

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

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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less expressly renewed.

Wise or Foolish—Which? After a great storm one may drive down the Jersey Atlantic seacoast and observe great sea walls undermined and fallen, houses in ruins, and highways blocked, devastation on every hand wrought by fierce winds and sucking tides.

Turning northward in a short ride and up over the great Pulaski Skyway, one approaches New York City and is met with its vast sky line, serene and commanding, as though no storm had ever been experienced.

The difference? The great skyscrapers piercing the clouds and impressing the traveler are founded upon solid rock. The sea walls and houses on the Jersey coast were built upon the sands. No matter how massive the masonry of the foundation walls, they were not laid upon solid rock, and angry elements in titanic combination beating upon them swirled away at the foundations until the beautiful, imposing superstructures were undermined and all came to ruin.

Jesus said life was like that. Paul reiterated the thought when he declared, "Other foundation can no man lay than that is laid in Christ Jesus." How important it is that we build

upon the right foundation. The other day an elderly, gray-haired man—one who had been respected, honored, and trusted in a huge banking concern—entered the penitentiary for a term of years because he had failed in his trust. He had been building on wrong foundations, and many were ruined and hurt by his fall. That is one of the awfulnesses of sin—the suffering of the innocent with the guilty. "No man liveth to himself alone," and no man sinneth to himself alone.

The day this is written a husband, and father of a young father, is on trial for vicious criminal assaults to which he readily confesses. He refuses to see any of his sorrowing family because of the disgrace brought upon them. This man has been a respected employee of one of the local manufacturing companies for the past fourteen years. The papers report him as "a faithful employee and church goer." One must not sit in judgment, but all too evidently wrong foundations had been built upon. Successful years of employment, church going, reputation—these are not enough to stand against the violent winds of opportunity and the tides of devastating circumstances and temptation. "On Christ the solid Rock I stand; all other ground is sinking sand" must be the experience and assurance for true, victorious living.

Years of carefully engineered excavating deep down through streets, subways, and intricate wiring, cable and sewer systems was required to reach bed rock on which the foundations of a one-thousand-foot towering skyscraper could be laid. But it must be done. No less must one take pains and understandingly lay the foundations for a noble character in life. It is not done in a minute, and it takes a lifetime to complete. But the choice can be quickly made and the course of a life directed. "Whosoever heareth these sayings of mine," said our Lord, "and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."

Which shall it be? How shall we classify ourselves? With the wise or with the foolish?

Let us remember there is only the one sure foundation. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. And be ye doers of the word and not hearers only, deceiving your own selves."

Experiment in Socialization There is but one Protestant church in Gunnison County, Colo. In this county principally lies the Gunnison National Forest, consisting of some two thousand square miles. A cousin of this writer, Mr. Richard Ray Clarke, is assistant supervisor of this forest. For a day and a half the home of this cousin was the hospitable headquarters of Pastor Coon and Editor Van Horn. The cousins had not met each other for fifty years, so naturally had many things to talk about.

But it was gratifying to find this forester, who has reared a large, fine family, interested in religious matters. He is a trustee of a community project of socialization which is sponsored by the local community church—the Protestant church mentioned above. We were taken by him to inspect the Community Youth Building, nearing completion. As a community project the Federal Government is helping finance it. Dr. George Nuckolls, the community pastor in this scheme, is seeing his lifelong dream come true. On him the responsibility of building plans and construction mainly rests. Beginning his pastoral work here some years ago, he has been an outstanding pastor in Detroit, other eastern cities, and Denver. Now he is back in this old mining and cattle town, afire with love for youth and zealous to make the place a more helpful and Christlike place for men, women, and children to dwell in.

The building is made of adobe, mere mud brick, of which some of the oldest buildings in America are made, some dating back to the sixteenth century. Plastered or cemented on the outside, this material is imperious to water and will withstand a pressure of 265 pounds to the square inch, government test.

This building is 128 by 62 feet and of good height, basement under all. The foundation is of stone and concrete, the walls of adobe covered with rabbit netting and cemented outside. It is built by youth between eighteen and twenty-five years of age—not of CCC camp boys, but young men who need training and might otherwise be "drifters." Everything,

inside and out, is done by these boys under competent leadership. From the adobe bricks to the making of doors, window frames, and the cutting and setting of the glass, the labor is all performed by them. And it is skillfully done. When completed the building will have cost the community about \$32,000 and will be beautiful, one of which any city might justly be proud.

Even finer is the conception of the use that is to be made of it. In the basement there is a work shop where boys under competent instructors can bring material to make anything from a kite to a boat or bird house, and be told how to do it; a large club room for Scouts and Camp Fire Girls; a large room for children—open after school hours to dinner time, then from seven to nine in the evening. This will be equipped for all kinds of games. There are toilets and shower rooms.

Upstairs will be found a large club room, fully equipped kitchen, and great social hall with platform for home theatricals, social purposes, lunches, banquets, and the like. People can reserve the social hall, on application, for large family gatherings or social functions. The food served will be the only cost. Everything else so far as building and equipment are concerned will be free. Five, full time, paid supervisors will be employed. It will be supported by the community budget.

That seems like an ambitious program for a little city of eighteen hundred people. Impossible! Well, one does not think so as he listens to Doctor Nuckolls explain it. He says some time, when these boys and girls are grown up, this will be a good place in which to live. We can believe it. In this socialization adventure religious instruction as such also will have its place. The leader and his fellow workers love the Lord and are endeavoring to manifest the love by service among those whom the Lord loves, without distinction between race, color, or creed. Power to them!

Wastebasket Came an *Alumni News Magazine* from alma mater; inclosed was a penny postal all directed and some questions to be answered—e. g., "Address; home or office. Whom do you want to throw this paper into the wastebasket—the wife, or your stenographer?" (Quoted from memory.) That suggests this brief editorial. What a blessing the wastebasket! We have two here in this office. How indispensable! One present help

in trouble. "Yes, throw it into the wastebasket."

Every properly equipped office, library, or home should have it and it should be capacious, and someone has suggested it should possess a tenacity of grip to hold fast to that committed to it. Every man in common life, whatever his occupation, not the editor only, needs the wastebasket and should make frequent use of it. What should be put into it? How about the anonymous letter, the chain letter, the get-rich-quick scheme, begging appeals from irresponsible people? No, the editor is not going to mention the articles and manuscripts that go into his. Their name is legion—almost.

But there is a use that we should emphasize particularly. Someone has called the wastebasket an "escape valve," and one much needed by most of us. Here is a letter of fault-finding, of unkind criticism, or someone has done something or failed to do something to cause intense indignation. We must speak "our mind"; we must be "frank." We must tell that meddler just what we think of him. Well, why not? Go ahead; write a sizzler; wear out the dictionary looking up the hottest words possible. That will tell him. Be sure to read it over, make it stronger, if possible. Put it in an envelope and stick a good stamp firmly on it; that helps—it's worth three cents. And then—tear it all up and consign it to that wastebasket—one match will do the rest, later.

There are things that should not go into such a basket, however. There are worthy appeals; there is the echo of some one's heart-ache that you may help. There is a verse that may encourage if pasted in your mirror or kitchen window; there are papers deserving of your attention.

Proper use of the wastebasket will make for efficiency. But these reflections must have a period—or the office assistant will stuff this editorial into the wastebasket, while the editor is somewhere in the field. Anyway—if this does see the light of day—think it over.

THE BUILDING BUDGET

TOTAL RECEIPTS TO JUNE 1, 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
Berlin, N. Y.	10.00
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
Farina, Ill.	84.00
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
Pawcatuck, R. I.	5.00
Piscataway, N. J.	83.30
Plainfield, N. J.	305.01
Riverside, Calif.	25.00
Roanoke, W. Va.	7.00
Rockville, R. I.	10.00
Salem, W. Va.	99.00
Salemville, Pa.	53.95
Shiloh, N. J.	120.88
Syracuse, N. Y.	13.25
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
Individuals:	
Mrs. M. C. R.	10.00
"A Friend," Westerly, R. I.	4.00
From Galesburg, Ill.	5.00
From Phoenix, Ariz.	25.00
L. S. K., Mystic, Conn.	2.00
From Pasadena, Calif.	10.00
From Highland Park, Ill.	1,000.00
From Los Angeles, Calif.	5.00
	\$3,246.25

ETHEL T. STILLMAN.

Our denominational organization is a gift to those of us who live today. Each year has witnessed some kind of progressive step and we who live today have received from the leadership of other years a glorious heritage and an opportunity to serve in larger ways the cause which we love.

A very recent generation, many of whom yet live, have given us a denominational home, something that we have long needed and never had until recently. It is true that many in other states feel that the present taxation on the building is unjust; yet we have at present no appeal from the tax collector's demand.

It would be a sad commentary on our generation if we do not raise at once the much needed money and enable our leaders who are responsible for the building to pay promptly and in full our obligation.

It shouldn't be too easy to raise money for our causes. Those charged with expenditure might then become extravagant. It shouldn't, however, be impossible for these leaders to raise the necessary funds to meet our legitimate needs. The denomination is too small to say, "Let George do it." It will not be done unless we individually accept our share of responsibility.

S. O. BOND.

MISSIONS

MONEY, BRAINS, HEART, EFFORT

In the work of church and missions vast expenditures are necessary. This has always been the case. The expenditures are of various kinds.

MONEY

Though money is the least important, it is very vital and always has been. We point to the early church as an illustration of a time when missionary work was carried on without money, but this reveals very superficial thinking. It is doubtless true that in apostolic days and the centuries following, many received the gospel from Christian business men and other travelers as they went from place to place and from country to country; but the apostles and other ministers gave their time to the work, and this took money then as well as today. The message of Christ was carried to Asia Minor, Europe, Africa, and to the countries in Asia east of Palestine by Paul, Peter, Thomas, and the other apostles. Though these men did not receive salaries, their efforts required large sums of money, comparatively speaking. The gospel was dependent then as it is today upon that which we call money. The wealth of the world today is largely the result of missions beginning with the crucified Christ, and we honor ourselves as well as our Lord when we make the wealth entrusted to us the patron of missions and the Church.

BRAINS

Missions and churches demand vast expenditures in intellectual efforts, notwithstanding the opinion sometimes prevalent that the merest tyro is authority in missionary matters. Bishop McConnell said some time past

that, "The Church is the one thing everyone knows all about," and he might have included missions with even greater emphasis. It often happens that the less one knows about missions the louder and more positive he talks. The prophet cried, "My people are destroyed for lack of knowledge." Missions are oftentimes destroyed because people won't dedicate to them the intellectual efforts which they deserve. They are the greatest task of the ages and demand the greatest intellectual expenditure on the part of Christ's disciples. One may have been well versed twenty-five, ten, or even five years past as to the missionary situation and the demands connected therewith, and at the same time be very ignorant of the needs and methods of the present hour. The Christian Church and leaders must become intelligent regarding missions through exhaustive intellectual expenditures.

Three generations ago it was said by a noted educator that it took bricks, books, and brains to make a college. He put brains as the most important, and a college is not much without brains. Missions need the best brains of the world. It is well that men put the best intellectual endeavors into politics; it is well that they should sound the heights and depths of a business proposition, but the call of God to the men in the Church today is that they make their supreme intellectual dedication in the realm of missions, exhausting every resource to know everything pertaining to missions and to acquire skill in conducting them. When men expend the forces of their intellects this way, they are dedicating them to the highest end in the realm of men or angels.

HEART

In missions and church work there is another kind of expenditure, most vital of all. It is the expenditure of heart. It is spoken of in that familiar fifty-third chapter of Isaiah as travail of soul. "He shall see the travail of his soul, and shall be satisfied." Here lies the great power of the gospel. Paul said, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." It was because Paul's heart was on fire with tender and holy affection for men that the gospel had power in his hands. Without this he never could have been used of God to reach men; neither can we.

Some time past, a man writing regarding his pastor said, "There is no feeling of antagonism roused in his hearers by what he says or by

his manner. I have heard speakers in our church who, even while one agreed with what they were saying, seemed to rouse a kind of fighting feeling in hearers by their over-assertive way of presenting their truths. Pastor ——— does not have that way. He interests and attracts." Why should we preachers arouse a feeling of antagonism in our hearers by what we say or by our manners? It is because we lack travail of soul. Why should the Sabbath school teacher, the exhorter in the prayer meeting, the singer in the choir, the man sitting at the head of the pew arouse antagonism against religion? It is because of a lack of heart. It is not enough that we believe what we say, and that we do many good deeds. There must be an agonizing desire to help men that takes the snarl out of our voices, the contempt out of our words, the coldness out of our actions, and the omitting of divisive discussions.

EFFORT

In addition to money, brains, and heart the work of missions and the Church demands the most intense and heroic effort. There is a tendency in the human nature to laziness in all things. It is as great a sin to waste time as it is to waste money, and many fail here. They cry in the language of the sluggard described in Proverbs, "Get a little sleep, a little slumber, a little folding of the hands to sleep." Many, though always busy, fail because they lack system in their efforts. The late William James, the great psychologist, tells us that we have different strata of energy. Many Christian workers have never dipped down to the second stratum. They do not know what they can do because they have not put forth the effort; but if the kingdom of our Redeemer triumphs, there must be great and prolonged exertion on the part of ministers, missionaries, and all who profess to be his followers. "Faith without works is dead," so is pious talk without works. Read what Paul says near the close of his life as recorded in 2 Corinthians 11: 23-29.

Do you think that because you have so much to do, you cannot find much time to pray? Maybe if you prayed more, it would not require so much time to do the other things. Luther sometimes said, "I have so much to do today that I cannot get along without three hours of prayer."

—Bible Witness.

TREASURER'S MONTHLY STATEMENT April 1, 1938, to April 30, 1938

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

GENERAL FUND

Dr.

Cash on hand April 1, 1938	\$2,195.83	
Foreign missions:		
Julie E. H. Flansburg	\$ 1.00	
Dodge Center, Minn.	2.00	3.00
Reduction debt—savings account		250.00
Memorial Board income		107.44
Toward China field:		
Berlin, N. Y., Anna West expenses	\$ 8.00	
Anonymous	16.80	
Anonymous	41.67	66.47
Milton Junction Sabbath school		4.53
Dodge Center, Minn.		.62
Dodge Center, Minn., Sabbath school		1.00
Denominational Budget, April, 1938		468.00
Boulder, Colo.		12.30
Adams Center, N. Y.		10.00
Gentry, Ark.		8.00
Seventh Day Baptist C. E. Union of New England for native Jamaica workers		12.00
		<u>\$3,139.19</u>

Cr.

Interest	\$ 79.63	
Ellis R. Lewis, salary	22.92	
Verney A. Wilson, salary	33.33	
Robert W. Wing, salary	41.67	
Ralph H. Coon, salary	22.92	
Kay Bee, salary	12.50	
Clifford A. Beebe, salary	16.67	
Charles W. Thorngate, salary	25.00	
Marion C. Van Horn, work in Salemville, Pa.	5.56	
A. L. Davis, work in Syracuse	10.00	
Transferred to D. F. savings account:		
1% interest saved on notes	\$ 17.70	
April share Denominational Budget	64.11	81.81
Treasurer's expenses		20.00
G. D. Hargis—April salary	\$ 93.75	
Children's allowance	25.00	
Travel expenses	30.50	
Native workers	39.58	
Rent	20.83	209.66
Seventh Day Baptist C. E. Union of New England for native workers		12.00
W. L. Burdick: April salary	\$ 112.50	
Clerk	33.33	
House and office rent	25.00	
Office supplies	10.92	181.75
China payments:		
H. E. Davis, salary	\$ 100.00	
Children's allowance	12.50	
Dr. Grace I. Crandall	41.67	
Boys' School	16.67	
Principal Boys' School	33.33	
Incidental	25.00	
Dr. Rosa W. Palmberg	30.00	
Anna M. West (salary and travel expense)	44.47	303.64
Washington Trust Co., payment account loan		250.00
L. R. Conradi		41.67
Cash on hand May 1, 1938:		
General Fund	\$ 441.50	
Missionary Emergency Fund	1,326.96	1,768.46
		<u>\$3,139.19</u>

"Many a man has missed a good goal because he got bogged up a side road."

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

NO. VII

Since writing our last previous article, we have found, tucked away among other papers, copies of the *Missionary Reporter*, as follows: Vol. I (1883), complete except No. 1 (November); and Vol. II, Nos. 2, 3. During the first volume, it was a monthly; but beginning with Vol. II, it became a quarterly.

The receipt of the minutes of the Northwestern Association for the years 1913, 1914, 1920, 1921, 1928, and 1930, from Chas. W. Barber, of North Loup, Neb., is hereby acknowledged with thanks.

The *Seventh-day Baptist Endeavorer*, a monthly, was published at West Edmeston, N. Y., with A. C. Davis, Jr., M. D., as editor with a staff of five department assistants, besides a business manager and an advertising manager. Its Vol. I, No. 4, appeared under date of August, 1905. The Historical Society has the following: Vol. I, Nos. 4, 11, 12; Vol. II, Nos. 1, 2, 3, 6, 12; Vol. III, No. 1.

The first issue of the *Beacon*, mimeographed and published monthly under the auspices of the Young People's Board, appeared under date of November 16, 1936, at Salem, W. Va., with Duane Hurley as editor, assisted by a staff of office editors. Editors have changed from time to time. The society has the following issues: Vol. I, Nos. 1, 2, 3, 4, 5, 6, 7, 14; Vol. II, Nos. 1, 2, 3, 5, 6. It has one issue without volume, number, or date; but its date was possibly March, 1938.

The *Budgeteer*, the first number of which appeared under date of December 1, 1933, was published at Riverside, Calif., by the Committee on the Denominational Budget. The society has the following issues: Nos. 1, 2, 5, 6, 8, 9, 10.

The *Bible Witness*, a small four page paper, was first published at Nady, Ark., under date of November, 1931, with Clifford A. Beebe, pastor of the Little Prairie Church at Nady, as editor and publisher. Its place of publication was subsequently moved to Marvel, Ark., and then to Gentry, Ark. At the present time, it is published both at Gentry, and at Berea, W. Va. Beginning with Vol. II, Rev. Ellis R. Lewis became associate editor. The society has the following issues: Vol. I, Nos. 1, 2, 3, 4; Vol. II, Nos. 1, 2, 3; Vol. III, No. 1; Vol. IV, Nos. 1, 2; Vol. V, Nos. 1, 2.

The *Voice* was published monthly at Detroit, Mich. The editor was R. B. St. Clair, with a staff of associates. It probably first appeared under date of December, 1921. The editor was pastor of the Detroit Seventh Day Baptist Church. The *Voice* addressed itself to refuting certain of the teachings of Mrs. Ellen G. White, of the Seventh Day Adventist denomination. The Historical Society has the following issues: Vol. I, Nos. 3, 4, 5, 11, 12; Vol. II, Nos. 3, 5, 8, 9, 10, 11; Vol. III, Nos. 2, 3, 4, 5, 8, 9; Vol. IV, Nos. 4, 4-A, 7, 8, 9, 10, 11, 12; Vol. V, complete; Vol. VI, Nos. 1, 2, 3.

The *Gathering Call*, published at Riverside, Calif., would appear to have been published first in 1912. It is edited by Rev. E. S. Balenger, a former Seventh Day Adventist, but now a member of the Riverside Seventh Day Baptist Church, and recently pastor of the Seventh Day Baptist Church at Los Angeles, Calif. He is also the publisher of the *Gathering Call*, which incessantly wages a vigorous campaign in refuting certain doctrines and teachings of the Seventh Day Adventists, very especially those of Mrs. Ellen G. White. It has a wide circulation wherever Seventh Day Adventists are to be found in English-speaking countries. Unfortunately the Historical Society has but a negligible number of its issues. They are, Vol. XX, No. 4 (April, 1932); Vol. XXI, Nos. 3, 4; Vol. XXII, Nos. 4, 5.

The *Exponent*, a bi-monthly, published by and representing the Seventh Day Baptist Bible Defense League, first appeared under date of May, 1925, and was discontinued with Vol. IV, No. 4 (Nov., 1928). Rev. Alva L. Davis was the editor, with Rev. D. Burdett Coon and Rev. Lester G. Osborn associate editors. Its purpose was to refute certain of the teachings in modern criticism of the Bible. This it did in a vigorous manner. It was first published at Ashaway, R. I., and subsequently at Little Genesee, N. Y.

The *Gospel Herald* was published bi-monthly at Georgetown, British Guiana, by Rev. T. L. M. Spencer, pastor of the Seventh Day Baptist Church in that city. He was also editor. The first issue appeared under date of December, 1914. The early numbers, especially, seem to have been intended to acquaint their readers with Seventh Day Baptists, their history, doctrines, and beliefs, since the Georgetown Church was composed of former Seventh Day Adventists. The Historical Society has the following issues: Vol. I, Nos. 1, 2, 3, 5, 6;

Vol. II, Nos. 1, 2, 3, 4; Vol. III, Nos. 1, 2, 3, 4, 5; Vol. IV, Nos. 1, 2, 3, 4, 5; Vol. V, Nos. 1, 2, 3; Vol. VI, complete; Vol. VII, Nos. 1, 2, 3, 4; Vol. VIII, No. 6; Vol. IX, Nos. 1, 2, 3, 4, 5, 7; Vol. X, No. 1.

The *Church News* published quarterly at Salemville, Pa., in the interest of the German Seventh Day Baptists of Pennsylvania, first appeared under date of July 1, 1917, with F. R. King as editor and publisher. It was not until three years later that their General Conference recognized it as the official organ of the churches connected with it. The Historical Society has the following issues: July 1, 1917; August, 1918; May, 1919; May 15, 1919; April, 1920; May, 1920. Beginning with July, 1920, it began to appear quarterly in a stated series, by volume and number. Vol. I, No. 1 was of that date. Of these the society has the following: Vol. I, complete; Vol. II, complete; Vol. III, complete; Vol. IV, complete; Vol. V, complete; Vol. VI, Nos. 1, 2; Vol. VII, Nos. 1, 2, 3; Vol. VIII, complete; Vol. IX, complete; Vol. X, complete; Vol. XI, complete; Vol. XII, Nos. 1, 2-3; Vol. XIII, complete; Vol. XIV, complete; Vol. XV, No. 1.

The *Peculiar People*, "a journal written by Jews and for Jews," was first published in New York City, July 13, 1888, by H. Friedlander, a Sabbath-keeping Christian Jew, who was assisted by Ch. Th. Lucky. Mr. Friedlander died some months later, and the publication of the journal was suspended for a time, but was finally assumed by the American Sabbath Tract Society, beginning April, 1889, with William C. Daland as editor. In 1894, Rev. S. S. Powell and Prof. William C. Whitford were added to the editorial staff. Lack of funds for such special work caused its discontinuance at the close of 1898. Of the first volume, the Historical Society has the following numbers: 1, 2, 12, 13, 14, 15, 16. This last number, under date of Friday, November 16, 1888, carries notice of the death of the editor, "Rev. Zebi Herm. Friedlander" on November 12, 1888. Beginning with Volume II, the society has a complete file to the end of Volume VIII, except Vol. IV, No. 4. Of Volume VIII, the society has a complete bound volume, *without the covers* which are an integral part of the journal. Apparently it was started as a monthly; but, with its second issue on August 10, 1888, it became a weekly, and so continued till the death of Mr. Friedlander.

The *Eduth le Israel* (Witness to Israel) was published under the auspices of the American Sabbath Tract Society, and was edited by the Rev. Ch. Th. Lucky, a Christian Jew, who was a member of the First Seventh Day Baptist Church of New York City. It was printed in the Hebrew language and designed for educated Jews. Started as a monthly magazine in September, 1888, its issue proved to be rather irregular and finally ceased in October, 1890. Of these the Historical Society has the following issues: Vol. I, Nos. 1, 2, 3, 4-5, 6, 7, 8, 9, 10, 11-12; Vol. II, Nos. 1, 2, 3, 4, 5, 6, 8; Vol. III, Nos. 1, 2-3, 4-5, 6-7, 8-9; Vol. V, Nos. 1, 2. There are several other numbers, but even volume and number are printed in Hebrew, which the present writer does not read.

WOMAN'S WORK SOMETHING TO PONDER

Almost any news reel follows this pattern: Russian airplanes being groomed for warfare; Hitler reviewing his air fleet; Mussolini's air hordes in battle formation; scenes at the British Royal Airdrome; Japanese planes flying over China. Then come United States planes and aircraft guns. Finally, a general, high in command, pleads for more planes to make our defense not equal to, but better than, that of any other power in the world. Or we hear, against the roar of guns, the dramatic voice of the commentator assuring us that those guns are "right on the job and ready for action at a moment's notice." What are some things young people might do to prepare themselves and others to detect propaganda when and wherever we find it?

The national high school weekly, "Scholastic," was recently banned from the Washington, D. C., schools. The chief condemnation of the magazine came from its stand on war, which is stated as follows: "Finally, we believe that history has piled up ample evidence to prove to every thinking person that war as a means of settling international disputes is a complete and absolute failure. Therefore, we shall continue to call the attention of our readers to that evidence. We shall fight war, and war-mindedness, and conditions which make for war, wherever we find them." Is this banning an evidence that war propaganda is present today?

FROM THE FINANCE COMMITTEE

What will be the total amount given for denominational work for this Conference year? Every Seventh Day Baptist is interested in the answer to this question. What are you going to do to make that answer one of encouragement to all those who are employed by our denomination, and to the denomination as a whole? If the total amount of money given is less than the amount given last year, it will surely mean retrenchment in all lines of our work. In the remaining days of the Conference year will you please pay up your pledge, and make a liberal contribution above that amount if it is at all possible?

"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."

THE FINANCE COMMITTEE.

LETTER TO SABBATH RECORDER

DEAR FRIEND:

It has occurred to me that your readers might be interested in an outline account of twenty-four hours in the life of a retired minister.

May 20, 1938, at 6.45 p.m., with my grandson, Ken Burdick, I climbed Pine Hill. I had been invited to attend an outdoor meeting of the Seventh Day Baptist young people at Alfred.

When I arrived at the place of meeting the supper was over but the fire was burning brightly. I was invited to eat but resisted the temptation. The leader of the meeting was Betty Jane Crandall. It was a good meeting. I was invited to speak but resisted the temptation. The following were present: (Where addresses are not given, Alfred may be assumed.) Betty Jane Crandall, Ashaway, R. I.; Aurabeth Ehret; Ogaretta Ehret; Nellie Bond; Ahvagene Bond; Alta Dillman of Verona; Mildred Foster of Salemville, Pa.; Frances Polan of Brookfield; Nancilu Butler of Woodville, Ala.; Wilda Gige; Marguerite Carpenter of Ashville; Carole Sheldon; Maxine Crandall of Independence; Ruby Harbert Maxson of Lumberport, W. Va.; Paul Maxson of

"Uncle Tom's Cabin" is a good example of how positive propaganda can aid a cause. Charles Dickens' novel describing conditions in debtors' prisons helped to change the laws regarding punishment for debtors. What sort of reading prejudices you for or against any cause?

Dwight L. Moody said: "The greatest event in my personal Christian experience came when I read the book of Ephesians forty-seven times in one month." Such concentration in Bible study always proves helpful and gives one an appreciation which can be secured in no other way. Have you tried it?

Some people follow the custom of asking a question and trying to discover the answer by shutting their eyes, opening the Bible, and placing a finger upon a verse. Tennyson's Annie in "Enoch Arden" does this, you remember. Wilkie Collins, in "The Moonstone," has the old butler use Robinson Crusoe in the same fashion! Can and does the Bible help us solve our problems when we try to use it like a ouija board?

Have you ever considered how many Bible phrases are used in the common speech of everyday life? Here are just a few of the hundreds which each of us uses: "the apple of his eye," "the salt of the earth," "the powers that be," "labor of love," "handwriting on the wall," "a mess of pottage," "the widow's mite," "we are the people," "the fat of the land," "the laborer is worthy of his hire," "whited sepulchres," "all things to all men."

—The Christian Endeavor World.

THE FUTILITY OF FREEDOM

The happy people of this world are never free. It is only youth which really wants freedom, or those who have set up a defensive mechanism against life, since to live is also to suffer. The older and wiser know that nothing is of value unless it can be shared, and that the eternal cry of the human heart is to belong to someone else. It is its escape from loneliness, its support in weakness, a solace to its pride. Even youth should think twice before it asks for freedom. Surely to be happy is better than to be free; and to be kind to all, to like many and love a few, to be needed and wanted by those we love, is certainly the nearest we can come to happiness.

—Mary Roberts Rinehart.

Gentry, Ark.; Luther Crichlow of Washington, D. C.; Wayne Rood of Riverside, Calif.; Pastor Ehret; John Norwood; Winthrop Davis of Shanghai, China; Dighton Polan of Brookfield; Kenyon Clarke; Edward Crandall of Independence; William Arthur; David Thomas; Eugene Van Horn, Alfred Station; Kenneth Burdick; and the writer. For various reasons several of our young people were unable to attend.

From this service I went to the church prayer meeting at the parish house. Here I met Pastor Ehret, Elder Powell, Elder Holmes, Deacon Peters, and others.

Sabbath morning a neighbor, George Stillman, called to ask that someone from our house would take his regular envelope for the offering at Alfred, since he and Mrs. Stillman were to go to Nile to church. I introduce this incident to illustrate how churches should be supported and to explain how I got a chance to go to Nile. Forty years have changed the old road to Nile. Now it is broad and easy and many there be who go in thereat. In fifteen minutes we had passed from the valley of the Susquehanna and Chesapeake Bay into the valley of the Great Lakes and the St. Lawrence River. When we reached Nile the pastor had just returned from his Richburg appointment. Richburg is seven miles, or used to be, from Nile over in the valley of the Mississippi and the Gulf of Mexico.

They still toll the bell at Nile as they used to do. Three taps in quick succession at the close is the signal for the service to begin. I was invited to the pulpit but resisted the temptation. Pastor Bottoms preached about the transfiguration of our Lord. Sarah Bottoms played the organ and Mrs. Charles Bottoms the piano. The Sabbath school followed. Charles Bottoms is superintendent. Glenn Guilford taught the Bible class. I was invited to teach, but I resisted the temptation. I ate dinner at the parsonage. Everything is changed there except the hospitality. I miss the apple tree at the corner of where the yard used to be—a Baldwin from which I remember picking thirty-eight bushels of apples one season. Most of the orchards and sugar bushes that we used to know have perished long ago.

On the return to Alfred Mr. Stillman took "the old road" part of the time to show me the finer views of the streams and woods. Crossing the new road at one point we came upon some new work, where our car sank in the mud. This incident illustrates how helpful

friends and strangers can be. But we all got home in good shape with no damage done, unless it be that I was too late to get my mail and know what plans Mrs. Shaw has for coming on from West Virginia.

Fraternally,
GEO. B. SHAW.

17 Sayles St.,
Alfred, N. Y.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

My name is Billie Evelyn Cook. I am eleven years old.

We have two cats and one dog. I have three sisters and two half brothers. My sisters' names are Charlotte, Ruth, and Kathleen. The one next to me is blind in one eye.

I am visiting at Pomona with Mrs. George Main. I do not take the RECORDER, but Mrs. Main lets me read it sometimes. I enjoy reading the Children's Page.

I was baptized in May, 1937. My pastor's name is Pastor Elizabeth F. Randolph, at Daytona Beach.

My address is Ormond, Fla., General Delivery.

Your RECORDER friend,
Billie Evelyn Cook.

Pomona, Fla.,
May 21, 1938.

Dear Billie Evelyn:

Mrs. Main, who is my very good friend, has told me about you, and as she is also your very good friend, we ought to feel acquainted, don't you think so? I am so glad your letter reached me this time, and hope this is only one of the many good letters you are planning to write me. We also have another very good friend in common, your pastor.

I am very glad to hear that you have been baptized into the church and pray you may be very busy and happy in your service for Christ.

It is nice to have so many nice brothers and sisters. I have always wished I had at least half a dozen, but only had one brother and one half sister.

I suppose you are having a vacation from school tomorrow because of Decoration Day, as Andover children are. The best part of

this vacation for us is that we are having our daughter and husband and baby Joyce with us for the whole of three days.

Hoping your next letter will be soon, I am
Your loving friend,
Mizpah S. Greene.

Dear RECORDER Boys and Girls:

I am writing to you this week for two reasons: first to urge you to write very soon, and second, to tell you about a book of interesting and helpful children's stories written by a good friend of children, Miss Ruth Marion Carpenter of Alfred. These stories were first told a number of years ago to the members of her Bible school class, now grown to womanhood, and the book is dedicated to them, "The Glad Game Girls." The book sells for \$1, plus 15 cents for postage. I am planning to secure a copy to read to my little grandchild when she is older, and hope many of you will do the same.

To give you some idea of these stories I quote the following, taken from the Alfred Sun:

G. G. G. STORIES BY RUTH MARION CARPENTER

This collection of twenty-three stories, written largely for a group of girls aged eight to twelve years, contains also stories of interest to boys, and to children both older and younger.

Animals play a part in several of the stories; as the lamb who liked strawberries; King Cole, the pet crow who got lost; Tommy's dog, whose story is a true one; and Bonnie, the collie puppy, who "wasn't lost and didn't exactly run away, but wanted to see the Wide Wonderful World."

Magic and mystery enter into other stories. Through magic, Nanette and Bibbity-Ann visit the Dolls' Asylum, the home of all dolls before they come to the earth to live with little girls. Ted and Dick go secretly hunting for a mystery "to plague the girls," and find more of a mystery than they bargain for.

"Under the Old Stone Bridge" is a story of a high school "bunch," and how their anger at one of their teachers is turned to sympathy for her.

What girl wouldn't like a real pearl necklace; but would every girl succeed in acquiring one, as did Faith?

I know boys and girls of all ages would find pleasure and profit in reading these stories, so RECORDER boys and girls, why does not each

one of you ask your parents to purchase a copy?

Last but not least I urge, "RECORDER children please write often."

Your loving friend,
Mizpah S. Greene.

Andover, N. Y.

AN APPRECIATION

Our dear brother, Nathaniel A. Edwards, of Lower Buxton, Brown's Town, P. O., B. W. I., passed from this life April 16, 1938, after a long lingering illness. I met him in an out-of-the-way place where he had been preaching to a needy congregation. He had done wrong. Who has not? God had forgiven him and saved him with a great salvation. He had been proclaiming to the people the everlasting love and grace of the blessed Savior who is able to save unto the uttermost. At the first he was very popular. Then, as he began to show that people must forsake their sin and turn to God for forgiveness, the popular following deserted him. He was deep down with discouragement and despondency. To make matters for him a thousand fold worse some who had encouraged him to enter the ministry turned against him and worked with mighty power to destroy all his usefulness.

I found him to be a man of more than ordinary intelligence among his people. He was far above the average of his race in that land. He was among the best penmen of my correspondents. He was of a jovial spirit, always true, kind, and loving. He was a sweet singer, always ready at the right time in gospel meetings with an appropriate gospel song. He worked in various places with varied success with my hearty support for some time. Our Christian Endeavor Union of New England volunteered to give some financial aid to a helper for me in Jamaica. I regarded Brother Edwards as an excellent man. While in Jamaica I gave him this small monthly amount. He finally received an inspiration that he ought to return to his old home in another part of the island where he had received his education and had taught school, and where his father and mother lived, whom he had not seen for nineteen years. I favored this move. He furnished me a weekly report of his work.

He began his work there in a very humble way, but it was real and genuine. No Sabbath

keepers had ever been known there before. He began by talking Christ and the Sabbath in the homes, on the farms, in the shops, and by the roadside, everywhere. He took part in the Baptist Mission. He was so efficient the people had to recognize him. At length his mother came to his Sabbath views. Later his father and others came. The Baptists saw what was coming. Opposition arose. They tried to stop him. But he could not be stopped. Converts increased from the world and from the Baptists.

A separate place of worship had to be erected. His father gave land for a booth. They erected a booth that would seat two hundred people. I preached to more than that number there for a series of meetings. We organized a Seventh Day Baptist Church. Three times we went to the Caribbean Sea, thirteen miles away, to administer baptism. People of the community walked these thirteen miles and back to witness the ordinance. He afterward built a baptistry in the booth to save our going so far for administering the ordinance. I baptized candidates there. The church grew in numbers and spiritual power. We had there by far the largest number of splendid young people we had in any other church on the island. I urged that a deed of the church property be secured while his father was living. But it was not done. After we left the island his father sickened and died. Through jealousy and envy, persecution arose that at length led to influences meaning their losing the booth. For some weeks they held church services in the open yard of Brother Edwards. There was some falling away. Brother Edwards was in dire distress and poverty. He had almost no financial support. His health was failing. But, in spite of these obstacles and difficulties, the work was revived, a better church building was built in a very much better location, and the people took on new heart and moved forward for better things. Could Brother Edwards have been given even a little regular financial help during these trying days his health might have been very much better. But he continued to lose strength till he passed away.

He was a modest man and would object to many words of praise that he so much deserved. But, that you may catch something of his spirit and purpose, I must quote words and Scripture passages given by him, found by his widow in his Bible after his burial.

A WORD TO ALL
For me to live is Christ, but to die is gain.

MY WIFE
Tell my wife if anything further happens that I am expecting her as a Christian to lead the children to Jesus. And my God shall supply all your need according to his riches in glory by Christ Jesus. I also expect to meet her in our promised home.

N. A. EDWARDS.

These Scripture references were also found there, so very applicable to his life and teaching:

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Acts 14: 22.

For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 1 Thess. 3: 4.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience. Rom. 5: 3.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Rom. 8: 35.

Rejoicing in hope; patient in tribulation; continuing instant in prayer. Rom. 12: 12.

We mourn with the widow and children and the many, many friends in Jamaica.

D. BURDETT COON.

OUR PULPIT

"TAKE THEREFORE NO THOUGHT FOR THE MORROW"

MATTHEW 6: 34

(Sermon by Rev. Everett T. Harris, pastor First Hopkinton Church, Ashaway, R. I.)

This sounds like fine advice for loafers. No wise husband or wife, no conscientious father or mother would urge it; for no one has made a success of life without taking thought.

The man who does not take thought is not only a loafer, but a sinner. God has given us minds for use. Dean Inge contends that the failure of the world today is more intellectual than moral. Thoughtlessness is one of the oldest and strongest sins. It was a shortcoming against which the Old Testament prophets inveighed. They found people thoughtless of their own interests, thoughtless toward others, thoughtless toward God.

Hosea, speaking in the name of the Lord, said, "My people are destroyed for want of knowledge" (4: 6). Isaiah said "The ox knoweth his owner, the ass his master's crib; but Israel doth not know; my people doth not

consider" (1: 3). Ezekiel said, "It may be that they will consider, though they are a rebellious house" (12: 3). A large part of the arduous work of the Old Testament prophets was the attempt to make people think. They did not say, "Take therefore no thought for the morrow."

What did Jesus mean? He, the greatest prophet of them all, did not want people to stop thinking. He urged them to re-think their thoughts of God, life, and duty. Nor did he bid them be unmindful of the future. He upbraided those who could forecast the weather by reading the clouds and sunsets but could not discern the meaning of the social movements and influences which enmeshed them, who could not "discern the signs of the times." What, then, did the Master mean: "Take no thought for the morrow"?

The text must be read in its context, in its setting. Jesus had been speaking of the providence and fatherhood of God, who clothes lilies which toil not nor spin, who feeds birds which sow not nor gather into barns. "How much more will he care for you, O ye of little faith."

Here, as elsewhere, other translations of the Bible help us to see the original, and true meaning. Several of these read: "Be not therefore anxious for the morrow"; or "Do not be troubled about tomorrow." (*Merimnaw*—"To be anxious, to be troubled with cares"; *merimnaw* from *merizomai*—"to be drawn in different directions, to be distracted.") There is a vast difference between "being anxious" and "being distracted" and "taking thought."

"Be not therefore anxious for the morrow" is the counsel of the Master in this text. But that, too, is a hard saying. Dr. Maude Royden says: "I honestly feel that one of the worst sins of religious people is that they go about the world looking as if God were dead." For Christians, those who take Jesus seriously, "Be not anxious for the morrow" is as clear and binding a counsel as "Do not kill" "Do not lie" "Do not steal." The Christian who worries chronically is as incomplete as the Christian who kills time, or the Christian who lets malice rather than good will mark his contacts with his fellows.

Several causes prevent us from heeding this counsel of Christ. Why are we "anxious for the morrow"?

One root of anxious thought is *covetousness*. Recall those words of the Master: "Lay not

up for yourselves treasures on the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also."

Many of us are sure we should not worry if we had more goods, land, and gold. We should not be anxious for the morrow if we were earning a bit more today.

Every one of us who is not hopelessly selfish deplores the poverty and insecurity which exist amid potential plenty in our land. Every one of us whose conscience is even partially Christianized is concerned about the millions of youth and men who cannot find work to insure them a decent livelihood. But this anxiety, this passion to get more, to have more, is not confined to those who have no work or are not earning a living wage. Bonding companies report that their heaviest losses have come through betrayal of trust by men who had adequate incomes, but insisted on living beyond them. More things, more things, more money—how common the passion!

Abundance of life consists not in things possessed. The love of money is the root of all kinds of evil today. The sickness of our society is acquisitiveness. Money should be servant, not master. Sought as an end it brings worry, not freedom from it. Every one of us needs to guard against the notion that material wealth is the pearl of great price, and that moral and spiritual values are secondary. "What shall I eat?" and "What shall I wear?" are secondary questions for those seeking true life. The primary question is, "Am I worth my keep to society and to God?" Put secondary questions first, and life becomes a prey to covetousness and care. "Seeking first the kingdom of God and his righteousness" is the way to life which is life indeed.

Another kind of anxious thought is *fear*. Serious mental and nervous disorders are on the increase. This comes partly from the complexity and tension of modern life; partly from "the great dismay" which followed the collapse of the economic structure; partly from incapacity for relaxation and rest; partly from a badly warped scale of values; largely from the lack of vital religion. The suicide rate has increased most alarmingly in places where wars and post war confusion have caused deep distress. Suicides come from loss of faith, loss of hope, loss of appreciation of life.

Fears are at the roots of these disorders. Psychiatrists have wrought marvelous cures by helping mentally and morally afflicted folk liquidate their fears. John Galsworthy said, "The greatest part of the misery of the human race comes not from the presence of trouble, but from the dread of it."

Fear is not only a personal, but a social, factor and peril in our generation—for example, the armament competition, the "red peril," instead of the exercise of good will and the practice of justice.

Yet there are relatively Christian Christians who do not realize that it is sin to give way to fear if you believe in God. Fear, like covetousness, begets the anxious thought which defeats life.

Another root of anxious thought is *distrust of God*. Worry, said Jesus, is a pagan trait. "After all these things do the pagans seek . . . your Father knows that you need them."

The Master was not an ascetic. He would not have us despise this world and all that is therein. Earth is not a prison house of the human soul. Jesus found healthy delight in nature, in his contacts with people, and he loved children. He does not urge otherworldliness. It is a false reading of his words which leads men to despise this world or despair of it. The man who is not doing his duty in this world will not find his life in any other. It is nonsense to claim that we want everlasting life if we are merely killing time now.

The Master is not an ascetic. He bids us receive the guidance and the grace of the living God now; to trust God enough to keep from borrowing trouble; to avoid crossing bridges until we have reached them.

When one sees the personal and social havoc wrought by covetousness, fears, and distrust of God, one appreciates the more the word of Doctor Cairns, "Jesus said, no man ever trusted God enough, and that is the source of all the sin and tragedy in the world." This counsel against distrust of God has social as well as individual application. Most Christians today are not content to save their own souls. They will not pray, as did a rugged individualist, "God bless me and my wife, my boy John and his wife, us four and no more." We pray for a redeemed humanity. We want the kingdom of God to come, that "all the kingdoms of this earth may be the kingdom of our Lord and of his Christ."

But we forget that God wants this even more than we do; that God has considerably

more power than we to bring this desired consummation to pass.

"Take no thought for the morrow?" No; take more thought rather than less; but "be not anxious for the morrow."

Covetousness, fear, distrust of God defeat life.

"Let not your heart be troubled." Believe, believe greatly in the living God.

THE 1940 CONFERENCE

Because of its general interest and so that the delegates to Conference will have time to consider the matter themselves, and consult with the churches which they represent concerning it, I am presenting below a letter recently received from the secretary of the Mill Yard Church.

At a special meeting of the Mill Yard Church it was unanimously decided to invite the American brethren to hold the 1940 Conference in London.

We are sure it would be a means of strengthening the ties between the Mother Church and the European churches with the American churches. It would also give the continental churches of Holland and Germany the opportunity to send a numerous delegation to Conference, which in itself would tend to knit Seventh Day Baptists closer together, helping us all by the personal contact to understand the difficulties and problems of the various national churches.

As you probably know this is not a new idea, it was contemplated for 1917, but owing to the war of 1914-1918 had to be abandoned.

We realize it will mean a considerable amount of work for us on this side, and perhaps extra time and expense for the American churches; nevertheless we are sure it will be well worth the sacrifice for all of us.

It will also be a unique event in the history of the denomination and one that may prove of sufficient value to be repeated in the future.

I should be obliged if you will acknowledge receipt of this letter as it will be some time before General Conference can discuss it.

Yours sincerely and fraternally,

GEORGE H. VANE,
Hon. Secretary,
Mill Yard Church.

Every Seventh Day Baptist will want to give this cordial invitation from the "Mother Church" his earnest and careful consideration.

COURTLAND V. DAVIS.

ADVANCE ANNOUNCEMENT

The yearly meeting of the Seventh Day Baptist churches of New Jersey and eastern New York will be at New Market, N. J., the week-end of October 22, 1938. T. R. S.

RELIGIOUS EDUCATION CONVENTION PLANS MOVE FORWARD!

Plans for the International Convention of Christian Education are moving forward apace. Reports which reach us from the office of the International Council indicate that this convention is being received with an unusual degree of hearty co-operation among all the agencies co-operating with the council. The dates for the convention are June 28 to July 3, 1938. The place is to be Columbus, Ohio.

Mr. J. Allen Watson, who is giving much of his time to the promotion of the convention, was on an extensive field trip at the time these notes were written. He was having a hearty reception everywhere. In one city, for example, plans are under way for each church to send at least one delegate and in addition to pay the enrollment fee and at least part of the travel expense for the pastor or the superintendent from each school. From another direction comes word of a large school that has appropriated \$25 to pay for a delegate to represent it. Still another church has offered to pay the registration fee for all delegates from that church. They expect to have at least an auto load. From a city in a far different section of the country comes the news that the matter has been taken up in the Parent-Teachers' Association with much interest. Denominational boards, state and city councils, the Religious Education Council of Canada, and co-operating agencies like the Federal Council of Churches are vigorously taking hold of the promotion of the convention.

In these pages we have reported from time to time other interesting plans being made in numerous places for securing attendance at the convention, including caravan auto parties, special trains, extra cars on regular trains, family auto expeditions, groups traveling together from the same church or community, expeditions by bus, and plans for vacation trips on the way to Columbus or on the way home. By these and many other plans too numerous to mention the convention is being promoted in all parts of the United States and Canada. Between four and five thousand delegates will be there. It is earnestly to be hoped that many readers of this magazine will be among the number. For, let us all clearly understand, this convention, which comes but once in four years, is going to chart the main directions of the Christian education

movement for the future in a way that no such gathering previously held has done. We want the people served by this paper to be there in large numbers.

Full particulars regarding the convention program and registration blanks can be secured of your own agency, Rev. Erlo E. Sutton, 33 Kalamath Street, Denver, Colo., or The International Council of Religious Education, 203 North Wabash Ave., Chicago, Ill.

MARRIAGES

MOULTON-BARBER.—At the Seventh Day Baptist church, Battle Creek, Mich., May 14, 1938, Mr. Roderick Moulton and Miss Beth Barber were united in marriage by Pastor Edward M. Holston.

OBITUARY

BABCOCK.—Viola May Babcock, third daughter of Oscar and Martha Babcock, was born near Nortonville, Kan., on January 10, 1896, and passed away April 1, 1938.

"Viola," as she was familiarly known among her many friends, spent her life in serving others, and will be greatly missed as she was always doing kindly deeds for them. At an early age she united with the Seventh Day Baptist Church. She had always taken an active interest in all church work, serving in several official capacities.

She leaves five brothers and one sister to mourn her departure: Clarence, of North Loup, Neb.; Francis, of Pawnee, Neb.; Philip, of Horton, Kan.; Herman and Glennie and Mrs. Madie Coppinger, all of Nortonville.

Funeral services were conducted by her pastor, Rev. Lester G. Osborn, at the church, and burial was in the village cemetery. L. G. O.

COON.—Eslie, youngest of nine children of Nathan and Lucy Dye Langworthy, was born January 15, 1853, on a farm near Brookfield, N. Y.

At the age of thirteen, she was baptized and joined the local Seventh Day Baptist Church, of which she remained a faithful and consecrated member. She was a charter member of the Women's Missionary Aid society and has been an efficient worker since its organization.

On August 2, 1872, she was united in marriage to Dr. Albert C. Rogers. To them two children were born—Muriel and Albert.

After Doctor Rogers' death she married Edward D. Coon, formerly of Milton Junction, Wis., who died in 1929.

She leaves to mourn her loss the daughter, Muriel, Mrs. Ralph Babcock, of Great Neck, Long Island; a son, Albert Langworthy Rogers, of Brookfield. There are also nine grandsons; two great-grandsons; several nephews and nieces; a stepson and a stepdaughter.

Farewell services were held from her late home at one o'clock on Friday, April 22, 1938, and at two o'clock at the church, conducted by her pastor, Rev. H. L. Polan. H. L. P.

McARTHUR.—Mary Euart was born in Belmont County, Ohio, February 26, 1850, and passed away at her home in Farina, Ill., April 19, 1938.

In 1873, she was united in marriage with Henry McCumber, to which union were born two children: Mrs. Lottie Timberlake, and Mrs. Frances Braun. Later, to a second union, with James McArthur, one daughter, Mrs. Grace Lacy, was born.

Funeral services were conducted at the home by Pastor A. T. Bottoms. She was laid to rest in the Iuka, Ill., cemetery. A. T. B.

PIERCE.—Lena Partello, daughter of Charles and Nancy Partello, was born at Ashaway, R. I., June 16, 1882, and died at Riverside, Calif., April 3, 1938.

She was married to Charles A. Pierce and to this union were born six children: Ray, Royce, Loyd, Virginia, Jean, and Charles. The husband and father passed away in 1930. The children are all living in Riverside. Besides her children Mrs. Pierce is survived by two sisters, Mrs. Lucy White and Mrs. Jane Macomber, both of Ashaway, R. I.

Mrs. Pierce accepted Christ in early life. She has been a faithful member of the Riverside Seventh Day Baptist Church since her entrance into its membership in 1924.

Funeral services were conducted by her pastor, Rev. Loyal F. Hurley, on April 5. Burial in Olivewood Cemetery. L. F. H.

RING.—Arvid H. Ring was born in Bulltorp, Wiby Soken, Sweden, July 23, 1867, and died April 25, 1938, in Riverside, Calif., following a paralytic stroke.

With his parents he came to this country and settled in Union County, S. Dak., in 1869. Here he grew to manhood. At an early age he was baptized and became a member of the Big Springs Baptist Church, of which he remained a faithful member throughout his life.

He never married, but was a lover of children and had many young friends. He loved flowers and gardening and suffered a stroke while at this favorite occupation.

Funeral services were held at the Preston Funeral Parlors April 27. Rev. E. S. Ballenger and Rev. Loyal F. Hurley officiated. L. F. H.

WOODIN.—Carrie Edith Bliss, daughter of Benjamin T. and Mary Jane Crandall Bliss, was born February 13, 1868, and died at her home in Little Genesee, April 13, 1938.

She was married to Frank Woodin February 6, 1896. Two of their children died at birth, and one daughter, Mary, died at the age of twenty years. One son, Walter, at home, and her husband survive her.

Mrs. Woodin was baptized and joined the Little Genesee Seventh Day Baptist Church August 4, 1883. On Sabbath day April 16, she was to receive a certificate, with others, which gave

special recognition of fifty years' membership in the church at Little Genesee. She had been in ill health for a number of years and was unable to take active part in the work of the church. During this time her faith in God was strong.

Funeral services were held at the home April 15, and burial was in the Little Genesee cemetery. Her pastor, Harley Sutton, conducted the services. H. S.

LET US BE BETTER MEN!

Let us be better men!
Let us find things to do
Saner and sweeter than any yet,
Higher and nobler and true!

Let us be better men!
Let us begin again,
Trying all over the best we know
To climb and develop and grow.

Let us be better men!
Whether with pick or pen,
The labor we do is work worth while
If our hearts are clean and our spirits smile.
And out of the ruck and rust and stain
We make some growth and we mark some gain.

Let us be better men!
In a world that needs so much
The loftier spirit's touch,
Let us grow upward toward the light
Wedded to wanting to do the right
Rather than wedded to human might.

—Author Unknown.

Taken from Nortonville News.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and adv. 'tisements 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

FOR RENT—Furnished Bungalow, near Ocean, Lake, and Bathing Beach, three sleeping rooms, two bath rooms, kitchen, dining and sun room. Fireplace in living room. Attached garage. Spacious ground. Excellent view of Block Island Sound. Always cool and comfortable. May be seen by appointment. Address, W. S. M., 135 W. Broad St., Westerly, R. I. 6-7-4w

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.

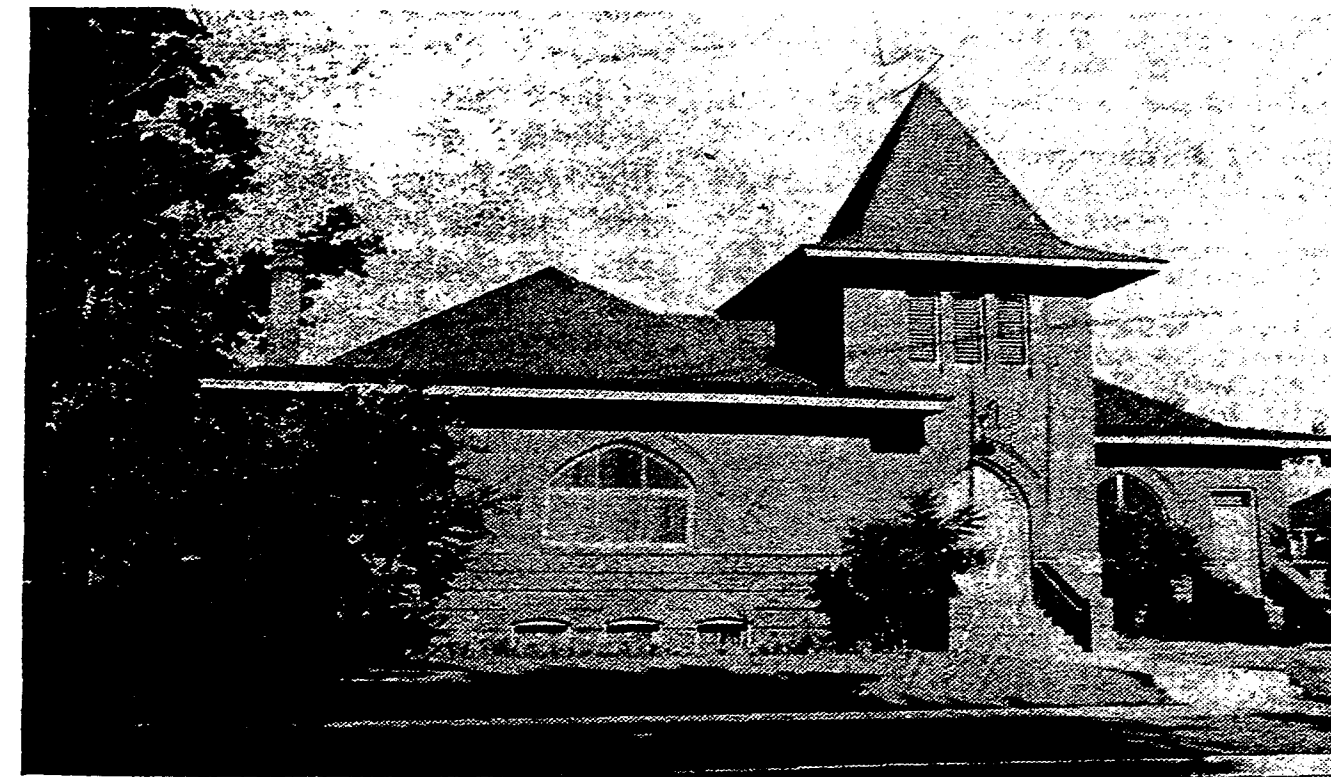
A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

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THE DENVER (COLO.) SEVENTH DAY BAPTIST CHURCH
(The church was organized in 1928 and the building acquired in 1932.)

Contents

Editorial.—"From Even to Even."—Denver Seventh Day Baptist Church.	
—The Editor in Wyoming and Western Nebraska	370-372
The Building Budget	372
Missions.—The Battle Is the Lord's.—Work Progressing in the Southwest.	
—Letter from Jamaica.—Letter from Miss Anna M. West.—Corporation Statement	372-375
The Council-Conference	375
Semi-Annual Meeting	375
Woman's Work.—Gleanings from Society Reports	376
The Historical Society	376
Children's Page.—Our Letter Exchange	378
Denominational Budget	379
A Fountain Ever Flowing	380
Saved by a Chinese Neighbor	381
Religious Education.—Youth at the Convention	381
Denominational "Hook-up"	382
Central Association Notice	383
Marriages	384
Obituaries	384