

ATTENTION!

Attention, please! It is the duty of the Committee on Denominational Administration of the coming Council-Conference to survey the whole administrative set-up of the denomination. An important part of this set-up is the Commission of the General Conference. The Committee is anxious to secure the opinions of interested persons and is asking that they will write their criticisms, favorable or unfavorable, concerning the organization, accomplishments, continuance, etc., of the Commission. Please address your communications to Mrs. Herbert C. Van Horn, Chairman, 750 Hillside Ave., Plainfield, N. J., or to Mrs. Van Horn in care of the SABBATH RECORDER.

A. B.

Somebody is asking the information column for a definition of "the happy mean." The happy mean, nowadays, we guess, says the *Boston Herald*, are those who saved something when they had it.

—*Watchman-Examiner.***MARRIAGES**

HARMAN-ROOD.—At the family home in North Loup, Neb., May 31, 1938, Mr. Charles Harman of Hollinger, Neb., and Miss Eunice P. Rood of North Loup, Rev. C. L. Hill, pastor of the bride, officiating.

CLEMENT-GATES.—At the Seventh Day Baptist parsonage in North Loup, Neb., June 5, 1938, Raymond C. Clement and Miss Beulah M. Gates, both of Ord, Neb., Rev. C. L. Hill, pastor of the groom, officiating.

OBITUARY

JONES.—Rena J. Smith, daughter of Sherman P. and Clarissa Marble Smith, was born July 18, 1882, in De Ruyter, N. Y., and died May 19, 1938.

She was married October 16, 1905, to Earl C. Jones. Their only daughter is Mrs. Dorothy Smith of De Ruyter.

She was a member of the De Ruyter Seventh Day Baptist Church from early youth and was one of the few remaining students of De Ruyter Institute. All her life was spent in or near De Ruyter and she was known and loved by many people of this vicinity.

Besides her husband and daughter she leaves seven sisters and two brothers: Miss Anna Smith, Mrs. C. R. Burdick, Clayton W. Smith, and Arthur L. Smith of De Ruyter; Mrs. C. J. Sherman, Mariposa; Mrs. Charles Slocum, New Woodstock; Mrs. William Nell, Trenton, N. J.; Mrs. Walter Tilley, Theresa; Mrs. Phineas Burdick, Lincklaen.

The funeral was conducted in the church at 12.30 Sabbath day by Rev. Neal D. Mills. The body was cremated and the ashes interred in Hillcrest Cemetery, De Ruyter. N. D. M.

PHILLIPS.—Frank J., third son of Albion and Mary J. Phillips, was born July 2, 1872, in De Ruyter, N. Y., his life-long residence, and died at his home May 18, 1938.

He joined the Seventh Day Baptist Church in his youth, served it as clerk for several years, and was a trustee at the time of his death. He was also a member of the Odd Fellows lodge. As a farmer, dairyman, and caretaker of Hillcrest Cemetery he was respected for integrity and industry.

On November 24, 1906, he was married to Miss Lida Rose. She, their son Stanley, and the oldest brother, Henry W. Phillips, survive.

The funeral was conducted in the home by his pastor, Rev. Neal D. Mills, and interment was made in Hillcrest Cemetery, De Ruyter.

N. D. M.

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

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

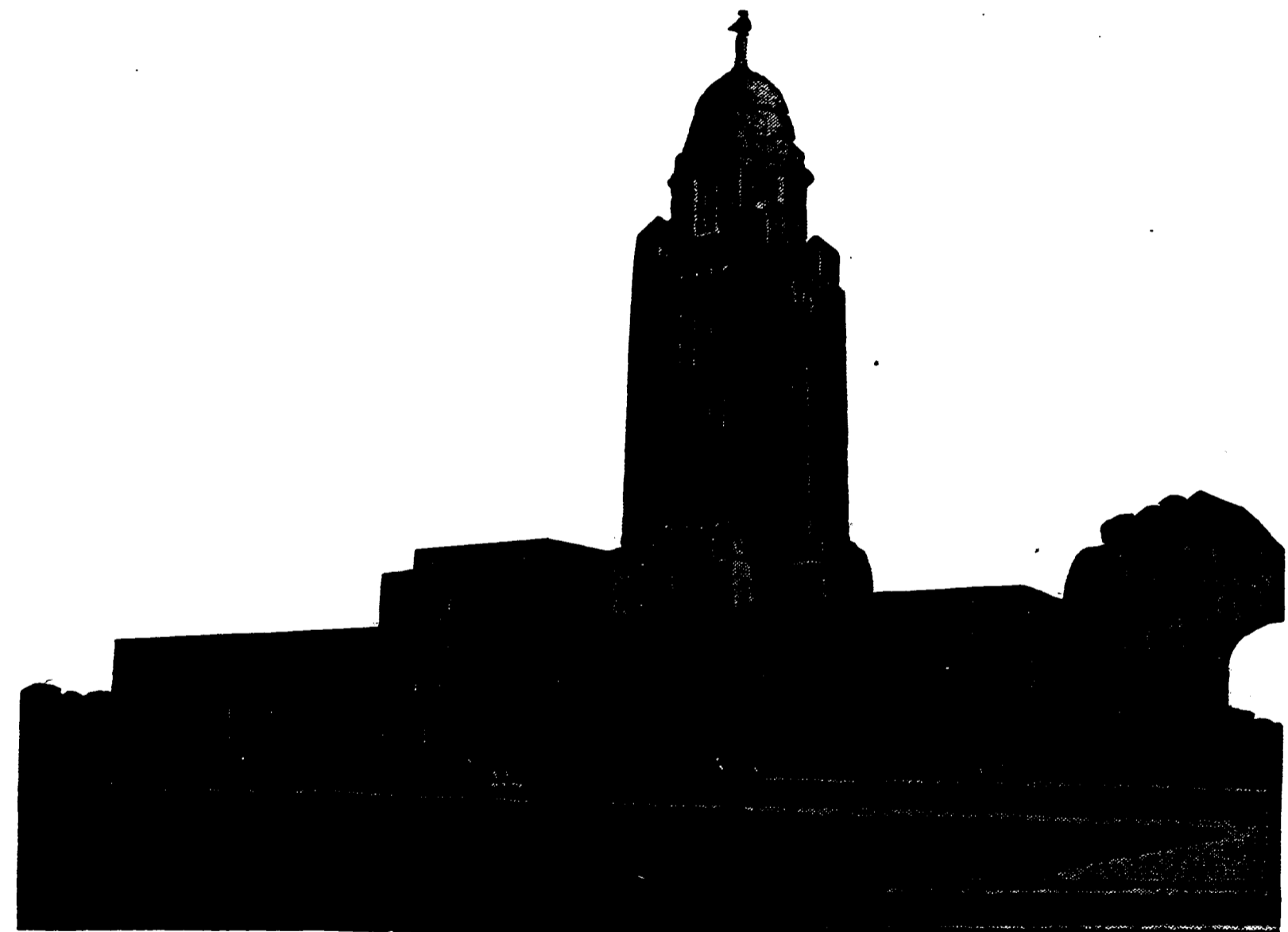
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The Sabbath Recorder

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No. 25



(By courtesy of Frank Miles, Publisher)

TEN MILLION DOLLAR CAPITOL BUILDING
AT LINCOLN, NEB.

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(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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less expressly renewed.

"Horses and Riders" Should the reader turn to a story in Second Kings 18: 23, he would read a challenge flung by Rab-shakeh, king of Assyria, to Hezekiah, king of Judah: "and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them."

Here is truly a scornful challenge—full of audacity as it is of suggestion. Here are powers if they can be used, gifts if possessed, resources if controlled. America has them—yet how poorly are they commanded—plenty of food, plenty of raw materials, plenty of money, plenty of people—yet unemployment, suffering, hunger, unrest, poverty in the midst of plenty. Horses if we are able to ride them!

Opportunity lies about us. Now as then, success in any field, whether national or international, industrial, political, or religious, material or spiritual, depends on "our power to tame and ride our own horses, to seize and realize our own opportunities, to master our own difficulties, and to fashion our own crowns."

But can we furnish the riders? The horses are here—really we might say, in vast herds.

But many have never learned to ride, and many horses have bolted well out of control. We have but to give casual consideration to realize that material gifts have far outstripped our moral and spiritual powers, and the very wealth and greatness of our resources have proved our undoing. "To possess our possessions is magnificent; to be possessed by them, to become their bond-slave is tragic." Many horses today are running wild, with no consecrated will or conscience in the saddle.

North Loup If the North Loup Valley in 1871 appeared as it did on the twenty-eighth day of May, 1938, there is little wonder the early settlers felt they must have reached an earthly paradise. Thrill after thrill is experienced by one who loves the rolling prairies when he views them again covered with lush grass and heading grain. About all this Nebraska soil lacks to produce bountiful harvests is plenty of rain. This the country is getting this season and the prospects are exceptionally fine. Never in years has the soil been soaked to its present depth.

The reaction of favorable conditions upon the social and religious life is quite marked. People are becoming hopeful again and courage to many has returned. Interest in church work, local and world wide, should now be reflected throughout East and West. People's needs, always whether realized or not, are spiritual rather than material or economic. A much listened-to American preacher urges upon his widely scattered audience the importance of inner attitudes—personal conviction of sin, personal conversion of character, personal reaction to spiritual stimulus. Cynicism and skepticism always tell more about the cynic and the skeptic than about the objects of their observations. Indeed, it seemed good to find healthful reactions to our times in the Loup Valley.

Sabbath at North Loup On Sabbath eve a goodly number listened to the message on The Future of Seventh Day Baptists. The Sabbath is important and vital, or it is not. We believe it is. We must, therefore, go forward whatever the cost. Our future depends upon new experience, new vision, and new dedication.

On Sabbath morning the church was well filled and all gave earnest attention to the presentation of the interests pertaining to the Seventh Day Baptist Building. Later, Sunday

night, this interest with other interests was presented again, pictures of the building and printing plant were shown, and questions asked and answered.

The financial response was about such as could be expected from a people dependent upon farms which, because of drouth, for several years have failed to produce more than the most meager living, and many of which have been lost to their owners. We are grateful for what was given, which truly was not at all indicative of the deep interest of the people in our denominational headquarters. North Loup, we believe, is "coming back," and with crops more normal will again be one of our most vigorous, productive, and best supporting churches. The ministry of Pastor Hill and his helpful wife is already bearing fruit and is increasingly helpful. Brother Hill's health is steadily improving, and it is hoped with care will be more fully restored. May the Lord grant him adequate health and vigor again. Such men as he are much needed in the world today.

A Service in the Sand Hills As quickly as possible following the Sabbath morning meeting, Pastor Hill's family and the writer accompanied by three auto loads of Christian endeavorers drove some thirty miles north into what is locally known as the Sand Hills, for a service with three or four Seventh Day Baptist families who carry on extensive "dry farming" ranches. Jay Davis and his children constitute the families in this region. Thirty-nine years ago this consecrated man and his wife were constantly of encouragement to a young missionary pastor at Farnam, Neb. The writer can never forget their rich, spiritual influence of those days—an influence being continued among the fertile, grass covered farm lands in Garfield County.

In this home twenty-three people gathered to enjoy the worship period conducted by Pastor Hill, the communion service, and the sermon on The Supremacy of the Spiritual Over the Material Things of Life. Doubtful as many are in these days, it is still true that "the day of small things" must not be despised, for "It is not by might nor by power, but by my spirit, saith the Lord of Hosts." Frequently should folks bring themselves back to this pronouncement of God through his prophet. Observations from history and experience encourage the belief in the final triumph of the spiritual over the material.

After the service the family members of the congregation gathered around the writer and looked at the pictures of the Denominational Building and interior views of the print shop, and manifested interest in our denominational work. An offering at the Sabbath school, held in the morning, had been taken for the Seventh Day Baptist Building Budget and was turned over to us. These folks are members of the North Loup Church, Brother Jay Davis being a deacon of it.

Last Hours in Nebraska Memorial Day in Nebraska still means something. A large group of citizens assembled at 10.30 a.m. in the beautiful Hillside Cemetery, where a well arranged program under the direction of Mrs. Myra Thorngate Barber was carried out. The local school band, directed by the teacher of music, a loyal young Seventh Day Baptist school man, played national and religious airs, and one of the local pastors gave a short, thoughtful address.

In the afternoon we accompanied Pastor Hill to Arcadia, thirty miles away, and listened to his stirring memorial message. Returning immediately to North Loup, the writer was soon on his way toward Kansas, riding with some good friends to Hastings, thence to Lincoln, via the "Burlington Zephyr," where personal calls upon old-time friends were made for a few hours. Opportunity was had to look through Nebraska's celebrated and beautiful capitol building, which was erected at a cost of ten million dollars, but without debt. A "cut" has been furnished by the courtesy of the Claflin Printers—The Miles—of Lincoln. It is shown on the cover of this issue of the SABBATH RECORDER. Early on the morning of June 1, departure from the capital city was made for the Kansas college town of Manhattan, where loyal friends are engaged in teaching.

"Strange People" Thus is designated the people of Nebraska by a southern paper which had on its front page a picture of the beautiful capitol building and an editorial with the caption given here. Our front cover shows the state building of this "strange people" who enjoy good government at low cost. People of Nebraska pay no state income tax, no corporation taxes, no sales taxes, or indulge other taxation fads. Nebraska may not have as many unpaid-for hard surface roads as many other states enjoy, but its well kept, gravelled

and paved highways are safe and the policy behind them is sound. An editorial in the paper cited observes: "Queer people these Nebraskans. They are sturdy, honest, industrious American folk. They fight dust storms and drouth, grasshoppers and locust plagues, and winters' blizzards; yet they wrest wealth from acres that are often sunburned and arid." Nebraska has a well ranking public school system, a great university enrolling more than ten thousand students, and other public and beneficent institutions. Yet the state financial budget ranks about one half that of the budgets of states of equal population and obligations.

We are glad to pass these facts along and to raise the query, why cannot other states do as well? If one state can do such things why cannot thirty or forty? Why not a nation like our America of forty-eight states, among which Nebraska stands as unique and its people "strange" indeed in these days of billion dollar debts!

AND IT DID HAPPEN

If the tax assessors of your town found a way to tax your church \$2,000 a year, and for three years the church fought the case in the courts and lost the case, it would owe the town \$6,000. That would be a real problem in finances for your people. What would you do?

That probably could not happen in your state—New York, Wisconsin, West Virginia, or Rhode Island. But who knows? Nearly the same thing has happened in Plainfield, N. J.

There the Denominational Building of all Seventh Day Baptists is being taxed—something everyone said could not happen. It has happened.

Our Denominational Building there for which Seventh Day Baptists contributed \$83,000 ten years ago, is now endangered.

The Tract Society by an act of Conference has charge of both buildings, which house not only the denomination's printing plant but also the Historical Society collection and various administrative offices.

After losing the fight in the courts of New Jersey, the Tract Society borrowed from the bank \$7,151.88. These notes must be paid off in three and one-half years' time. Then

in addition to the regular maintenance charges, an annual tax bill must be met.

The Tract Society felt the denomination would be back of them. When your church and my church have done their part, the money will be in hand on June 30 to meet the notes. We must answer promptly. Some of our churches have been a little slow in sending their donations.

We are asked to give for the taxes owed and also, if we are able, to give in addition to an endowment fund to care for future taxes and maintenance after the debt has been cleared up.

A liberal response now will help solve the problem of the years to come.

Send your gift as soon as possible to Ethel Titsworth Stillman, treasurer, Plainfield, N. J.

Westerly, R. I. GEORGE B. UTTER.

THE BUILDING BUDGET

TOTAL RECEIPTS TO JUNE 15, 1938

Table with columns for location, amount, and Pledges and Cash. Locations include Albion, Wis., First Alfred, N. Y., Second Alfred, N. Y., Andover, N. Y., First Hopkinton, Ashaway, R. I., Battle Creek, Mich., Berlin, N. Y., Boulder, Colo., First Brookfield, N. Y., Second Brookfield, N. Y., Chicago, Ill., Daytona Beach, Fla., Denver, Colo., Dodge Center, Minn., Edinburg, Tex., Ericson, Neb., Rosedale S. S., Farina, Ill., Garwin, Iowa, Hartsville, N. Y., First Genesee, N. Y., First Hebron, Pa., Second Hebron, Pa., Independence, N. Y., Irvington, N. J., etc.

THE PASSING OF EDWIN HERBERT LEWIS

The friends of Edwin Herbert Lewis were greatly shocked last week to learn of his sudden death. A letter to the editor of the SABBATH RECORDER under date of June 9, 1938, from Mrs. B. F. Langworthy, Winnetka, Ill., says:

You will be sorry to hear that my brother, Edwin H. Lewis, died suddenly of a cerebral hemorrhage in Palo Alto late last Monday night, June sixth. He had been suffering from some heart disturbance for several months but when the end came it was not his heart but the arteries that gave out. Due to the illness of his daughter, Mrs. Arthur Y. Winters, of Palo Alto, memorial services will be held at some later date. I will notify you when this is to be. Burial will be at Palo Alto beside his wife who died a year ago.

Very cordially yours, Mary Lewis Langworthy.

Suitable obituary, we trust, will later be furnished. Doctor Lewis was a real and sympathetic friend to many people. He encouraged the present editor of the RECORDER in many helpful ways, and in his passing we feel a personal loss, as indeed will many who learn of his death.

MISSIONS

REDEEMED MEN

Paul said, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." And Christ said, "Except a man be born again (from above) he cannot see the kingdom of God." A regenerated man is the noblest work earth ever offered to heaven. Redemption is the gift of God through Christ. It is the work of the Holy Spirit coupled with man's complete acceptance and earnest endeavor to lead a godly life. "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do his good pleasure."

It is the purpose of God that all men should be redeemed through regeneration, and this is the great need of the world at all times. We wail over the inhumanity of rulers, the greed in business, the licentiousness in society, godlessness in education, the selfishness in the home, and the cruelty to children. The cure for all of these is the regeneration of the individual. This is the work of Christian missions and the Church, and it is the only hope of the world.

Table listing church contributions from various locations such as Jackson Center, Ohio; Kimball, Neb.; Little Prairie, Ark.; Los Angeles, Calif.; Lost Creek, W. Va.; Marlboro, N. J.; Middle Island, W. Va.; Mill Yard Church, London, Eng.; Milton, Wis.; Milton Junction, Wis.; New Auburn, Wis.; New York City, N. Y.; North Loup, Neb.; Nortonville, Kan.; Oakdale, Ala.; Pawcatuck, R. I.; Piscataway, N. J.; Plainfield, N. J.; Richburg, N. Y. Aid Society; Riverside, Calif.; Roanoke, W. Va.; Rockville, R. I.; Salem, W. Va.; Salemville, Pa.; Scotts Bluff, Neb.; Shiloh, N. J.; Syracuse, N. Y.; Verona, N. Y.; Walworth, Wis.; Waterford, Conn.; Welton, Iowa; West Edmeston, N. Y.; White Cloud, Mich.; and Individuals like Mrs. M. C. R., "A Friend," Westerly, R. I., Galesburg, Ill., Mystic, Conn., Phoenix, Ariz., Los Angeles, Calif., Pasadena, Calif., and Highland Park, Ill.

Ethel T. Stillman, Treasurer.

A QUESTION OF LIFE OR DEATH

There are churches and home mission fields which must have assistance or the work cannot survive. The Missionary Board had hoped to help in a substantial way some of these fields this year, but it has been unable to do this because the United Budget has not been raised. "When is the board going to do something for this field?" was a question received by the secretary not so very long past, and it is typical. What the Missionary Board can do depends on the contributions of the people, upon the raising of the United Budget.

The Conference year is nearing its close, but there still is time to make this a banner year so far as tithes and offerings are concerned and to start a new Conference year in such a way as to save churches and men who will perish unless we come to their immediate help. What do you say, pastors and churches?

THE CHRISTIAN AND HIS BENEVOLENCES

OR

CULTIVATING THE GRACE OF LIBERALITY

BY KARL G. STILLMAN,

TREASURER, MISSIONARY SOCIETY

(Address delivered mission hour, Eastern Association, Berlin, N. Y., June 11, 1938.)

In approaching this subject, I am mindful of the many Scriptural injunctions regarding giving which are the compelling forces constituting the basis for educational and inspirational efforts to stimulate voluntary gifts to worthy objects. We are all familiar with the oft quoted verse "It is more blessed to give than to receive" and, undoubtedly, most of us recall our mothers' and fathers' repeating these words to us frequently in the earliest years of our lives. Perhaps we, too, remember "Freely ye have received, freely give," although I venture to say more than likely we heard this exhortation in some sermon at church.

Benevolences or gifts can be divided into two general classes: one of service, the other of means or money. We all can give liberally and equally in helpful service to our fellow man. We can be friendly; we can call on those who are ill, cheering them by our solicitude for their welfare; we can advise others on how to meet particular problems which may be difficult for them to solve, yet easy for us, because they constitute part of our regular

vocation. Some of us through our training can minister to those in failing health; others can cook or sew or otherwise help the poor and the less fortunate; but all can give in one way or another through personal service.

When consideration is given to material benevolences, the first pre-requisite is for all to give something. Too many of us do not give anything for one reason or another. Sometimes it is selfishness; rarely is it inability; and generally it is indifference. How much should we give? Jacob said, "Of all that thou shalt give me, I will surely give the tenth unto thee," but is this an infallible rule? In my opinion it is not, for in many cases a tenth of a large income is far from an adequate benevolence. Jesus said, "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven." And, again, "Verily I say unto you that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." We should remember that all that we have in material things is ours through the grace of God, and only to be held in trust by us throughout our lifetime. As trustees of God's property, it behooves us to dispose of it liberally for the advancement of his kingdom on earth. If we fail in this responsibility, we are certainly not laying up treasures for ourselves in heaven. Again it is written in the Bible, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy." But those of larger means do not bear alone the burdens of life. These must be shared by rich and poor alike. In James Russell Lowell's poem, "The Heritage," we find the equality of life's responsibilities definitely outlined in these words:

The rich man's son inherits lands,
And piles of brick, and stone, and gold,
And he inherits soft white hands,
And tender flesh that fears the cold,
Nor dares to wear a garment old:
A heritage, it seems to me,
One scarce would wish to hold in fee.

The rich man's son inherits cares;
The bank may break, the factory burn,
A breath may burst his bubble shares,
And soft white hands could hardly earn
A living that would serve his turn:
A heritage, it seems to me,
One scarce would wish to hold in fee.

The rich man's son inherits wants;
His stomach craves for dainty fare;
With sated heart, he hears the pants
Of toiling hinds with brown arms bare,
And wearies in his easy chair:
A heritage, it seems to me,
One scarce would wish to hold in fee.

What doth the poor man's son inherit?
Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part
In every useful toil and art;
A heritage, it seems to me,
A king might wish to hold in fee.

What doth the poor man's son inherit?
Wishes o'erjoyed with humble things,
A rank adjudged by toil-worn merit,
Content that from employment springs,
A heart that in his labor sings;
A heritage, it seems to me,
A king might wish to hold in fee.

What doth the poor man's son inherit?
A patience learned of being poor,
Courage, if snow comes, to bear it,
A fellow-feeling that is sure
To make the outcast bless his door;
A heritage, it seems to me,
A king might wish to hold in fee.

O, rich man's son! there is a toil
That with all others level stands;
Large charity doth never soil,
But only whiten, soft white hands—
This is the best crop from thy lands;
A heritage, it seems to me,
Worth being rich to hold in fee.

O, poor man's son! scorn not thy state;
There is worse weariness than thine,
In merely being rich and great;
Toil only gives the soil to shine,
And makes rest fragrant and benign;
A heritage, it seems to me,
Worth being poor to hold in fee.

Both, heirs to some six feet of sod,
Are equal in the earth at last;
Both, children of the same dear God,
Prove title to your heirship vast
By record of a well-filled past;
A heritage, it seems to me,
Well worth a life to hold in fee.

What, then, shall be the common rule as to giving which we should follow? What better instruction can rich or poor obtain than that found in Deuteronomy which is ascribed to Moses and reading "Every man shall give as he is able according to the blessing of the Lord thy God which he hath given thee"?

Having established the fundamental precept of universal giving and the proper size of gifts, the question of how gifts should be made becomes immediately apparent. It is vitally important that they should be made quietly,

without ostentation, and with liberality. Although we are told gifts without the givers are bare, it is often wise to make them anonymously, for in such cases they are effective and valuable solely to the object for which given without any lessening in value through diverted attention to the giver with accompanying conjectures as to his or her possible motives for the action taken. In the words of Paul, "He that giveth, let him do it with simplicity." But is this the only requirement? Should we not willingly and gladly make our gifts? If we are to derive the greatest and most enduring benefits, we must want to give, for otherwise our own lives will not be enriched as they should. Again it is written that "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver."

If the grace of liberality is to be cultivated effectively, its beginning must be with the youngest child through education derived from its parents. If the child is taught early to lay aside even the smallest sum of money regularly for church and Sabbath school, a habit becomes established which will be so strong that it will carry on through life. However, it is never too late to begin a policy of regular giving and we all should scrutinize our present benevolences and revise them upwards until we more nearly give to the extent of our means than we now do. During times of war or other national emergency, we are urged to give until it hurts, but I believe a more helpful instruction is to give and give until real pleasure and satisfaction are attained, for these results only follow liberality. Otherwise stated in the words of Edwin Markham, let us 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 till the Master stops giving to you."

CONFERENCE PLANS

You have been hearing for several weeks of the plans that are being made for the Council-Conference to be held in Plainfield, N. J., August 23-29, 1938. Most of you will be lined up on one of the fourteen committees, as it is expected that everyone will be assigned to some committee in whose work he is especially interested.

Perhaps you are beginning to wonder what arrangements are being made for your entertainment.

The hearts of Plainfield and New Market people are big enough to take you all as guests for the week, but unfortunately their homes are not large enough to entertain you comfortably, so we are using the "Boulder Plan" of entertaining. We are offering the use of our homes as far as they will go—then we'll obtain a list of rooms that will be available for paying guests at prices as reasonable as we are able to arrange.

Meals will be available in restaurants, tea rooms, and other places within easy reach of the First-Park Baptist Church where the sessions of Conference will be held. We have available one dining room (seating one hundred) about four blocks from the church where breakfast may be obtained for 30 cents, lunch for 40 cents, and dinner for 60 cents. Lodging here may also be had at 75 cents or \$1 per person per night, depending on whether there is one or more to the room.

Committees are at work listing lodgings and eating places and will soon have detailed information ready for your use. If your attendance at Conference depends on your having free lodging, write us early and we will try to arrange a place for you. If you desire to rent a room, we'll try to find a place where you will be comfortable. Registration blanks will be made available to you through your pastor or upon written request about July first.

We hope to have many delegates here from all parts of the denomination. Plan to save the week of August twenty-third for the 1938 Conference in Plainfield.

PUBLICITY COMMITTEE.

EASTERN ASSOCIATION

The one hundred first annual session of the Eastern Association opened at Berlin, N. Y., on the evening of June ninth, being called to order by the vice-president, Jesse Vars of the local church. On the resignation of the president, Rev. James L. Skaggs, who recently became pastor of the Salem, W. Va., Church, Mr. Vars was by vote of the association made its president.

A carefully arranged program had been prepared and a most helpful beginning was made by the devotional service conducted by Rev. Albert N. Rogers, pastor of the Waterford, Conn., Church. The Scripture lesson was of

Jacob's Bethel experience and the leader emphasized the need of the consciousness that "God is in this place." One was quoted as saying for him "the ladder reached down to Charing Cross," the place where he lived. So must it be for us who would be sensitive to God's presence and go forth to do well our daily tasks.

Words of welcome were spoken by Pastor Luther A. Wing, who left no doubt in any mind of the welcome awaiting all—words verified throughout by the attitude of the Berlin people.

Pastor Herbert L. Cottrell of Marlboro Church, formerly pastor at Berlin, responded to words of welcome in a pleasing manner, being sure because of former years of experience of the genuineness of Berlin hospitality. In the midst of these beautiful hills we may be sure of mountain top experiences, he said. The mountains should help us to see God; but even more than in nature, we ought to see God in one another. As the hills are the protection of the beautiful little village of Berlin, we need the bulwarks that God makes for us. We must strengthen our bulwarks by faith and courage and prayer. As ambassadors of God we are here on "business for the King," and as his messengers must carry forward the work of the church, the denomination, and the whole kingdom of God.

To words of welcome already spoken the president, Jesse Vars, brought others in his message. Only once in seven years does Berlin have this privilege, and we will be glad for each speaker to bring his full message, he assured his audience. Our responsibility is large because of what our fathers have bequeathed us, he urged, and used as the basis for his message, "Others have labored and ye are entered into their labors."

At this point the choir, assisted by some visiting singers, rendered an anthem. The choir was always ready loyally and acceptably to do its part in making a fine association. A gavel, made by Robert Bentley, a high school boy, was presented.

The pastor of the Shiloh Church, Rev. Leon M. Maltby, brought the introductory sermon. His theme was the Divine Church Program, text Ephesians 4: 12. Mr. Maltby outlined from his text the program of the church as (1) the perfecting of the saints (the Christians), (2) the work of ministry, (3) edifying the body of Christ.

The Christian is a child of God but needs perfecting, completing, fitting, adjusting, and making what he ought to be. All Christians are "saints" in the Biblical sense, but are not yet all they ought to be. "Half baked" is a term often used, and has Biblical background—as Hosea the prophet says for God of Israel—"Israel is a cake unturned," that is only half done or "half baked." The tragedy of Christian living is that we are offering ourselves to the Lord only in a poorly done condition. Too often we are complacent about it all, and do not take at all seriously our own responsibility in the matter. The business of the church, this "perfecting of the saints," is to bring the life and character of its members up to the standard.

The "work of ministry" involves more than the activity of those ordained to "gospel ministry." This ministry is the testifying to the grace of God—exhibited in evangelism (see Acts 20: 24; and 21: 19). "Building up" is what is meant by "edifying the body of Christ," building up the church. A desperate thing it is, the speaker averred, to think more of the physical condition than of the spiritual. Proper foundations must be laid in prayer and faith. In closing, the speaker used the further words of Paul in Ephesians 5: 27—the church to be presented at the last "without spot or wrinkle."

INTERESTING BUSINESS SESSION

A beautiful morning brought a good attendance upon the business session of the Eastern Association on Friday, promptly at 10 o'clock. The business was expedited by well prepared reports and with delegates and representatives on hand to present their messages. The splendid report of the corresponding secretary, Elisabeth K. Austin, commends attention and is given here in large part.

REPORT OF THE CORRESPONDING SECRETARY

Berlin (N. Y.)

The activities of the Berlin Church have been going on about as usual. Pastor Wing's work with the Schenectady Mission continues with interest and enthusiasm. The young people's society has kept up its meetings through the winter. The visit and talk of Miss Anna West were very inspiring.

Second Hopkinton (R. I.)

The church at Second Hopkinton is at present groping a little. Pastor Willard D. Burdick completed his work here and left Rhode Island in March. Pastor Everett Harris of Ashaway is at present supplying for us, as our service is on Sabbath afternoon. No definite plan has been reached for our future. Our attendance is fair

and we have three classes in Sabbath school which meets before service. We have lost one member by death, our oldest, this year. There have been no additions to our church and no other losses.

Marlboro (N. J.)

The activities of our church have been many and varied the past year. Harvest Home was observed Sabbath day, October 16. Our prayer meetings are full of interest and are growing; the young people take charge once a month. Our pastor had a share in conducting and arranging services at Stoe Creek for nine months; a Sabbath day never goes by without a sermonette for the children. Union Week of Prayer was observed with the Cohansey Baptist Church. Other interesting programs have included a young people's day one Sabbath; a church social with a program which brought out the value of tithing and of the RECORDER in our homes; a mother and daughter banquet; the pastor and choir have had the privilege of being on the air over station WSNJ on noonday devotions period, and Decision Day brought us three candidates for baptism.

Our offering toward the Denominational Building was \$26.50 in cash and \$25 in pledges. Through the hospitality of Mr. Orlando Bowen of Maplewood, N. J., son of a former pastor, Rev. J. C. Bowen, the church basement floor is being repaired and the church painted.

Shiloh (N. J.)

We received a blessing and much encouragement through Conference. Our Preaching Mission was held the first week in January. The Christian Endeavor had charge of church services on February fifth. The church gave Pastor Maltby leave of absence to assist in special services at Verona and Brookfield, N. Y. Our Vacation Bible School includes children from the five churches in West District.

Waterford (Conn.)

The Waterford Church sends greetings. It has many things for which to be thankful. We have a fine pastor who is interested not only in the church but in the community. Pastor Rogers preaches good sermons and is also a trained singer, which is a great help to the church. The services of the church are well attended and other activities are well supported. In April we held the Preaching Mission. Pastor Everett Harris of Ashaway preached four fine sermons which were very helpful to all, and we felt that we gained much by holding the mission. The spiritual condition of the church is good. It is our prayer that God's blessing will rest on the meetings of the Eastern Association.

Rockville (R. I.)

The Rockville Church is keeping up its regular appointments with very little change in attendance and interest. Since April 1 we are without a pastor, relying for preaching upon supply. Arrangements are under way looking toward a call to the pastorate. Within the past year we have lost four members, leaving a present membership of eighty-one. We have asked William L. Burdick to represent us in your meetings. We know the occasion will be enjoyable and helpful; we pray that its good influence shall result in encouragement and increased activity in all our churches.

Piscataway (New Market, N. J.)

During the past year the appointments of the church have been kept up as usual. A number of our children attended the Religious Day School held in the Plainfield church with our pastor, Trevah R. Sutton, as superintendent. Pastor Sutton has worked faithfully also as a teacher of a group of young people in the Sabbath school, with the result that seven of them were recently baptized by him and joined our church. At the same time two others joined by letter, making an increase of nine on our roll, with a loss of three by death. The Ladies' Aid has sponsored a get-together supper quarterly in connection with our church business meetings, resulting in added sociability and increased interest and attendance. In other ways they have contributed much to the life of the church.

First Hopkinton (Ashaway, R. I.)

The church and its organizations have held regular and well attended services during the past year. At our annual roll call service eighty were present and letters from twelve members unable to attend were read. An Eight Day Preaching Mission was held with Hurley S. Warren of Plainfield, N. J., bringing inspiring and helpful messages each evening. Splendid work is being done in the Sabbath school with an enrollment of 160, and in both the Senior and Junior Christian Endeavor societies. Plans are now being made for a Daily Vacation Bible School. An open forum for study and discussion of the Statement of Belief of Seventh Day Baptists was conducted weekly by Pastor Harris with good interest shown. May has been set aside as "Go-to-Church Month."

Pawcatuck (Westerly, R. I.)

Throughout the past year the Pawcatuck Church has met its regular appointments faithfully, with a good attendance at the Friday evening prayer meetings, and an above average attendance at the regular Sabbath morning worship services. At various times we have been blessed and inspired by leaders in denominational interests. While we are sorrowed by the loss of five of our members, three by death and two by transfer of membership, we rejoice in the strengthening of the church organization by the addition of fourteen members, ten by baptism, three by letter, and one by reinstatement. The inauguration of a series of church rally nights sponsored monthly by the various organizations of the church has proved to be of great help in keeping alive the interest of its members. The men's chorus, composed of twenty-five voices, has done especially fine work by its participation in worship services of our church, and also in other churches in the community. The auxiliary organizations have been actively engaged in their various lines of endeavor and report favorable interest in all affairs of the church. At the present time we are especially interested in a campaign in the interests of the Seventh Day Baptist Building Budget, as presented recently by Mrs. William M. Stillman. We feel that with everyone taking an active part, regardless of how large or small, the problem will be easily met and overcome. In the near future we hope to report favorable results, not the least of which will be an increased interest on the part of our members in the work of the denomination as a whole.

New York City

The New York City Church is pleased to report that, in face of untoward conditions, its work has been kept up about as usual throughout the year. The month of July our pastor, Rev. James L. Skaggs, spent with the Middle Island Church in West Virginia. We have reason to believe that his services were acceptable, and that both the Middle Island and New York City Churches profited. Much to our regret, last December our pastor, after a careful consideration of several weeks, announced that he had accepted the call of the church at Salem, W. Va., to become its pastor, beginning with the first of April, last. His ministrations to the church continued at full tide as long as he remained. The Sabbath school and Woman's Auxiliary, both under capable leadership, have not faltered in their accustomed activities. Because of our widely scattered condition, our social activities are necessarily much limited in their scope; but our committee on social life makes the most of these meager opportunities, and a fine spirit and good will are maintained. While the church has lost none of its official members through death this year, the passing of Miss Adele Rogers, for many years, a generation ago, the efficient clerk of the church, is to be noted. The question of a new pastor is under serious consideration, but no definite action relating to it is likely to be taken until after the coming summer period.

Rev. Herbert L. Polan of Brookfield, N. Y., and Miss Eleanor Curry of Lost Creek, W. Va., appeared as representatives of their respective associations, the Central and the Southeastern. Reports on the conditions of the churches included in their groups were encouraging, and their later messages were much appreciated.

The message of the morning was by Pastor Trevah R. Sutton of New Market, N. J., who spoke on the helpful theme of Safe Investments. In the midst of problems concerning investments and security he urged that the laying up of treasures in heaven is the greatest assurance of security, not only for the life to come but for the most satisfactory life in the present. Great danger lies in the neglect of spiritual security in anxiously seeking to make sure of economic and material security. Modern paganism increases our need for law. Christianity lessens the need of law on our statute books. The need is great to invest in Christian unity; in human lives; money for missions and evangelism; to invest our talents, personally. The returns now will be rich in joy and lasting benefits, and in time to come the returns of eternal life. Positive security lies in investment of this sort. With such investments our churches will be the centers from which radiate the richest blessings of the Christ. (To be continued)

WOMAN'S WORK

WORSHIP PROGRAM FOR JULY, 1938

BY MRS. T. J. VAN HORN

And let us not be weary in well-doing; for in due season we shall reap, if we faint not. Galatians 6: 9.

Hymn—(selected).

Scripture reading—1 Corinthians 3: 8-15.

"TESTING OUR SERVICE"

The title of a recent Bible school lesson is arresting in its implications.

The industrial world today is insistent that tests shall be made to discover qualities both good and bad in any given product; airplanes, pure foods, dyes, fabrics, concrete—everything must be tested. By these tests future plans and processes will be determined. Will this or that method, or material, stand the test?

We women have been asked to review seriously, impartially, constructively, the methods of our special share in the denominational work. Has this or that been most efficient, most productive, most in harmony with the mind of the Master? Do changing world conditions call for new ways of serving?

We are asking ourselves these grave questions, today, seeking the answer that shall govern our future work. Some one suggests this test:

- Surrender—Isn't this the first move for us all to make—renewed surrender of our powers, our personal will, to the direction of the Master?
- Earnestness—Have we each been wholehearted in participation in our own society work?
- Right—Have any of us, almost unconsciously, slipped into worldly methods, that should be carefully re-modeled?
- Victorious—What about our faith in the final triumph of Christ's cause?
- Informed—Do we keep ourselves in constant, sympathetic touch with denominational movements?
- Consecrated—Time? Tithes? Thinking?
- Enduring—We want to be building for eternity.

Let us spend this hour, bowed in earnest prayer for the Holy Spirit's guidance into "tested service." And let us humbly listen

for his answer to our question, "Lord, what wilt thou have me to do?"

HITCH-HIKERS

BY ROY L. SMITH

Minister, First M. E. Church, Los Angeles, Calif.

A friend of mine had called me from a downtown hotel to let me know of his arrival in the city. He was an old college mate, and we were to take our vacation together. Hurrying down, I met him in the lobby, and, as we were exchanging the first enthusiastic greetings, he suddenly interrupted with an exclamation, and said, "Look at those two young fellows in hiking clothes! We saw them standing at the edge of the road as we were leaving Omaha, trying to thumb a ride west. We passed them up, because we are not in the habit of hauling hitch-hikers, but here they are in Los Angeles as soon as we are!"

The story interested me, and when opportunity was provided I engaged the boys in conversation and found my friend's observation was correct. They had hitch-hiked from New York to Los Angeles, arriving on the Pacific Coast as soon as other friends did who drove their own car.

It is easy to laugh at a couple of eager youngsters who impose upon a good-natured public to get across the continent, but it is not quite so easy to be good-natured about that great mass of the population who go hitch-hiking all through life, accepting charity on every hand.

Charity, by the way, is a good deal more than the mere matter of a dole, or public relief. Many a man who would indignantly refuse a position with a government relief agency will accept help from the community without rendering service in return.

There is the grocery man, for instance, who gets the benefit of the efforts of the Grocers' Association, but refuses to become a member. Then there is the property owner whose holdings increase in value because of other people's investments, who never assumes any community responsibility.

One of the most serious economic problems in our American life is the real estate hitch-hiker who buys a valuable business corner, allows it to lie unimproved, and then accepts a big price a few years later, after others have spent great sums improving the neighborhood. What the economists call "the unearned in-

crement" is nothing more nor less than financial hitch-hiking.

Perhaps the most common instance of hitch-hiking is the family that sends its children to a neighborhood Bible school, which is supported by other people, without assuming any personal or financial obligation for the maintenance of the institution. Millions of Americans are accepting the charity of the Church.

There is no business building, factory, apartment house, or family residence that does not owe at least a part of its assessed value to the presence of churches in the community. If all the churches were to close their doors on a given day, real estate values would drop eighty-five per cent! The Church is an economic factor of enormous significance. No one who contributes to a church or Salvation Army enterprise is ever really charitable. He is only paying his own way. Most of us are hitch-hiking at least a part of the time.

—*Religious Digest.*

PASTORS' CONFERENCE

Plans are practically completed for the Pastors' Conference to be held at Alfred, N. Y., June 20-22.

The theme of the conference is

THE CHURCH

There will be three addresses on the general theme: "A Unified Program for the Local Church," (1) "Organization," (2) "Religious Education," (3) "Preaching and Public Worship."

There will be two addresses on the subject: "Educating the Local Church in Denominational Matters," and two addresses on "The Relation of the Denomination to the Larger Religious Movements." Following are the seven speakers who will present their best thought on the above topics, respectively: Hurley S. Warren, Harley Sutton, Everett T. Harris, Alva L. Davis, Neal D. Mills, James L. Skaggs, Trevah R. Sutton.

Some of the discussion leaders are Herbert L. Polan, Walter L. Greene, Clifford A. Beebe, Eli F. Loofboro, Paul S. Burdick, A. Clyde Ehret, Ahva J. C. Bond. Leaders of the worship services are George B. Shaw, Edgar D. Van Horn, Herbert L. Cottrell, Albert N. Rogers, Orville W. Babcock, H. Eugene Davis.

From responses received thus far it looks as though this conference will be a conference of the pastors from the eastern section of the

denomination. However, the attendance promises to be good from this part of the country. Rev. Paul Burdick of Leonardsville writes: "Indications are that we will have one hundred per cent attendance of the ministers of the Central Association." We are hoping that two other associations, at least, will do as well.

We believe this conference of pastors will mean much to those who attend, as well as to the churches from which these pastors come, and to the larger interests which we serve as a denomination.

Rooms will be provided in Bartlett Dormitory at seventy-five cents per night. Meals may be had at local eating places at reasonable prices.

Important matters will be discussed in a spirit of mutual helpfulness. Worship in the Gothic Chapel will prepare our hearts for larger experiences with God. The conference will meet in the Gothic Monday evening, June 20, at eight o'clock for the first session, and will close Wednesday evening.

Ahva J. C. Bond,
Walter L. Greene,
Edgar D. Van Horn,
Sylvester S. Powell,

*Faculty of Alfred
School of Theology.*

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I have never written to the SABBATH RECORDER before but I have read your letters many times.

I am in the church orchestra and play a clarinet. My brother Leon plays a cornet in the orchestra. We are both in the school band at Lakeview and have lots of fun. This winter we got new uniforms. A little while ago we went to Olivet with the band and played with a five hundred piece band. Mr. Bachman of Chicago directed us. I enjoyed it very much.

I will be in the 7-2 grade and I am twelve years old. My brother is older. He is fourteen years old and will be in 9-1 grade.

I attended almost all the semi-annual meetings that were held here in Battle Creek last month and they were very interesting. I would like to go to Conference but I will not be able to.

I have a kitten that I've had about a year this spring. I named him Scamper because he ran all over the house.

It is getting late so I will have to close.

Your RECORDER friend,

Elaine Lawton.

Battle Creek, Mich.

Dear Elaine:

Your letter was very welcome for more reasons than one; it's a very good letter; it is the only letter I have received this week; and, best of all, I am delighted to have another writer for our Children's Page.

Your work with the church orchestra and the school band furnishes valuable training for you, but I hope you will not stop at that, but will continue your musical education as you go on through high school and college. Our son, Claire, played a clarinet in the Andover High School orchestra and also in the Andover Boys' Band, but sadly neglected it after he entered college, I am sorry to say.

I am glad you could have the pleasure of attending semi-annual meeting and am sorry I will not be able to meet you at Conference. We are having association in the Alfred Station church this month, and in August Pastor Greene and I expect to attend Conference in Plainfield; then on our way home we are planning to go on to Washington, D. C., to visit Claire and his wife a few days. So you see we have a very enjoyable trip ahead of us to complete the summer vacation.

Your kitten's name is very suggestive and I think Scamper would have been a very fitting name for our cat, Skeezics, as well, for although he celebrated his eleventh birthday the first of this month he still scampers both out of the house and in. Last night he picked the midnight hours for his scampering, perhaps because the street lights were so bright that he imagined it was daylight; at any rate he startled me by jumping from the dresser right straight on top of me, and was he heavy.

In a little while we are starting for Alfred to attend commencement, and a rainy commencement it will be for it has rained most of the time for the past two days. Well it is warmer so it is good growing weather at any rate.

Hoping to hear from you again soon and often, I am

Lovingly your friend,

Mizpah S. Greene.

Dear RECORDER Children:

Just a few words to call to your attention the fact that "yours truly" hasn't received over many letters and stories from her RECORDER band of late. With summer vacation in the offing I am now looking for a legion of them.

Now I'll close with a short dog story of what happened to our cold frame in which Pastor Greene placed about five hundred tomato plants this spring. One morning he discovered that about fifty of the plants had been torn out. What could have happened to them? He soon found out, for on digging down he found a large bone and a chunk of meat deeply buried. Some dog had been placing his extra supply of food in storage. Do any of your dogs ever play such tricks? I hope many of you have some true dog stories to send to the RECORDER.

Your loving friend,

(Mrs. W. L.) Mizpah S. Greene.

Andover, N. Y.,

June 13, 1938.

THE HISTORICAL SOCIETY

BY CORLISS F. RANDOLPH

NO. IX

With the beginning of 1905, a new quarterly appeared in London, published by the Mill Yard Church. It was entitled the *Sabbath Observer*. The price was "One Half-penny" per copy. It was edited by Lt.-Col. T. W. Richardson, and carried this notice:

It is the Official Organ of the Sabbatarians, or Seventh Day Baptists of the British Isles in general; in particular, of the "Mill Yard" Church. This church is the mother church of the Seventh Day Baptist denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its "Meeting House" was in Mill Yard, Leman Street, Goodman's Fields, London, E.

At this time, the church met in St. Thomas's Hall, Gillespie Road, London, N., and Lt.-Col. Richardson was the "Acting Pro. Pastor," but by the date of the second issue of the following year he had become the full-fledged pastor; and about that time the church had changed its meeting place to Mornington Hall, Canonbury Lane, Islington, N. The issue for January-March, 1909, has a cover which carries halftone illustrations of the following: "Old School House at Mill Yard," "Our Former Chapel at Mill Yard," and the door of the old chapel. True to the tradition of its predecessor, the *Sabbath Memorial*, the

Sabbath Observer has made a feature of Seventh Day Baptist and Sabbath history. As early as issue No. 4, October-December, 1905, there began a series of articles entitled "Seventh Day Baptist History" by "Der Sucher," the pen name of Mr. Charles Henry Greene, then of Alfred, N. Y. After a few issues, the pen name gave way to the author's real name, and the series continued until the death of the author, who left it incomplete. The last installment appeared in Vol. III, No. 10, April-June, 1921. The preceding issue carried a notice of the death of Colonel Richardson, with a biographical sketch. He was at once succeeded as editor by B. Andrew Morris, deacon in the Mill Yard Church, and he continues in that capacity up to the present time. With the cessation of Mr. Greene's series of articles, there was begun a reprint in serial form of the *History of the Sabbath*, by J. L. Andrews and L. R. Conradi, and it is yet far from completion. Aside from its historical features, the *Observer* has always contained current church news and related matter. Although four septennial volumes have been issued, the Historical Society has only unbound copies, of which it is keeping at least two files. To complete these, the following issues are needed: Vol. II (septennial), No. 27 (July-September, 1918), 2 copies; Vol. III, No. 11 (July-September, 1921), 1 copy; Vol. IV, No. 18 (April-June, 1930), 1 copy, and No. 27 (July-September, 1932), 1 copy; Vol. V, No. 7 (July-September, 1934), 2 copies, No. 10 (April-June, 1935), 2 copies, No. 13 (January-March, 1936), 2 copies. Possibly the good old Mill Yard Church will feel like sending us the bound septennial volumes already issued.

The first number of *De Boodschapper* (The Messenger in the Service of the Lord Jesus), printed in the Dutch language, was published at Haarlem, Holland, November 24, 1876, by Rev. Gerard Velthuysen, Sr., who was likewise the editor. At that time he was a Baptist, a convert to that faith from the Dutch Reformed Church; and, through the influence of tracts written by Rev. Nathan Wardner, he embraced the Sabbath and became a Seventh Day Baptist. Of this enterprise, he wrote, some years before his death:

I myself was the owner and editor. Love for truth and the neighbors compelled me to publish the paper, after expecting and looking long in vain that Baptist brethren who were more able to do so, would do it. I lost almost all sub-

scriptions when I declared myself no longer a Sunday man, but a Sabbath-keeper. Till March 24, 1881, my weekly was regularly published. Then, after some intermission, *De Boodschapper* appeared as a monthly; and, since Jan. 1, 1882, has been published regularly."

He passed away on June 1, 1910, when his son, Rev. Gerard Velthuysen, Jr., became the editor, subsequently assisted by Rev. Pieter Taekema. Meanwhile the American Sabbath Tract Society sponsored it, and made an annual contribution toward its support. Soon after the death of Rev. Gerard Velthuysen, Jr., December 1, 1936, *De Boodschapper* was suspended, and its publication has not been resumed since. Beginning with the first number of the new series, January, 1882, through December, 1906, the Historical Society has a complete bound file, due to the generosity of the library of Rev. Frederik Bakker. From December, 1906, to January, 1916, the numbers are all missing. Then beginning with January, 1916, the society has a complete unbound file, except the following: Nos. 678, 683, 684 (April, September, and October, 1916); No. 714 (April, 1919); No. 742 (August, 1921); No. 773 (March, 1924); Nos. 791, 792 (September, October, 1925); No. 795 (January, 1926); No. 809 (March, 1927); No. 829 (November, 1928); No. 842 (December, 1929); Nos. 847, 848 (May, June, 1930); No. 863 (September, 1931); Nos. 874, 876 (August, October, 1932); No. 881 (March, 1933); Nos. 915/916, 917/918 (January-February, March-April, 1936). It was suspended with No. 917/918. Possibly some one of our Dutch friends can supply the missing numbers, or supply bound volumes since December, 1906.

Beginning with January, 1933, was begun the publication in the German language in Hamburg, Germany, a monthly journal entitled, *Wahrheit, Licht, Leben* (Truth, Light, Life). It was both edited and published by Rev. L. R. Conradi, and so continues up to the present time. When Doctor Conradi returned to Germany after his visit to our General Conference at Adams Center, in 1932, and entered upon his mission of organizing churches among the ex-Seventh Day Adventists in Germany, he felt the need of a paper for circulation among these people. Hence the publication of this journal. Aside from evangelistic matter, it contains church news, and the Sabbath school lessons. The first issue consisted of thirty-two pages, but afterward

it was reduced to sixteen pages. A special edition in English was published by the Federal Committee of German Seventh Day Baptist Churches to commemorate the eightieth anniversary of the birth of Doctor Conradi, March 20, 1936. Besides a rather brief biographical sketch, it contains tributes from friends in America, England, Australia, Holland, and Germany. Three copies of *Wahrheit, Licht, Leben* come to the Historical Society each month; but for some cause we find that copies are missing for five months, those of November, 1933; and February, March, April, and May, of 1934. Doubtless our good brother Conradi will supply those.

By the way, our friends in Germany and Holland are much interested in the possibility of a General Conference in London in 1940, and will be glad to send the fullest possible delegations from their respective churches.

NOTE: Through the courtesy of Mrs. William M. Stillman, the Historical Society is in possession of a "Church Members' Manual of the First Seventh Day Baptist Church of Brookfield, N. Y.," for 1883. It contains, among other things, notes on the organization and finance of the church, the articles of faith and church covenant, a directory of the church and Sabbath school, and a list of its members from its organization to the time of publication of the manual. The society will be pleased to receive similar contributions from other churches.

OUR PULPIT

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SOME ONE'S SERMON? WHOSE?
? ? ? ? ?

SEVENTH DAY BAPTISTS ARE FEW IN NUMBER BUT OF RICH HERITAGE

BY ERNEST J. BOWDEN

[Ernest J. Bowden is the secretary of the Federation of Syracuse Churches. He visits our group in Syracuse occasionally and has written of Seventh Day Baptists twice in special features of the *Syracuse Post-Standard*.—Ed.]

"A little church with a big history" might well be written over the door wherever the Seventh Day Baptists meet.

According to their 1937 *Year Book*, received in Syracuse this week-end, their membership in the United States totals 6,807, scattered widely over the nation. They have 330 members in their Chinese mission and 694

in Jamaica. Figures for sister churches in England, Germany, British Guiana, and the Netherlands are 34, 509, 196, and 115 respectively.

Small when compared to our leading denominations! But Seventh Day Baptists are the only church I know that claims continuity from early Christian times outside of the great Catholic bodies of East and West.

Their history on this continent goes back to Newport, R. I., 1671. Alfred University, with its affiliated state schools of ceramics and agriculture, is witness to what a small body of earnest people may accomplish. Its enrollment is 870.

And we must never forget that it was the Seventh Day Baptist printing press that gave the nation its first copies of the Constitution. It may still be seen at Ephrata, Pa.

The Syracuse society, meeting in the YMCA building, claims 23 members. It has no settled minister, but Rev. Dr. Alva L. Davis comes in from Verona once a month. Between whiles they carry on with their Sabbath school, Mrs. Herman J. Cross, 420 Nottingham Road, serving as deaconess and superintendent.

Membership at Verona is 105; and with Seventh Day Baptists you can depend on nearly 100 per cent attendance at worship.

TOUGH FIBRE IN MAKE-UP

A small body which has maintained its identity with such tenacity through the centuries must have some tough fibre in its make-up, and one would expect to find it rather narrowly dogmatic. But I have before me a four-page "Statement of Belief" prepared last year by a denominational commission of which Elder Davis was a member, and passed unanimously by its General Conference. The first paragraph reads:

"Seventh Day Baptists cherish liberty of thought as an essential condition for the guidance of the Holy Spirit. Therefore we have no binding creed to which members must subscribe."

In order that there may be no mistake, the section on "Polity" carries the same principle in another form:

"The Statement of Belief here set forth is simply an exhibition of the views generally held by Seventh Day Baptists and is not adopted as having binding force in itself."

WIDE SCOPE IN SERMON

The sermon Saturday was on 1 Corinthians 15: 57: "Thanks be to God who giveth us the

victory through our Lord Jesus Christ." It gave wide scope for the assertion of great principles held sacred by their fellowship.

Thanks be to GOD

"The Christian Church has for the object of its adoration a Supreme Being.

"No sane person can be grateful to a cosmic urge. To offer prayer to a superlative mechanism would be as foolish as to offer a Beethoven symphony to the Sphinx.

"Decay of worship incident to the decline of faith in God is the cause of much of our religious distress. A vaudeville program may draw a crowd; but it was a living character who said, 'If I be lifted up I will draw all men unto me.'"

Who giveth us the VICTORY

"Critics and cynics tell us about everything but victory.

"There is much truth in what they say about the corruption of our times. But, who is there that has not seen brave souls overcome—transforming suffering into radiant glory and loving sympathy for others?

ONLY WISE PROGRAM

"The only wise program for victory over corporate evil is the program of Jesus, the redemption of the individual. To do anything with war in a world where men are filled with hate, would be more than a miracle. It is difficult to make America temperate as long as men with bootlegging minds remain with us."

Through our LORD JESUS CHRIST

"The incarnation is the basis for our thanksgiving. There is no comfort comparable to the knowledge that God is revealed in Jesus.

"God is like Christ. Man is not carried along by a cruel force; he is the Son of God. He who executes the immutable laws of the universe is himself governed by love.

CROSS SYMBOL OF LOVE

"The Cross represents the breadth, depth, and height of our thinking. There are many approaches to the interpretation of the Cross; I grant that. Wherever redemptive love intersects the stream of sin—there is a Calvary, a Cross.

"The revelation of the Cross cries out of the love of God, towering o'er the wrecks of time."

The Syracuse society was organized in 1909. Doctor Davis was its first minister. He left for a few years, and returned in 1933. During his first term he qualified for his A.M. degree at

the university. His son, Alfred, is a graduate student there now.

Officers of the society are: Trustees, Herman J. Cross, Mrs. Jennie Seamans, Miss Marian Parslow; clerk, Mrs. Edith Cross Spaid; treasurer, Mrs. Harriet Cross Tily.

—Syracuse Post-Standard,
February 14, 1938.

O B I T U A R Y

HEPINSTALL.—Margaret B., daughter of Lovina and Chancy Amble, was born in Midland County, Mich., July 18, 1874, and passed away at her home in White Cloud, Mich., May 27, 1938.

On December 31, 1890, she was united in marriage to John Wesley Hepinstall. To this union four sons were born. In early life Mrs. Hepinstall united with the Church of God and was one of the large group which united with the Seventh Day Baptist denomination in 1917, and remained a faithful member of the White Cloud Church until the time of her death.

Besides the husband and four sons, the deceased leaves to mourn her going, twelve grandchildren and a host of friends. Farewell services were conducted by Pastor R. J. Severance, and interment was in the White Cloud cemetery.

R. J. S.

SIMPSON.—Lloyd L., son of Payton R. and Hettie (Stephenson) Simpson, was born at Jackson Center, Ohio, July 19, 1887, and died at his home in Battle Creek, Mich., May 17, 1938.

On September 24, 1912, he was united in marriage with Helen Lawton of Albion, Wis. In his boyhood he accepted Christ and united with the Jackson Center Seventh Day Baptist Church, and upon coming to Battle Creek he affiliated with the church there. For the past three years he has been a member of the board of trustees and chairman of the finance committee.

Besides his sorrowing wife he leaves three sisters, two brothers, and many other relatives and friends. Funeral services were conducted by his pastor, Rev. Edward M. Holston, and later at Albion by Rev. Leslie O. Greene, where interment was made.

E. M. H.

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 RENT—At Quonochontaug, Rhode Island, for the summer season, 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

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WHO CAN GO ON SINGING?

Who can go on singing
When millions are in tears?
Who can live in smiling faith
With millions torn by fears?
Who can say that life is sweet
With millions robbed of bread and meat?

Yet I shall go on singing,
Though foolish I may be;
Yet I shall hope with sturdy faith
A better world to see;
Still shall I claim that life is good,
And chant my creed of brotherhood.

—Thomas Curtis Clark,
In Christian Century.

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