina Pope, was born in Hartsville, N. Y., and died of pneumonia on March 31, 1938, in Rochester, N. Y.

She was married to Martin Sindell. To this union four children were born. Surviving are her husband, four children, and one sister, Mrs. Ruth Threlkeld of Memphis, Tenn. R. T.

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.

FOR SALE—Our former home in Milton, Wis., ten room house, oil burner heat, electric range, two bath rooms, all modern, garage, cistern. Will sell at less than two-thirds of cost. Very easy terms. G. M. Ellis, 2814 Gregory Street, Madison, Wisconsin. 4t-5-23-38

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.

The Sabbath Recorder

Vol. 124

MAY 30, 1938

No. 22

RECESSIONAL

God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding calls not thee to guard—
For frantic boast and foolish word,
Thy mercy on thy people, Lord!

—Rudyard Kipling.

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 22

Whole No. 4,774

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

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Luther W. Crichlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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

Terms of Subscription

Per Year\$2.50

Six Months 1.25

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

Great Hearts Jesus said, if ye have faith as a grain of mustard seed ye shall say to this mountain be removed and cast into the sea, and it shall be removed. Did he not mean that the real exercise of only a small amount of faith would enable one to overtop mountains of difficulty?

Some years ago this editor told about a woman in West Virginia—bed ridden for years—who refused to be conquered by physical handicaps, but supported both herself and an aged, invalid mother. For twenty-eight years she lay flat on her back—face straight up—and her basket weaving and other fancy work had to be done with arms outstretched above her head. She was the inspiration of the whole mountain town. Her Christian faith removed mountains not only from herself but from the doubts of many who knew her.

The other day the cheerful faith of another was seen, who had met with a serious accident but was removing a mountain. Classes came to her for their recitations, but doubtless received abundantly more than their German lessons. "I am having a vacation," she says.

Then in Boulder, more recently, we called on a wonderfully cheerful little woman—for years crippled in the spine and unable to sit in a chair. On her bed, where she must lie on her side, is propped a Corona typewriter. At her hand is a telephone, by means of which she gathers news for local papers. Here, too, another is helped by the ready "pen"—a mother crippled by an accident and unable to lift her body except by a contrivance over the bed. But likewise here was cheerfulness and optimistic Christian spirit. Do such spirits a favor by calling? Rather is favor the other way bestowed. In such presence one is rebuked for ever having cherished a feeling of self pity or rebellion for inconveniences or a bit of ill fortune suffered. We may well thank God for such unconquerable spirits, and take courage.

"Western Slope" The "Western Slope" includes all of the state of Colorado west of the "Divide" or "Continental Range." One cannot see much of it therefore in a ten days' trip. But the visits and calls among the lone Sabbath keepers and interested ones furnished opportunity to see many places of interest. One ascends the Divide from Denver by federal route "40" over Berthoud Pass, 1,132 feet altitude—at this time of year covered with heavy snow. But the highways are kept open and no difficulty was encountered. Muddy Pass and Rabbit Ears' Pass, farther on at lower elevation, are part of the Continental Divide. The western portal of the Moffatt Tunnel is seen at close range on this route—the tunnel itself over six miles long being a wonder of man's engineering skill. It is the longest tunnel in America. When the two construction outfits working from opposite sides of the mountain came together, their borings, it is reported, varied not an inch.

The valleys with fine fields, pastures, and orchards are scarcely less interesting than the mountains, to one who had thought of this part of Colorado as largely waste land.

But it was *people* in whose interest this trip was undertaken, and upon them calls were made at Tabernash, Steamboat Springs, Craig, Rifle, Aspen, Palisade, Grand Junction, and Fruita—the last place visited at the time of this writing.

The Colorado valley at the junction of the Gunnison and Colorado (Grand) rivers is some ten miles wide and seventy miles long. The valley is fertile, well irrigated,

and covered largely with peach orchards from which much of the Middle West, west of the Mississippi, is supplied with this luscious fruit. Between the Colorado and the Gunnison rivers rises and stretches back for many miles the Grand Mesa—the largest flat mountain in the United States—over ten thousand feet elevation, covered with lakes, summer resorts, and at this time of year heavy snow.

At Aspen one is in the vicinity of vast mountain peaks on nearly every hand, many of them towering upwards of twelve hundred feet, and some over fourteen hundred feet, such as Capital Peak, Pyramid Peak, and Castle Peak. The old city of Aspen, once a contender for the state capital, lies at 7,850 feet and has a ski trail considered the most dangerous in America, second only to one in Germany. Here last winter many expert ski runners from this country and others came to contest in their popular sport. A record was made: the trail—two and five-eighths miles—was covered in one minute and forty-seven seconds. In a photograph secured, only the blur of a man is seen on the snowy course.

In this beautiful little city, sequestered at the base of encircling mountains, a service was held in a home where the young wife is a loyal member of the Boulder Church. She is a daughter of a loyal line of Seventh Day Baptists, many of whom have been lone Sabbath keepers—pioneers. It is this kind of loyalty that gives courage and makes worth while such work as Brother Ralph Coon and others undertake to do. One has but to see faces lighting up to understand how much people look forward to Pastor Coon's coming. Then as one listens to the conversation and tactful suggestions and the earnest prayers, he more than ever understands the power such a life has among the people visited.

Sabbath at Grand Junction Grand Junction was approached by easy stages marked by calls near Palisade and beyond, Friday afternoon. Several calls were made in the city and discovery made of arrangements for a meeting Sabbath afternoon in one of the homes. This group was gathered together and encouraged by Rev. Malcolm McIntosh, an independent Sabbath keeper. Literature put out by him, and the *Bible Advocate* published at Stanberry, Mo., are largely used. The people are godly and earnest.

In visiting a family in the nearby town of Fruita we discovered that on a farm only a

short distance away lived a lady who was a Seventh Day Baptist, Mrs. C. P. Hill. She was visited and on her invitation Sabbath morning services were held in her spacious home. Nine adults were present and two young children. Mrs. Hill moved to Colorado fifty years ago from Massachusetts—a member of a Baptist Church. About 1920 she was asked to teach a Sunday school class. In her interested study of the Bible she found the Sabbath and at once began keeping it. She rents her farm on conditions no work shall be done on it on the Sabbath. Brother Coon and the writer are probably the only Seventh Day Baptists she has ever seen. Howard Brown, a young man, works for the renter of Mrs. Hill's farm. He and his wife are earnest, loyal Sabbath keepers, and may, with Mrs. Hill, attempt to hold regular Sabbath services in her home.

In the afternoon twenty people met in the Southerland home—thanks to the good use of Pastor's Coon's car that brought many of the number. Mrs. Southerland spends some winters in California and knows many of our folks at Riverside. She very kindly remembered seeing and hearing the writer there, two years ago last fall. Pastor Coon gave the children a helpful sermon and the editor brought the Bible message, later informally showing our Seventh Day Baptist Building pictures and distributing tracts. One would like to mention all at this meeting, but the name of one elderly person only will be recorded—Mrs. Nancy D. Underhill. Her sweet face and soft voice heard in prayer would mark her in any congregation. Her name is often seen in the *Bible Advocate* over helpful articles. Doubtless it will be seen similarly in the SABBATH RECORDER some time. It's refreshing to meet such souls.

Today, Sunday, we move on from the friendly camp cottage facing Grand Mesa, fifteen miles away to visit people at Olathe and Montrose. This morning before breakfast a twenty-six mile drive through Colorado National Monument was indulged. The winding roads, the cliffs, gorges, monuments, the "shivers," "cake ovens," grand views of the valley and distant snow-covered mountains, with a score of early blossoming flowers thrown in, beggar description. The high point on the Monument Drive is 6,585 feet. At breath taking "turn outs" one can look down upon towers and monoliths that would dwarf Empire

State Building and Radio City, if placed beside them in New York.

In this region fossilized remains of dinosaurs have been excavated. Who can picture the conditions of the past of such country? Or tell the changes that have taken place or how they occurred? The all-seeing eye of the Great Architect has witnessed what man can never see; his hand has sculptured as man's, however skillful, never can. Great is our God.

THE BUILDING BUDGET

TOTAL RECEIPTS TO MAY 25, 1938

Churches	Pledges and Cash
Albion, Wis.	\$ 20.00
First Alfred, N. Y.	180.00
Andover, N. Y.	3.00
Battle Creek, Mich.	23.00
Boulder, Colo.	10.00
First Brookfield, N. Y.	48.30
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
First Hebron, Pa.	4.00
Second Hebron, Pa.	3.00
Independence, N. Y.	35.00
Jackson Center, Ohio	23.00
Little Prairie, Ark.	2.00
Los Angeles, Calif.	9.00
Lost Creek, W. Va.	68.65
Marlboro, N. J.	53.70
Middle Island, W. Va.	20.65
Mill Yard Church, London, Eng.	34.86
Milton, Wis.	280.76
Milton Junction, Wis.	68.25
New Auburn, Wis.	18.30
New York City, N. Y.	73.00
Nortonville, Kan.	5.00
Oakdale, Ala.	8.00
Piscataway, N. J.	83.30
Plainfield, N. J.	305.01
Roanoke, W. Va.	5.00
Rockville, R. I.	10.00
Salem, W. Va.	74.00
Salemville, Pa.	53.95
Shiloh, N. J.	120.88
Syracuse, N. Y.	9.25
Verona, N. Y.	58.46
Walworth, Wis.	11.00
Waterford, Conn.	10.00
Welton, Iowa	5.00
West Edmeston, N. Y.	1.00
White Cloud, Mich.	18.25
<i>Individuals:</i>	
Mrs. M. C. R.	10.00
"A Friend," Westerly, R. I.	4.00
From Galesburg, Ill.	5.00
L. S. K., Mystic, Conn.	2.00
From Phoenix, Ariz.	25.00
From Los Angeles, Calif.	5.00
	\$2,081.15

The Building Budget has been a part of the Denominational Budget every year since the building was built, until this year.

For several years only maintenance was included in the Building Budget, for the building was not taxed.

When taxes were first imposed they were not included in the budget because it was hoped it would be possible to have the taxes lifted and the building again tax free.

The effort to have the taxes lifted from the building is still being carried on, but meantime taxes already imposed must be paid.

All this means an accumulated debt of back taxes and loans secured for the purpose of paying taxes.

It is expected that next year the Building Budget will again be a part of the Denominational Budget.

In the correspondence this week was the following letter:

Unless I forget it you will find enclosed a very small check from a very lone Sabbath keeper. I happened to be at church in Los Angeles on the Sabbath that Bernice Brewer was there and presented the interests of the "Building" so well. . . . I hope the Denominational Building will survive.

Pasadena, Calif.,
May 18, 1938.

MIRIAM SHAW.

C. V. D.

MISSIONS

TWO LESSONS IN CO-OPERATION

The writer can never forget and will never cease to be thankful for two experiences which came in the first ten or twelve years of his ministry.

The first was in connection with his pastorate at Lost Creek, W. Va. The church was nearing the end of its first century and it was the pride of the church that there had never been a dissenting vote. There were forty men, heads of families, in the church. They were a strong group and there was an exceptional fellowship. When they came to conducting the affairs of the church, no one came to the meeting with a purpose of putting something over—carrying his point. They sat down, talked the subject over, and tried to find the mind of the Spirit by listening to what the others thought. This continued till it was evident what a large majority felt and the vote was in harmony with the consensus and was without a dissent. This taught the writer a valuable lesson. He had seen

in organizations, even in churches, strife and contention, pulling apart and discouragement, till it seemed there was no such thing as co-operation.

The second lesson was when the writer became a resident member of the Missionary Board, thirty-four years ago. The board was composed of some of the strongest men in the state, Governor George H. Utter among others. Subjects were discussed and sometimes with intensity. The actions were not always unanimous; but when a vote was taken, the matter was settled. If the plan did not prove to be the best, no one said, "I told you so," and started something else. All got back of the proposition and worked together.

These two examples have been most helpful in all the affairs of life since. The first was a lesson in the Christian way of finding the mind of the Spirit. The second was a lesson in the successful way of carrying out plans in the Master's work. Both were lessons in co-operating with others in Christian work.

FROM THE PRESS

FOUR MISSIONARY IMPERATIVES

BY DR. S. W. HERMAN

Go. There has been no revision of the Great Commission of our blessed Lord Jesus. It still holds and is binding upon the Christian individual and the Christian group throughout the world. "Go and preach the gospel to every creature."

Come. Without an exception, every nation in the world has open doors for the proclamation of the message, and in every nation souls are praying "Come over and help us." That prayer must find lodgment in every Christian heart and in every Christian group.

Send. From all of our institutions there is being heard a prayer of gifted young men and young women who, prepared in body, mind, and heart to accept the command of God and the call of human souls, are saying "Here am I, send me." The release of large numbers of gifted young folk to meet the call of all the nations and to obey the command of the Lord Jesus is possible.

Give. Christian individuals and Christian groups have it in their power through the resources which are at their command to comply with the foregoing *Go, Come, Send.* Our love of God and of our neglected fellow men will be measured by our response to this missionary imperative. May every heart

prayerfully respond to the missionary imperatives and thus hasten the coming of his kingdom throughout the world.—Taken from *Laymen's Missionary Movement.*

NEGRO CHRISTIANS IN THE UNITED STATES

It is estimated that there are more than 13,000,000 Negroes in America (1937). Of this number, 11,000,000 are in the South. The thirteen southeastern states have the largest numbers; Georgia leads with 1,071,125 or 50.2 per cent of the state's total (U. S. Census Report, 1930). During the decade, 1920-1930, there was a slight decrease in the totals in some states, due to a migration to the North; but that has been somewhat overcome by a return of many from the North, and the natural increase by birth. Of the 11,000,000 Negroes in the South, fully 6,000,000 are not Christians.

WORKERS NEEDED

Missions have passed through critical days. Staffs have been decreased so that the impression is abroad that no more missionaries are needed; and yet, year before last 393 were sent out. This spring one society alone is sending out forty new missionaries. The most trusted leaders of the younger churches look at us in surprise when asked if more missionaries are needed. Beyond that, however, the average age of active missionaries is rising at an alarming rate. For replacements alone an unusually large number of new missionaries will be needed in the immediate future. In addition to this, from every quarter there come calls for specialists in educational and agricultural and other lines of service. For all these very urgent needs, men and women of undoubted and tested Christian character, with superior training, are being sought by the boards of foreign missions and other agencies.—Taken from *Christian Education.*

CLAIMING HIS PROMISE

BY JOHN L. HILL

"Lo, I am with you always" is one of the most precious of our Lord's promises; every Christian would like to claim it, and many Christians do quote it without much regard for its setting and condition. As you know, these words are part of the last sentence of Matthew's Gospel; they constitute at once the Master's challenge and his assurance. In the full realization of his resurrection power, he has given the eleven the basis for the command that he is about to issue; all authority in

heaven and in earth belongs to him; he has won the right to give orders.

We may well imagine the interest with which the expectant disciples received these words. When he appeared on the mountain that day, they worshiped him after a fashion, but some doubted. Into their perplexity and uncertainty the confident words of Jesus came with peculiar force, quieting their troubled spirits with a monumental task, the full significance of which they were not to begin to appreciate for some days yet.

Eagerly they seized the comforting words of his promised presence; they had feared that he was going to leave them. How reassuring the words, "even unto the end of the world." Jesus was to be with them forever!

Time passes. The Master has long since gone from their presence; in humble, obedient anticipation they tarry in prayer until the Holy Spirit takes possession of them and reminds them that the presence of Jesus upon which they had relied was a living presence and that it was available for all who would meet the conditions. Then, and not till then, apparently, did they begin to think about the other words of Jesus. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Yes, they were to claim Jesus' comforting, sustaining presence only as they walked in his will.

That's the message to us for today. What's the sense of trying to live the Christian life without the presence of Christ in our lives? We can claim that presence only as we carry out in person, or by our gifts and prayers, the Great Commission of our Lord. The very urgency of our family needs compels us to be missionary. No use to pray for the presence of God without going the limit to do the will of God.—*Taken from the Laymen's Missionary Movement.*

PACIFIC COAST ASSOCIATION

The annual meeting of the Pacific Coast Association was held with the Seventh Day Baptist Church of Riverside, April 8-10. There was a good delegation present from Los Angeles and Rialto, with a few folks from other places. No delegates came from Healdsburg or from Dinuba. The excessive rains this winter and spring have hindered the ranchers until they were not able to get their crops in the ground. Brother Easterly wrote that

in some places in their county there had been over one hundred inches of rainfall. So they were kept at home to get in the crops if possible. We missed them, and they missed a good meeting.

The program began Friday night with a sermon by Rev. E. S. Ballenger, continued with four services on Sabbath, a fellowship breakfast for the young people Sunday morning, a business session and a sermon by Mr. A. J. Wright Sunday forenoon, and two messages Sunday afternoon by Rev. Geo. P. Andreas and Rev. Loyal F. Hurley. Since most matters of denominational interest occurred on Sabbath, I shall just report that day.

After the Sabbath school hour we heard a message from Miss Anna West. She told especially of different individuals connected with our mission in China, whose lives have been remarkably changed by the power of Christ. It was a deeply stirring message and left us with one thought: Wherever the place, or whatever the race, Christ does transform life if only he gets the chance.

In the afternoon Doctor Palmberg gave a tribute to the loving life of service rendered by Miss Susie Burdick. A picture of Miss Burdick was before us on the pulpit, and her likeness seemed to grow still more beautiful as we heard of the beauty and power of the character that animated her life. Many who were present will pray more earnestly that the Lord will fill their hearts with love even as he filled Susie Burdick's heart to overflowing.

Just before the supper hour Dora Hurley had arranged a vesper service, using Bob Hargis to assist her with the music. Then we had a message from the Van Meters. Lester Van Meter was raised in the Riverside church. He and Mrs. Van Meter went out to China three years ago entirely on faith, and returned only because of Mrs. Van Meter's health. Their experience is a present-day testimony to a living God who never fails those who trust in him.

After a delightful supper hour in the church basement, the young people conducted the evening service. Lots of music, of course, with choruses and specials, was used during the evening. Willard Wells, John Butler, and Don Phillips gave three very fine talks. These were followed by a candlelight consecration service that was most impressive. And there were some real consecrations, too, and not just a service called by that name.

The consecrations seemed to come as a natural result of the way God had used the whole day for his glory and for our good.

The association turned to a young man for the new president. He is Willard Wells, 1413 W. 84th St., Los Angeles. Willard is enthusiastic and consecrated, and the association looks forward hopefully as he assumes the leadership. May he have the guidance of God and the loyal support of every Seventh Day Baptist on the coast.

LOYAL F. HURLEY,
Corresponding Secretary.

COUNCIL-CONFERENCE COMMITTEES

In the RECORDER of May 16 the list of Council-Conference committees was presented, and the nucleus personnel of three of them, the Committee on Spiritual Life and Religious Development, Denominational Outlook, and Denominational Administration, was given. The fourth committee on the Commission's list is the Committee on Financial Methods. This committee is made up of Karl Stillman, chairman, Dr. Edwin Whitford, A. S. Babcock, Frank Hill, Rev. Harold R. Crandall, Morton R. Swinney, Rev. Harley Sutton.

Under the leadership of President J. W. Crofoot of Milton College the nucleus of the Committee on Missionary Interests consists at present of President J. W. Crofoot, chairman, Rev. Edwin Shaw, Mrs. Carroll Hill, Rev. Willard D. Burdick, and Mr. Milton J. Babcock.

Rev. James L. Skaggs, the new pastor at Salem, is chairman of the Committee on Sabbath Interest and Promotion and his nucleus group consists of Mrs. George H. Trainer, Orville B. Bond, Harley D. Bond, Rev. Eli F. Loofboro, Rev. Walter E. Hancock, Rev. Clifford A. Beebe, L. Main Bond, Brady Sutton, Duane Hurley, Earl Cruzan, Miss Greta F. Randolph, Mrs. Clark H. Siedhoff.

Some members will be added to these committees, especially in the nucleus groups, during the weeks which intervene between the publication of these notes and the meeting of the Commission. The committees will be completed by the addition of members from all over the denomination by the time Conference meets.

Meantime those who are especially interested in the field of any of the committees listed are urged to write to the chairman of the committee presenting their views, or request-

ing consideration of specific items which they feel should be taken up by the committee. Committee chairmen will welcome all such suggestions and their early submission will greatly facilitate the organization of the agenda of the committees for their Conference meeting. If the work of the committee is to be done as thoroughly and as well as we all wish it to be, it will be absolutely necessary that the nucleus group have the field to be covered by the committee well in hand, carefully outlined and programmed, before the whole committee meets.

C. V. D.

WOMAN'S WORK

RESTORING THE FAMILY ALTAR

BY THE ARCHBISHOP OF CANTERBURY

Beyond all doubt, the home is the center not only of the first, but of the deepest and most lasting influences in human life. It may be that the young people in the home are scarcely conscious of these impressions; but they may for that reason be not less lasting, because they form part of their abiding, self-conscious life. It cannot be denied that in the home the foundations of personal and national religion first must be laid; and if they are not laid there, then the hold upon them hereafter will always be precarious. It seems to me essential that all the relationships of the home should be consecrated by their association with the one supreme relationship, binding all the others together, to the one eternal Father. and there is no way comparable to the old and honorable custom of family prayer to bring the remembrance of God right into the heart of the home life from beginning to end. I trust that truth may be impressed anew upon the hearts of our fellow-countrymen. The one way of consecrating the home, and bringing into it from the first the remembrance of God, is by continuing the custom of family prayers. Nothing else can take its place. It is admirable that we should have our private prayers and reading of the Bible. It is admirable that we should attend the services of our church. But none of these things afford the outward expression of the unity of the home in its remembrance of God. It is worth while that we should do all that we can to restore and revive this most honorable custom.

I say "honorable." Let me give you two very simple illustrations. The first is one

which must come to the minds of many of us, the picture drawn by Robert Burns in "The Cotter's Saturday Night":

The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide.
The sire turns o'er with patriarchal grace
The big ha' Bible, ance his father's pride.
His bonnet rev'rently is laid aside
His lyart haffets wearing thin and bare,
Those strains that once did sweet in Zion glide—
He wales a portion with judicious care,
And "Let us worship God" he says with solemn air.

I think again of the practice of a great statesman, Lord Haldane, who, on his return from his busy life in London during the week, was accustomed to bring the whole of the household together, and to read himself some words of holy Scripture, and to offer prayer. To see this great man, statesman and philosopher, joining with simple Scottish folk in worship, was something that one is not likely to forget.

Or let me take a very different scene, that of Robert Louis Stevenson in the far islands of the Pacific where he had gone as exile in search of health; and there, surrounded, as he says, by the folk of many nations and families, they gather together, and he reads the Bible and offers prayer. May I remind you of one of those prayers offered in household worship in those far-off islands, for it is a model of its kind:

Go with each of us to rest. If any wake, temper to them the dark hours of watching; and when the day returns to us, our Sun and Comforter, call us up with morning faces and with morning hearts, eager to labor, eager to be happy, if happiness be our portion; and if the day be marked by sorrow, strong to endure it. We thank Thee and praise Thee, and in the words of him to whom this day is sacred, close our oblations: Our Father which art in heaven.

The thought of such gatherings as these ought to inspire us with a desire that they should not be a mere memory of the past. Most of us who are here carry the memory of their own childhood. Perhaps we were very thoughtless, and certainly our minds wandered during those family prayers, but whether we knew it or not, they were laying the foundations within us of reverence and remembrance of God.

—Religious Digest.

That Book is the rock on which the Republic stands.—Andrew Jackson.

ONE LITTLE CHILD

BY WM. T. ELLIS

Seventeen persons, of four generations, had been gathered in the ancestral home for a week-end family reunion, delightful Deborah, three years old, being one of the youngest. It was a Christian family, but like many another, had grown lax in the matter of grace before meat.

At the first meal together, there was no waiting to ask a Divine blessing upon the food until little Deborah's bird-like voice spoke up, "But we must pray first," and she set the example by folding her hands, closing her eyes, and bowing her head.

Needless to say, grace was spoken, not only then, but at every other meal of the united family. And Deborah will never know how many units of that group returned to their homes to resume the devotional usage of which she had so artlessly reminded them.

—Religious Digest.

"W.W."

Dear Sisters of the Women's Societies:

The reports in the RECORDERS and Year Books indicate that all of you have been working. Are you willing to do an "extra bit" for our beloved denomination?

Doubtless you have read the article, "Council-Conference Committees," page 312, May 16 RECORDER.

The Committee to Consider Woman's Work has been assigned to Shiloh and Marlboro. The group has already met several times. We truly feel very inadequate but we are trying to do our best. Would you could meet with us.

The group asks if you will help us: (1) Will you at your June and July meetings carefully and prayerfully read and discuss the reports of the Woman's Board as they have appeared in the RECORDER — at least through the year 1937, and 1938 thus far? (2) Will you also read and discuss the report of the Woman's Board as it appears in the Year Books since 1928? (Suggestion: Assign material to different members before your meetings.)

We are sending to each society a list of questions which we hope you will also talk over at the June and July meetings, and then please return the questionnaire filled out at once after your July meeting, so the group

CHILDREN'S PAGE

Dear Recorder Children:

The people who were RECORDER boys and girls when I first became editor of the Children's Page are now grown-up young people and now another group of children are the RECORDER children of today. For you I am again writing the first story I prepared for RECORDER boys and girls, which will be new to you. This story is entitled

WINKIE'S ADVENTURES

Once upon a time, in a quiet corner of a stubby field, where the air was all sweet and sticky with sunshine, a very tiny baby was born.

Now you may think a field a curious place in which to be born; but truly it wasn't, for he was a field mouse baby; so of course it was just the place for him to be born, bless his little heart. Winkie, for that was the mouse baby's name, was anything but a pretty baby at first, although of course his mother thought he was beautiful. Mothers are like that, you know. But he soon grew into a very attractive, cunning little fellow, with his sleek grey coat and his twinkling little beads of eyes. He had a dear father and mother whom I imagine he called Mommy and Poppy in mouse language, and two brothers and two sisters—Squeaky, Blinky, Bright-eyes, and Puff. He ought to have been a very happy and contented little mouse boy. But I am sorry to say that he was a regular little grumbler. He was always wanting to do something he could not do, or to go somewhere he could not go. He wanted to have a great adventure. Poor foolish little Winkie.

One day as he sat grumbling to himself, while his brothers and sisters played happily together, a big green frog, Pop-eyes by name, came hopping along.

"Ho! ho!" said he, "don't you want to go traveling with me, mousie boy?"

"Yes, yes," said Winkie, with a delighted squeak, and although Poppy and Mommy had told him never to go out of the field, he slipped quietly away with Pop-eyes, and they hurried out of the field and along the dusty road. Winkie did not find it very much fun after all. The sun was hot, the dust tickled his little nose, and they were in fear of their lives of larger animals. By the time they reached the bank of a nearby stream, Winkie was a very frightened little mouse, and oh,

may have the consensus of the women of the denomination to shape into a report before Conference.

The title of my little article is "W.W." It mean's "Woman's Work," but it also means "Who's Willing?"

"Little is much if God is in it."

Thanking you for your co-operation,
(Mrs. Luther S.) Elizabeth Fisher Davis.

Star Route,
Bridgeton, N. J.

LETTER TO PASTORS

There is not much time!
Something more should be done!

Will you take time to carefully and prayerfully consider the situation in denominational finance?

Just what is wrong? Are people really getting less money, or just giving less money?

Do your people know what the situation is? Are they doing all they can? Please get the leaflet which is being sent out from the Recorder Press into the hands of all your people and urge them to make this last minute effort to change the situation.

Pride in giving more than the other fellow, or to give more than a previous record is not the best motive for giving; but Seventh Day Baptists should have group pride in giving and should not let the total giving for the budget drop any lower than it has for the past few years.

Money is an evangel when it is invested in the enterprises of human redemption. The love of money is the root of evil—all kinds of evil—but money in the hands of Christian love is the source of good—all kinds of good. Money is power, latent power. When out of a loving heart this power is poured into the Lord's treasury, it becomes an evangel of mighty and marvelous potentialities.

What do you think of the stewardship material which is being sent out each month by the committee? Have you ordered more for your people? The committee would like to hear from you.

For the Committee,
HARLEY SUTTON.

May 18, 1938.

"Here lies a man who saved his all
For days when rain and snow would fall;
He knew no pleasure, shared no game,
And died before the blizzard came."

so cross and unhappy. He cried, "Oh, dear! oh, dear! I want to go home."

"Let us get into the water, where it is cool and safe," said Pop-eyes.

"No, no!" said the poor, naughty little mouse, "I'm afraid to."

"Oh, you silly! There's nothing to be afraid of," laughed the frog. "Let's go across to the other side."

"I can't," sobbed Winkie. "I have never been in the water in my whole life."

"What a fraidy mouse you are," chuckled the frog. "I'll tell you what we can do. I'll tie your right front foot to my right hind foot and take you across in a jiffy."

So he tied Winkie to him with some strong grasses, and in a twinkling, kerplunk they went into the stream. My! my! but Winkie was frightened. He bumped his head on the stones, the water got into his eyes, nose, and mouth, and he could hardly breathe. He could not even cry out and he was sure he would soon be a dead mouse. Indeed he was nearly dead when Pop-eyes pulled him up on the other side of the stream. Then, worst of all, as he was gasping for breath, a huge hawk swooped down and, grabbing the frog into his strong claws, flew swiftly away. Of course Winkie was taken along, too.

"If I had only stayed at home in my nice field," moaned Winkie. "How foolish I was to let the frog tie me to him. Oh, dear! Better to have been drowned than to be eaten up."

Just then the wisp of grass broke and down dropped Winkie to the ground, squeaking as hard as ever he could, for he was sure this was the end of him. But where do you think he landed? Right in his own field and in the very midst of his own family. Of course he was lame and sick, but so very happy to be at home once more. And he was petted and coddled to his heart's content. He promised that never again would he be so naughty and disobedient.

M. S. G.

I do not need to tell you, girls and boys, that I have no letters this week, for you can see for yourselves, but I'll just mention in passing that I'm looking for many letters in the next mail, or at least very soon. You see I have faith in my RECORDER children.

Lovingly your friend,
Mizpah S. Greene.

Andover, N. Y.,
May 22, 1938.

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

NO. VI

Minutes of the Southwestern Association for the years 1929, 1931, and 1932 have just arrived from Berea, W. Va., from Rev. Clifford A. Beebe, as we suspect. At any rate, here are our thanks to him.

An offer of two years of the missing minutes of the Northwestern Association comes from H. R. Loofboro, of Milton, Wis. Of course the offer is gratefully accepted.

Of numerous papers published by churches, the Historical Society has the following:

Our Review, published monthly by the First Hopkinton Church, at Ashaway, R. I., of which the society has two copies of Vol. I, No. 1 (January, 1889). No editor is named, but the pastor was Rev. Ira Lee Cottrell. This issue contains a statement of faith, "We Believe," by Rev. A. E. Main, and a brief outline history of the church. Afterward, this church published, bi-monthly, the *Ashaway Messenger*, "to promote the interests of the Kingdom of God and to serve our community." Rev. A. L. Davis was editor. The first issue appeared under date of January-February, 1924. It was subsequently changed to a quarterly. Of this paper, the society has the following: Vol. I, Nos. 1, 2, 3, 6; Vol. II, Nos. 2, 6, 7; Vol. III, Nos. 1, 3.

The First Alfred Church, Alfred, N. Y., published the *Quarterly Bulletin*. No editor is named, but Rev. William L. Burdick was pastor. The society has the following issues: Vol. VI, No. 2 (September, 1917); and Vol. VIII, Nos. 2, 3 (September and December, 1919). Later, the church published an *Annual Bulletin*, of which the society has two numbers, January 1, 1923; and March 1, 1924. No editor is named, but Rev. A. Clyde Ehret was pastor.

The Milton, Wis., Church published a *Year Book*, of which the society has copies for the years, 1917, 1919, 1922, 1923, 1924. No editor is named, but Rev. L. C. Randolph was pastor. Afterward, the church published the *Quarterly News Letter*, of which the society has these copies: August, 1920; October, 1922; April, 1923; October, 1923; October, 1924. No editor is named, but Rev. H. N. Jordan was pastor until the last named issue, when Rev. James L. Skaggs appears as pastor.

Vol. I, No. 1, of the *Bulletin*, published quarterly by the church at North Loup, Neb.,

"in the interests of the church," and edited by the Publicity Committee, appeared under date of January-March, 1918. Several of its numbers contain much of general interest pertaining to the early history of that church. Valuable illustrations of "dug-outs," log cabins, early church edifices, and portraits of early settlers characterize it. The society has the following issues: Vols. I, II, III, and IV, complete; Vol. V, Nos. 1, 3, 4; Vol. VI, Nos. 1, 2, 3; Vol. VII, complete; Vol. VIII, Nos. 1, 3, 4. Rev. A. L. Davis was pastor down to the middle of Vol. IV, when Rev. H. L. Polan followed him.

Of the *Quarterly Review*, published by the church at Nortonville, Kan., the Historical Society has the following numbers: October, 1922; January, July, and October, 1923; and April, 1924. Rev. H. L. Cottrell was the pastor. Subsequently, the *Nortonville Review* was published by the pastor (Rev. S. Duane Ogden), on behalf of the church. The first issue appeared under date of October, 1928. The society has Vol. I, Nos. 1, 2.

Of the *Messenger*, published at Welton, Iowa, Rev. Claude L. Hill, pastor, the society has but one number, that of Vol. II, 1923. "The *Messenger* is an organ of the S. D. B. Church, of Welton, Iowa, edited by the pastor and corps of helpers."

The *Lost Creek Booster*, Lost Creek, W. Va., was "published quarterly in the interest of the Seventh Day Baptist 'Brick Church' for the promotion of all the best interests of the entire community." Rev. H. C. Van Horn was the editor. Vol. I, No. 1, is dated December, 1924. The society has the following issues: Vol. I, Nos. 1, 2, 3; Vol. II, Nos. 1, 2, 4, 5.

The *Pep-O-Gram* was "published monthly by the Christian Endeavor Society of the Nile (N. Y.) Seventh Day Baptist Church." Rev. Lester G. Osborn was the pastor. Hurley S. Warren became pastor October 17, 1925. Its editors were Arvida M. Voorhees, Neil K. Clarke, and Richard E. Wells, successively. Vol. I, No. 1, bears date, October, 1924. The Historical Society has the following issues: Vol. I, Nos. 2-10, 12; Vol. II, Nos. 1-7.

The church at De Ruyter, N. Y., published the *Assistant Pastor*, bi-monthly. The pastor of the church, Rev. John Fitz Randolph, was editor. The first issue was that of January-February, 1925. The society has the following: Vol. I, Nos. 1, 5, 6; Vol. II, Nos. 1-5.

The *Waterford Review* was published bi-monthly by the church at Waterford, Conn., "in the interests of Christian religion in the community." The first number was that of October-November, 1925. The Historical Society has the following issues: Vol. I, complete; Vol. II, Nos. 1-7; Vol. III, Nos. 1-7; Vol. IV, Nos. 2, 3; Vol. V, No. 1. S. Duane Ogden was editor through Vols. I-III, followed by Carroll L. Hill, beginning with Vol. IV. With the issue for April, 1928, it became a monthly.

The *Boulder News Letter* is the title of a publication issued by the church at Boulder, Colo. The Historical Society has but one issue, the "Conference No.," bearing date of December, 1936. It contains twenty pages, and is mimeographed. Ralph H. Coon is the pastor.

The *Church Echo*, a mimeographed sheet of eight pages, is a quarterly edited and published by Trevah R. Sutton, pastor of the Piscataway Church, at New Market, N. J., and supported by voluntary contributions. Its initial appearance was under date of October, 1937. The society has the following issues: Vol. I, Nos. 1, 2; Vol. II, No. 1.

NOTE 1—Inquiry is made for publications, catalogues especially, issued by De Ruyter Institute, and the Historical Society has none. Surely, there must be some in the hands of families of those who were officers, teachers, or students there. Gifts of any De Ruyter publications, such as announcements, catalogues, reports, etc., etc., will be welcomed by this society.

NOTE 2—The decision of the Mill Yard Church to invite the General Conference to meet with it in 1940, was by no means a hasty one. The wisdom of such action was discussed as early as last September; and early in October, at a business meeting of the church, it was decided that a special meeting should be called at some time in mid-winter for more mature discussion. The church hopes that this session of the General Conference may really be an international one, and that delegates will be present, at least, from Holland, Germany, and the United States, as well as Great Britain. At the October meeting, possible local plans were already intelligently outlined, and were doubtless fully matured when the invitation was definitely decided upon.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, May 8, 1938, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Court-

land V. Davis, Asa F' Randolph, Esle F. Randolph, Irving A. Hunting, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, George R. Crandall, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, and Business Manager L. Harrison North.

The board was led in prayer by Rev. Hurley S. Warren.

The minutes of the previous meeting were read.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

The work with the Chicago Seventh Day Baptist Church was completed April 10, by the secretary's calling upon Doctor Larkin, in the hospital at Edgerton, Wis.

Since my last report I have spoken twenty-five times, once each in Chicago and Milton (at the latter place, before the Brotherhood), twice each at Stacy, Minn., Garwin and Welton, Iowa, and seventeen times at Boulder, Colo.

The work in Wisconsin, Minnesota, and Iowa was greatly expedited by Dr. Lester M. Babcock of Milton who put himself and his car at the secretary's disposal and paid practically all the expenses of the week spent in these states. I wish here to express my own appreciation and that of this board for Doctor Babcock's interest and service. In one meeting particularly this friend expressed his own appreciation of the value of the Seventh Day Baptist Building, and his conviction that it should be kept and maintained.

At the time this report is being written, two weeks of the Preaching Mission at Boulder are being completed. Since April 22, meetings have been held every day. The series will be closed Sunday night, May 8. The meetings are being well attended by our own church people, but few from the "outside" are interested. So thus far the meetings have been of practical and inspirational character for our church members, and as such are seemingly appreciated.

Calls and visits since last report, ninety-six. Besides those made in Chicago there are included in this number, calls in Wisconsin, Minnesota, Iowa, Nebraska, and Colorado. Letters written, fifty-eight; editorials and observations, six.

Interests of the Tract Society, Missionary Board, Seventh Day Baptist Building, and other denominational interests have been presented, one or all of them, wherever the secretary has been. The Sabbath has been preached with other gospel truths.

There are many cheering things found on the way: lone Sabbath keepers faithful and loyal; unattached Sabbath-keeping groups interested, and extending invitations for us to hold special meetings in their midst; church people earnestly maintaining the faith and upholding the truth; pastors consecrated, onward and upward looking. Then weather conditions and crop prospects in the West are more favorable. These things lend encouragement in the midst of disheartening indifference and economic difficulties.

Our greatest discouragement is not economic, not the lack of employment, not in difficulties in keeping the Sabbath. Our discouragement and our danger lie in the shallowness of our lives. The way of deepening spiritual power, however, lies open to all. Shall we as Seventh Day Baptists find that way? Therein will safety and progress be realized.

Treasury balances were reported as follows:

Tract Society balances:	
General Fund	\$ 452.91
Denominational Building Fund	20.19
Denom. Building Fund—for Historical Society rooms	117.89
Maintenance Fund	204.15
Maintenance Fund reserved for tax ..	250.00

The bequest of Alice Miller Rogers late of Los Angeles, Calif., of \$500, has been paid, the society receiving \$468.50, after the deduction of \$31.50 inheritance tax.

Business Manager L. Harrison North reported as follows for the Supervisory Committee:

As a matter of record the Supervisory Committee would report that since March, 1937, when the payments on account of the expense of fitting up the offices in the shop were completed, the publishing house has been paying \$75 per month rental.

Mr. North also commented upon the generally satisfactory condition of the work of the Recorder Press at this time.

The Committee on Appeal for the Seventh Day Baptist Building reported progress through its secretary, Hurley S. Warren.

A communication from the president of Conference announcing the time allotted to the board for its Conference program was read by the secretary.

It was voted that a committee with the president as chairman be appointed by the president to plan the board's program for Conference. Committee appointed: Corliss F. Randolph, chairman, Asa F' Randolph, chairman Advisory Committee; Mrs. Ethel T. Stillman, treasurer; Rev. Herbert C. Van Horn, corresponding secretary.

It was voted that when we adjourn today we adjourn to the call of the chair.

The minutes were read and approved.

Adjournment at 2.43 p.m.

CORLISS F. RANDOLPH,
President,

COURTLAND V. DAVIS,
Recording Secretary.

OUR PULPIT

LIVING FOURSQUARE

(A sermon broadcast from studio WMFJ, Daytona Beach, Fla., June 21, 1937, by Rev. Theo. J. Van Horn.)

"And the city lieth foursquare. . . . The length and the breadth and the height of it are equal." Revelation 21: 16.

I have never outgrown my childhood fondness for pictures. Will you bear with me as I select one from the greatest picture book in the world? The Book of Revelation is a section of that volume. It is probably as little understood as any, and for that reason the most interesting, book of the Bible. There is the element of mystery about it, and that appeals to one of the instincts of the soul—the desire to know.

There are people who think that they have found out the secret meanings of this book of mysteries. I make no professions of this kind. I do hope, however, to draw from this picture of the ideal city a lesson of some value.

The Beloved Disciple tells us that an angel came and said to him, "Come with me and I will show you the bride, the Lamb's wife." Then he says, "I was carried to a great and high mountain, and there I saw the great city, the holy Jerusalem descending out of heaven from God." There follows a poetic description of the city as it was revealed to him. Out of that description I have selected a short sentence that suggests our lesson for today!

"The length and the breadth and the height of it are equal."

We have in this chapter municipal life idealized. It was protected by a wall of great altitude. The foundations of the city were garnished by precious stones. The city was so well lighted that there was no difference between night and day. John says, "There will be no night there." From such a description as that we are prepared for the statement at the close of the chapter, "There shall no wise enter into it anything that defileth." It is a pure and safe place to live.

Such a city must be governed according to the principles that Jesus laid down for his "Kingdom of God." Sincerity and straight dealing are in vogue here. There is no graft; no armed policemen are needed to patrol the streets. There are no slums because there is no traffic in alcoholic liquors. Such traffic is debarred for the reason that the commerce

referred to is the glory and honor of the nations.

The inhabitants of the city are of the highest social grade. Now the language of the text is symbolic. What does it mean that the length and the breadth and the height of it are equal? No one would suppose that a city would be built in such dimensions. Whatever else it means, it is a city of symmetrically developed life. If the life of that city is normally and ideally developed, the inhabitants must have had that kind of education. The moral life of a municipality can rise no higher than the character of the people who make up the population. Let us, then, seriously reflect that an ideal society can be approximated only as every member of that society sets himself to living the ideal life. As the length and breadth and height of that city are equal, so each one must live a life of symmetrical dimensions.

There is a normal physical development. God takes no pleasure in weaklings. If there are underprivileged, underfed children in this city, the entire municipality sets itself to remedy this defect. I know the sadness that oppresses us all as we see how many of our great centers of population are allowing children to be born and grow up in the midst of filth and disease. I know how we feel about our own physical shortcomings. When we offer our bodies a "living sacrifice," we are confident that God delights in a perfect sacrifice, holy, acceptable.

But we rejoice in the hope that is set before us in the language of Paul who was far from perfect in this particular. He was looking forward to the coming of our Lord Jesus Christ, "who shall change our vile bodies that they may be fashioned like unto his glorious body."

But no one supposes that the physical is the only direction which ought to be taken in our present environment. I am not going to insult your intelligence in a process of reasoning to prove this. The body is only the house we live in. Of course the premises should be kept clean. Make the sanitary conditions good. Paul tells us that it is the temple of the Holy Ghost. While we recognize the handicaps in keeping the body fit, we also know the value of the discipline in bravely meeting handicaps. Modern knowledge and facilities have, by this discipline, advanced the expectation of life by at least ten years in one generation.

There is the intellectual direction that our development must take. We may call this the *breadth* dimension. We have only to reflect on the close relation that exists between our intellectual and physical natures to be assured of the importance of keeping our bodies in order. So much depends upon all our physical senses, especially eyes and ears, for intellectual culture. They furnish the great incentives to stir our mental action. There is so much of absorbing interest to learn. Men in the wise and diligent use of their faculties of observation and discrimination have gained, or are rapidly gaining, the mastery of the physical world. God never placed upon man a requirement to which he has been more obedient than to the command—"replenish the earth and subdue it." It is because men have been intellectually alert, alive to their finger tips, that we see these marvelous modern achievements.

Perhaps the world does not need so many further incentives to spur up physical and intellectual activity. But there is evident need of practicing a bit more strenuously the social nature. We have only to look at the world malady of individualism to be convinced that the social side of our being needs studious attention. Is it hard to see that physical and intellectual culture with anti-social tendencies have brought the world to its present state of bloody lawlessness?

Observe the individualism of Hitler, or Mussolini, of Stalin, and of Japan, of the horrible war that is now going on and that we trust will soon come to an end in Spain. See its control of men who say, "It's nobody's business if I want to get drunk and abuse my family; it's nobody's business if I want to make my money in selling the nefarious stuff that turns men into demons." Now it is the high mission of the well educated, four-square life to resist by well directed effort these as well as all anti-social traits.

But if we live the way that was so perfectly portrayed for us when Jesus walked so majestically in the social circles of earth, there is another outlook upon life that we must get. We read in the account of that life that Jesus "increased in wisdom and stature, and in favor with God and man." That is, there is a fourth dimension that must be observed in this blueprint of character as we build. There is the physical, the intellectual, the social, and last but not most important of all,

the spiritual. To change the figure, here is the window of the soul out of which we must look upon life. It was because Daniel kept his windows open towards Jerusalem that he brought the vision of better things to the old Babylonian government. My friends, we are not living in any worth while way until we turn our eyes to this window and look up. I am in haste to say if that window is kept closed we are doomed to failure and death. We cannot live our best materially; we cannot live to the fullest capacity intellectually; we cannot be as we ought to be socially unless our skylight towards God is kept open.

We have come upon a time when we are losing the sense of soul values. God help us to throw aside the curtain that we may see the vast perspective of life and the real importance of our place in the world. Let me echo with strongest emphasis the truth of Paul's "Godliness is profitable for all things having the promise of the life that now is and that which is to come." I most earnestly commend this "foursquare" life.

I have spent a good many hours walking up and down and riding through the streets of our great metropolis, New York. There is much to denounce in this wicked city. But I found this to commend: here and there throughout the city I found the sign—"Travel on the elevated, rather than in the subways." Even in the subways you will see that sign. These subways are congested with travel. The foul air is not only suffocating, it is dangerous. There is pure air on the elevated, above the city's traffic and din. I take great pleasure in broadcasting that message—

"Travel on the elevated."

SHALL THE MEEK INHERIT THE EARTH?

BY REV. NEAL D. MILLS

"Blessed are the meek, for they shall inherit the earth," said Jesus, and he staked his very life on that conviction. It was a daring adventure to propose such an impossible Utopian dream to the war-torn, force-ridden world of his day. Could any one expect to conquer his enemies by love? Could either a nation or an individual hope even to survive without the use of force to crush the enemy at every possible opportunity? Was love stronger than the armies of the Roman Empire?

Jesus answered, "Yes!" And many events of the last two thousand years have amply

demonstrated that "All they that take the sword shall perish with the sword." The meek have survived, often quite miraculously, to inherit the earth.

But as we look over the earth today we see many things that make weak hearts quake. We have seen a great democracy in Russia quickly fall into the hands of a cruel autocrat. Another democracy in Germany was stifled to clear the way for the dictator, Hitler, whose power continues to grow. Ethiopia, Spain, and China have been devastated, defending their rights by military force, while without a stroke of defense Austria surrendered to Hitler, and Lithuania surrendered Vilna, its ancient capital, to Poland. Which is better, to die fighting, or to give up both the coat and the cloak and turn the other cheek?

It seems to be one of the dark times when the principles of meekness and good will are hanging in the balance, apparently outweighed by the forces of greed and hate. The faith of the humble Christian is sorely tested. The tragic cry of his heart is akin to that of Jesus on the cross: "My God, my God, why hast thou forsaken me?"

When we see a righteous cause apparently being crushed by foul means, we are tempted to resort to similar means in its defense and return evil for evil. But let us have patience. It often takes more courage to wait than to fight. The kingdom of God comes not like a rushing wind but like leaven. Even now if we look carefully we can see it coming in many ways. A hundred years ago it was expected that the strong powers would take whatever they could from weaker powers. Now in spite of their effusive self-justification the world condemns such conduct. Let us hold fast to our faith in the kingdom of love.

SHALL WE GIVE TITHES?

What is a tithe? The dictionary says a tithe is the tenth part of anything, especially the tenth part of the annual increase of the profit arising from land, stock, etc., allotted to the support of the clergy.

Who instituted the giving of tithes and fixed the percentage? Since the clergy is mentioned in the dictionary explanation, perhaps we can find something about it in the Bible. In Leviticus 27: 30-32 it says, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at

all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, . . . the tenth shall be holy unto the Lord." And why not? "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." Psalm 24: 1. "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Psalm 50: 10-12.

Do you remember the parable of the householder who planted a vineyard and went into a far country, and when the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it? But the husbandmen did not care to part with any of the increase and refused the authority of the householder. While this is not the generally accepted teaching of that particular parable, do we not refuse the authority of the householder, God, when we withhold a tithe of the increase he has permitted us to make? For it is God who gives us power to get wealth. (Deuteronomy 8: 18.) He gives us materials to use and a brain that we may know how best to use them. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1: 5.) Has not he who made us and all things else, a right to ask a share of the increase? Is it a grievous thing that he asks us to return to him one tenth of his own and allows us to do what we will with nine tenths?

If we do give tithes, to whom shall we give them? They belong to God and are holy, as we have seen in the Scripture, but we cannot give them to God personally, and he has no real need of them, but since they are holy we must use them for a holy purpose in his name. Abraham gave tithes to Melchisedec who was priest of the most high God and in Hebrews 7: 5 we read that "they who are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people." Why was God's holy tithe given to the Levites, the sons of Levi? Numbers 18: 21 says, "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."

Some may say, perhaps, since there is no more Levitical priesthood, that tithing is not binding in this age. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." And what does Paul say in 1 Corinthians 9: 6-14? Speaking of himself and Barnabas, apostles preaching the gospel after the ascension of Jesus, to the Corinthians, "Have not we power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.

"Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Do ye not know that they which minister about holy things live (margin feed) of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

In Acts 6: 2, 4, it says of the twelve disciples, that they said, "It is not reason that we should leave the word of God, and serve tables. . . . But we will give ourselves continually to prayer, and to the ministry of the word." Think how much more quickly the gospel could go to all nations if this were done today. One who preaches the gospel has an important work to do and should not be hindered by anxiety about food and raiment. It should be his part to give himself continually to prayer and the ministry of the word so that he may feed the church of God. If he gives his time to spiritual things, should we not give him of our material things? We who have possessions of money, herds or flocks, gardens and orchards, shall we not give to him, as unto God, one tenth of our increase, as well as free will offerings?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed

thee? In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. . . . ye shall be a delightsome land, saith the Lord of hosts." Malachi 3: 8-12.

P. W. L.

MARRIAGES

HEATH-GREENE.—On April 17, 1938, at the home of the bride's parents, Mr. and Mrs. Paul Greene, near Carthage, N. Y., Webster Heath and Doris Greene were united in marriage. A Clyde Ehret officiated. Their future home will be in Rodman, N. Y.

OBITUARY

BOND.—Emry Herbert, son of Levi D. and Victoria M. Arnold Bond, was born in Upshur County, near Aberdeen, W. Va., February 6, 1869, and died at his home near Lost Creek, W. Va., November 25, 1937, after a lingering illness of more than a year.

When he was sixteen years of age, he was baptized and joined the Lost Creek Seventh Day Baptist Church, of which he remained a loyal member until his death. On May 24, 1893, he was married to Miss Erene, daughter of Franklin and Mary Elizabeth Fox Fitz Randolph, of New Milton, W. Va. To them were born two sons: Burl Randolph and Carroll Arnold, both of whom, with their mother, survive.

Mr. Bond was modest and unassuming, and led a quiet exemplary Christian life among his many friends. In business, as a progressive farmer, he was well and favorably known among the farmers and cattlemen throughout his native state.

The funeral services at the home and at the church were conducted by his pastor, Rev. Eli F. Loofboro, after which he was laid to rest in the Lost Creek cemetery. C. F. R.

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.

FOR SALE—Our former home in Milton, Wis., ten room house, oil burner heat, electric range, two bath rooms, all modern, garage, cistern. Will sell at less than two-thirds of cost. Very easy terms. G. M. Ellis, 2814 Gregory Street, Madison, Wisconsin. 4t-5-23-38

The Sabbath Recorder

Vol. 124

JUNE 6, 1938

No. 23

GIVE AS JESUS GIVES

"Giving is living," the angels said,

"To feed to the hungry sweet charity's bread."

"And must I keep giving and giving again?"

My selfish and querulous answer ran.

"Ah! No," said the angel, his look pierced me through.

"Just give until the Master stops giving to you."

—Edwin Markham.

Contents

Editorial.—Wise or Foolish—Which? — Experiment in Socialization.—	
Wastebasket	354-356
The Building Budget	356
Missions.—Money, Brains, Heart, Effort.—Treasurer's Monthly Statement	357
The Historical Society	359
Woman's Work.—Something to Ponder.—The Futility of Freedom.	360
From the Finance Committee	361
Letter to Sabbath Recorder	361
Children's Page.—Our Letter Exchange	362
An Appreciation	363
Our Pulpit.—"Take Therefore No Thought for the Morrow"	364-366
The 1940 Conference	366
Religious Education.—Convention Plans Move Forward	367
Marriages	367
Obituary	367