

many. Enter thou into the joy of our hearty congratulations.

After church Mrs. Rogers found in the poinsettia plant a fat envelope with these words on it:

Forty plus dollars
For forty plus years
From forty plus friends.

—Milton Junction Telephone.

NORTH LOUP, NEB.

Mrs. G. L. Hutchins received a most welcome Christmas gift in the way of a letter from her sister, Dr. Grace Crandall, of Shanghai, China, which arrived here December 25. It was mailed November 29. Doctor Crandall tells of working in a refugee camp, in which from 16,000 to 20,000 people are cared for. Food is a problem, and at the present time, the Red Cross is feeding the people but one meal a day, and that steamed flour bread. Doctor Crandall says that at present there is plenty of help, but the need is very great.

Friday, the Seventh Day Baptist young people presented a short play, "The Christmas Road," directed by Mrs. Merton Barber, Lois Barber, and Mrs. Jim Scott, members of the committee. The play was supposed to take place in the South. The young lady, Mary Babcock, who was homesick, was made to see the way to Christmas by means of tableaux, showing the scenes of the Holy Child's birth. These were made very effective by the use of special lights arranged by Merton Barber. The nativity scene was especially beautiful. The costumes were in charge of Merle Davis, and showed much work.

Scripture was read by Geraldine Gowen, and prayer offered by Pastor Hill. Carols were sung by the audience, led by Delmer Van Horn, chorister of the Sabbath school. As an offertory, the public school trombone quartet played a selection. The money taken in, amounting to \$7.43, will be sent, as usual, to the Nebraska Children's Home.

On Christmas morning, the choir under the direction of the choir leader, Maxine Johnson, gave the cantata, "The Song and the Star," by Holton.

Singing "Joy to the World," the choir, numbering about thirty voices, made an impressive processional as they marched up the center aisle of the church.

The cantata consisted of much chorus work, there being solos, duets, men's and women's choruses, besides. Soloists were Mrs. Merton Barber, Delmer Van Horn, Albert Babcock, and Lillian Babcock.

As the offertory selection, Mr. and Mrs. Delmer Van Horn played the "Christmas Song" with violin and clarinet. The pianist, Mrs. Ava Johnson, and the organist, Mrs. Nina Johnson, gave as the voluntary "Christmas Fantasia."

Previous to the service Mrs. Harlan Brennick played Christmas hymns on the organ in the balcony, which were especially beautiful.

Mrs. Cora Hurley acted as reader during the cantata, which added much to the service.

—North Loup Loyalist.

MARRIAGES

KENYON-SAUNDERS.—On November 27, 1937, in the Gothic Chapel at Alfred, N. Y., Elwood Kenyon and Gertrude Saunders were united in marriage. Pastor A. Clyde Ehret officiated. Their future home will be in Alfred.

BOTTOMS-VOORHEES.—At the home of the bride's grandparents, Mr. and Mrs. Frank A. Voorhees of Friendship, N. Y., on October 20, 1937, Charles H. Bottoms and Janice Louise Voorhees, daughter of Mr. and Mrs. Vern Voorhees of Bolivar, N. Y., by their pastor, the groom's father, Rev. E. H. Bottoms. They will make their home in Richburg, N. Y.

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.

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-31t

FOR SALE.—Seventh Day Baptist Game. Played similar to "Authors." Mimeographed on cards with directions. 15c per set postpaid. T. R. Sutton, 425 Center St., Dunellen, N. J. 1-10-2t

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS.—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

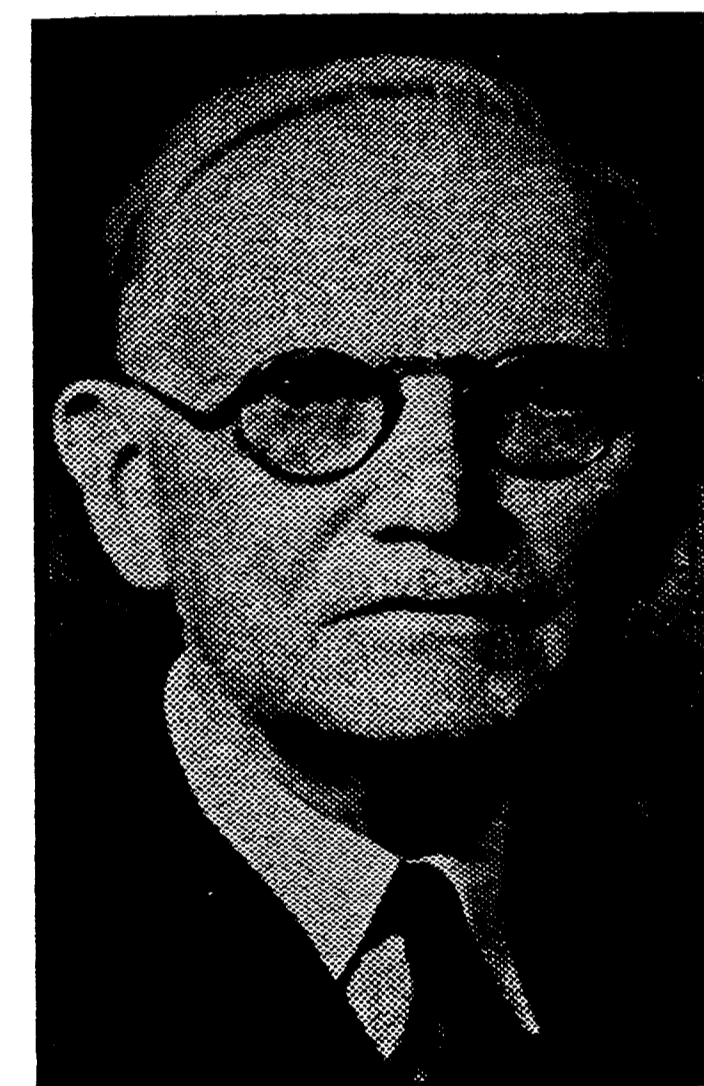
JUNIOR GRADED HELPS, four year course, four parts each year, 15c each. Intermediate Helps, three year course, four parts each year, each 15c. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

Vol. 124

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No. 3



M. WARDNER DAVIS—1865-1937
President Seventh Day
Baptist General Conference, 1922.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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less expressly renewed.

Sabbath Signs A valued friend from the West writes that were it not for the name on the cover of the SABBATH RECORDER a disinterested person would not know that it is published by Seventh Day Baptists. Of course that is rather an overstatement, as on the second page is the statement, "The SABBATH RECORDER (Established in 1844) a Seventh Day Baptist weekly, published by the American Sabbath Tract Society, Plainfield, N. J." That ought to count for something.

But of course what is meant is that the Sabbath is not mentioned often enough or that articles directly making known what we believe do not appear as often as they should. This criticism is doubtless justified.

While the SABBATH RECORDER is a family paper and should bring helpful articles of various types, it should also constantly strive to tell the world what Seventh Day Baptists believe, and particularly what they believe about the Sabbath—as our new *Statement of Belief* most comprehensively puts it:

Article X. The Sabbath

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, ante-

dating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

Genesis 2: 2, 3; Exodus 20: 8-11; Isaiah 58: 13, 14; Ezekiel 20: 20; Luke 4: 16; Mark 2: 27, 28; Acts 13: 42-44; Matthew 5: 17-19.

This, it is to be regretted, is not often enough done. We think, however, that the material usually carried is of a nature and quality that will help to commend whatever statements may be made whenever they do appear. We cannot get away from thinking that the grounds for criticism implied in "What you do speaks so loud we can't hear what you say," should be avoided by all of us. Every article should in some way give confidence to the reader in the matter of Sabbath and Sabbath-keeping pronouncements. Too often, we fear, the things the SABBATH RECORDER stands for and the denomination stands for are discounted by the "disinterested person," by the lukewarm Christian Sabbath observance, or by the lack of observance on the part of the subscriber or reader of the RECORDER himself. This is no reflection on the friend who has written, whose consistent living and Sabbath keeping have been somewhat known to the editor for many years. But any reader of these pages will readily understand what we mean.

We need to teach the Sabbath doctrine; we do need to spread it abroad, but even more we need more conscientiously to practice the truth and principles of the Sabbath than we do.

So may the editor ask the reader—what do you do about the Sabbath? What signs do you show? Does your Christian living attract others to Christ, and does your Sabbath keeping justify your doctrine?

Not only must we teach the Sabbath, we must keep it; our lives should be enriched by our experiences in finding ways of meeting the problems we face, and that others face, in endeavors to be loyal to God and this truth. Let us show the marks a critical and unbelieving world expects to see.

Plus Jesus proclaimed a policy of doing more than actually enough to get by. Go the second mile—when demand was made for one to go the one mile. Do more than is expected. The operator who watches the clock lest he work a minute over time is a legalist. The merchant who removes a grain of tea

from the scales to make them just balance may be honest, but he misses more than the sliver of tea amounts to. Doing the plus brings appreciation and finds its own reward.

A distinguished and high ranking officer of the army on a motor trip ran out of gas in a cold rain. He had to walk a long distance to reach a gas station. Here a boy quickly and cheerfully came to his assistance. The general was driven back to his car. In the pouring rain the empty tank was supplied with sufficient gas to drive the car to the gas station. The boy absolutely refused to take a tip. The general tried to pay for the extra service rendered, but the owner refused to take more than the actual price of the gas. He said that before this boy was employed the station had been losing money, but ever since he began to work here business had been good and was increasing daily. This boy with cheerful spirit gladly served the customers, not only rendering the service expected of him, but also going away beyond and doing the "plus."

It is not enough just to get by. At the gas station, at the desk, in the shop, in the pulpit—everywhere it's the second mile that counts most. Let us not be afraid of doing the "plus."

Items of Interest Judge Malcolm Hatfield, of the Juvenile Court in Michigan, says: "The courts cannot compete with the cheap dance halls, divorce mills, road houses, pool rooms and questionable theaters and magazines. Thousands of children will soon turn to crime if their parents are not educated to their duties and responsibilities. Ten million children who are affiliated with no church cannot be expected to develop character and high ethical standards of morality."

The judge was exceedingly severe with two socially prominent and well-to-do parents in court recently when their only son was implicated in an arson charge. The parents attempted to shift the responsibility for their son's conduct to his playmate, but the judge turned to the couple and said: "Both of you are so busy with your club, lodge, and social obligations that you have no time left to train your child. If I again hear of you employing a high school girl at ten cents an hour to supervise this nine-year-old boy I will be forced to remove him from your custody."

—The Christian Advocate.

Seventh Day Baptists should heartily commend and second the opposition which our Seventh Day Adventist friends are giving to three bills pending in Congress. One bill, which would divide the year into quarters consisting of 91 days each, eliminating the 365th day in normal years and the 365th and 366th during leap years, was termed by Rev. C. S. Longacre, head of the religious committee of the general conference, a "challenge to our liberties." The bill, which was introduced by Representative Joseph Gray of Pennsylvania, would cause a fluctuation of week days with Sunday and Sabbath falling in mid-week during some years.

Another bill providing for a fine of \$5,000 or two years imprisonment for those who "advocate or teach principles of government based in whole or in part upon opposition to or discrimination against individuals of any particular race or creed," was attacked as dangerous to religious liberty.

The third measure would prohibit sending through the mails "papers, pamphlets, books, pictures, and writings designed or adopted, or intended to cause racial or religious hatred, or bigotry or intolerance."

In explaining the stand of the Seventh Day Adventists, Mr. Longacre declared: "These bills, if enacted, would destroy religious liberty, free speech, and a free press just as verily as in dictatorial forms of government."

—Religious News Service.

The National Preaching Mission completed its two-year schedule with the meeting at Jacksonville, Fla., December 5, 1937. The second year began September 13, 1936, and forty-one great centers of population were held covering the entire country with a few exceptions. The total attendance reported was 1,629,215. It is thought at least another million should be added who attended the supplementary missions of the two and eight day nature.

This year a University Christian Mission will be held to be known as "Religion and Life Conference." This National Preaching Mission will be among colleges and universities. The first four of these will be the University of North Carolina, Ohio State University, University of Wisconsin, and the University of Pennsylvania; the dates are Ohio, January 16-23; North Carolina, January 23-28; Wis-

consin, February 20-27; Pennsylvania, February 28-March 3.

Dr. John A. Macay, president of Princeton Theological Seminary, is chairman of the organizational committee, and Dr. Jesse M. Bader, executive secretary of the Federal Council's Department of Evangelism, is director of the University Christian Mission.

BELIEFS OF SEVENTH DAY BAPTISTS - AN APPRAISEMENT

BY REV. A. L. DAVIS

It is the writer's conviction that our new *Statement of Beliefs* could not have been formulated ten, or even five, years ago. When the committee was appointed, two years ago, many said no revision of our beliefs was possible.

The task of drafting our new statement was committed to four men—men of strong convictions and differing considerably in ideals and methods of Biblical interpretation. For two years the committee gave time, thought, and prayer to the task. Counsel was sought from others. Open hearings were held at the last General Conference. When the draft was completed, it was presented to the General Conference where it received open and free discussion. It was then referred back to the committee for revision. When finally presented to the Conference at Shiloh, 1937, it was adopted without a dissenting vote.

It was not such a statement as any one of us would have drafted or could have drafted. It has balance because many minds helped to shape it. And while it is not yet the best possible statement, it is superior in every respect to the old statement.

It is significant at this hour, when creeds rest lightly on men's consciences and organic church union is the rallying cry, that Seventh Day Baptists should make a new declaration of faith. It is significant, when church leaders in many communions are laboring for a united Protestantism, that Seventh Day Baptists should again declare their abiding convictions in the permanency of the great basic truths upon which the denomination has been built, and that they should state these in clearer, more positive language than expressed in the *Exposé*.

It is heartening, too, for us to declare to our churches, our young people, and to the people of the world that our Seventh Day Baptist heritage is so large and glorious that

out of love and loyalty to Jesus Christ it must be preserved, and that no organic union is possible, so far as Seventh Day Baptists are concerned, if our heritage is to be repudiated or our convictions submerged.

All through their history Baptists have been the only large denomination who have deliberately made themselves a voice for liberty of conscience. All through Seventh Day Baptist history we have unflinchingly taught that every man by nature possesses the divine right of private judgment in interpreting the Scriptures; that it is his privilege to read and explain the Bible for himself without dictation from any man, being answerable to God only; that he has the right to hold such religious opinions as he believes the Bible teaches without hindrance from any one, so long as he does not interfere with the rights of others.

Jesus Christ, the founder of the Church, stood for *democracy* among his followers. In the kingdom where Jesus rules, the greatest person is a servant—a slave—not kings or princes, presbyters, bishops, or popes. Hence in our denomination there is no governing body with dictatorial powers over any local church, neither associations nor the General Conference.

This legacy of ecclesiastical freedom is the costliest legacy left us by our Redeemer. It will forever be worth while for a denomination to withstand the new fashion of these artificial joinings to witness to this principle alone.

(Read carefully the General Statement and Polity of our Beliefs. Such do not appear in the *Exposé*.)

It is not within the scope of this article to make a general comment on each article in our *Statement of Beliefs*. However, attention will be called to some of the most important changes.

Art. I.—*God*. Here our belief is expressed not only in a good and just God, Creator, and Governor (*Exposé*), but in our *loving Father*.

Art. II.—*Jesus Christ*. In our *Exposé* we express our belief in the dual personality of Christ—Son of God and Son of man. In our new statement he is not only "God manifest in the flesh," but our Savior, Teacher, Guide, seeking to draw all men to him in love and obedience.

Arts. III, IV, V—while changed some, will not be discussed.

Art. VI.—*Sin and Salvation*. This is practically a new statement. It is partly covered by Arts. V and VII in the *Exposé*. The writer of this article believes that sin is disobedience, that it is transgression of the law—but he believes also that when we define sin as "any want of conformity to the character and will of God," we have made a more searching, testing definition of sin. And in salvation we have made it center in the death of Christ on the cross.

Art. VII.—*Eternal Life*. This short article takes the place of Arts. VI, X, and XI of the *Exposé*. In this article we declare our belief in the resurrection of Jesus Christ (not a mere survival of influence after death), and that eternal life will be the reward of all the redeemed. While some of us were disappointed in not securing a clean-cut declaration of our belief in the second coming of Christ, there is at least a reference to it in the declaration, "He will come in heavenly glory," and again in reference to the Lord's Supper (Art. IX), "till he come." But it is well to remember that in the *Exposé*, no reference is made either to the resurrection of Jesus, or the second coming.

Arts. VIII and XI are both new. One defines the Church, and the other stresses evangelism. These will not be discussed.

Art. IX.—*The Sacraments*. Seventh Day Baptists recognize only two sacraments—baptism and the Lord's Supper. In our *Exposé*, we declare our belief in the duty of all men to be "baptized" and declare the Lord's Supper to be "an ordinance of religion," neither of which represents accurately Seventh Day Baptist belief. In this day when many Baptists are slipping into the popular conception that baptism is a sort of meaningless thing, and are expressing their willingness to give up the practice of immersion for sake of church union, it is well that we have stated unequivocally our belief in the necessity and efficacy of baptism of believers by immersion. And we have stated our belief that the Lord's Supper commemorates the suffering and death of the world's Redeemer "till he come."

Art. X.—*The Sabbath*. Our position on the Sabbath has never been expressed in one short paragraph more clearly or more comprehensively than here. And certainly when we declare that it is our belief that it should be kept by all Christians, we are under obligation to share it with others.

In conclusion, let me say that in our *Statement of Beliefs* we have clarified our thinking and strengthened our position. We have affirmed in positive terms our convictions that there is a place in the world's work for Seventh Day Baptists; that we stand for liberty of conscience, for the freedom of the individual will, and for Christian democracy; that the distinctive tenets of our faith are fundamental and vital to Christian faith; and that no organic church union is possible, for us, if those convictions must be submerged.

If these great truths for which Seventh Day Baptists stand shall only grip our minds and hearts, we will go forward with a vitalized program of Sabbath-keeping evangelism, and a new day will dawn for us.

MISSIONS

NOTES REGARDING MISSIONS

(Gathered at the annual meeting of the Foreign Missions Conference)

The annual meeting of the Foreign Missions Conference which was held in Toronto, January 4 to 6, was of far-reaching importance. It was of unusual interest on account of two items in particular. The conference is composed of boards and societies in the United States and Canada and, though this was the forty-fifth annual session, it was the first one to be held in Canada. The item of chief import, however, was the situation in China. This item made every session tense, and calls for a more extended account of the annual session this year.

What the Foreign Missions Conference Is and Its Purpose

The Foreign Missions Conference is composed of boards and societies carrying on foreign mission work. The most of the boards in Canada and the United States are members, the number now being about one hundred. There are similar conferences in other countries. For instance, there are National Christian Councils in China, Japan, and Africa, as well as in Europe and America. The object of these organizations is to unite the Protestant churches in the promotion of foreign missions and the establishment of Christ's kingdom upon earth. These organizations in the various countries are united in what is called the International Missionary Council.

The Foreign Missions Conference of the United States and Canada, in addition to

uniting Protestant churches in carrying the gospel to foreign countries, is the organization through which the various societies communicate with the federal government and through which the federal government communicates with the societies. It is through the Foreign Missions Conference that missionary societies secure permission from foreign governments to do mission work in their countries, and in other ways it aids the boards.

Subjects Considered at the Annual Meeting

Subjects considered during the nine sessions of the recent annual meeting cover much ground and are significant. Among these were: Problems Faced by Christians in China, Problems Faced by Christians in Japan; The Situation in the Far East as It Affects the Mission Boards and the Home Churches; The Bearing of the Missionary Enterprise on World Peace and the Social Order; The New Emphasis in Missions; Interpretations of the World Christian Program for Ministers, Adults, Youth, Students; and The Living Church.

While these subjects were treated by some of the ablest men in the Christian Church, some of the best things were brought out in the "discussions," and much time was spent in worship, especially in prayer.

Delegates

It was stated that the management anticipated seventy-five delegates, but it was reported at the last session that there were two hundred sixty-eight. These delegates were appointed by the boards and societies belonging to the conference and among them were many foreign missionaries. As near as the writer could judge, there were more missionaries from China than any other country, but other foreign countries—such as Japan, Manila, India and Africa—were well represented.

Over the door of the convention hall in the Royal York Hotel, where all the sessions were held, was a placard stating that "none but delegates are admitted." This rule seemed to be strictly adhered to. Evidently newspaper reporters had not been invited and none were present, though the great problems of the nation, as well as those of the church, were discussed by some of the foremost thinkers. It was a time when those bearing the greatest burdens of the world could discuss among themselves the problems burdening

their hearts without fear of being misunderstood by a cynical world.

China and Japan

As already stated, what is taking place in China and its bearing on Christian missions and world problems were uppermost in thought at every session and made the entire atmosphere tense. Many seemed to feel that the present civilization is tottering. No one professed to know how far Japan is to be allowed to go, but the common sentiment seemed to be that her cruel devastation is not at an end.

The predicament of Christians in Japan, as well as those in China, was the subject of much thought and prayer. Not only is there danger that the awful things taking place may cause many to lose faith in Christianity, but also there is the question of how to maintain fellowship between the Christians belonging to the two nations and how to prevent hate and bitterness. That a splendid spirit is being exercised is shown by the fact that in Japan Christians are under suspicion of disloyalty to their government because of their fellowship with and sympathy for Chinese Christians.

New problems grow up in Japanese occupied territories. Dr. Herbert Welch, bishop of the Methodist Episcopal Church in Shanghai and China, stated that Japan is wanting to put Japanese books, theories, and missionary literature into Chinese churches and schools in the territory occupied by the Japanese. It was also stated that it is going to be difficult to maintain churches and schools because Chinese Christians want to move out of Japanese controlled territory. Missionaries, however, want to stay where they are.

The problem of relief was under discussion several times and a large part of the last session was given to the considering of "ways and means." It is evident that millions of women, children, wounded men, and others are helpless and suffering; and it is equally evident that Christians on all continents are able and willing to help with their means.

The question of returning missionaries was mentioned only once during the nine sessions and that was the last day when Doctor Warnshuis read a letter just received from a missionary in China. The statement of the author of the letter was to the effect that in his section they are no longer needing more nurses and doctors, but they are in dire need of

material things — food, clothing, medicine. The writer talked with officers of other boards and of the Foreign Missions Conference regarding the return of missionaries on furlough, and among them was Doctor Robinson, one of the secretaries of the Northern Baptist Foreign Missionary Board. He said, "We have let one old-timer go back." He also stated that the missionary's wife wanted to go with him and the board had objected.

Some Things We Can Do for China

The burning question with Christians is what can be done under the circumstances for the establishment of the kingdom of Christ in China. Rev. J. W. Decker, D.D., one of the secretaries of the American Baptist Foreign Missionary Society, in an address made some pertinent statements regarding this subject. Among other things he said: We must work together for a final solution; we must not make hasty decisions; we must make our program flexible and adaptable to change; we must not be shunted off; we must continue to serve in Japanese occupied territory; we must give full expression to humanitarian service; the Church must translate its message into deeds of mercy; we must remember that the scattering abroad of the disciples by persecution in apostolic days ultimately advanced the kingdom of Christ, and "that one day with the Lord is as a thousand years, and a thousand years as one day."

Statements Made

It appears that we are facing the greatest number of unsolved problems Christianity has ever known.

We must think and plan in world terms.

Laymen are sometimes ahead of the missionary secretaries in planning and work.

I am convinced that the united missionary movement is on the increase and the ministry is unaware of this. We find the ministry awake regarding social problems and youth movements, but not to the increase in united missionary movements.

The things preachers pray about in public influence more than the things about which they preach. Pray for missions.

The more we hear of social responsibility the less we hear of personal responsibility.

What we want is not the blotting out of denominations, nations, and races, but a world state governed by love.

There is greater unity among denominations than is realized by many people. The organizations working for unity, such as the Faith and Order Movement, started out to promote unity by seeing what each denomination could give up; after a time there was a change in policy and the effort was to promote unity by emphasizing what denominations held in common; now the endeavor is to promote union by unity of spirit, and this is succeeding. We are no longer at swords' points. It is a bad psychology to keep harping on divisions. There is a marvelous unity existing between denominations. It is a unity of spirit.

Let the church be a church. Let it be an example of fellowship in Christ. Let it be a pattern to social, political, and business organizations.

What Christianity needs is a simple and more intelligent evangelism.

DENOMINATIONAL BUDGET Statement of Treasurer, December, 1937

Receipts		December	Total
Adams Center			\$ 139.50
Albion, special	10.70		45.70
Alfred, First	80.20		
Women's Evangelical Society	30.00		
		\$ 110.20	580.84
Alfred, Second			103.80
Battle Creek	16.00		
Special	1.35		
		\$ 17.35	180.92
Berlin	10.00		
Sabbath school, special	45.38		
		\$ 55.38	105.38
Boulder			67.80
Brookfield, First	10.00		
Sabbath school, special	5.00		
		\$ 15.00	113.46
Brookfield, Second			60.25
Carlton			10.00
Daytona Beach	5.50		27.75
Denver			68.80
De Ruyter			170.00
Edinburg	5.00		42.50
Farina			111.00
Fouke			20.53
Friendship			4.70
Genesee, First	32.94		248.97
Gentry			5.00
Hartsville			25.00
Hebron, First	8.07		41.27
Hebron, Second			5.00

Hopkinton, First	\$ 38.00	
C. E. society, special	3.00	
Intermediate C. E. society, special	1.00	
	<u>\$ 42.00</u>	166.00
Hopkinton, Second	4.50	28.55
Independence		59.80
Jackson Center Sabbath school, special	13.50	13.50
Little Prairie		10.00
Los Angeles		13.20
Lost Creek		74.19
Marlboro	20.78	76.77
Middle Island	\$ 25.00	
Sabbath school	3.11	
	<u>\$ 28.11</u>	75.21
Milton	\$ 80.00	
Special	25.00	
	<u>\$ 105.00</u>	667.90
Milton Junction	\$ 28.47	
Special	25.00	
	<u>\$ 53.47</u>	296.15
New Auburn		7.68
New York City	22.62	287.82
North Loup		5.00
Nortonville		20.00
Pawcatuck	\$ 256.00	
C. E. special	3.00	
	<u>\$ 259.00</u>	1,524.00
Piscataway		65.50
Plainfield	\$ 65.00	
Women's Society, special	50.00	
	<u>\$ 115.00</u>	580.50
Richburg	27.50	40.00
Riverside	30.00	496.85
Rockville	.90	57.75
Salem	34.50	209.00
Shiloh	142.18	561.80
Stonefort, special	5.00	7.00
Syracuse		6.50
Verona	\$ 25.35	
Special	9.15	
	<u>\$ 34.50</u>	131.50
Waterford	\$ 22.00	
Sabbath school, special	.84	
	<u>\$ 22.84</u>	95.83
Welton		26.00
West Edmeston		10.00
White Cloud		88.80
Individuals:		
A friend, special	\$ 4.00	
Reta I. Crouch	15.00	
	<u>\$ 19.00</u>	89.52
Western Association	28.56	28.56
Southeastern Association		32.33
Southwestern Association		8.84
Conference offering		563.12
Miscellaneous		1.54

Seventh Day Baptist C. E. Union of New England, special	.16	1.00
Shiloh-Marlboro Vacation Bible School		8.55
		<u>\$8,614.43</u>

December Receipts

For budget	\$1,067.18
For special	202.08
	<u>\$1,269.26</u>

Disbursements

Missionary Society	\$ 520.00	
Special	71.03	
	<u>\$ 591.03</u>	
Tract Society	\$ 140.00	
Special	16.83	
	<u>156.83</u>	
Sabbath School Board	\$ 80.00	
Special	43.35	
	<u>123.35</u>	
Young People's Board	\$ 10.00	
Special	9.50	
	<u>19.50</u>	
Woman's Board		5.00
Ministerial Retirement	\$ 60.00	
Special	11.37	
	<u>71.37</u>	
Education Society	\$ 70.00	
Special	50.00	
	<u>120.00</u>	
Historical Society		8.00
General Conference		107.00
		<u>\$1,202.08</u>

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
January 1, 1938.

WOMAN'S WORK

WORSHIP PROGRAM
FOR FEBRUARY, 1938

BY MRS. T. J. VAN HORN

To live justly; to venture bravely; to walk humbly; to think truly; and to meet life with a high heart—that is Love and Joy and Peace.

Hymn: "I would be true."
Scripture: Psalm 96.

A FEBRUARY ROSE

Down by the railroad track is a rosebush. Its roots are set in barren sand; nobody tends it; no one prunes or pets it; no one seems to love it. A flaming hibiscus with great scarlet bells stands between it and the passer-by.

No Disbursements

Balance, January 9, 1938\$66.23

Yet day by day, month by month, throughout the year, the rosebush just keeps on blooming. Its deep red blossoms are not large, but they are very sweet. They do not flaunt their beauty; they solicit no praise; they make no plea; they just keep on opening.

One sad November day a blighting chill crept down from the distant northland to this Florida city. The hibiscus shriveled, and its leaves turned black; trees that had proudly waved green branches all the year dropped their frozen foliage; even the grass looked sere. What of our rosebush? Yes, a few petals lay in a forlorn little heap on the ground. But new buds were opening; some full-blown roses still kept their brave faces turned to the sun; and in spite of cold and drought and neglect and an unfriendly soil the rosebush keeps on its cheery blooming.

Do you know people like that?

Yesterday a white-haired woman moved slowly down the street. A pair of crutches told a tale of suffering and handicap, and perhaps a search for health in a strange city. But in her face were peace and uncompliment and a purpose to venture and to live beautifully. She too was a February rose.

Prayer.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met Sunday, January 9, 1938, at the home of Mrs. G. H. Trainer, Salem, W. Va. The president, Mrs. Loofboro, presided and the following members were present: Mrs. Okey Davis, Mrs. O. B. Bond, Miss Lotta Bond, Mrs. S. O. Bond, Mrs. Edward Davis, Mrs. Homer May, Mrs. G. H. Trainer, Mrs. Oris O. Stutler; visitor, Mrs. William Stillman, Plainfield, N. J.

Devotionals were conducted by Mrs. Loofboro using Timothy 4: 8-16. Prayers were offered by all present.

The treasurer read the following report which was accepted:

Venie E. Bond, Treasurer,
In account with the
Woman's Executive Board

Receipts

Balance, December 12, 1937	\$60.25
Harold R. Crandall:	
Denominational Budget	\$5.00
First National Bank, Salem	.98
	<u>5.98</u>
	<u>\$66.23</u>

The resignation of Mrs. Kenneth Hulin as board member was read and accepted. The board regrets very much that Mrs. Hulin deems it necessary to take this action.

Voted that the board make its annual gift of \$10 to the Foreign Missions Conference.

Voted that five dollar checks be sent to the associational correspondents for use in their work.

Voted that the board send \$20 to Rev. H. Eugene Davis for relief work on his field.

The board was honored by the presence of Mrs. William Stillman, who is visiting the Southeastern Association in the interest of the Seventh Day Baptist Building.

These minutes were read and accepted.

Adjourned to meet with Mrs. Oris Stutler the second Sunday in February.

MRS. ORIS O. STUTLER,
Secretary,

MRS. E. F. LOOFBORO,
President.

YOUNG PEOPLE'S WORK

A STUDY IN CONTRASTS

BY BURTON B. CRANDALL

Since light is the general theme of this meeting I have chosen as my text, if thus it may be called, the motto of Alfred, "Fiat lux" (Let there be light)—a most apt phrase to describe the endeavors of those early pioneers in education who literally and figuratively built a thoroughfare for intellectual and religious freedom across these rolling hills. They dedicated their lives to the creation of a lamp of knowledge which might shine out over this area. That such light as shed by this and other schools dotting the land was needed is shown by the continued influx of those who seek to broaden their intellectual horizons.

Let us glance for a moment at the background of those who came to these early academies and colleges. The majority of them were from homes of moderate means and God-fearing parents. The home and domestic activities dominated the economic organization of the first part of the nineteenth century, especially in the rural sections. There were relatively few large urban centers and in these much of the manufacturing was carried on

in the home. The family was to a great extent self-sufficient and the bulk of economic activity might be characterized as domestic. Social activities centered largely in the home with occasional social affairs in a nearby home or village. Entertainment was to be found within the home rather than outside.

What effect did this social environment and economic organization have upon the religious life of these people? Religion was essentially a personal matter with the natural corollary of family worship. The prayer at mother's knee, the first prayer in the family circle on Friday night, and the offering of grace at the table are all childhood memories to most of you. Likewise the minister preached a sermon exhorting his parishioners to mend their ways and look within themselves for the dangers which might prevent them from entering the kingdom of heaven. The emphasis was placed upon the need for the individual to prepare himself for the hereafter. It is said of Cotton Mather, that fiery old colonial preacher, that his sermons on hell were so realistic that the members of the congregation used to clutch the backs of the pews to keep from falling into the bottomless pit.

Religious doctrine was focused primarily on the individual and his own private life with less attention to the so-called social implications of his actions. Perhaps this accounts in some measure for the number of death-bed conversions. But this type of religious teaching did produce a life filled with the strength from God which was secured through personal communion. Men such as Dwight L. Moody, Sankey, Livingstone, and others too numerous to mention, saw the wider implications of the gospel and swayed the world with their zeal and fervor. They possessed a divine dynamic and realized the need for personal redemption as the basis for social regeneration. Their roots were grounded in the personal gospel which had been the heritage of their forebears, and which was the possession of those who pioneered here in early days.

During the latter half of the nineteenth century social and economic movements slowly but surely broke down the domestic and individualistic forms of organization. Many of you are members of an organization which did much to break down this individualism among the rural population. The Grange was started as a social organization to foster social activities, and has later broadened its scope. Development of machine and factory

production fostered the rapid growth of cities and towns. A rapidly spreading transportation net also tended to break down these barriers. However, religious concepts failed to keep pace with the rapid growth of, and the necessity for, co-operative action. Individualism, as applied to industry, was not only rugged but ruthless as well. There was a failure to realize the social implications of actions which might seem quite desirable to the individual but detrimental to other members of society. A case in point might be that of the captains of industry, or the robber barons as one author has called them, who secured enormous profits for themselves at the expense of other individuals, usually labor. It is interesting how religious many of these men were and how many of them now attempt to justify their acts by a peculiar twist of that passage of Scripture which says "if you do my will, all these things will be added unto you." I heard that point expounded elaborately before an Epworth League group less than ten years ago. Money profits are not the end point of the Christian religion. In too many cases religion has been kept in a compartment during the week and brought out only for Sunday, the law of the jungle existing during the week.

Into such a chaotic situation came the light of the social gospel. Our horizon had broadened so that a wider interpretation of Christianity was necessary. The increasing number and importance of human contacts required such a change. The emphasis was shifted from the preparation of the individual for the after life and a personal application of religion to the implications of his actions in this life. Along with this emphasis upon the social effects of the individual's actions was the stress laid upon group action as the important method of meeting the ills which were so besetting us. This broadened interpretation of religion in which the co-operation of Christians was widely heralded as vitally necessary for social improvement fostered a much needed co-operation between churches and denominations. This social gospel was ushered in with the wave of humanitarianism following the Civil War and has been given added emphasis since the World War.

The layman is now far more conscious of those about him and their rights and privileges than ever before. He is also conscious of the strength of mass movements as shown by his insatiable desire to join sectarian and non-

sectarian groups, alike, which promote some social reform. A social gospel, therefore, has been a natural outcome of our social consciousness where in ever expanding numbers we are increasingly dependent upon each other and also that our nation cannot exist half poor and half prosperous. We must possess a realization of this or we perish. We are our brother's keeper whether we will or not. The light of the social gospel has disclosed dark corners of our social system which call for action by all Christians. We must pledge ourselves to causes greater than ourselves, the final realization of which may be far beyond our day. As Browning has said, "A man's reach must exceed his grasp or what's a heaven for?"

However, let us consider for a moment a major weakness in this social gospel which is now becoming apparent. Paradoxical as it may sound, this quotation from Kipling is quite applicable to the present situation, "The strength of the pack is in the wolf, the strength of the wolf is in the pack." Emphasis upon group action and upon social areas lying without ourselves has concentrated thought and attention upon the first of these ideas, the strength of the group, to the partial exclusion of the second.

A few examples of what I mean will suffice. A student attends a conference and is heartily in favor of race tolerance until he is called upon to carry out some project with a person of another color. Interest in the welfare of the poor runs high until a contribution of effort or money is necessary. We all favor better government until Election Day turns out to be stormy, and we fail to use the only weapon we have. Less graft and lower expenses in government is our motto until we are offered an opportunity to participate. So with our Christian principles as applied to war, gossip, relations between young people, love for our neighbors, and all of our social relationships. What we will do in any given social circumstance, whether concerning war or whether to speak to another person, is basically a personal matter and largely determined by what we are, not what the group may believe. On this point we might paraphrase an old saying, "The group is willing but the individual is weak."

Well, what has happened? Our prayers seem to have shifted from the extreme of "Bless me and my wife, my son John and his wife, we four and no more," to "O God, help the other fellow to see the light and let me

give it to him." Christian leadership has seen the need for more personal evangelism as the best method of strengthening the effectiveness of group action—not necessarily the "glory, hallelujah" type of the old Methodist camp meetings, but a real deep conversion which will be of lasting importance to the individual.

The importance of personality was the keynote of Christ's teaching, but an attempt to change others without divine co-operation and guidance may prove disastrous. We all believe in and practice imperfectly the social gospel, but we may be attempting to conquer the enemy without the gates before we have mastered the dissension within. Seeming adverse changes in others may be the result of changes in ourselves, and the beam is in our own eye. In attempting to force the other fellow to follow our way, we may forget the truth of this saying, "Your opponent may be trying to tie the same bundle from the other side." A more Christian attitude toward the other fellow may prevent us from failure to co-operate for a desirable cause.

A return to the extreme individualistic religion would be as disastrous as the extreme social gospel that fails to differentiate between ethics and religion. A fusion of the deep, personal religious life of our fathers with the realization of our social needs is necessary. At present the pendulum is beginning to swing back toward a deeper personal religion, which must be combined with the social gospel if we are to bring true light to the solution of our social problems.

The rededication of the individual life of the citizen is the first step toward a rededicated nation. The short-comings of society and the ease of following the crowd too often serve for the individual as an alibi rather than a challenge. As one minister has said, "When sin is interpreted in terms of refusal to fulfill one's potential selfhood rather than as a violation of external law, it will arouse vastly more concern than it is now given." Or as another has said, "Fight not against wrong but for the right."

The greatest privilege any person has is to co-operate with God in helping to realize his divine economy for all generations—"thy will be done," not mine. Last evening Marion Van Horn presented an excellent interpretation of prayer which I haven't time to review here, but I hope that you will all read it in the RECORDER. Prayer and meditation is the soul of our personal religion. Co-operation

with God means the surrender of my will to the will of God and allowing his light to shine through me. It leads to prayer and meditation, applying the principle of alternating between the mountain of prayer and the valley of service. As Paul said, "I can do all things through Christ who strengthens me."

I close with this short poem by Edwin Markham—The New Rule.

"Live and let live" was the cry of old,
The call of the world when the world was cold,
The call of men when they pulled apart,
The call of the race with a chill on the heart.
But "Live and help live" is the cry of the new,
The cry of the world with the dream shining through,
The cry of the brother world rising to birth,
The cry of the Christ for a comrade-like earth.

M. WARDNER DAVIS

1865-1937

M. Wardner Davis, born in 1865 at Jane Lew, W. Va., was the second son of Rev. Samuel D. Davis and Elizabeth Randolph Davis. His father and mother represented two of the more important pioneer families in this section of West Virginia. The Randolphs came to Salem about 1793. The Davises formed a considerable part of the immigrant groups that came to Salem at the same time and to Lost Creek about ten years later. No other two families have been more influential in these communities.

Mr. Davis' father owned and operated a farm for the purpose of supporting his family, but his heart was in the ministry. Strictly speaking, he was an evangelist rather than a pastor, though he held pastorates at a number of different places. The atmosphere of this Christian home was absorbed by the son from his early childhood. Church and religious affairs were always matters of great concern to him. Like his father he engaged in business activities for the purpose of supporting his family. His chief interest, however, was in making a better world. He was ordained deacon of the Salem Seventh Day Baptist Church in 1898. He was always active in the affairs of the Seventh Day Baptist Conference. In 1922 he was elected president of this body and gave distinguished service in that capacity. It is interesting to know that his son, Courtland V. Davis, was elected to this same position in August, 1937.

Christian education was always a major interest of Mr. Davis. He attended Alfred

University and received a diploma from the commercial department of that school. He became a member of the Board of Directors of Salem College in 1895, and remained a member of that body until his passing. During that time he served in a number of capacities. He was secretary to the board for many years. He was a member of the executive committee for approximately thirty years. He was the college treasurer for eleven years. His kindly interest kept many young people in school who otherwise would have gone home in discouragement. His elder brother, Dr. Boothe C. Davis, was president of Alfred University for thirty-nine years. His half-brother, the late S. Orlando Davis, was associated with him as a member of the Board of Directors of Salem College for more than forty years. His younger brother, Attorney Samuel H. Davis, was a member of the Alfred University Board for many years. As a family they have been interested in education. His two children, Courtland V. Davis, now principal of the Evergreen School of Plainfield, N. J., and Mrs. Alberta D. Batson, a resident of Salem, W. Va., were both graduated from Salem College. Both have taken graduate study. This father's chief concern was to give his family the best possible cultural advantages.

In 1891 Mr. Davis was married to Ivie Van Horn, daughter of the late William B. and Elsie Kennedy Van Horn of Lost Creek, W. Va. Mrs. Davis passed away in the summer of 1934.

Since Mr. Davis served Salem College so long and in so many capacities, it was fitting that the funeral services should be conducted by the president of the college, S. Orestes Bond, assisted by Rev. J. Lowerie Fenrich, head of the public speaking department. This service was held in the Salem Seventh Day Baptist church, after which the body was taken for interment to the Brick Church cemetery at Lost Creek, W. Va. s. o. b.

CHILDREN'S PAGE

THE GREAT WALLED COUNTRY

A CHRISTMAS FAIRY STORY
BY RAYMOND MACDONALD ALDEN

(Continued)

There was only one person at the palace who was not pleased with the new proclamation about the Christmas gifts. This was a

little boy named Inge, who lived not far from the palace with his sister. Now his sister was a cripple and had to sit all day looking out of the window from her chair, and Inge took care of her and tried to make her life happy from morning till night. He had always gone to the forest on Christmas eve and returned with his arms and pockets loaded with pretty things for his sister, which would keep her amused all the coming year. And although she was not able to go after presents for her brother, he did not mind that at all, especially as he had other friends who never forgot to divide their good things with him.

But now, said Inge to himself, what would his sister do? For the king had ordered that no one should gather any presents except for himself, or any more than he could carry away at once. All of Inge's friends were busy planning what they would pick for themselves, but the poor crippled child could not go a step toward the forest. After thinking about it a long time, Inge decided that it would not be wrong if, instead of taking gifts for himself, he took them altogether for his sister. This he would be very glad to do; for what did a boy who could run about and play in the snow care for presents, compared with a little girl who could only sit still and watch others having a good time? Inge did not ask the advice of any one, for he was a little afraid others would tell him he must not do it; but he silently made up his mind not to obey the proclamation.

And now the chimes had struck ten, and the children were making their way toward the forest, in starlight that was so bright that it almost showed their shadows on the sparkling snow. As soon as they came to the edge of the forest they separated, each one going by himself in the old way, though now there was really no reason why they should have secrets from one another.

Ten minutes later, if you had been in the forest, you might have seen the children standing in dismay with tears on their faces and exclaiming that there had never been such a Christmas eve before. For as they looked eagerly about them to the low-bending branches of the evergreen trees, they saw nothing hanging from them that could not be seen every day in the year. High and low they searched, wandering farther into the forest than ever before, lest Grandfather Christmas might have chosen a new place this year

for hanging his presents; but still no presents appeared. The king called his counselors about him and asked them if they knew whether anything of this kind had happened before, but they could tell him nothing. So no one could guess whether Grandfather Christmas had forgotten them or whether some dreadful accident had kept him away.

As the children were trooping out of the forest, after hours of weary searching, some of them came upon little Inge, who carried over his shoulder a bag that seemed to be full to overflowing. When he saw them looking at him, he cried:

"Are they not beautiful things? I think Grandfather Christmas was never so good to us before."

"Why, what do you mean?" cried the children. "There are no presents in the forest."

"No presents!" said Inge. "I have my bag full of them." But he did not offer to show them, because he did not want the children to see that they were all for his little sister instead of for himself.

Then the children begged him to tell them in what part of the forest he had found his presents, and he turned back and pointed them to the place where he had been. "I left many more behind than I brought away," he said. "There they are! I can see some of the things shining on the trees even from here."

But when the children followed his footprints in the snow to the place where he had been, they still saw nothing on the trees, and thought that Inge must be walking in his sleep and dreaming that he had found presents. Perhaps he had filled his bag with the cones from the evergreen trees.

(Concluded next week)

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I thought I would write the last day of the year, and resolved to write more letters to you in 1938 than in 1937.

I am nine years old and in the fourth grade. My teacher's name is Miss Opal Whitford.

I have two kitties. Their names are Graie and Tommy. Graie got his hind foot caught in a trap. Last year Tommy got his hind foot in a trap.

Mr. Sutton sent me a Seventh Day Baptist game for Christmas. We played it and it is fun.

I got a pretty blue silk dress for Christmas. And I got tinker toys, tiddley winks, a box to put my embroidery in and some modeling clay for Christmas. I got enough to last for awhile, I guess.

I guess I must close.

Lovingly your friend,
Virginia Dutoit.

Garwin, Iowa

Dear Virginia:

Of course I was pleased to receive your good letter and, as you see, it is the only one I did receive. Don't you hope we'll have several letters on our page next week?

Your kitties seem to be rather unfortunate in regard to their hind legs. I do hope they will not have any more such accidents.

Yes, Christmas was good to you this year. I was pretty well remembered, too.

Lovingly yours,
Mizpah S. Greene.

OUR PULPIT

LIFE'S LIBRARY

BY REV. EMMETT H. BOTTOMS

Pastor of the Friendship (Nile), N. Y., Seventh Day Baptist Church.

(Taken from pastor's annual report)

Text—Revelation 20: 12. "And the books were opened."

We are all writing books. I have written more than forty of them. Every word, thought, and action is on indelible record in these volumes of three hundred sixty-five pages each. And as much as I might wish, not one line can be erased. Reviewing these pages pays. Most of them may tell us of failures to come to the glory we desired. Many of them are blotted and stained. Some lines here and there may even be crimson red, blurred, and the letters almost standing on end from our impulsive tantrums of anger. It is a joy, on the other hand, to review some of these pages.

We are Epistles. To the church at Corinth, St. Paul wrote, "Ye are our epistles, written in our hearts, known and read of all men." He meant that when we sit at our desk, walk the streets, drive the highway, sing

in the choir, give testimony in our covenant meetings, or even read or pray, people are reading us; we are the books.

The books will be opened. Our eternal reward will depend upon what the books reveal when they are opened—may they be few or many. For some souls there are a great many—ninety or more; nevertheless they will all be opened. The New Testament warns us that every word and every thought will come to judgment. "And the books were opened and another book was opened." This other book is probably the Word of God by which our deeds shall be judged. If our sins are still living on the pages of these biographies, we shall be condemned. But if they have been forgiven we shall have life eternal.

The following lines, by an unknown author, give us richness of thought for our transition to the new year.

I came to my teacher with a quivering lip,
My task undone;
"Master, give me another sheet,
I have spoiled this one."

In place of the old sheet, stained and blotted,
He gave me a new one, clean, unspotted,
And into my glad face smiled,
"Do better next time, my child."

I went to the Throne with a quivering heart,
The old year done;
"Father, hast thou another chance for me?
I have lost this one!"

He took the old year, stained and blotted,
And gave me a new one, clean, unspotted,
Then down into my sad heart smiled,
"Do better next time, my child."

Let us, at the beginning of this new year, be careful of the beginning, and with the writing throughout, that when the year comes to its close each of us may bring the finished volume to our Master, beautiful, clean, and unspotted.

DENOMINATIONAL "HOOK-UP"

FRIENDSHIP, N. Y. (NILE)

The annual meeting of the First Friendship Seventh Day Baptist church was held December 30, 1937.

The business session was preceded by our annual fellowship dinner which was greatly enjoyed by a goodly number of the members.

The pastor led in a short devotional period, after which full reports were given by the treasurers of each organization, and especially

that of the church treasurer, who reported a favorable balance on the right side of the ledger. All officers were re-elected.

The call to our pastor, Rev. E. H. Bottoms, for another year was unanimous.

CHURCH CLERK.

[The pastor's report—in part—follows.]

The close of the year and the annual meeting remind me of a text that is found in Revelation 20: 12, "and the books were opened." We have our tabulated reports, we read our minutes, we take careful account of all the business of the year. The text will be referred to later.

As the years come and go they bring us new problems and difficulties, also many blessings. We so often casually and thoughtlessly accept the blessings without a word of thanks, and on the other hand so often respond to our problems and difficulties impulsively, without prayer or careful thought, and as a result of these abiding "human" qualities we lose much of the joy that our heavenly Father has provided for us in our Christian church life.

I should be unhappy to let this report pass without inserting a paragraph of commendation to the young people's class for sponsoring the work of redecorating the church auditorium, and a word of appreciation to Mr. Voorhees for the nice work that was done.

I wish also to thank all who gave to make it possible for us to have the new hymn books which we are all enjoying immensely, and an additional word of thanks to Mr. Voorhees for the racks which take care of the books so nicely. When taking account of these extra improvements we find that approximately \$300 more has been raised by the church during the year than in any year during the five years' pastorate.

I wish to thank the chorister and organist, Mr. and Mrs. Baker, for their co-operation and efforts to make the music attractive, interesting, and worshipful throughout the year.

EMMETT H. BOTTOMS.

[See "Our Pulpit."]

YONAH MOUNTAIN (NEAR CLEVELAND), GA.

We have had so many kind expressions of sympathy from many friends, showing a very decided interest in our work and substantial contributions from others which have met a very pressing need for us that it is thought

other readers of the RECORDER would like to know something of the progress of our work in the mountains of north Georgia.

Very recently, in response to an appeal by Rev. H. C. Van Horn, through the RECORDER (which we first learned of when we read the RECORDER) we received a nice cabinet organ from the Milton Junction (Wis.) Church, as a gift. Brother Van Horn in some mysterious manner arranged for the payment of the freight on this organ for us from Milton Junction, Wis., to our nearest freight depot, at Gainesville, Ga., twenty-five miles away. This organ has wonderfully helped us in our services and was a real source of inspiration when received, as well as a stimulus to larger attendance at our services. Through Brother E. A. Witter, the Adams Center (N. Y.) Church sent us twenty-five song books which, though having been used before, are in good condition, and have also added materially to our "tools" for the work. A dear Seventh Day Baptist sister, who would not like her name disclosed, sent us a substantial check which is to be used toward the construction of a small, but ample, meeting-house which we plan to construct in the near future. The American Sabbath Tract Society, through Brother Van Horn, very kindly sent us a nucleus of religious and Sabbath-teaching books with which to start a Sabbath school library. To these books I have added a number of religious books from my own library, and many others have either loaned or given books to this library, so that now the volumes have been about doubled since we started with the books sent by Brother Van Horn. This library is operated under rules with check-out and date due slips, just as large libraries are handled, by the secretary of the Yonah Mountain Sabbath Society, Miss Madge B. Conyers. The people in this community seem to appreciate the library privileges very much, and we now have sixteen members of the Sabbath school library, which means a much larger circulation for the books, as many of these members come from different families, and are not themselves members of the Yonah Mountain Sabbath Society. It is readily seen that the Sabbath truth is being spread in this community by the printed word as well as by the spoken word, and we believe it will bear fruit.

While we have a meeting-place now in an apple-packing house, it is not conveniently

located, and our plans are now going forward to build a house approximately 20 x 30 on or near the public highway, a mile distant. At some future time we shall give further information of our progress.

We still operate as a Sabbath society, but we hope in the near future to organize ourselves into a church. If any reader desires to give or lend any religious books to our library we shall be glad to receive them.

Best wishes to all of our friends for 1938.

J. B. CONYERS.

HONOLULU, HAWAII

We have been here since December 13. We are having a most delightful time in this beautiful land. If any of the folks should go back to China I wish they would get in touch with us at the Moana Hotel.

WM. M. DAVIS.

OBITUARY

BOND.—Emery Bond, son of Levi D. and Victoria Arnold Bond, was born in Upshur County, W. Va., February 6, 1869, and passed away November 25, 1937, after a long period of failing health.

At the age of sixteen he was baptized and joined the Lost Creek Seventh Day Baptist Church. He was united in marriage with Miss Rena Randolph May 24, 1893. To this union two sons were born: B. Randolph Bond and Carroll A. Bond.

Mr. Bond's quiet exemplary Christian life won him many friends. They with his family and the Church with which he was identified so long mourn his passing.

Farewell services were conducted at the house and church by his pastor, E. F. Loofboro, and he was laid to rest in the Lost Creek Cemetery.
E. F. L.

COON.—Charles M. Coon was born February 20, 1860, and died in the Bethesda Hospital, Hornell, N. Y., December 6, 1937. He was the son of Aaron and Marie Burgess Coon and was born in Iowa. Later he returned with his family to De Ruyter, N. Y.

On February 24, 1885, he was united in marriage with Clara Belle Ellis of Lincklaen, N. Y. To them were born two children, Melvin E., and Maud. In early life he united with the De Ruyter Seventh Day Baptist Church. He served the church not only as a faithful member but for a number of years as deacon. In 1903 he moved to Alfred. He transferred his membership and here served in the same faithful manner that he had always done. He was industrious and ever ready to do some one a kindly deed. He lived his Christianity.

He is survived by his wife, by his son, of Rochester, N. Y., and by four grandchildren.

Farewell services were held from his late home in Alfred, by his pastor and he was laid to rest in the Alfred Rural Cemetery.
A. C. E.

DAVIS.—M. Wardner Davis, born April 12, 1865, died December 4, 1937, at the home of his daughter, Mrs. Alberta D. Batson, Salem, W. Va. Extended obituary will be found elsewhere in this issue.

HURLEY.—Eva M. Hurley, daughter of Dennis and Elizabeth Jane Davis, was born at Jackson Center, Ohio, July 21, 1863, and died at Riverside, Calif., December 5, 1937.

She was converted and joined the Seventh Day Baptist Church at Garwin, Iowa, in early girlhood and remained a loyal Sabbath keeper through life.

She is survived by her husband, Theo. S. Hurley; a sister, Mrs. Nettie J. Thompson; two sons, Frank A. and Loyal F.; five grandchildren and one niece.

Funeral services were conducted by Rev. E. S. Ballenger assisted by Mr. Robert Henry. Interment was in Montecito Park.
E. S. B.

JONES.—Charlana Martin Jones was born March 24, 1857, and died December 13, 1937. She was the daughter of Roxalana and Robert Henry Martin and was born in Riceville, Pa. At the time of her death Mrs. Jones was living with her daughter, Sara Esther, at Hastings-on-Hudson, where Miss Jones teaches.

On November 1, 1882, she was united in marriage to Ira Wallace Jones of Wellsville, N. Y. Mrs. Jones was a faithful member of the Alfred Church and a loyal worker in the Ladies' Aid and Evangelical societies.

Farewell services were held at her home and in the Alfred church, where her pastor officiated. Interment was in the Woodlawn Cemetery in Wellsville.
A. C. E.

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.

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-31t

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COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

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 SUNDAY AND GOD'S HOLY SABBATH

By RILEY G. DAVIS

Since nothing in God's holy Word
For Sunday rest is found;
Its claims adverse to his command
Seem woefully unsound.

No Bible proof in its defense
Can saint or sinner find;
But God has named the seventh day
The Sabbath he designed.

In this authentic Sabbath rest
We cheerfully confide;
The emblem of a future rest
He proffers to provide.

From such a precept for mankind
We dare not turn aside,
And marvel, since its sacred claims
Are constantly denied.

The Sabbath day of all the years
God's love has made secure;
Should be observed with true delight
His favor to assure.

Des Moines, Ia.

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