

This is Director Wingate's forty-second carillon recital and as he states, "Without a lesson."

The Gothic is again the scene of activity, but there is a spot of cheer in the rooms of its inhabitants which will remain the year around. It seems that Santa took the form of a lady from Little Genesee, who while at one time visiting the Gothic, quietly took note of the color schemes of each of the rooms of its living quarters. From that time up until the holidays she planned and worked, until she had completed eight rugs. They were all woven on a loom, and each blends perfectly with the colors of the room for which it was intended. The gay colors and generous sizes of these gifts are certainly appreciated by the recipients.

Dean A. J. C. Bond is out again, and with the aid of his crutches is meeting his classes and taking part in the activities of the theological seminary. —*Alfred Sun.*

ALFRED STATION, N. Y.

The annual church meeting and dinner are events of the past. The attendance, probably because of icy road conditions, was not as good as expected. Eighty-five however were present and enjoyed the dinner and social hour. Reports were given and will be received by members soon, through a church bulletin.

The organ was dedicated and the church is in better financial condition than a year ago. The deficit was much less than in previous years and the prospect is that with the continued loyalty and generous giving of our friends, this will be a good year.

Arrangements have been made for Paul Maxson, a student of the theological seminary, to meet with the Boy Scouts at the church Monday night. —*From Alfred Sun.*

CLEVELAND, GA.

WHEREAS the Seventh Day Baptist Church of Milton Junction, Wis., very graciously donated an organ to the Yonah Mountain Sabbath Society, and

WHEREAS Rev. H. C. Van Horn was responsible for having the freight paid on the same from Milton Junction, Wis., to Gainesville, Ga.; therefore be it

Resolved, That the Yonah Mountain Sabbath Society do express its sincere appreciation to these kind friends, and that a copy of

this resolution be sent to each by the secretary and a copy of the same be spread upon the minutes of the society.

The foregoing resolution was passed in a business meeting of the Yonah Mountain Sabbath Society on January 2, 1938.

MADGE B. CONYERS,

Secretary Yonah Mountain Sabbath Society.

OBITUARY

HOLMES.—Anna Fogg was born at Shiloh in September, 1851, and died suddenly December 27, 1937, at the home of her sister-in-law, Mrs. Lou Fogg, where she was spending the day.

She joined the Seventh Day Baptist Church of Shiloh in early life and remained a faithful member until death, spending most of her life in this community. Her husband, John T. Holmes, preceded her in death by about eight years. For the past few years she and her sister, Carrie Fogg Rainear, have been living together. She is also survived by a brother, Dr. Edward Fogg; a step-son, William Holmes; and several nephews and nieces. The funeral was held from the church and burial was made in the church cemetery. L. M. 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.

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

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.

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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.

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.

"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

The Sabbath Recorder

Vol. 124

JANUARY 31, 1938

No. 5

THE SABBATH

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating 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.

—From Statement of Belief of Seventh Day Baptists - Art. 10.

Contents

Editorial—Year Book.—Observations by the Way.—Missionary-Evangelist	66-68
From the Finance Committee	68
A New Gospel Fragment	68
Missions—Christ's Kingdom Must Be Maintained.—Items From the Field—Home and Foreign.—Treasurer's Monthly Statement	68-71
Woman's Work.—The East and the West Are One	72
Tract Board Meeting	73
Young People's Work.—What Constitutes Good Sabbath Keeping?—The Year's Sunset	75
The School of Theology Improvement Program	75
Children's Page.—Our Letter Exchange	76
Our Pulpit.—The Universal Hunger	77
Denominational "Hook-up"	79
Marriages	80
Obituary	80

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

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Vol. 124, No. 5

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

Year Book The 1937 *General Conference Year Book* is at last off the press and in the hands of most of our readers. There will be found in the *Year Book* reports of Trustees of Memorial Fund, Seventh Day Baptist Missionary Society, American Sabbath Tract Society, Seventh Day Baptist Education Society, Sabbath School Board, lists of Seventh Day Baptist ministers, churches, associations, Sabbath schools, and German Seventh Day Baptists. It is greatly to be regretted that the report of the Historical Society does not appear. By some inadvertence this was omitted. Perhaps someone will notice other important omissions. If there is such other error of omission it, too, is deeply regretted.

Careful use of the *Year Book* should be made. The minutes should be read; so should reports of societies and boards. Many reports could not be read at Conference, because of lack of time and the necessary length of reports. This was true of the reports of the Missionary and Tract Societies. Many possible questions in your minds may be answered by giving these reports a careful consideration.

Particular attention should be called to the report of the Board of Trustees of the Seventh Day Baptist Memorial Fund. This report is passed over by many because it is so largely of figures. It is of great interest, however, and of vital importance. Many lines of our work are largely made possible or enhanced by the income from this fund. It now amounts to \$631,703.61 and yielded revenue for twelve months ending May 31, 1937, in amount of \$35,292.85, which was distributed among our colleges, various societies for kingdom work, deferred salaries to retired ministers, etc.

The figure details that look so uninteresting show the fund broken down into the various seventy different funds, and their minuteness helps to safeguard the fund and carry out the wishes of the donors. For this we are all grateful.

There is one more reason why this *Year Book* should have careful consideration. Next August a Council-Conference will be held when our general organization and plans will be resurveyed and perhaps reshaped. All the knowledge possible of our work should be had by all—knowledge of facts much of which is to be found in this book.

Yes—let us give it unusually thorough reading and thought.

Observations By You can buy a round-trip
The Way coach ticket—New York
to Westerly, R. I.—for \$5.70. But one is likely to have trouble in finding a seat on any of the trains. This was true with the writer recently. Perhaps if he had not taken a few minutes for a ten cent lunch before boarding the noon train he would have found less difficulty. As it was, the aisles were full of people trying to find a vacant space in which to sit.

Finally crowding into an end seat, knee to knee with an attractive youngish married couple, riding elbow to their baggage, hats, and wraps, the observer whiled away three hours in meditation, occasional interchange of friendly comment, and wondered how long the lady had been in possession of the apparently new sealskin coat, which was frequently and affectionately patted and smoothed from possible wrinkle or extraneous contact. In view of the congested traffic, which we were informed is a regular experience, we wonder why the railroads must insist on being allowed to raise the rates.

CHURCHES

We were freshly impressed with place and importance of churches as glimpses of church buildings were caught en route, with stately spires and imposing towers pointing men upward, and all symbolic of the nation's integrity and character. This country was settled by a people who came seeking for God and opportunity to worship him and to think according to the dictates of conscience. And on the day of thinking of these churches and their influence the radio was carrying the German complaints against the frank utterances of our returned ambassador concerning the regime in that country. Well did Secretary of State Hull point out for Germany's benefit—something the ruler of that country finds hard to understand—that we have free speech and freedom of the press in America. For such blessings the free Church of Jesus Christ is responsible. But too often in our land we forget that these liberties have been fought for and purchased at the cost of sacrifice and of blood, and by people who believe in God, to whose worship our churches are dedicated and of whose reality and presence they are a symbol. Let it be not forgotten that these liberties which we so highly prize may be lost by indifference and disloyalty. Liberty may be maintained only at the price of vigilance.

ROCKVILLE AND SECOND HOPKINTON

Two churches—each in the same recent year—celebrating one hundred years of organized labor, Rockville and Second Hopkinton, are representative of rural religious life and of the responsibility of preserving and emphasizing the truth of the reality, power, and love of God. The writer spoke in these churches on Sabbath eve, January 14, and on Sabbath morning and afternoon, January 15. For eight years Rev. Willard D. Burdick and his wife have ministered to the people of these churches. The last of next March they will retire to their new home at Milton, Wis., much to the regret of these congregations. We were glad to see the interest in spiritual matters in these places—by the people at the meetings, interest in Bible study, and in improvement recently made in physical properties. An example of the last mentioned manifestation is the fine new double garage on the parsonage property at Rockville. The old barn, of horse and buggy days, has been torn down and the garage erected which also furnishes considerable storage space, always

so much needed. It is the wise and thoughtful pastor who looks ahead to needs and comforts of future pastors and who urges improvements of this sort. Only recently has the present pastor with the co-operation of willing workers been able to see his efforts rewarded in the erection of this building, a building of which all his parish will long be justly proud. Good buildings, well kept up, and fruit and gardens are possible to all rural parsonages with forethought and co-operation. A pastor and his family to be happy and most serviceable to church and community must be comfortably housed, with accommodations and conveniences equal, at least, to those enjoyed by the average family of the parish. Churches are not always as thoughtful of this matter as they should be, and do not appreciate the vital bearing on the church's welfare that attention to these details has.

Another encouraging feature seen in these churches is that steps are already being taken to fill the pastoral vacancy so soon to occur. A special note, too, was taken of the good work being done in the Sabbath schools. In both churches young superintendents or assistants were directing the work. Youthful training by experience, with wise adult supervision, will mean much to the future of our religious schools and churches. In one of these schools we noted a feature of the worship service which included a calling by classes for verses of appropriate Scripture. Each class arose as called, gave its quotation, and remained standing till all had repeated their verses. The Lord's Prayer then closed this part of the program.

MISSIONARY MEETINGS

Much interest was shown by the large attendance of its members at a meeting of the China Committee preceding the quarterly meeting of the Missionary Board. The great need of war sufferers in China was a matter of earnest consideration. At the board meeting the responsibility of co-operating with the Foreign Missions Council for the relief of these sufferers was placed upon the China Committee.

Missionary-Evangelist At the board meeting the discussion of the project of a missionary-evangelist urged by the last General Conference was entered into by many and revealed the deep interest felt. The greatest hindrance

of employing such a worker is the lack of adequate United Budget support by our people. When such a man is put onto the field he must be called for the movement as permanently as though he were being called and sent to China or other foreign field. The returns on the United Budget for the first half of the Conference year do not seem to the officers of the board to justify the venture yet. It is held by some that were the missionary-evangelist engaged and put to work the interest in all our activities would be stimulated and soon reflected in increased budget returns. On the other hand, were this increase not experienced there would be early necessitated heavy borrowing, something wholly undesirable. This phase of the question was pointed out by Treasurer Stillman, who is deeply interested in the movement.

Why not rally, then, to the great work represented by our United Budget by a more adequate support of it? The missionary-evangelist items for salary and expenses are provided in that budget. But putting it into the budget does not mean there is money for it. That remains for us to make real. Raising the budget, or the major portion of it, would make the needed, vitally important work of a missionary-evangelist possible and also release other valuable power and influence. Let us think on these matters and do the obviously needed thing—meet the budget askings.

FROM THE FINANCE COMMITTEE

Churches and individuals sent to the treasurer of the Denominational Budget \$8,614.43 during the first six months of this Conference year. This is \$1,195.80 more than for the same period of last year. There are twelve churches which have not sent in money during the first six months of this year. Only five churches have sent in money every month of this Conference year. The Vanward Plan, Inc., a commercial money raising plan, has estimated that 2 per cent of the income of the average congregation will pay for the local expenses of that church. If seventy-five people would give forty-six cents, each, every week for one year, it would mean the raising of an \$1,800 church budget. If 6,793 Seventh Day Baptists would give \$4.71, each, for one year to the denomination, it would support a budget of \$32,000.

These figures show how easy it would be to carry on the work of our denomination if every member would help. The Finance Committee asks the members of our denomination to co-operate in making our support 100 per cent. Systematic giving for the budget means that the business of the denomination is carried on with bills met each month. Will you help make it possible for your church to send as much as possible each month?

HARLEY SUTTON.

A NEW GOSPEL FRAGMENT

BY CORLISS F. RANDOLPH

The Fifth International Congress of Papyrologists was held in Oxford, England, August 30-September 2, last. A papyrologist, by the way, is one who makes a scientific study of ancient documents written on papyrus, a vegetable product in common use as a writing material before parchment began to serve that purpose. Rubbish heaps in various parts of Egypt, preserved in the dry sands of that country, have yielded up large numbers of papyri, in fragment form for the most part, some extending well into the third century, B. C. Many of them are of the early centuries of the Christian Era. Among the latter are a few fragments from the New Testament and the Septuagint, and especially the interesting leaf from Oxyrhyncus containing some Logia or sayings attributed to Jesus.

The president of the congress was Sir Frederick Kenyon, a scholar of wide repute, and believed to be the oldest surviving worker in the field of papyrology, a field into which he entered in 1889. The congress was attended by nearly one hundred fifty scholars from various parts of Europe and America, besides Egypt, Turkey, and South Africa. The American universities of Columbia, Michigan, New York, Princeton, and Yale were all represented on the program.

An exhibition of papyri in the Bodleian Library in Oxford, and in the British Museum in London, marked the occasion. In the latter was a fragment inscribed as follows:

"Fragment of an unknown Gospel found in Egypt showing, in part, a remarkable relationship to St. John's Gospel and elsewhere, relating an incident recorded by the Synoptists, but apparently from an independent tradition. The imperfect leaves and a small fragment from a papyrus codex, probably written not later than the middle of the second century (A.D. 150), and thus the earliest Christian MS. yet discovered. The lower of the two fragments here shown

contains, on the side visible, the conclusion of the episode which, especially in its earlier parts (on the other side) shows striking parallels to passages of St. John, and after it the incident referred to above:

" '(? They bade) the multitude to c(arry) together the stones and stone him. And the rulers laid their hands on him that they might take him and (hand him over) to the multitude; and they could not take him because the hour of his betrayal was not yet come. And he himself, even the Lord, going out through the midst of them, departed from them. And behold there cometh unto him a leper and saith, Master Jesus, journeying with lepers and eating with them in the inn, I myself also became a leper. If therefore thou wilt, I am made clean. The Lord then said unto him, I will; be thou made clean. And straightway the leprosy departed from him. (And the Lord said unto him), Go (and show thyself) unto the (priests).'"

A very recent discovery reveals a gospel fragment not later than the middle of the first half of the second century (A.D. 125); and it is quite possible—though perhaps not probable—that the copyist who wrote it may have personally known its author. Nor is it beyond the bounds of possibility that there may yet be discovered an earlier copy of an entire gospel. This latter fragment is in the John Rylands Library, in Manchester, England, and was not on exhibition for the congress.

MISSIONS

CHRIST'S KINGDOM MUST BE MAINTAINED

Christians should hold and strengthen every point now occupied by Christ. There has been a temptation the last few years to desert certain fields. To retreat is always discouraging, and the inevitable consequence when Christ's followers witness withdrawals is a loss of morale. This is the result both upon those deserted and those withdrawing. It is sometimes said that the effect on those who withdraw is worse than on those abandoned. A noted worker the other day in speaking of the disruption of mission work in China said that its influence was likely to be worse on the home churches. This will be true unless the sending churches recognize the danger and brace themselves against the discouragements.

While keeping in mind the disaster threatening the home churches, we must never forget the consequences of allowing Christ's kingdom to languish in any country. This

is well illustrated in Mohammedanism. Christianity was planted in Arabia in the days of the apostles; but, as the centuries passed, Christians let it wane. Five hundred years went by and Mohammed arose in this same territory and established the beginning of Mohammedanism with all its errors and wrongs. Such a thing could not have been had the Christian religion been maintained till it had leavened the entire lump. If Christians had been faithful to their trust in this land, the powerful character known in history as Mohammed would have been a Christian and his remarkable powers would have been exerted in the spread of Christianity. There seems no doubt but he was influenced, consciously or unconsciously, both by Judaism and Christianity, but Christianity was in such a decadent state in Arabia that there was nothing about it to appeal to a strong character. The way it was lived and taught made it repulsive rather than otherwise. Thus by failing to hold Arabia, Christianity has suffered irreparable loss for twelve or fourteen centuries.

These are trying days for Christ's kingdom. Not only are Christian missions disrupted in China, but the governments in Russia and Germany, Christian for many centuries, are now seemingly antichristian and antagonistic. In these days Christians should not lose heart. The obstacles should nerve to greater endeavor over all the world and more complete consecration of everything.

Seventh Day Baptists should hold and strengthen for Christ and the whole truth of the gospel every point now occupied. To do otherwise means weakness to the entire battle line of Christianity and defeat to Seventh Day Baptists. To hold the places already occupied in these trying days means strength of character in hardship, joy of life in service, and victory to the cause of the Redeemer whom we love.

ITEMS FROM THE FIELD -- HOME AND FOREIGN

(Gleaned from quarterly reports of missionary pastors and other communications)

From Pastor Robert W. Wing we learn that the Hebron churches have a joint meeting once a quarter, at which time in addition to the Sabbath morning sermon they celebrate the Lord's Supper and in the afternoon another service is held conducted by the young people. A common dinner is served at noon. These

quarterly meetings are proving a help in many ways.

Pastor Ralph H. Coon reports forty-one sermons for the last quarter in the year, fifteen of which were presented in De Ruyter, seventeen in Leonardsville, and one in Verona, N. Y.; ninety-five calls were made, seventy-five of which were in the churches of central New York; and ten conversions and two Sabbath converts were reported. Regarding the conversions and Sabbath converts he says, "Credit for the ten conversions and the two who are accepting the Sabbath goes to Pastors Neal D. Mills and Paul S. Burdick, as well as to myself."

Rev. Verney A. Wilson, missionary pastor at Hammond, La., reports that there are promising openings in the vicinity of our church in Hammond, and he urges that it be made possible for him and the church to enter the open doors. During the quarter he assisted in the Preaching Mission being held in Ponchatoula, six miles south of Hammond.

From the last quarterly report of Rev. Clifford A. Beebe, missionary pastor at Berea, W. Va., we learn the following facts: "The mortgage on our church building, held by the Memorial Board, expired last July, and we have secured a five-year extension of the same, dating from January 15, 1938. The debt has been reduced from \$4,500 to \$2,136.44 during the ten years since the dedication of the building. Revival meetings were held October 28 to November 13, inclusive, with Pastor A. L. Davis of Verona, N. Y., preaching. The average attendance for these meetings was thirty-six, and twelve young people professed conversion. Several of these will unite with the church whenever there is an opportunity for baptism. An intensive visitation campaign was conducted, and a special effort made to revive the church membership and reach the parents of the community. Due to the removal during the past few months of a large proportion of our more dependable younger workers, one of our more serious problems is the training of others to take their place in the responsible positions of the church and its auxiliaries. One of our greatest needs, also, is to reach and hold for Christ the parents of our community, a large number of whom are not Christian. At our October business meeting, the church granted the pastor a Sabbath each quarter to visit Cowen and other points in Webster and Braxton counties and elsewhere where there are missionary interests.

Accordingly, we took the Thanksgiving weekend for such work, and visited Bug Ridge in Braxton County, where Brother and Sister P. F. Randolph live. The only religious interests in the community center about a community Sunday school organized by the Randolphs, at the schoolhouse, and there I preached the first sermon on the Ridge in five years. We hope to return there regularly on our trips to Cowen. We did not visit Cowen on this trip, due to sickness there which made it inadvisable. We spent a night at Roanoke, and preached for our church there, with a fair attendance and good interest."

Brother Kay Bee, missionary pastor at Welton, Iowa, reports twelve weeks' work, average congregation twenty, and two added to the church.

Brother Charles W. Thorngate, who last autumn became missionary pastor at Dodge Center, Minn., is receiving a warm welcome and making contacts with people outside the church, as well as those within, which give promise for the upbuilding of the work in that important field. Brother Thorngate is planning for a Preaching Mission.

Miss Anna M. West has been doing deputation work. In this capacity she has visited Farina and Stonefort, Ill., and two churches in Iowa. It is planned that she visit Dodge Center, Minn., and New Auburn, Wis., and other churches.

Copies of The Fellowship of Prayer which were sent out to pastors and denominational leaders two weeks past, were gratefully received, as is seen from the response. The pastor of one of our larger churches writes, "I very much appreciate your sending me The Fellowship of Prayer. I find it very helpful. Thank you." The books entitled The Fellowship of Prayer, are prepared especially for adults. Last year a publication covering the same field was prepared for the boys and girls by the religious leaders in Connecticut, and it is gratifying to know that a similar pamphlet is again ready for distribution. Its title is, "Thoughts of God for Boys and Girls," and may be secured by addressing the Connecticut Council of Churches and Religious Education, 18 Asylum St., Hartford, Conn.

Good reports from the Preaching Missions already held and plans for future missions continue to come to hand. In addition to the accounts which have already appeared in the SABBATH RECORDER, Pastor John F. Randolph,

regional director for the churches in southern Wisconsin, reports excellent missions in Milton and Albion, and a good report has come to hand from North Loup, Neb. Pastor Claude L. Hill was the preacher during the missions in Milton and North Loup and Rev. Leslie O. Greene, the new pastor at Albion, was the preacher in the Albion mission. It is stated that excellent results were realized in all three of these missions and it appears this was markedly true in North Loup. In Battle Creek, Mich., the mission seems to have taken on the form of a "Spiritual Recovery Crusade" in which all the Protestant churches joined.

Letters written four weeks ago are just at hand from Shanghai. From these letters we learn: "Mrs. Davis returned by the Italian steamer 'Victoria' on December 15, the work for which she was responsible at Baguio, P. I., having been finished. In order for her to get a passport for her return, it was necessary for her to telegraph asking me (Mr. Davis) to wire her recall here which I did." Rev. H. Eugene Davis, head of the mission, had at the time of writing been sick for a month. He was much improved, but was not back to normal and was needing a rest.

Rev. G. D. Hargis, representative of the board in Jamaica, B. W. I., writes that their son, Robert, is returning to America for educational privileges.

TREASURER'S MONTHLY STATEMENT
December 1, 1937, to January 1, 1938

Karl G. Stillman, Treasurer,	
In account with the	
Seventh Day Baptist Missionary Society	
GENERAL FUND	
Dr.	
Cash on hand December 1, 1937	\$2,275.42
Refund by Miriam Shaw of part passage from China	35.00
Missionary Emergency Fund:	
Adams Center, N. Y., Church	3.00
Daytona Beach, Fla., Church	9.75
	12.75
Toward China Field:	
Anonymous	41.66
Albion	10.70
Verona	3.84
Stonefort - for salary, or return of Mrs. Davis to China	5.00
Milton Junction - for Anna West salary	25.00
	86.20
Phoenix Desert Mission for Mabel West	4.00
Milton Circle - for Dr. Crandall for refrigerator or other hospital needs	14.00
Miriam Shaw - for Dr. Crandall to pay servants' salary and to apply on Esther Pan's expenses	7.00
Los Angeles, Calif., Church - to H. E. Davis for relief work in China	25.00
Miriam Shaw - for Dr. Crandall for relief of patients, nurses, or Liuho friends	20.00

Emily Chapin and Alfred, N. Y., friends - for H. E. Davis for relief work in China	15.50
Rosa W. Palmberg - for Dr. Grace Crandall	41.66
Dodge Center Sabbath school	3.50
Rosevale, Neb., Sabbath school	4.00
Second Brookfield, N. Y.	16.00
Mrs. Jennie Bee and Esther, North Loup, Neb.	5.00
Battle Creek	3.35
Berlin Sabbath school	12.83
Karl G. Stillman	17.51
Mill Yard Sabbatarian Church	10.60
Lost Creek, W. Va., Church - Collection at close of A. L. Davis' meeting	7.05
Leonardsville, N. Y. - towards costs of R. H. Coon and Preaching Mission	40.81
Permanent Fund Income	464.75
Denominational Budget receipts - December share	520.00
Verona - for Jamaica	5.31
Seventh Day Baptist C. E. Union of New England for native Jamaica workers	8.00
Julie E. H. Flansburg for foreign missions	1.00
Debt Fund savings account	250.00
	<u>\$3,903.24</u>

Cr.

Interest	\$ 12.50
E. R. Lewis	22.91
V. A. Wilson	33.34
W. L. Davis	22.91
R. W. Wing	41.66
A. L. Davis	10.00
Kay Bee	12.50
C. A. Beebe	16.66
Charles W. Thorngate	25.00
Marion C. Van Horn	5.55
Treasurer's expense	20.00
Treasurer's expense - postage for 1937	17.51
W. L. Burdick - December salary	112.50
W. L. Burdick - house and office rent, clerk hire, office supplies and travel expenses	100.58
R. H. Coon - general missionaries	22.91
G. D. Hargis - December salary, child allowance, rent, and native workers	156.25
G. D. Hargis - gift from Seventh Day Baptist C. E. Union of New England for native Jamaica workers	8.00
China payments for December as follows:	
H. E. Davis - salary and child allowance	\$112.50
Principal Boys' School	33.34
Boys' School	16.66
Incidentals	25.00
Grace I. Crandall	41.66
Susie M. Burdick	30.00
Rosa W. Palmberg	41.66
Anna M. West	41.66
Marcia Davis	25.00
	367.48
Miriam Shaw - return passage from China paid by her personally	35.00
G. Zijlstra - Holland	125.00
L. R. Conradi	41.66
H. E. Davis:	
Los Angeles, Calif., Church	\$ 25.00
Emily Chapin and Alfred friends	15.50
	40.50
Grace I. Crandall:	
Miriam Shaw gifts	\$ 27.00
Milton Circle gift	14.00
R. W. Palmberg gift	41.66
	82.66
Mabel West - Phoenix Desert Mission gift	4.00
Transfer to Debt Fund savings account December share Denominational Budget receipts	62.65
Cash on hand January 1, 1938	2,503.51
	<u>\$3,903.24</u>

Doesn't your choir sing at the prison any more?

No. Several of the prisoners objected on the grounds that it wasn't included in their sentences.

—Selected.

WOMAN'S WORK

THE EAST AND THE WEST ARE ONE

(Being an account of the observance of the World Day of Prayer, 1937, by Florence G. Tyler)

"February 12, 1937, was an exceedingly wet and cold day in Shanghai. It was no surprise to find only a little group of women in the cathedral where the meeting was to be held. Even a few on such a day was a genuine manifestation of the significance of the occasion. As I sat quietly enjoying the beauty and stillness of the place, a group of Japanese women came into the pew immediately in front of me. I turned to see whether others had come in, and lo, the great auditorium was filled with women whose faces proclaimed that they were of many nations. The cold and rain had not prevailed against their devotion. Beside the women of China, were women of Korea, Japan, India, Germany, Russia, Holland, Sweden, America, Great Britain, and the Philippines—sixteen nationalities in all. We sang the hymns together, each in her own tongue, and this unique experience in this city set in the midst of nations fired our spirits with new purpose and filled us with new strength."

So writes a participant in the meeting of the World Day of Prayer in Shanghai. As the women of the world come together on March 4, 1938, to witness to the reality of a world Christian community, may our prayers be with the Christian women of China and Japan that they may feel themselves, even as never before, an integral part of that prayer cycle binding together in unity the Christian women of the world. And in other areas where there are strife and misunderstanding between races and classes, may the women there be drawn into this magic circle.

In recounting the experiences of 1937, we find that far north in the outskirts of British Columbia the snow was deep and the transportation was next to impossible, as British Columbia had a terrible winter of ice and snow, while from far to the south we hear that "February was a hot month in Johannesburg and especially in Natal Province," and in Capetown many people were not back from summer vacation. At the same time the little town of Cloverport, Kentucky, entirely surrounded by water on February 12, with many other towns, caught by the terrible floods along nine hundred eighty miles of the Ohio River,

with no water, lights, and with little fuel, was obliged to postpone the observance of the day for a week or two, but observed it nevertheless, and sent their offerings. Thus neither snow, nor rain, nor hail, nor gloom of night stays the faithful from attendance at these appointed meetings.

In Bottineau, N. D., the W.C.T.U. took the initiative in planning for the observance of the day, while from many parts of the world we hear of the active co-operation of that organization and of the Y.W.C.A., which in many centers took the lead. The Salvation Army arranged meetings in forty places in the Argentine, and McAll Mission observed the day in all its centers in France.

In the village of Herrnhut, Germany, the women met to pray in the little room which has witnessed the consecration of so many of the early Moravian missionaries, including Count Zinzendorf and David Ziesburger.

The women of Copenhagen have been included in the circle for many years, and their enthusiasm has been carried to the farthest boundaries of their mission fields.

A small band of women greeted the day with a sunrise session of prayer at Wellington, New Zealand, which was the first meeting of the day, but it was followed closely by the Boys' School at Tangoa, South Santo, New Hebrides, and the Girls' Fellowship at Woodend, Victoria, Australia. The twenty women and girls in that fellowship will not soon forget the calm and inspiration of that early morning hour, with the sun streaming in through the open door, and the magpies and kwaburros (laughing jackasses) joining their voices outside, with the hymns of praise within the church.

The Alice Hyson School at Taos, New Mexico, had a prayer service for the community which is largely Catholic. One hundred seventy-five people attended the meeting in this little plaza town.

In Germantown, Ohio, a goodly group gathered, augmented by the rural women of the neighborhood whose meeting was supplanted by the Farmers' Institute.

And how colorful the meeting of the women in Johannesburg, where the Methodists wore red blouses, the Presbyterians white tunics with black collars and belts, the Anglicans long white tunics with leather belts and small crosses pendant from a chain of beads. Another sect wore fur caps, and still another wore tight, white, knitted caps; some were in

ordinary garb; but all were so neat and quiet and reverent. Some hymns were sung in Zulu and some in Sesuto, but, oh, the perfect rhythm and the strong full voices!

The American Church in Athens was filled to the doors when the program was distributed in three languages, English, Greek, and Armenian.

There is a sense of unity in these World Day of Prayer services which the women receive nowhere else. In many places in Egypt, the Greek Orthodox and Coptic churches joined in the meetings, and in Johannesburg special services were held in the Jewish synagogues.

The broadcasts from Capetown for the shut-ins in hospitals, the services in public schools and in factories made the impress of the day far-reaching. One senses the preparation for the day when one reads of the finding in the collection plate of a screw of paper containing a small sum of money and these words, "I am worshipping with you on a lonely farm," evidently sent in through a friend. There is no end to the interesting stories of the observance of the day, from Saskatoon and Alaska to Brisbane and Papua. The radio from north, east, south, and west—the National and Columbia Broadcasting Systems in the United States, the British and the African Broadcasting Companies, and many others have made the world one; but the place where none of these reaches, and where the day ends in ice and snow and zero weather is Gambell on St. Lawrence Island, where Ann Bannon was frozen in in October, and where even the mail will not penetrate until next May. There the posters will tell of the World Day of Prayer on March 4, and there Ann Bannon is planning for the closing service.

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, January 9, 1938, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, James L. Skaggs, Herbert C. Van Horn, Frederik J. Bakker, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, Everett C. Hunting, Karl G. Stillman, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, Trevah R. Sutton, and Business Man-

ager L. Harrison North. Visitor, Mrs. Irving A. Hunting.

The board was led in prayer by Rev. James L. Skaggs.

The report of the corresponding secretary, Herbert C. Van Horn, was read and accepted as follows:

Twenty-three letters written, including correspondence with interested inquirers about the work and beliefs of Seventh Day Baptists. Encouragement is being given to two or more groups showing special interest. To one such were sent a copy of "Manual of Procedure," a copy of Bond's sermons, "When I Was a Boy," and sample copy of "Helping Hand." An order for certain of our published books has been received from Ontario.

The secretary, with two of our pastors, attended one of the Sunday evening sessions of the evangelistic lectures—a series of meetings held by the Irvington Seventh Day Baptist Church. Splendid work is being done by Pastor Stoll with the help of one of their members, Rev. D. G. Werner. The Sabbath morning service of this church was again visited January 8, and a brief address given. On the afternoon of this day a meeting at 157 East 86th Street, New York City, recently started by Brother Stoll and Brother Werner was attended. A good beginning there is being made.

On invitation, the secretary attended all the sessions of the Commission in Plainfield, December 27-30.

The interests of the Tract Society were presented at a forum, Sabbath afternoon, January 1, at New Market, in a short address on "The Set of the Soul."

Treasury balances were reported as follows:

Denominational Building Fund	\$ 8.69
Reserved for Historical Society rooms ..	117.89
Maintenance Fund	418.51
General Fund - overdraft	34.40

The quarterly report of Mrs. Ethel T. Stillman, treasurer, was presented as follows:

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending December 31, 1937

Dr.	
To cash on hand October 1, 1937:	
General Fund	\$ 744.23
Denominational Building Fund	63.19
Reserved for Historical Society rooms ..	117.89
Maintenance Fund	447.14
	\$1,372.45

To cash received since as follows:

GENERAL FUND	
Contributions - individuals, churches ..	\$ 18.96
Denominational Budget	489.83
Collections	2.11
Income from invested funds:	
Tract Society	2,225.37
S. D. B. Memorial Fund	209.43
Receipts from "Sabbath Recorder"	553.20

THE SABBATH RECORDER

Receipts from "Helping Hand"	363.76
General printing and distribution of literature	29.91
Contributions toward corresponding secretary's expenses	4.00
Contributions - "Bibles for foreign fields"	42.50
Contributions - "publishing, distributing tracts"	1.00
Real Estate:	
Bellevue Avenue - rent	75.00
Sale of shrubbery	30.00
Prescott Place - rent	188.00
Transferred from Everett Pearce Trust Fund for withdrawals (six months) ..	115.00
	<u>4,348.07</u>

DENOMINATIONAL BUILDING FUND

Contributions - individuals	\$ 5.00
Denominational Budget	4.00
	<u>9.00</u>

MAINTENANCE FUND

Rent from publishing house	\$ 225.00
Income, Denominational Building Endowment	56.18
	<u>281.18</u>

PERMANENT FUND

Bequest of Phoebe S. Coon, Walworth, Wis.	\$ 591.07
Payments account principal of mortgages	650.00
Principal - N. Y. State Gas and Elec. Bond (\$1,000) and premium (\$65) ..	1,065.00
	<u>2,306.07</u>
	<u>\$8,316.77</u>

Cr.

By cash paid out as follows:

GENERAL FUND

Sabbath Promotion Work - salary and expenses	\$ 73.40
Expenses publishing "Sabbath Recorder"	1,552.67
Expenses publishing "Helping Hand"	364.87
General printing and distribution of literature ..	38.15
Corresponding secretary - salary	356.50
Traveling and office expenses	57.72
Treasurer's expenses	64.97
Recording secretary - expenses	5.60
Account loan from bank to General Fund ..	168.75
Interest on renewal note for balance loan	4.23
Account loan from bank for Denominational Building taxes	333.33
Interest on renewal note for balance of loan	53.06
Payment to Permanent Fund account loan from General Fund	550.00
Interest on loan from Permanent Fund	33.00
Honorarium - editor emeritus	131.62
Real Estate expenses:	
Bellevue Avenue - taxes, fourth quarter	96.40
Prescott Place - taxes, fourth quarter	42.00
Painting, labor, and materials	299.94
Water service	10.43
Shades, window glass, minor repairs	50.91
Exterminator	35.00
Commission on rents collected	7.35
Collection costs on bond coupons, etc. ..	2.46
Photostatic copy of ruling on income tax status	1.00
Special contribution - "Bibles for foreign fields" - Jamaica	42.50
1936 taxes, and costs of sale, 207 W. 6th St.	252.17
1936 taxes, and costs of sale, 315 Netherwood Ave.	116.62
	<u>2,715.56</u>
Return of uncollected interest coupon	27.50
Everett Pearce, withdrawals from funds on deposit	80.00
	<u>\$4,852.15</u>

DENOMINATIONAL BUILDING FUND

Permanent Fund - payment account loan	\$ 50.00
Interest on loan from Permanent Fund	13.50
	<u>63.50</u>

MAINTENANCE FUND

Insurance premium	\$ 34.50
Maintenance expense, printing shop building	75.31
Transfer to savings account, Maintenance Fund	200.00
	<u>309.81</u>

PERMANENT FUND

Transfer to savings account, Plainfield Savings Bank	2,306.07
	<u>\$7,531.53</u>
By cash on hand:	
General Fund	\$ 240.15
Denominational Building Fund	8.69
Reserved for Historical Society rooms ..	117.89
Maintenance Fund	418.51
	<u>785.24</u>
	<u>\$8,316.77</u>
Total indebtedness, General Fund	\$ 887.50

E. & O. E.

ETHEL T. STILLMAN,

Treasurer.

Plainfield, N. J.,
January 1, 1938.

Examined, compared with books and vouchers, and found correct.

J. W. HIEBELER,

Auditor.

Plainfield, N. J.,
January 6, 1937.

The report was adopted.

The Committee on Distribution of Literature recommended through its secretary, Frederik J. Bakker, that an edition of five thousand of "Why We Are Seventh Day Baptists" be printed at an estimated cost of \$18.75, to be priced at one cent each and seventy-five cents per hundred copies, and so imprinted.

The recommendation was adopted.

Hurley S. Warren, secretary of the special committee to consider the request of Conference concerning the appeal for funds for support of the Seventh Day Baptist Building, reported as follows:

Mrs. William M. Stillman, who has been asked to carry on the field work in connection with "the campaign for taxes on and endowment for the Denominational Building" has reported on her visits to Marlboro and Shiloh, N. J., stating that the people there were courteous, receptive, and interested, and that more important than the amounts promised and received, which are a source of encouragement, is the fact that a better understanding is being effected and new friends won.

A tentative calendar of visits of Mrs. Stillman to certain churches and a plan for contacting the remaining churches by means of visitation from other persons and by correspondence have been drawn up.

THE SABBATH RECORDER

Secretary Herbert C. Van Horn reported informally on the plans of the Committee on Distribution of Literature to propagate distribution of tracts and SABBATH RECORDERS among lone Sabbath keepers.

It was voted to authorize the treasurer and president or any vice-president or recording secretary to sign checks drawn against the special account to receive funds for payment of taxes on the Seventh Day Baptist Building.

On invitation of the chairman, Karl G. Stillman, treasurer of the Missionary Society, spoke at some length of the present conditions of the various interests of the Missionary Board, including China, Jamaica, and the home field. He also gave a graphic account of the activities of the Men's Club of the Pawcatuck Church.

The minutes were read and approved.

Adjournment at 3.26 p.m.

CORLISS F. RANDOLPH,

President.

FREDERIK J. BAKKER,

Assistant Recording Secretary.

To my mind, good Sabbath keeping is the forgetting of everyday affairs and the filling of our minds and hearts with thoughts of God: his love for us, our love for him, how we should live to please him, what his purpose is for us, and how we may bring others to him, not forgetting the study of his word, that we may rightly divide the word of truth so that we may be ready always to give a reason for the hope that is in us. He has given us six days in which to think of worldly things. Through cessation of work on the Sabbath we have time and opportunity to take thought of the things of the Spirit.

82 Plain Street,
Taunton, Mass.

THE YEAR'S SUNSET

BY MARGUERITE CARPENTER

October is so very lovely and frail,
With hills spilt with heaven's paint,
And its crisp, crunchy air alert with the faint
Sweet breath of whispers that soon
Must rise to the long, loud wail
Of winter.

If July is the year's noon,
And April its morn, then surely the set
Of its sun is the paint on the dew-wet hills
of October.

It is the "i" in accident that hurts.

THE SCHOOL OF THEOLOGY
IMPROVEMENT PROGRAM

BY REV. AHVA J. C. BOND, DEAN

Probably all of our RECORDER friends know something of the improvement program of the School of Theology which includes additions to the faculty and better dormitory facilities for students. Perhaps all will be interested to learn of the progress we have made thus far.

During the present academic year the school has enjoyed the services of Professor Sylvester S. Powell, in addition to those who have taught during the last two years. Professor Powell has a class of four students in Hebrew, a senior Greek class of three students, and a junior class of three. The interest taken on the part of the students in the study of the original languages of the Bible proves the wisdom of the school authorities in engaging a teacher in these important subjects. Most of the students will acquire a working knowledge of these languages and we hope someone will become sufficiently in-

YOUNG PEOPLE'S WORK

"What Constitutes Good Sabbath Keeping?" is the second of two little papers trying to define for us just what is good Sabbath keeping. It is brief, but interesting. Below also is another poem from the pen of Marguerite Carpenter. It is called "The Year's Sunset"; the figure she uses to describe the month of October is particularly apt. Don't you agree?

WHAT CONSTITUTES GOOD SABBATH
KEEPING?

BY PEARL W. LAMSON

"The letter killeth, but the spirit giveth life." (2 Corinthians 3: 6.) The prophet Isaiah tells us (Isaiah 58: 13, 14) that if we refrain from doing our own pleasure on God's holy day, the Sabbath, and call the Sabbath a delight, the holy of the Lord, honorable; and if we will honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words, then shall we delight ourselves in the Lord. In other words, the Lord will be our delight; and wonderful promises are given of the blessing of God to those who do these things.

terested to prepare himself to teach the Hebrew and New Testament Greek when necessity requires in the future.

Everyone who visits the Gothic, the building which houses the School of Theology, and who has been acquainted with it in the past, remarks upon the improvements made, both in the looks and in the serviceableness of the building. Repairs have been made on one of the class rooms and on the library room. The latter, now used also for a reception room for the whole building, presents a neat and cheery appearance. The most important changes made in the building, however, are those made in the dormitory rooms. These rooms now afford comfortable living quarters for six students. They include kitchen, study rooms, bedrooms, and ample bathroom and toilet facilities.

It was estimated at the beginning of our planning, that in order to pay the salary of the new professor for one year and to make what improvements were necessary, we would need to raise \$1,200. Now that the work is completed and all the bills are in, it is found that our expenses are within \$100 of our estimate. In view of the fact that we were working on an old building and in view of the very satisfactory results obtained, we feel that the sum required was not too much.

It may not be known to many readers of the RECORDER that even before our larger program was inaugurated, the annual income of the school from all sources was not sufficient to take care of the actual running expenses, including salaries and maintenance of the building. In fact, it was made clear to the present dean, when he was called to Alfred, that the surplus fund that was accumulated in the interim between the death of Doctor Main and the time the present dean took office, would be exhausted within five years. This meant, of course, that if the school continued on that basis, it would be necessary at the end of that time to increase the income from some source. That is still the situation.

Our aim has been to render the best service possible, feeling that if the job is done well, the denomination will see to it that the work continues. Therefore, in order to do good work and to give our young men the best possible preparation for the gospel ministry, we have gone forward with plans that called for more money. We had faith in the

people and we have not been disappointed. Before the school year closes, we expect to have the salary of the new professor paid and all bills for the improvement of the building taken care of without drawing on the regular income for a single dollar. In an early issue of the RECORDER, we propose to let its readers know who are our benefactors thus far. We would not want to publish the amounts each has given without the consent of the givers, but we feel sure none will object to having his name appear as a supporter of our enlargement program. Meanwhile, there is still an opportunity for others to help.

CHILDREN'S PAGE OUR LETTER EXCHANGE

Dear Myra Belle:

I think you have done very well indeed to reach sixth grade so soon when you did not start in school until you were eight years old, and I am sure you must have been doing good work or you could not have made second and third grade in one year. You will be plenty young enough when you enter high school.

I, too, liked to try my hand at poem writing when I was your age. Why not send some of your poems to the Children's Page? I am sure we should enjoy reading them.

Yes, indeed, I both know and love Mrs. Kenyon, and I am glad she has made it possible for you to have the RECORDER to read. I am glad you enjoy reading it and hope you will do all you can to make our page interesting so that all will enjoy reading it.

Your loving friend,
Mizpah S. Greene.

Dear Nellie Jo:

I was hoping you would soon be ready to write letters for the RECORDER, so I was pleased when your letter reached me. I hope both you and Dickie will write often. I am sure Pastor Shaw was pleased to receive your letter. Your printing is good and easy to read.

I am sure Dickie likes to go coasting and I rather think you do too. We are having splendid coasting here now, for the snow is just right and the weather neither too warm nor too cold. Yesterday the children were coasting every spare minute they had. Are you, too, having good coasting weather?

I'm sure, too, that you enjoy playing with

your Christmas doll. Are you learning to make clothes for her?

Mizpah S. Greene.

Dear Mrs. Greene:

I have a birthday tomorrow. I will be eight years old. I will have a party, and the party will be at night. I will have four little girls to supper.

Your loving friend,
Reta Williams.

Brookfield, N. Y.

Dear Reta:

The first birthday party I remember having was on my eighth birthday. For days all my little friends had been going around whispering to each other and they wouldn't tell me what they were whispering about. I began to think they were not my friends after all, and shed many tears about it. "The other children will not play with me," I told my mother, and she only smiled, which didn't make me feel any better.

Just before dark, Mother sent me to the corner grocery for some eggs and the last thing she said was, "Be careful not to break them."

When I got home I wondered why the lights were not lighted. Just as I came in the door, the big parlor lamp was lighted and from all parts of the room came children's voices, shouting, "Surprise! Surprise! Surprise!"

I was so astonished that I sat right down on the floor, crying, "I knew it all the time," and then how they all laughed for they knew it was a complete surprise and that I had only that minute "caught on" to what all the whispering was about. And for a wonder I didn't break a single egg.

Mizpah S. Greene.

Dear Mrs. Greene:

How are you? Fine, I hope. I am sorry I haven't written sooner, but I have been so busy in school work. There are about three schools in our district that have stopped. Some of the children are coming to our school, so that will make our school larger.

Grandma is knitting a rug. Gee, but it is pretty!

I did have three kittens, but one of them was run over by an automobile. Grandpa has two little dogs. They are black and white Beagles. Oh! but are they funny.

Your RECORDER friend,
Willa Dean Bonnell.

Berea, W. Va.

Dear Willa Dean:

You are Dortha Lee's sister, are you not? I enjoy her letters so much, and I am very glad to hear from you, too.

While I have been writing I have been listening to a play given over the radio, so my thoughts have been rather divided. It was a play given by the Buffalo Sunday Players, "Christ Raising Lazarus," and was very inspiring, making the life, healing and teaching of Jesus very real. These players give a religious play every Sunday at three-thirty in the afternoon and it is always good. Last week the play was, "The House Built on the Sand."

I wish I could see your grandma's pretty rug. I saw a large, beautiful knotted rug at the home of Mr. and Mrs. Marion Van Horn, at Alfred, Tuesday night. Mr. Van Horn is a student at the School of Theology.

You must have great fun with the little dogs. What are their names?

Mizpah S. Greene.

OUR PULPIT THE UNIVERSAL HUNGER

SERMON BY REV. LOYAL F. HURLEY

"I know that ye seek Jesus."—Matthew 28: 5.

The essential difference between man and the higher animals is not physical. Both have a bony skeleton, covered with flesh. The bodies of both men and animals are sustained by similar digestive and circulatory systems, even as they are controlled and directed by similar nervous systems. The difference is not physical.

Again, the essential difference does not lie in the realm of intelligence and social relationship, except in degree. Birds and animals using the senses of sight and hearing, touch and taste and smell—even as men use them—develop intelligence and power to communicate with their fellows.

But the animals cannot be taught to pray! So far as we can observe they feel neither remorse on the one hand, nor aspiration on the other. They have only what may be called the hungers of the body. If they have food and drink, shelter and a mate, they are satisfied.

Man, on the contrary, is never satisfied. He is possessed of, and driven by, a ceaseless

urge, an eternal hunger which no physical or social or intellectual condition can satisfy. He has been called "a praying animal." He has been put into this world with an urge toward God, a hunger of spirit, an emptiness of heart, that makes him forever unsatisfied until he comes into fellowship with the Divine. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." This verse from the Psalms expresses the hunger not only of righteous people, but of every human life. Every man has a divine hunger.

Now many men do not understand the nature of this inner urge or hunger. And Satan does his best to keep them from understanding it. He is a deceiver, and a liar, and a cheat. He makes men think that sin will satisfy them. He plays upon the divine hunger, and by misdirecting and debasing it he destroys life by means of the very power that might lift man's soul to God. So we might say that every sin is the effort of a deceived man or woman to find heart happiness, to satisfy the spiritual hunger of the inner life.

Every one of you listening in today has an empty place in his heart unless that void has been filled by the spiritual presence of Jesus Christ. He called himself the Light of the World, the Water of Life, the Bread from Heaven. These and many other titles applied to him are only impressive ways of saying that he is God's perfect and complete provision to satisfy the divine hunger of the human heart.

Let me impress that truth upon you by the use of a statement in the last chapter of St. Matthew's Gospel. It is part of the message of the angel to the women at the tomb, where the Master had been buried. They came seeking his scarred body, but found only this heavenly messenger who said, "Fear not ye: for I know that ye seek Jesus who was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." So let me reverently adapt a clause out of that message and send it out to you today—you who hunger for something you know not what. "I know that ye seek Jesus!"

Some of you may reply, "How do you know what I am seeking? You are all wrong, anyway. I am seeking a good time! Don't tell me I am seeking Jesus!" Please listen while I speak personally to you.

You may be a young woman seeking pleasure as a society belle. Your ideal is probably

some Hollywood star. In any case you are seeking joy in fine clothes, in parties and dances, and the thrill of society. What a lot of fun you have, don't you? Yet haven't you noticed that, when the party is over and you take time to think—if you allow yourself to think—you are just as restless as you were before, or more so? And that it takes more and still more parties, and finer clothes, and greater thrills to keep pace with your restless spirit? Honest, now, aren't you still unsatisfied? "I know that ye seek Jesus." He alone can satisfy your soul. You will not find joy for your heart and rest for your restlessness until you find them in him. But again, you will not find him in such pursuits as now claim your feverish activities. "He is not here."

Let me speak to you, young man. You may be one of that unnumbered army of youth who worship at the shrine of sport. With a devotion equal to that of the knights who sought the Holy Grail, you seek the goddess of pleasure. "I know that ye seek Jesus." You are in pursuit of something to fill your heart and life full of meaning and worth. But your mistake is one of direction and method and means. Never yet have the pool hall, the ball game, the hunt, and the race brought peace to an anxious mind or filled the aching void in an empty breast. "I know that ye seek Jesus." But you will not find his joy and peace where you are seeking. "He is not here."

And the same must be said to all of you who are seeking pleasure or surcease in sensual indulgence. The cigarette and the cocktail, the night club and the house of lust, these and other forms of indulgence number their devotees by the million. Can any of you claim to having found lasting joy in such indulgence? Indeed you cannot. No one ever yet satisfied his soul by tingling his nerves. You are deceived, dear friend. What you really want is Jesus, but you do not know it.

The financial barons who control our commercialized amusements make their wealth out of the unrecognized spiritual hunger of the human race. Men pay millions to those who help them forget their own unsatisfied yearning, and for a brief interval deaden the pain of their empty hearts.

If men would accept Christ he would fill the empty void—heal the pain, rather than just deaden it. But instead of accepting Christ

men madly rush on in their pursuit of pleasure or money or reputation or power.

Some of you will wonder if one should not engage, then, in business or recreation. Indeed one should. I wish every family could be supported by a profitable business or lucrative profession or vocation. I wish every youth loved and had opportunity to practice tennis and baseball, hiking and swimming and similar sports. We need vocations both to serve the world and to provide our family necessities. We need recreation also, to promote our physical health and keep our dispositions sweet. But neither business nor recreation can satisfy the soul. Only Christ can do that.

How hungry we all are, after all. Isaiah saw our trouble long ago—all hungry, but not buying real bread; all thirsty but not drinking from thirst-quenching springs.

Jesus said, "I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." And another quotation: "In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink."

But some of you may say, "Can Jesus really do it; is he able to satisfy the heart of man?" Let me tell you a story. In the olden days, a prince inherited his father's estate and went with his family to live in the old castle where he had spent his boyhood. He remembered with especial pleasure the old long hall where the family had spent its evenings together. In the end of the hall was the harp which his father had had built for the entertainment and uplift of the family. When they moved into the castle one of the first endeavors of the prince was to make the old harp usable again. He secured a great musician to put it in order, but sad to say, the musician was unable to tune it. Then he secured another musician and another and another, with no more success. So the old harp was covered with a curtain—a relic of former happiness. One night a knock came at the door while the family was seated at the evening meal. An old grey haired man stood there seeking refuge from the storm. He was invited to partake of the evening meal with the family and at its close he asked the prince, "Why is the old harp covered?" "Alas," said the prince, "it is out of tune and incapable of making music. It emits only discords and harsh noise and we have found no one able to tune it." "Might I try?" asked

the old man. "Certainly," said the prince. "We would be glad if any one can tune it." After an hour the old man called the prince and his family to listen to the harp, and they sat spellbound at the entrancing music they heard. "Pray tell me, old man," said the prince, "how you were able to tune the harp, when all the others failed." "I can tune the harp," said the old man, "because I made it." Friend of mine, is the harp within your heart all out of tune and your life full of discord instead of harmony and beauty? The eternal Christ can set it right. The Word tells us, "All things were made by him." He who made you can remake you and restore the needed harmony to your discordant life.

Dear friend, your empty, hungry heart is crying out for the peace and joy, the worth and power and purity that Christ alone can bring. "I know that ye seek Jesus." Will you quietly bow your head and invite the Lord Jesus to come into your heart and fill the void that will forever ache until he heals it by his own loving presence?

DENOMINATIONAL "HOOK-UP"

ALBION, WIS.

At the recent annual business meeting of the Albion Church, a correspondent was elected. Among other officers elected were Willard Babcock, moderator; Charles Williams, clerk; J. L. Green, treasurer; Mrs. C. S. Lawton and Mrs. C. S. Sayre, choristers of the adult and junior choirs. Rev. Leslie O. Greene was re-elected pastor and a small increase in salary was voted. Charles Williams has been elected as superintendent of the Sabbath school; Mrs. H. L. Root, president of the Missionary and Benevolent Society; and Mrs. C. S. Lawton, president of the Home Benefit Society. All are starting the year's work enthusiastically and hope to do good service for the Master.

Pastor Greene is preaching splendid sermons and is working hard to rouse the church to nobler service. He held an eight-day Preaching Mission, preaching every night himself. There was good attendance and interest. The pastor has also organized an Intermediate C. E. society which meets Sabbath afternoons. We have a fine group of boys and girls who are learning to take their part in the church work. This year the junior choir is to sing every other Sabbath. Some new three-part anthem books are being found very interesting.

We were glad during the holidays to make the acquaintance of Pastor and Mrs. Greene's absent children, all of whom were at home: Miss Marjorie who is teaching, Harold who is attending college in Nebraska, and Katherine (Mrs. Wayne Crandall) of Almond, N. Y.

On the evening after the Sabbath, January 15, was held the first of a series of "church night" socials in the church parlors, to which any one in the community is welcome. After a light cafeteria lunch, all in attendance—about seventy-five—joined in singing and doing stunts. A class melodrama, given by the young people under the direction of Mrs. C. S. Lawton, was enjoyed by all.

CORRESPONDENT.

NORTH LOUP, NEB.

When the matter of a Preaching Mission was first presented, Pastor Hill called a group conference of those interested. Some felt that their income, or lack of it, would not permit regular attendance. Also the weather and the problem of heating the building were discussed, but the vote was favorable. Pastor Hill then appointed committees and the work was begun.

Pastors of the other churches and the community at large were invited to participate. And so the Preaching Mission was held, beginning Friday evening, December 31, 1937, and closing Sabbath morning, January 8, 1938. Sermon subjects were as follows: Facing Life Squarely; What Is Right With the Church?; The Challenge of Christ to the Ages; The Glory of the Impossible; Bleating Sheep and Lowing Oxen; The Guest Without a Wedding Garment; The One Thing; and Sacrificing Self for Christ.

The pastors of the Evangelical and the Methodist churches assisted with Scripture reading and prayer. Mrs. Sylvia Brannon played old hymns each night before the services, and other special music was furnished each evening, which included an anthem, a ladies' quartet, male chorus, high school chorus of about sixty voices, and a high school orchestra and group singing and playing.

On Thursday night George Clement illustrated the hymn, "Rock of Ages," in crayon. He was assisted by a mixed quartet, also colored spot lights, which made a very impressive addition to the service.

Pastor Hill's sermons, which are always stirring messages from the Bible preached with conviction, were exceptional. Perhaps the

climax was reached on Friday evening, following the passing of his mother, when in spite of his personal feelings, he carried on, delivering a wonderful sermon from the text, "One thing thou lackest."

The weather was ideal, the attendance good, and expenses were met. Truly God's presence was in the meetings and all who attended were blessed. We must leave the results to him, knowing that he said, "My word . . . shall not return unto me void, but it shall accomplish that which I please." Isaiah 55: 11.

About one hundred sixty-five enjoyed the annual dinner of the church, January 2, and the quarterly business meeting following. Dinners for twenty-two shut-ins were sent out.

CORRESPONDENT.

MARRIAGES

BARRETT-FINCH.—Miss Flora Finch, daughter of Mr. and Mrs. J. L. Finch, Holly Hill, Fla., was united in marriage to W. L. Barrett of Daytona Beach, December 25, 1937. Rev. W. A. Hixon of the First Christian Church performed the ceremony.

OBITUARY

KENYON.—William L. Kenyon, the eleventh child of Stephen S. and Elizabeth (Burdick) Kenyon, was born in Moscow, R. I., near Rockville, December 24, 1845, and died December 14, 1937.

"In 1870 he married Mary Elizabeth Langworthy, daughter of Amos Langworthy. They celebrated their sixty-fifth wedding anniversary October 22, 1935." Mrs. Kenyon died in 1936.

For more than sixty years he was a member of the Second Hopkinton Seventh Day Baptist Church, "and was the chorister during the years when singing schools were popular throughout the country."

Mr. Kenyon is survived by two brothers: Alonzo P. Kenyon and Albert E. Kenyon; by three children: Blydon E. and Amos L., and Mrs. Arthur B. Dewberry; three grandchildren, and three great-grandchildren.

Funeral services were held at the Gavitt Funeral Home in Westerly, December 17, conducted by Pastor Willard D. Burdick, and the burial was in the First Hopkinton cemetery. . W. D. B.

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.

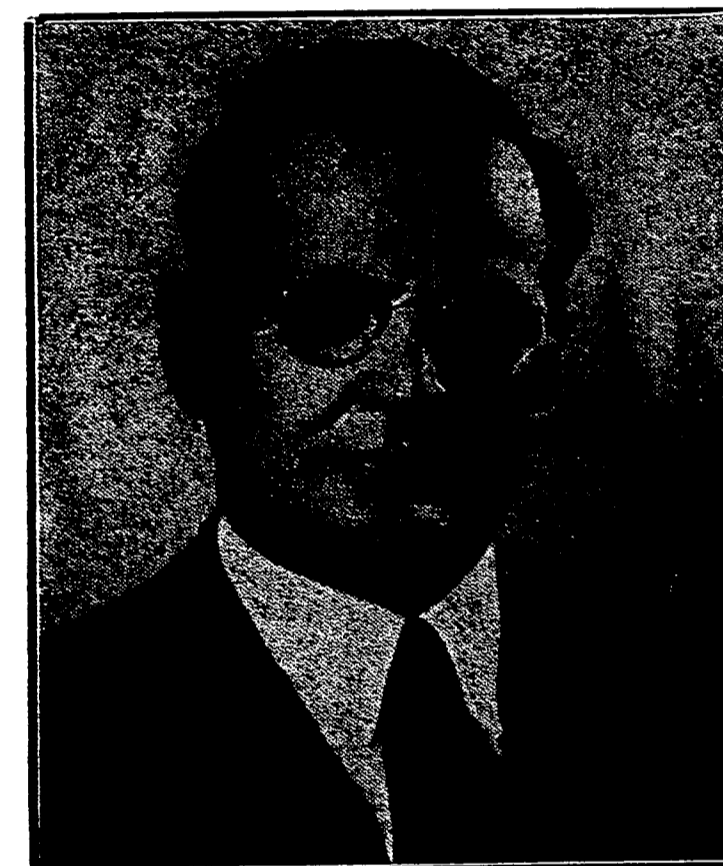
"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-311

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No. 6



REV. JAMES L. SKAGGS, D. D.
Recently elected Pastor of the Salem, W. Va., Seventh Day Baptist Church, closing his work with the New York City Church, March 31, 1938.

Contents

Editorial.—The Sabbath.—Race Relations Day.—Freedom of Religion as a Safeguard.—Items of Interest	82-84
Missions.—Latest News From Shanghai.—Measured by Unselfishness	85
Authority in Religion	86
Woman's Work.—Excerpts From a Very Worth While Book	87
Young People's Work.—Notation.—A Seventh Day Baptist in a Sunday Community	87-89
Children's Page.—Our Letter Exchange	90
Our Pulpit.—Positive Christianity the Religion of Humanity	91
Denominational "Hook-up"	92
Obituary	96