

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.

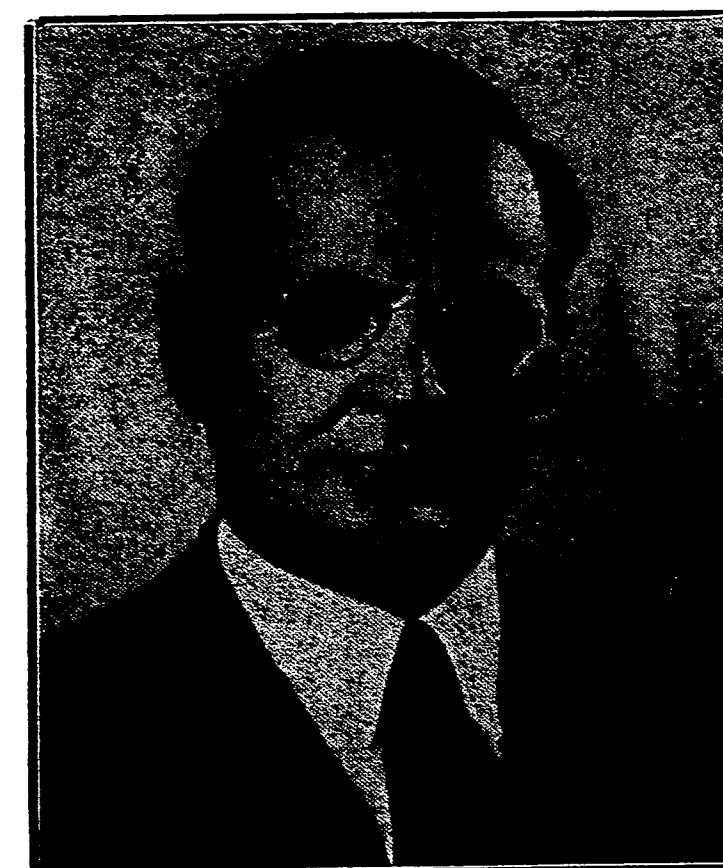
"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-311

# The Sabbath Recorder

Vol. 124

FEBRUARY 7, 1938

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.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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THEODORE L. GARDINER, D. D.,  
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less expressly renewed.

**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.

Supporting Scripture references: Genesis 2: 23; 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. (Article X, "Statement of Belief of Seventh Day Baptists.")

The "Statement of Belief of Seventh Day Baptists" can be secured by addressing the American Sabbath Tract Society, 510 Watchung Avenue, Plainfield, N. J. If pastors will write, telling how many they need for their members, the orders will be filled at once.

**Race Relations Day** There is danger in "days"—a day for this and a day for that—a day when some one or some thing is especially honored or deferred to, or some appeal is especially stressed. The need is that whatever is needed or worth while should have

attention and regard every day. The spirit of Christmas should prevail every day; so should Thanksgiving. February 13, 1938, is designated as Race Relations Day. If some speech is made or some program carried out that will just cause folks who participate to feel righteous, or good, little indeed has been accomplished. We have race problems in this country and everything possible should be done to make relationships among races what they ought to be.

Our trouble is well characterized by Dr. Ivan Lee Holt in the message prepared for the Federal Council of Churches:

Each national group is quite ready to give advice on the racial problems of other nations. We in America have felt keenly and said much about the treatment of Jews in Germany. More than one group in America has expressed its opinion of the policy of Great Britain in India. On the other hand, any church assembly in Great Britain can be aroused by the unchristian treatment of Negroes in the United States. Each nation is amazed at the unchristian attitudes of another in the matter of race relations.

It is true, as he points out, each nation must face its own problem if any real solution is to be found. He continues:

Before we in America can tell other nations what to do, we must confront our own distressing situation. It is not easy for a nation like the United States to assimilate so many foreign-born when some insist on maintaining too close a connection with their native lands. We must remember, however, that each national group has made a lasting contribution to our composite civilization. The churches can do much to interpret that contribution and make it an integral part of the community life. They can also do much to prevent unfair and unjust treatment of foreign groups in every section of our country. Racial and political blocs, unscrupulous leadership, the housing of poor foreigners in dirty tenements, and the contemptuous attitude toward other races—these are things for which the churches must bear a share of responsibility.

If we are true to Christ we can recognize no racial distinctions in the kingdom of God in our midst. We must overcome any Italian or Jewish prejudices. Just now we are in danger of hatreds toward the Japanese. All such attitudes are unchristian. But our major racial problem is still the relation of Negroes and white people. How divided political, and perhaps even Christian sentiment is, we see reflected in the struggle over the anti-lynching bill before Congress. We believe the relations between these two major races in America are gradually improving, but we have a long

way to go yet—socially, economically, and politically—before the glaring tragic discrimination that so generally exists is properly changed.

Personally and as church groups we must not seek to evade or ignore our responsibility. There are some things as individual Christians we can and should do. It is well to have our attention specially focused on the importance of this question. The special day is February 13—which will mean, so far as any Sabbath program is concerned—Sabbath, February 12.

**Freedom of Religion As a Safeguard** "There is nothing more precious to defend than freedom of religion. There is no surer safeguard for an enduring America." So spake Rev. Everett R. Clinchy January 26, at the thirtieth Women's Conference on National Defense for an Enduring America, held at Washington, D. C. It was recognized by him that obviously a police force in the shape of an army and navy will always be necessary, but he urged that the best defense of American economic democracy against communism and fascism depends not so much on guns at our borders as in the principles of justice. A better social order must be created in the United States than communists or fascists can promise, "a social order so good that no one will want to exchange it" for other orders.

This country has been developed by those of various faiths, each a victim of intolerance in Europe. They came to these shores for the deliberate purpose of seeking freedom of the human spirit—the right to think, to speak, to assemble, to organize, and to worship according to conscience. But today the American democratic idea of the human spirit is being challenged by fanatical missionaries of a totalitarian theory of government. As lovers of freedom in all its bearings we need to give thought to the challenging things of Doctor Clinchy's address. We quote a closing paragraph or two:

The totalitarian state usurps the functions of the church; it destroys the religious basis of traditional morality; it arrests intellectual as well as spiritual freedom. This very assembly for a patriotic consideration of the principles, values, and ideas which the people must defend, would be ruled out by a totalitarian state!

A lesson from contemporary totalitarian nations is this: all human liberties are inextricably bound up with religious freedom, so that when religious freedom is lost, civil liberties disappear

shortly. The converse is also true: complete religious freedom is safe in America only so long as all liberties guaranteed in the Bill of Rights are safe, too.

If religion is to fulfill its function, it must be untrammelled and free. The future of humanity is bound up with the fortunes of religion. A free religion within a free state is not only the cherished principle of the American republic; it is the hope of the world.

**Items of Interest** Italian children will henceforth say grace before their midday meal, which is taken in school, according to this formula: "Il Duce, I thank you for what you give me to make me grow healthy and strong." Then, after the thanksgiving to Mussolini, they are to pray the Lord God to "protect Il Duce so that he may be long preserved to Fascist Italy." This prayer forms part of recent regulations providing free midday meals for school children from poor families. It amounts to saying: "Give us this day our Mussolini, and he will take care of our daily bread."—*Methodist Protestant Recorder*.

Mrs. Elizabeth G. Dunham writes from Daytona Beach, Fla., "My late husband and I have taken the SABBATH RECORDER continuously for sixty-three years, and I would not know how to get along without it." The testimonial was accompanied by a check for another year. Who can beat that?

At a meeting of the executive committee in New York City, January 28, the treasurer's report showed that the Federal Council for the second consecutive year had closed its books without a deficit. A budget for 1938 of \$237,700 was approved by the committee.

A resolution, disapproving the proposed increase in the 1938-39 naval and military budget of the United States beyond the figures already submitted for the year, was passed by the executive committee. The disapproval was voiced on the grounds that the proposed increase was "unwarranted by any evidence thus far presented, and calculated in the present world situation to stimulate the spirit of fear and unrest which is the parent of war." A committee was appointed to visit President Roosevelt to inform him of church views on foreign policy. The committee is composed of Dr. Edgar DeWitt Jones of Detroit, president of the Federal Council; Dr. Walter Van Kirk, secretary of the Federal Council's Department on International Justice and Good Will; and Dr. Joseph Sizoo of New York.



Dr. Edgar DeWitt Jones, president of the Federal Council, participated in a national broadcast on the evening of January 28, urging Protestant Church people of America to respond generously to the appeal of the American Red Cross for funds for relief of Chinese civilians. We appreciate the situation and will be encouraged promptly to assist as we realize the validity of such reasons as he urged. Among them is this:

If we respond to this appeal of the Red Cross as we ought to respond, we can relieve the most extreme suffering very substantially. Not only can we save many Chinese from hunger and cold; we can also save them from despair. They can better endure their calamity if they have evidence that some one cares. They live in fear. Each night brings worse loneliness and each day new horrors to those who are without hope. They have no hope, if we fail them—their despair is unmitigated. But if they have knowledge and evidence that there are those who care, they can carry on.

Representatives of Protestant churches met in Washington, D. C., in the early days of last month to elect delegates to the World Council of Churches to be held at Utrecht, Holland, next May 9 to 13. America is entitled to name ten delegates. Our own Dr. A. J. C. Bond, of Alfred, N. Y., was elected as an alternate, representing Seventh Day Baptists. This is a high honor and we congratulate Dean Bond, and may well be pleased that, though one of the smallest constituencies of the council, Seventh Day Baptists are honored with representation.

Brewers claim that the movies are libeling their industry by featuring beer bottles in scenes of drunkenness.

Distillers are angry about the preference which the movies give to "Scotch and soda" in drinking scenes.

Each group, voicing its protests to Will Hays, film czar, is now trying to dictate the policies of motion picture producers in their choice of alcoholic beverages.

A national brewers' association writes to Mr. Hays that the time has come for the movies to quit displaying beer bottles so as to indicate that the contents had made somebody drunk. The brewers claim that such scenes libel their industry, because beer is a "non-intoxicating" beverage, and couldn't make anyone drunk.

An association of distillers has a demand on file that actors in pictures must stop asking for "Scotch and soda," because it would be more patriotic to say "bourbon whisky" or just plain "whisky."

Thus far, however, the brewers and distillers are getting nowhere with their demands upon Mr. Hays' office, because what they want is regarded as "artificial censorship" and is frowned upon.

Producers have their orders to eliminate "excessive and unnecessary" drinking scenes, but that is as far as the Hays organization has gone in the matter.—*National Voice*.

#### BOOK REVIEW

*The Private Manufacture of Arms.* By Philip Noel-Baker, New York, Oxford University Press, 1937. \$3.75.

The evil effects of the munitions trade have been vividly brought out by the Senate Munitions Committee. Mr. Noel-Baker, M.P., presents here an English study of the "moral and political effects of private manufacture." He finds that in the years before the World War the munitions industries in the different countries "lost no chance to create misunderstanding or to embitter feeling. . . . Thus they not only helped to stimulate the armament competition . . . they helped no less powerfully to create the defeatist certitude that war was coming, which in the end was the decisive factor when the floods of war broke loose." Today, Europe is "more dangerously armed than it has ever been," though "neither governments nor staffs nor peoples believe that the armaments can make them safe." While there have been many causes for this situation, among them have been "the activities of the private armaments firms," who have been using since 1920 "the methods which they adopted in the years before 1914." No one country can solve the problem alone. "For, so long as private armament interests help to raise the level of armaments in other countries, the level of our armaments will rise as well. As long as they foment unrest in other countries, inflame passions and nourish fears, so long shall we be menaced by the genuine dangers which these fears and passions themselves create." The need, therefore, is for "some world-wide change which will end these evils in every arms-producing country in Europe and the world."—I. M. C.

—*Information Service.*

## MISSIONS

### LATEST NEWS FROM SHANGHAI

*The Members of the Seventh Day Baptist Missionary Board,*  
Dr. William L. Burdick, Secretary,  
Westerly, R. I.

DEAR FRIENDS:

This is the second letter to you under approximate dates. That regarding Miss West's return, I am sending by air, hoping that it will reach you a little sooner to help in your consideration of sending Miss West back.

First, with regard to conditions in our work and on our property. To connect up the present with the days preceding November 12, when I sent you the cablegram "All safe."

On November 10 and 11, our corner was undergoing what other places in our city had gone through as well as many other places in this country. When you perhaps read in the newspapers of the taking of Nantao, you may have known that that bombing, fighting, and burning meant action across the street from us on two sides.

Richard and I were standing, stringing fence, within a hundred feet of where a bomb, which missed our kindergarten building by about twenty feet, dropped. Six people were killed and several injured. Doctor Crandall was standing on the upper porch of the Burdick-West house, and watched the bomb fall. Miss West was in the compound also, at the end of the fence running west from the kindergarten building. Furthermore, there were probably one hundred twenty Chinese in our various buildings, though probably as many or more finding refuge here had left on the morning of the eleventh. The rest had no place to go, and some were sick, so we made the best arrangement possible for the night of the eleventh, having no one above the first floor of any building. The grounds and buildings were hit many times by bullets and shrapnel. Some windows were broken. Really very little damage was done to property, but the miracle was that through all the three months, not one has been killed or even injured within our compound. Schools closed for a few days, but are open now with a much reduced enrollment.

In the spirit of co-operative, Christian service, our plant has not only offered asylum to many without home, and to some without food

as well, but is used by the South Gate Presbyterian Boys' School in the afternoon. Our own schools run from 8 to 12.30; the other school from 1 to 5. These friends are also using the church on Sunday morning, and another group has it in the afternoon.

We still do not know very much about our City Chapel, our mission's original property. It is reported by the Chinese that it has been burned.

As to the hospital at Liuho, we have only sketchy reports. To weeks ago, the brother of Doctor Crandall's servant left that general vicinity, and arrived here day before yesterday. He said that some destruction had been done to all of the property, a ward building being demolished, and shell holes in the Waite cottage and the main hospital building, but on the whole, not too bad. We have heard, too, that the church and Doctor Palmberg's home had been destroyed by fire. Please do not accept these as verified reports, as they are not. We hope in time to get passes to go into what is now called Japanese territory, in which, of course, you know are both our hospital and city plants.

We here are closed in. On the east side of our compound, two gateways are locked, and no one goes out that way. The gate on Route de Zikawei has also been closed as the street has been unopen to general traffic. Police, soldiers, tanks under French control pass up and down. Our two cars (Doctor Crandall's and ours) have been allowed to come through, but for the most part, we have used the gate which I had cut in our back fence opening on the street behind us (in August) as an emergency outlet.

We have had to do much policing work ourselves, as when the bomb exploded behind the kindergarten building, the hundreds of people in those terraces of tenements on the corner were wild at being trapped by the French police who were not letting them get out into Zikawei Road, the border between French-town and Nantao, the last bit of Shanghai to resist. So, after consulting the police, I quickly cut a small door-way in our south fence behind these tenements, and during certain hours allowed the tenants to pass through. They had to be directed, but to many it was escape from their greatest fears. The following morning, Friday the twelfth, the fighting ceased. The war for the present in this vicinity was over. Fires right up to our corner burned for two weeks thereafter

and were more terrifying even than the bombing. We had some fire extinguishers ready and signals for a water-bucket line to form if necessary were arranged for. It has been deady quiet here since all this was over.

I have written an air-mail letter to you regarding Anna West's needed return. For many reasons is she needed in the school, among the alumni, and among all these refugees. If it is decided that we go on furlough this spring, as the doctors suggest, it is eminently more necessary that she come. Doctor Crandall feels that she could not assume mission responsibilities, anything of executive nature in the school, and carry on medical work beside. Miss Anna West is in natural order to assume executive responsibility, though one must not expect her to do all of these things indefinitely. Miss Mabel is busy with much teaching in both schools and service in a Chinese home, and neither she nor Doctor Crandall feels that she knows the ropes as does Anna West. . . .

I trust I have covered in these three letters—two to you and one to Treasurer Stillman—many of the points on which you may be seeking understanding. That you may be guided in your deliberations is our prayer.

Most sincerely yours,

H. EUGENE DAVIS.

23 Route de Zikawei,  
Shanghai, China,  
December 28, 1937.

### MEASURED BY UNSELFISHNESS

There are many standards by which ministers, missionaries, Christians, and all men are measured. They are estimated by their sincerity, affability, benevolence, intelligence, knowledge acquired, wisdom, eloquence, business sagacity, wealth, and other things.

Perhaps the item by which missionaries, ministers, and others are most often judged is their sincerity. Next to sincerity and closely related to it is unselfishness. Men can never get away from such searching questions as these: Is he unselfish in wanting to be before the public eye, in what he says, in what he proposes, in his criticisms of others, in his desire for position, in his benevolences, in his business methods, in his social relations? People do not often give voice to these questions, but they are in their minds at all times.

The standard of unselfishness is applied most severely to ministers, missionaries, and other leaders in Christian work, and when it appears that selfishness is prompting the words and conduct, the good influence is largely lost, to say the least.

It is difficult not to be selfish, for it is the besetting sin of the human heart. Sometimes people appear selfish when they are not, but the effect is much the same. It is intended that man should desire things for himself. The highest attainments in holiness itself could not be realized without this hunger. Desiring good for ourselves is not selfish. It is only when we place our own interests—physical comforts, financial possessions, intellectual attainments, and social positions—first that we are selfish.

The people in all mission fields, from the home community to the most remote corner of the earth to whom we come with the gospel, are watching to see if we are unselfish. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." The Christian's power to help men will be in proportion as they see unselfishness in all his activities for them.

### AUTHORITY IN RELIGION

With regard to authority in religion, there are, as I see it, only three consistent positions: That of the Catholics, also held in essence by the Mormons and Adventists, that the church and its earthly head are infallible and supreme; the position held by the Quakers, Unitarians, and others, that there is no authority above the individual conscience; and the Baptist position, which is held by the *Bible Witness*, that "the Bible, and the Bible only" is a safe and sufficient guide. The issue, at a glance, is this: Would you prefer to trust the church, or yourself, or the Bible, to guide you through life? But whichever position you take, why not be consistent? If you accept the dictum of the pope in the matter of Sunday keeping or infant baptism, for example, why not in the matter of image worship or forgiveness of sins by the priest? And if conscience is a safe guide, why bother to read such an antiquated book as the Bible, at all?

For ourselves, we would prefer to accept the Bible, the Word of God, interpreted by Jesus the Living Word, impressed on our hearts by his Holy Spirit—and take the consequences.—C. A. Beebe in *Bible Witness*.

## WOMAN'S WORK

### EXCERPTS FROM A VERY WORTH WHILE BOOK

"THE COLLEGE MAN AND THE COLLEGE WOMAN"

BY WILLIAM DEWITT HYDE  
President of Bowdoin College  
(Houghton Mifflin Co., 1906)

The preface states that the lectures had been presented in various colleges and, "Taken as a whole, they represent what twenty years of life in a college have taught me, and what I in turn have tried to teach others about what college students mean to be, and what college graduates may expect to become. I trust that it may assure over-anxious parents that not every aberration of their sons and daughters while in college is either final or fatal; persuade critics of college administration that our problem is not so simple as they seem to think; and inspire the public with the conviction, cherished by every college officer, that college students, with all their faults and follies, are the best fellows in the world; and that notwithstanding much crude speculation about things human, and some honest skepticism concerning things divine, the great social institutions of family and industry and Church and State may be safely intrusted to their hearts and hands. . . .

"The main reliance of a college for its molding of men and women is not preaching nor exhortation, still less rules and regulations, least of all threats and penalties; but actual living in an atmosphere of freedom, where each person has returned to him frankly, swiftly, mercilessly, the social judgments that his acts invite and his character deserves. The ethical and spiritual fruits of a college course, likewise, are not to be measured mainly by verbal professions of piety and virtue, but by those deep-grooved sub-conscious habits of good fellowship and courtesy, kindness and courage, serviceableness and self-sacrifice, which, whether in the press of business and the clash of politics, or in the quiet of the home and the joy of the social circle, are the marks of the true college man and college woman."

"THE OFFER OF THE COLLEGE"

"To be at home in all lands and ages; to count Nature a familiar acquaintance, and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the keys of the

world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasm and co-operate with others for common ends; to learn manners from students who are gentlemen, and form character under professors who are Christians—this is the offer of the college for the best four years of your life."

## YOUNG PEOPLE'S WORK

### NOTATION

When the writer heard Elizabeth Ormsby at Conference last August deliver her paper, "A Seventh Day Baptist in a Sunday Community," he was impressed with the fact that here was a paper that dealt in a practical way with the question of what is Sabbath keeping. It is presented below for your consideration.

### A SEVENTH DAY BAPTIST IN A SUNDAY COMMUNITY

BY ELIZABETH ORMSBY

Everyone has ideals which help to govern his actions in life and in my opinion they do us more good than trying too often to defend that which we have done or setting up an example for others to follow.

I have interpreted the topic assigned to me in such a way that I will attempt to explain or set forth my ideal.

I could not, if I would, give the young people of our denomination a set of rules by which they might conduct themselves in a Sunday community. Why? the question is asked.

First. Not all our people are engaged in the teaching profession which has only a five-day week in which to perform the minimum essential duties of that profession. Notice the use of the word "minimum," for there are many requirements in connection with school work even during the week-end.

Second. Some of us have not the same opportunities of being near our own people where we may meet and worship with them. Obviously, then, a rule concerning such a practice could not be obeyed in many cases.

Third. Some of us are required immediately to explain the details of our faith, while others have an opportunity of more gradually holding up to the community our beliefs.



For these reasons, then, I am certain that each one in his own particular circumstances must answer many of his own questions. We may set up general principles as in psychology, but after all we ourselves must apply those principles as the problems present themselves to be solved.

We are constantly making choices every hour and minute of the day. When we are in the adolescent age we crave the opportunity to choose for ourselves. Then as we grow older and responsibilities laid upon us gradually require that we make more and more choices, we sometimes wish for the early teenage period to return. Then we were under our parent's guidance and direction and many problems were solved by them which we never knew existed.

Now with the complex machine age and the many problems which are new to the world as a whole, we come face to face with reality—all too often a grim reality. Our faith goes through great testing and many young people starting life away from the familiar home surroundings and home restraints lose much that they were so religiously taught years before.

Then, instead of sympathetic understanding, all too often come the ominous prophecies that youth is beyond salvation. That may be true, but would not more be gained if we could put more faith in our young people and in the ultimate triumph of God in their lives? Have we entirely forgotten that verse of Scripture, "Train up a child in the way he should go and when he is old he will not depart from it"? (Proverbs 22: 6.) Have you as parents, Sabbath school teachers, and pastors done your very best with your young people and are you continuing in prayer that you may better understand youth and its problems? If you can conscientiously answer yes, then I would suggest that you hold fast to the faith and build up an abiding optimism.

We as young people need a working philosophy based on the teachings of the Bible and founded on Jesus Christ who is "the same yesterday, today, and forever." But I believe that philosophy should be flexible enough to meet the needs of our age and generation. I want to live in the community of which I am a part, so abundantly and so co-operatively that others may know that I am trying to live my religion. The time has come when the frankness of youth needs to be practiced

by others. A profession of faith means very little to the modern world. What we must do is live out the teachings of Jesus.

Now for my ideal: A Seventh Day Baptist in a Sunday community should be, first of all, a Christian in the truest sense of the word—a follower of the Christ who said, "I came that they may have life and may have it abundantly."

He should be one who obeys all the commandments of God with no more emphasis on the fourth than on the tenth. Seventh Day Baptists everywhere should cease hanging all their hope of salvation on one commandment alone.

He should be not a keeper but a sharer. To keep the Sabbath for my own benefit and that alone is wrong fundamentally. It sounds like shutting one's self away from the world in order better to prepare one for the world to come, rather than for better living here and now.

He should do the little necessary duties on the Sabbath as always. The farmer has many of these duties. People of other professions have them also. Jesus said, "Doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering?" Luke 13: 15.

He should worship and work with those of other denominations on Sunday. This is not the place, however, for teaching them my beliefs and listening, if at all, with prejudiced ears to theirs.

He should be an intelligent Seventh Day Baptist—one who can converse with others, can see good in others and their beliefs, but who is able to explain his own belief and not be ashamed—rather be proud of it.

Many young people out in the world faced with problems to solve concerning Sabbath are answering them in a noble way. Many are doing better than I have suggested; others cannot do all because of economic stress and many other just causes. But I believe that greater vision must come to all of us if we are to contribute our best to mankind.

I have a great deal of admiration for the ones who are braving the storms of criticism and prejudice in order to make an honest living and contribute something to the social welfare of all. Such young people need all the sympathetic understanding we can give them.

We need always to guard against unjust criticism of our fellow men. We may be living where it is easy to keep the Sabbath—

in fact so easy that many of us do not really do it. We know nothing of the other person's problems in many cases. Again I would quote from our Master, "Judge not, that ye be not judged," Matthew 7: 1.

Let us pray:

Oh, thou whose feet have climbed life's hill  
And trod the path of youth,  
Our Savior and our Brother still,  
Now lead us into truth.

Who learn of thee, the truth shall find;  
Who follow, gain the goal,  
With reverence crown the earnest mind  
And speak within the soul.

Awake the purpose high which strives,  
And falling, stands again;  
Confirm the will of eager lives  
To quit themselves like men.

Amen.

#### THE ANSWER IS LEFT UP TO YOU

To answer or not is the privilege of each,  
The challenge is made to us all;  
There are souls all around you whom someone  
must reach;  
Are you willing to answer the call?

Every tick of your watch, every beat of your  
heart,  
There are souls who have gone to a grave  
That is Christless, and hopeless, and ever so dark;  
Had you told them, they might have been saved.

But there's no use in talking—the challenge is  
made,  
The reward and the work are in view;  
The Savior has asked you to work for him now,  
But the answer is left up to you!

—Floyd Hilliard in *Atlantic  
Union Gleaner*.

#### LOVE'S NECESSITY

D. L. Moody had been recounting the events that centered in the meetings that had been held in his Chicago church, when Harry Moorehouse from Ireland preached night after night on the great love verse—John 3: 16. Said Mr. Moody:

A man that has no one to love him, no mother, no wife, no children, no brother, no sister, belongs to the class that commits suicide. I tell you there is one thing draws above everything else in this world, and that is love.

I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I have got done with that. I preach now that God is behind him with love, and he is running away from the God of Love.

It's pretty hard to get a crowd out in Chicago on a Monday night, but the people came. They brought their Bible, and Moorehouse began, "Beloved friends, if you will turn to . . ." and from Genesis to Revelation he showed that God

loved us. Well, I thought that he struck a high note and it was sweet to my soul to hear it. He just beat that truth down into my heart, and I have never doubted it since.

In closing his week of meetings in my church, Mr. Moorehouse said: "For a whole week I have been trying to tell you how much God loved you, but I cannot do it with this poor stammering tongue. If I could borrow Jacob's ladder and climb up into heaven and ask Gabriel, who stands in the presence of the Almighty, to tell me how much the love of the Father is for this world, all he could say would be: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'" —Contributed.

#### A CORRECTION

I would like to correct a mistake made in the RECORDER of January 24, in regard to the rugs given to the seminary students. The rugs were the "White Christmas Gift" of the Sunshine Society of the Little Genesee Church, and not the gift of any one person. Give God the thanks. A SUNSHINE MEMBER.

#### BOWERY MISSION

(A Page from Charles St. John's Note Book)

I was crossing the street at Houston and the Bowery one afternoon this week and a red light caught me. A young fellow, blond and strong, leaned out of the cab window of a big truck and waving his hand cried "Hello, Doc." I waved a return salute and he drew up along side of me and said, "Doc, I want to thank you a thousand times for this chance to really live which you have given me. I am trying to live as you instructed me and am reading my Bible and praying daily. I'm very happy. I want you to see a picture of the future Mrs. —."

He fumbled in his pocket, brought out a picture of a sweet young girl. With face beaming, he said, "She has promised to marry me and I have the apartment all furnished on 28th Street. Will you come down and marry us in our little home?"

Suddenly we realized that he was holding up a long line of traffic behind him; horns were blowing and trucks were racing their motors. The traffic cop came up and said, "What's the idea?"

I said, "Officer, this young man was dead and now he lives!"

The truck moved away with a rush, the young man waving goodbye, and the cop, scratching his head, looked at me, smiled, and walked away.

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am in the second grade. I have four brothers and no sisters. Norris and I are making snow forts.

Our white dog's name is Fritzie. He can do tricks. We have a sheep with five legs and six feet.

Your friend,

Warren North.

New Auburn, Wis.

Dear Warren:

It is pretty nice to have so many brothers, isn't it? There is a family of boys in Andover twice as large as yours, ten brothers who now are all grown to manhood. They are all musical and for years had a band all their very own, "The Baker Band," for the family name is Baker.

A few days ago there were a number of snow forts and snow men in Andover made by busy boys and girls. Now we are having a rainstorm and the only snow I can see are a few patches on the hills, hardly enough for one small snow fort.

Your sheep must be quite a curiosity. You ought to send a description of it to the "Believe it or not," department in the Buffalo Evening News. The greatest curiosities we had on our farm when I was a little girl was a kitten with only three legs, and a pig with a horn in the middle of its head.

Lovingly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is the second letter I have written to you. I will soon be eleven years old, in February.

I started to go to Christian Endeavor at Shiloh. I went for thirteen weeks and got my first pin. I started to go twenty-six weeks to get my second pin, but I got whooping cough and had to start over. I had to go about five or six more weeks, when I got mumps. I had them on one side for about a week and now I have them on the other side. I am feeling a lot better. I am going to start over again to see if I can get my second pin.

I will write as many letters as I can.

Sincerely,

Florence Sheppard.

Bridgeton, N. J., R. D. 1

Dear Florence:

I am very proud of you for your faithfulness and perseverance under difficulty. You are surely following the old saying, "If at first you don't succeed, try, try again." Here's hoping you succeed this time in winning your second pin. I hope you'll soon be entirely over the mumps. They are rather painful. I had them when I was quite a bit younger than you, on one side for two weeks; I went back to school for two weeks and then had them on the other side for two more weeks. I didn't like them, did you? Then when my three children were small they all had mumps at the same time and Pastor Greene had them, too. The year before, the children had chicken pox and the year after, whooping cough. That was bad enough but I'm glad they didn't have your experience, two diseases within a few weeks.

That's right, do write as often as you can. Your letters are always very welcome.

I am glad you take such an interest in Christian Endeavor for there you may learn to serve the dear Savior with "faith and good works."

Your loving friend,

Mizpah S. Greene.

Dear RECORDER Girls and Boys:

I have just been listening to a religious play over the radio, "The Good Samaritan," and I'll try to tell it to you.

M. S. G.

## THE GOOD SAMARITAN

A young girl named Mary heard from a truthful friend about Jesus and the wonderful things he had been doing, especially the feeding of the five thousand. Her brother scoffed at her but started out to learn the whole truth about Jesus for himself. But on his way from Jerusalem to Jericho he was attacked by two thieves who took everything he had, even to his clothing, and beat him so cruelly that he was helpless and almost dead. He was groaning and begging for help and one of the thieves said, "I am tired of hearing him groan. Let's finish killing him."

But just then a priest passed by, so they hid themselves among the rocks, for their master had told them never to attack a priest. Although the priest heard the poor man's cry for help he passed by on the other side. Then came a Levite whom also the thieves had been told not to attack, and he, too, passed by without stopping to help the poor

man. It was now growing late, so the two thieves hurried on their way without further injuring the suffering Jew. Then came a Samaritan who was hated by the Jews. Hearing the cries of the poor man, he stopped, bound up his wounds, put him on his donkey, and took him to an inn to be cared for until he was well, saying to the inn keeper, "If he needs more I will repay you when I come again." When the Jew asked the Samaritan why he had helped him, a Jew, he answered that he was obeying the teachings of Jesus. Thus did Mary's brother hear again of the wonderful Nazarene.

## OUR PULPIT

## POSITIVE CHRISTIANITY THE RELIGION OF HUMANITY

(Sermon delivered at Denver, Colo., July 10, 1937, by Rev. Erlo E. Sutton, pastor.)

Scripture—2 Timothy 1: 1-12.

Text—"I am not ashamed: for I know whom I have believed."

A positive religion means one based upon experience and realities. Therefore it means something socially constructive and affirmative rather than merely negative, for a constructive religion is not a religion of negatives or mere prohibitives, but it is practical, dealing with actual facts in human experience. A positive religion is not a religion of doubts but of affirmatives. It is a religion of sanity, insisting that man shall build his faith upon the facts of experience.

If Christianity is to survive and do the work it should do, it must become a positive religion in the sense I have tried to indicate. It must pass more or less out of the speculative theological stage into a positive and social stage. We do not mean that we must have a religion minus a theology, but we do mean that we must have a religion of the will, intellect, and emotions.

The attitude of a positive religion is little different from other positives of human experience. Its attitude is the frank, open-minded attitude of a progressive social idealism, that of a learner rather than that of a dogmatist. Whenever an individual becomes so dogmatic and set in his religious thinking that there is no change, no progress, there is little hope. If, like the sciences, religion makes progress, there is little conflict. If religion is positive, it will take into account all the facts

and needs of man's life. It is humanitarian, and will use its influence not only to Christianize the world in the ordinary use of the term, but it will also humanize society and the social order. A positive religion will become transfused with the spirit of human helpfulness and development in Christian living. This is already seen in the restudy of religious educational methods. A positive Christianity will not discard creed or theology, but it will not stress them as the vital things in religion to the neglect of the other vital things in religious life.

Another characteristic of positive Christianity is that it will be concretely ethical. It will throw the emphasis where Jesus threw it, upon the relations of men to men. It will insist that religion and morality and social justice cannot be separated. Religion, as the right attitude toward universal reality, includes morality, and the right attitude toward both God and men. Religion is morality raised to its highest power, and morality in the commonly accepted term should be religion brought down to the practical, everyday relations between man and his God, and man and man. This practical view of religion and ethics will be the chief feature of positive religion. As soon as ethics is divorced from Christianity, as it is in many of our schools, it ceases to have power over conduct and character in the mass of humanity. This has proved so true that the National Education Association has appealed to the churches to teach more ethics. The social efficiency of any religion has always been directly proportional to its power to enlist the religious nature of man upon the side of ethical ideals. This very thing has always been the strength of historical Christianity in its periods of highest development. Christianity must enter into human life as it is and help solve its problems.

Still another characteristic of positive Christianity is that it is collective rather than individualistic. A positive Christianity must necessarily make the community as much its concern as the individual. While it is interested in personal redemption, it is also interested in world and social redemption. There is every reason for believing that this was the attitude of Jesus. Conditions that affect the individual, affect society, and what affects society in general affects the world.

Positive Christianity will be active toward all human endeavor rather than merely specu-



lative and dogmatic. A Christianity which is merely intellectual cannot possibly be regarded as a positive Christianity.

If Christianity is to be ethical and social, it must at times be more or less militant, and directed against all the forces that oppress and degrade men. While Christianity is a moral substitute for war, and would solve all international and racial difficulties, it can have no patience with the idea that there are phases of human oppression or degradation that are not subject to Christian ideals. Positive Christianity is at times a radical, even a revolutionary movement, not of course in the sense that it will rely on force, or that it will usher in some new age by some sudden transformation of the social order. However it may be revolutionary in that it changes ideals and life.

Positive Christianity will be constructive and affirmative in its methods. It will seek to replace the barbarism of early civilization with a program of human betterment. It will co-operate with other forces to give every man a fair deal. It will recognize the fundamental truth that ten working together can accomplish more for the uplift of humanity than one hundred working separately.

The organized church in positive Christianity must take a place of commanding importance, not as an end in itself, but as an indispensable means of realizing the ends of human uplift. Jesus stooped to lift humanity, and so must the Christianity he established in the earth. The idea of following Jesus secretly is repugnant to positive Christianity. Christianity cannot be a private, individualistic affair if it is to be a world religion, and it must be that or it is nothing.

Both science and religion demand a universe of law and order. Religion sees a moral order to which the life of man must conform itself if it is to be in harmony with the infinite. Of course some superficial thinking has gone out of its way to deny that there are any moral implications in the law and order of the universe. The universe is not a "fool's house" that will bring man's highest aspirations to naught. A positive Christianity has a very decided belief in God as the God of the universe, and a positive Christianity will be characterized by a positive belief in the reign of God in his world.

(Reference: "Christianizing the Social Order," Walter Rauschenbusch.)

"To have is to owe and not to own."

### DENOMINATIONAL "HOOK-UP"

NEW MARKET, N. J. (PISCATAWAY CHURCH)

The observance of Christmas was spread over a period of more than two weeks. On Friday evening, December 17, there was a vesper service with music by electrical transcription. The next Friday prayer service was a "Family Circle Carol Sing" with a Christmas story. On Christmas Sabbath was our worship service with special music and sermon, "The Guiding Star." December 27, was the public program of the Sabbath school when a pageant, "Holy Night," arranged by Pastor Sutton, was given. A church social closed the season; a get-together supper was served, following which was a program and the distribution of gifts and candy from the tree.

On January first, Rev. Carroll L. Hill of Milton, Wis., spoke Sabbath morning, and in the afternoon assisted in a forum with Rev. H. C. Van Horn and Courtland V. Davis.

Two of the Week of Prayer services were held with the Baptist Church and two at our church. Rev. H. C. Van Horn was one speaker. Other speakers were from other denominations.

CORRESPONDENT.

DE RUYTER, N. Y.

The service on Christmas day was in charge of the Bible school and the program was full of interest. Some features of a "White Christmas" were included. Each class had chosen a representative who came to the altar and offered its "White Gift to the King," designating the particular purpose selected. These included contributions toward an organ fund for the local church, the Red Cross, and aid for war sufferers. A goodly total was realized which, at last reports, was still growing.

On January 8, the Bible school held its annual election and, the following Sabbath, Pastor Mills conducted an installation service for the officers and teachers.

The Christian Endeavor society holds its devotional service at 10.15 each Sabbath morning. This small group is doing earnest, steady work. An election of officers was recently held.

The Ladies' Benevolent Society has held the usual monthly meetings. Three new members have been added during the year. A Christmas program in December and a work meeting in January are reported.

Two social gatherings in the homes of members have been enjoyed by the church.

On one occasion Pastor Mills gave a talk concerning the work of the American Bible Society. This was illustrated by fifty slides thrown on a screen, and proved both interesting and instructive.

CORRESPONDENT.

SALEM, W. VA.

Rev. James L. Skaggs, now pastor of the New York Seventh Day Baptist Church and corresponding secretary of the General Conference, has accepted the call of the Salem Seventh Day Baptist Church, and will assume leadership of this parish the first of April.

In preparation for him, the men of the church have just finished a complete painting and papering of the interior of the Seventh Day Baptist parsonage. Most of the painting and the scraping of the walls preparatory to hanging the paper was done by volunteer labor.

During the Christmas holidays, the ceiling of the church auditorium was decorated in three shades of tan, the walls painted in tan with a stipple blend of yellow and green, and the woodwork varnished. It is estimated that \$150 was saved by the volunteer workers who applied the first coats of paint and did cleaning work. The high work on the scaffold was done by the Randolphs.

The auditorium floor will probably be re-finished within the next month, the pews varnished, and new carpets laid in the aisles. Everything is expected to be in first class order by the first of April, when the new pastor will arrive.

—Salem Herald.

ALFRED, N. Y.

Professor H. O. Burdick, Friday morning, the fourteenth, gave an illustrated lecture to the student assembly of the Agricultural School, on the subject, "Parasites Living in the Human Body," showing unusual knowledge and skill in handling a subject in which terms, well above the average person, were predominating. Through a beautiful use of words he was easily and skillfully able to maneuver his talk so that all the students, when he had finished, were more than eager to absorb more. Professor Burdick has already gone far up the ladder of success and in our opinion he is bound to reach the top. Alfred University can well be proud of him.

Rev. Albert N. Rogers, pastor of the Seventh Day Baptist Church in Waterford, Conn., has been invited to come to the School of Theology for the week beginning February

8, 1938. He will present a series of lectures on "Music and Worship in the Church." Mr. Rogers will meet the students in informal discussions during the day-time periods, but everyone who is interested will be invited to attend his evening lectures, in the Gothic.

Dean A. J. C. Bond attended an Electoral Conference in Washington, D. C., last week. The conference consisted of one official representative from thirty Protestant denominations. The purpose of this conference was to elect ten delegates, and ten alternates to attend a meeting in Holland, in May, 1938, which is to organize a World Federation of Churches. Dean Bond was selected as an alternate to go to Holland in May. The number of delegates in the Holland conference will be sixty. There will be ten from the United States and fifty from the other parts of the world.

—Alfred Sun.

NILE, N. Y.

A surprise party was held the night after the Sabbath, January 22, in the Seventh Day Baptist church parlors for Rev. and Mrs. E. H. Bottoms, in honor of their twenty-third wedding anniversary. About forty were in attendance from the Congregational Church at Friendship, the Richburg Seventh Day Baptist Church, and from the home church. A program of music and poems was given. A lunch was served. At the bride's table, which was centered with a bouquet of mixed flowers, were seated Rev. and Mrs. Bottoms, Mr. and Mrs. Chas. Bottoms, and the Misses Sarah and Lula Bottoms.

—Alfred Sun.

WHITE CLOUD, MICH.

At the beginning of this new year it seems fitting that we send greetings through the SABBATH RECORDER to the churches of the denomination. May the year 1938 bring blessings to each and every one. May God grant us a full measure of his love to cover up past mistakes, strength for the present need, and courage for the future. Surely the example of our faithful missionaries should inspire us to deeper consecration and a more sincere desire to serve him.

Some of the activities of the church during the past few months have been: The annual all-day business meeting of the members of the church, at which time the business of the church was taken care of and a good social time was enjoyed together. It has become an established custom of the Auxiliary to invite in the less fortunate and lonely ones

of the town for a bountiful Thanksgiving dinner and a program afterwards. This year about twenty guests were entertained. We all feel that this is a worth while effort for good. The Ladies' Aid has also been active and both organizations have helped materially in the financial problems of the church. A Tithe and Birthday Club has been organized, composed of the young people who were recently baptized. Its purpose is to encourage them to study the Bible daily and to be faithful in returning to God the tenth, which is his own. Such habits acquired by the youth of today and practiced through the years to come should have an important influence on the church of tomorrow. CORRESPONDENT.

## DODGE CENTER, MINN.

The annual business meeting of the Dodge Center Church was preceded by a chicken-pie dinner at which seventy-five people were served. The business session was presided over by Wallace Greene, the moderator. One of our faithful nonresident members, Mrs. Myrtelle Wulfring, gave an encouraging address.

Interesting and encouraging reports were given by the trustees, reporting changes and repairs on the parsonage, and the hiring of a pastor; by the advisory committee, concerning its activities in providing meetings with leaders while without a pastor, and providing special features for certain meetings; by the finance committee, which had secured pledges justifying the calling of the pastor; by the pastor, reporting one quarter's work, including number sermons preached, meetings attended at Iowa yearly meeting, and services rendered at New Auburn, Wis. The report of the Sabbath school showed an increase of ten members, total membership including home department, seventy-four. "We have been trying to help the younger members become more familiar with the Bible by having them commit Bible verses alphabetically and by contests in finding Bible references. The school also has tried to become better acquainted with our denomination by a study of the *Year Book*." Other auxiliaries reported interestingly.

Wallace Greene was re-elected moderator.

It was voted to invite Brother Claude L. Hill to assist Pastor Thorngate in a Preaching Mission.—(Condensed from full reports sent to the RECORDER by request of Pastor Thorn-gate.)

## ASHAWAY, R. I.

The First Hopkinton Seventh Day Baptist Church at Ashaway, R. I., started the new year by holding its annual meeting and dinner in the parish house, Sunday, January 2, 1938. There was good attendance in spite of the first real snowfall of the season in this vicinity. An excellent dinner was planned and served by the men of the Pastor's Class.

Some fine reports were given, summing up the work of the past year in the various branches of the church.

Rev. Everett T. Harris gave a brief but interesting account of his many activities during the year as pastor of the church. This report revealed the humble labor of love of a conscientious shepherd who has endeavored to guide his flock into higher pastures. The reports from the various branches of the church showed the results of the co-operation between laymen and the pastor.

From the report of the superintendent of the Sabbath school, Mrs. Clarence Crandall, we find the following paragraphs of special interest:

There are two organized classes in the main school: Mrs. Everett Harris' class of girls, recently organized, and Pastor Harris' class. The Pastor's Class has been very active during the past year. The organ fund, which was begun by the class a few years ago, has reached the sum of \$426.65. A large contribution has been made to the church and another to the Sabbath school. Through the social activities of the class, held monthly, many persons who would not otherwise have any church or Sabbath school connection are contacted.

Under the able direction of Principal C. N. Heath, a play entitled "The Terrible Meek" was presented in our church the evening of March 25, and was repeated in the Christian church at Westerly, April 4. The proceeds of the play, \$17.50, were turned over to our treasurer to be used for improvements in our graded department.

The Daily Vacation Bible School opened its sessions July 19, and continued for three weeks. The school was sponsored by the Babcock Memorial Chapel of Potter Hill and our own Sabbath school. Our pastor was supervisor of the school. There were eighty-two pupils registered and sixty-seven certificates awarded during the final exhibit. There were forty-four with perfect attendance.

On September 25, promotion exercises were held for fifteen pupils who were transferred from the graded department to the main school. Each pupil was presented with a certificate and a Bible. Each pupil who was transferred from one department to another in the graded department also received a certificate.

The following excerpts are taken from reports of the Christian Endeavor societies:

The Christian Endeavor would report that under the presidencies of Stanton Langworthy and Eugene Eccleston meetings have been held every Friday evening with the exception of the months of July and August.

This year the Intermediate society was combined with the Senior society to make a bigger, better organization. The younger members were made associate members of the society.

The Senior Christian Endeavor society sponsors the Junior society with Elsie Arnold as superintendent. This society is doing excellent work. The juniors have met every Sabbath afternoon from January to June and from September to January, 1938, except when stormy or on Sabbaths when there was no church, with a weekly average attendance of about eleven or twelve.

During the year, when the seniors sent books to Jamaica the juniors bought a book and added it to the collection to be sent to form a library.

The money we had on hand this summer, amounting to about \$2.12, was turned over to Pastor Harris to use toward books for the Vacation Bible School.

December 11, the juniors brought toys, new and old, which with the Senior collection, were sent to the mission to be used as Christmas gifts.

CORRESPONDENT.

## DAYTONA BEACH, FLA.

Dr. and Mrs. Booth C. Davis, and Dr. and Mrs. E. E. Whitford are fairly recovering from an auto accident which happened January 24. While they were out riding near New Smyrna, 15 miles south of here, their car, driven by an experienced and careful chauffeur, was hit at a boulevard intersection by a car crossing their path at right angles. The driver was not injured. Mrs. Davis sustained slight bruises and heroically claims to be all right. Doctor Davis had two ribs cracked and one drawn slightly loose from the backbone. They were immediately strapped up by Dr. M. Josie Rogers, and he is getting along very well. He and Mrs. Davis were taken directly home. Dr. and Mrs. Whitford were placed in the Sunny South Hospital and Sanitarium at New Smyrna. X-rays revealed that neither one had any fractures, only bruises and muscular injuries. Doctor Whitford is now able to walk around some. Mrs. Whitford's condition, however, is more serious, some of the muscles being loosened around the sacroiliac joints, and she is unable to turn over alone in bed, suffering a great deal. Yet she feels she is steadily gaining, and all reports from the hospital are favorable. They are pleasantly located and say they are having excellent care.

Fortunately, Doctor Davis' auto insurance relieves all worry over financial problems. We are writing about them thus fully because of many inquiries constantly coming to us. During the illness of Doctor Davis the large adult Bible class is being taught by turns by Nathan E. Branch of White Cloud, Mich., Dr. Charles H. Maxson of Philadelphia, and by Rev. T. J. Van Horn.

We are looking forward to the coming of Mrs. William M. Stillman and her sister from Plainfield, N. J. Mrs. Stillman, coming in the interests of the Seventh Day Baptist Building tax problem, will speak at the church service, Sabbath morning, February 12, at 10 o'clock.

Seventh Day Baptists coming to Florida from any part of the denomination are urged to spend their Sabbaths with us. You can always get in touch with our people by calling the pastor by phone, 1437-J, or by addressing her at 147 First Avenue.

The prayer meeting services at the church each Friday evening during the month of February will be in charge of Mrs. Lena Cro-foot.

ELIZABETH F. RANDOLPH,  
Pastor.

## A TRIBUTE TO DEAR LITTLE MOTHER

BY MRS. STELLA DAVIS

You have gone on before us, dear Mother,  
Your spirit to heaven has flown  
To be with the Savior you loved so well,  
And he'll tenderly care for his own.

You were always so sweet and retiring,  
But you gave in your quiet way  
A life of faithful service  
As you lived from day to day.

You were such a wonderful mother,  
So gentle, so kind, and so true,  
We thank the heavenly Father  
That he gave us a mother like you.

Our hearts will be lonely without you,  
For your footsteps we'll listen in vain,  
But our sorrow is lightened by knowing  
That you will never again suffer pain.

We would not wish you back, dear,  
Back in this world of strife;  
We'll cherish sweet memories of Mother  
And her patient, self-sacrificing life.

So farewell for a while, little Mother,  
Till we meet on that beautiful shore  
Where we'll all be united forever  
And where partings are known never more.  
Riverside, Calif.



## OBITUARY

**HILL.**—Eva Elfrida Davis Hill, oldest daughter of A. Judson and Esther Worth Davis, was born in Welton, Iowa, May 13, 1859, and died at North Loup, Neb., January 7, 1938.

In 1874, she came with her parents to the North Loup settlement, where January 1, 1876, she was married to Castello W. Hill. To them were born three sons: Claude L., Otto R., and Judson V. Her one great passion in life was music. Though denied training, she had a wonderful voice which she used freely and joyously. For several years she used this gift as a singing evangelist. Music was her comfort and rest. Many did not know that when her heart was nearest breaking her singing was the best. While young she united with the Welton Church, later transferring her membership to North Loup. She was devoted to her family. Many years were devoted to being chorister, Sabbath school teacher, and other church work. Her cheerful, cordial, and helpful disposition won her friends everywhere. Besides the sons there are left to mourn her going nine grandchildren, nine great-grandchildren, and one brother, Dr. Walter L. Davis.—*From the North Loup Loyalist.*

**MARBLE.**—Leslie M. Marble was born near De Ruyter, N. Y., August 1, 1866, the son of Harvey P. and Julia A. Burdick Marble. He died near De Ruyter, January 10, 1938, being seventy-one and a half years old.

Having spent all his life in this vicinity, he is known and respected by many friends. He is survived by two sisters: Nina Marble and Mrs. Emily Wells, and by a large number of nephews, nieces, and other relatives.

Funeral services were conducted in the Seventh Day Baptist church by the pastor, Rev. Neal D. Mills, and interment was made in the Lincklaen Center cemetery. N. D. M.

**NIEMAN.**—Little Beverly Anita Nieman was born to Laurence and Kathryn Kenyon Nieman of Nortonville, Kan., early in the morning of January 16, 1938, and died a few hours later in spite of the efforts of doctors and nurses to keep the spark of life in the tiny body.

It would almost seem that

"She took the cup of life to sip,  
Too bitter 'twas to drain;  
She put it meekly from her lip,  
And went to sleep again."

The little body was laid away in the Nortonville cemetery by loving relatives and friends, with Pastor Lester G. Osborn in charge of the service. L. G. O.

**WELLS.**—Jason Randall, the son of Alfred M. and Sarah Carson Wells, was born near Berlin, Wis., October 28, 1867, and died in the Kansas University Hospital January 4, 1938.

When he was a young man, the family moved to Milton Junction and he entered Milton College. Later they lived in Grand Junction, Iowa,

and Nortonville, Kan. On December 18, 1905, he was married to Lucy Randolph. To this union were born three children: Alfred R., Lois M., and Vivian R.

He was a loyal member and an active worker in the Nortonville Seventh Day Baptist church, having joined the church of that faith in Milton Junction in 1885, later transferring his membership to Grand Junction, and then to Nortonville.

Surviving him besides the immediate family are two sisters, Mrs. Jennie Satterlee and Mrs. Gertrude Davis; a brother, G. C. Wells; and a grandson, Robert Jason Wells.

Funeral services were conducted from the Nortonville church on January 7, with Pastor Lester G. Osborn officiating. L. G. O.

The civil government has no right to fetter the conscience, or to deprive a single individual of his religious rights.—*Liberty.*

Policeman: How did the accident happen?  
Motorist: My wife fell asleep in the back seat.  
—*Selected.*

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