

year. Friday night services have been at the church during the summer and at homes in the winter, with an average attendance of fourteen. The average for the Sabbath school is fifty-five; of Y.P.S.C.E., fourteen; of Junior C.E., six.

The pastor has been active in Red Cross work as president of the local branch and vice-president of the Rock County Chapter. He has attended various Boy Scout meetings, County C. E. meetings, and County Ministers' Meetings. He served as representative of the Sabbath School Board on the Commission at Shiloh, N. J. He was delegate of the church at the Northwestern Association at White Cloud, Mich., and the General Conference at Shiloh, N. J. He was delegate of the Northwestern Association to the Southwestern at Fouke, Ark., and delegate of the quarterly meeting to the semi-annual meeting at New Auburn, Wis. He has preached or spoken at the Seventh Day Baptist churches at New Market, N. J.; New Auburn, Wis.; White Cloud, Mich.; Fouke, Ark.; Berlin, Wis.; and at the M. E. churches at Milton, Milton Junction, and Evansville, Wis.; also a funeral service at Welton, Iowa. He now broadcasts the Sabbath school lessons each Friday at 9.15 from station WCLO.

The foregoing is relative to some of the activities of the past year, but "time marches on" and other things are happening. For two days recently the men of the church met in the woods of the "church forty" to cut dead timber for fuel at the church. A large supply is ready to be hauled.

The Brotherhood of the Milton and Milton Junction Churches met Sunday night, January 23, for the annual oyster supper. Over fifty men were present. Attorney H. M. Nowlan spoke on "Our Banking System." A lively discussion followed.

Quarterly meeting of the southern Wisconsin and Chicago churches met at Milton, January 21-22. J. F. Randolph preached Friday night, L. O. Greene Sabbath morning, Miss Matheson of the National W.C.T.U. spoke in the afternoon, followed by Stanley Matayoshi, a student from the Hawaiian Islands. The Junction young people furnished music at the young people's hour. Professor D. N. Inglis led an interesting discussion on the coming Council-Conference in the closing session.—*January News Letter.*

DODGE CENTER, MINN.

Friday evening prayer meeting at parsonage. A nice attentive company was present last Friday evening.

The talks by Miss West in her Chinese costume, at all of the Sabbath day services were all very interesting and profitable to those who were privileged to hear them.

The moving pictures and accompanying explanations given by Miss West in the evening were specially enjoyable and educational.

Miss West left Monday afternoon, (January 31) for Minneapolis, where she will meet her cousin, Dr. Isaphene Allen, who is practicing in Anoka, Minn. From there Miss West will go to Welton, Iowa, where she will have charge of the services next Sabbath. Miss West has gained many friends in her visit among us and we all join in wishing her well and hoping she may again visit Dodge Center.—*Dodge Center Star-Record.*

OBITUARY

BURDICK.—In Westerly, R. I., November 23, 1937, Sarah A. (Mosher) Burdick, aged ninety-four years.

She was the daughter of Mr. and Mrs. Daniel P. Mosher and was born at New Market, N. J., on December 3, 1843. She married Edward Hoxie Burdick, a Civil War veteran, and came to Westerly to make her home seventy-two years ago. Mr. Burdick died in 1904. She is survived by her daughter, Mrs. James Jolly, who has faithfully and lovingly cared for her in her declining years. She also leaves several grand and great-grandchildren, nephews, and nieces.

Mrs. Burdick was the oldest member of the Pawcatuck Seventh Day Baptist Church, the Woman's Aid Society of that church, and the W.C.T.U. She had an abiding faith in her heavenly Father.

Farewell services, at which her pastor, Harold R. Crandall, officiated, were held on Sabbath afternoon at the Buckler Funeral Home. Interment was beside her husband in River Bend Cemetery. H. R. C.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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

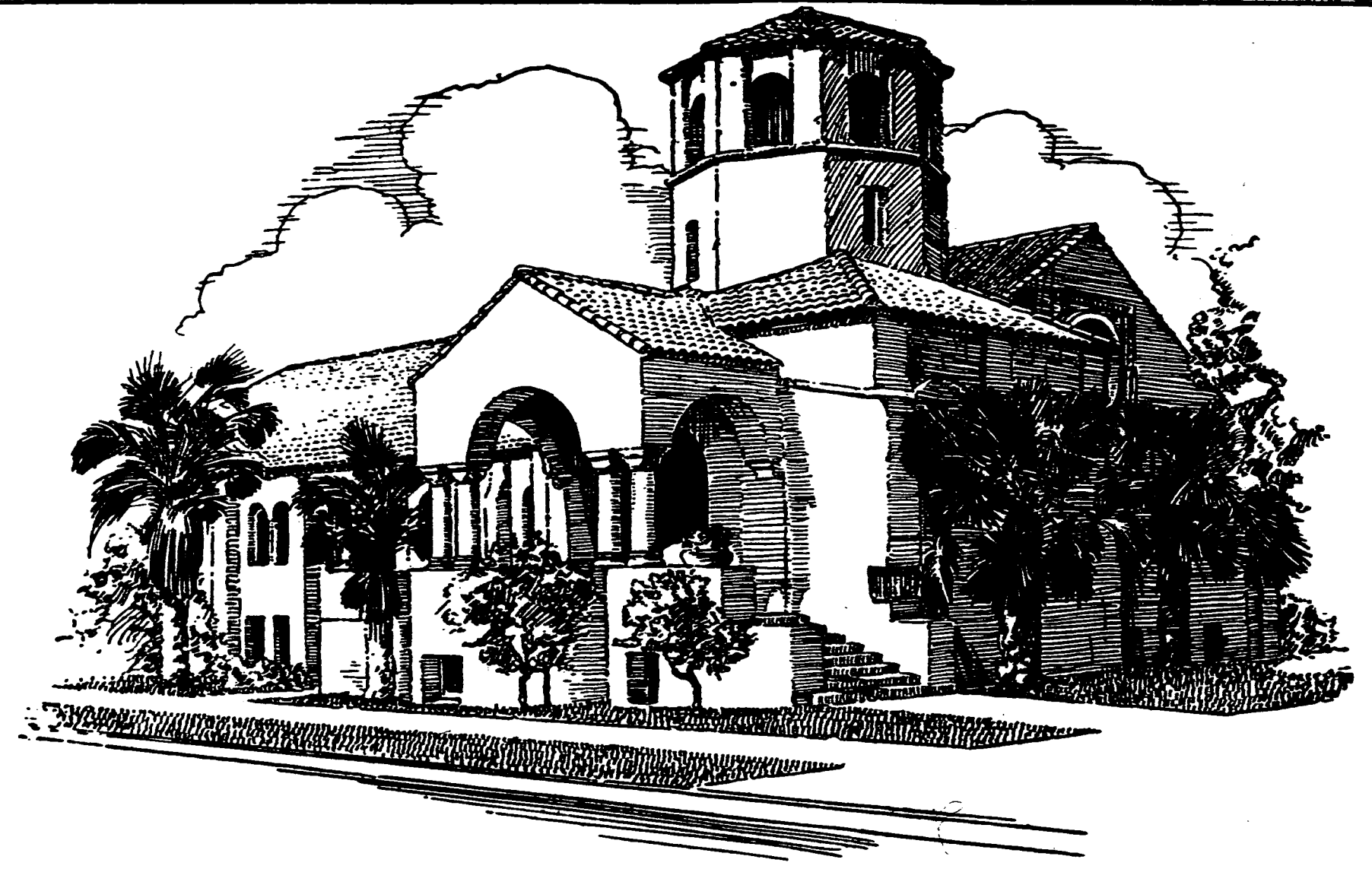
WANTED—Single man, S. D. B., to work on farm. Steady work, moderate wages, good home. Luther S. Davis, Star Route, Bridgeton, N. J. 2-7-3t

The Sabbath Recorder

Vol. 124

FEBRUARY 21, 1938

No. 8



SEVENTH DAY BAPTIST CHURCH
RIVERSIDE, CALIFORNIA
Constituted 1896.

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(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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less expressly renewed.

Cry From Africa From Africa, again and again, comes the plea for help. Correspondents report as many as two thousand Seventh Day Baptist Christians in Nyasaland with the "Shiloh S. D. B. Mission" as a center. There seems to be some disagreement as to leadership, letters having been received from two different ones.

The Tract Society during recent years has sent to them "Helping Hands," tracts, both Sabbath and evangelistic, RECORDERS, and other literature. School books, writing material, and other supplies are asked for. But most of all a teacher is needed. A doctor is also badly needed. At headquarters we are embarrassed with importunities which we cannot satisfy. To the secretary's plea that in this country Seventh Day Baptists are people who have to work hard to get along, Pastor Alexander Makwinja of the Shiloh Mission refers (Dec. 5, 1937) to Luke 18: 18-25. He writes: "Jesus wants people as yourselves whom working hard to work for him. Luke 5: 10." Parts quoted are just as they were written by Mr. Makwinja. "We most want

one of you to come and teach us 2 years and go back to America, not money. We wish true Sabbath, Matt. 14: 15, Matt. 25: 45; 16: 24. Jesus want a man to work for him who say Isaiah 6: 8. You the strong people we are weak, Matt. 9: 12. We are sick need Dr., Acts 18: 20, Phil. 3: 7. Please come to us 12 tribes not yet heard the Sabbath. Come and teach us use not your own selves, Matt. 28: 19. . . . My best regard greeting to all Christians. My God bless you all, Yours in the Lord's service. . . ."

"America's Greatest Gift" A few years ago a national celebration commemorative of the religious life of George Washington and the separation of Church and State was held in Fredericksburg, Va. Governor Pollard of Virginia spoke on that occasion a memorable address on the subject of religious freedom, "America's Greatest Gift to the Science of Government." For the fragment of the address we here reproduce we are indebted to *Liberty*, "A Magazine of Religious Liberty."

We are here to do honor to a great man and to rededicate ourselves to a great principle. Our immortal Virginia Declaration of Rights of 1776 reminds us that frequent recurrence to fundamental principles is the price of liberty. In the same declaration we are told "that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience."

Nine years after this famous declaration, came Jefferson's Statute of Religious Liberty, which placed all religions on a basis of absolute equality before the law. It announced to the world that our civil rights have no dependence on our religious opinions any more than our opinions in physics or geometry, and that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

AMERICA'S GREATEST GIFT

This was America's greatest and most distinctive gift to the science of government. Acts of toleration had before been passed, but never before had any government put all religions on a footing of perfect equality.

To the minds of some, religious liberty means liberty to Christian denominations only, and to other religions simply toleration; but the word "toleration" has no place in our political vocabulary, for it carries the implication that we, by our grace, may extend to others the privilege of worshipping God as they may please, while as a matter of fact men do not worship God according to the dictates of conscience by virtue of

any man-given right. The gift is direct from God. It is born with us.

LIBERTY FOR ALL

Nor is this liberty of which we speak confined to religionists, for a man not only has the right to worship God in his own way, but he has an equal legal right not to worship him at all, for, as Jefferson said, "Why punish him in this life because we suppose he will be miserable in the life to come?"

Nor can it be said in any true legal sense that this is a Christian nation, some authorities to the contrary notwithstanding, for Christians are entitled to no special rights or privileges.

By way of parenthesis, may I say, if a politician has any right to an opinion in the realm of the spiritual, that there is no such thing as a Christian state even in a religious sense, for, according to my theology, religion is strictly a personal matter? Men are saved, not by states, nor by races, nor by groups, nor by families, but as individuals. Salvation is not a wholesale transaction. It is strictly retail, one by one.

"Lincoln and the Higher Law" At this season the minds of true Americans turn in appreciation to thoughts of the founders and conservers of our national life. Always at the top of the list stand the names of Washington and Lincoln. They believed in the people, in the rights of the people, and in the loyalty of the people to all that is highest and best.

We need to hark back to some of the principles for which they stood—always they were for the people. There is an emphasis that is not always given, but which one who heard Lincoln give his Gettysburg address says Lincoln made—"of the people, for the people, and by the people." He pinned his faith upon the integrity of the people and staunchly stood by the Constitution, and the laws created by them.

Listen to his plea: "Let reverence for the law be breathed by every American mother to her lisping babe; let it be taught in the schools . . . let it be preached from the pulpits, proclaimed in legislative halls, enforced in courts of justice. In short, let it become the political religion of the nation." "In such faith and by such obedience, sweeping aside the counsels of impatient politicians and hot-headed reformers who were ready to tear up the whole scroll of existing law, Lincoln stood firmly and unflinching by the Constitution and so preserved the Union." Thus did the editor of "The Baptist," six years ago, comment on the attitude of Lincoln toward laws. What Doctor Ashworth said then in the time

of national crisis is as pertinent now as at that time. Let us listen:

To what extremes he went that orderly government might be respected is revealed in his acceptance of the fugitive slave law, a statute which, to his mind, was outrageous and abhorrent. Yet, it should be kept in mind that his devotion to the written law was so fervent just because there were limits beyond which he could not go. At the point where law clashed with the higher law, Lincoln made protest. His stand regarding the Mexican War is evidence enough of that. Not only a citizen but an official definitely sworn to "defend the Constitution against all enemies," how could he do otherwise than use every power at his disposal to support our cause? To the great mass of citizens, that duty seemed crystal clear. But Lincoln felt no such obligation. Rising in Congress, he openly denounced that war, condemned the President for having started it, and dared meet both government and inflamed constituency with one word alone—"conscience!"

Bitterly denounced as "another Benedict Arnold," he made no reply. Press, platform, and pulpit agreed "There must be treason in the heart that can feel, and poison in the breath that can utter, such sentiments against one's own country, when forced to take up arms in self defence, to repel the invasion of a brutal and perfidious foe." Even his most intimate friend, Bill Herndon, misunderstood and criticized. To him Lincoln wrote, "Would you have voted what you felt and knew to be a lie? I know you would not." And so he rested his case with an appeal from government to God, from law to a higher law.

Nor did he hesitate to take that course when the action of the government had been defined and defended by the highest tribunal in the land. Recall his refusal to accept as final the decision of the Supreme Court in the Dred Scott case. His stand was not made easier by the fact that "religious firebrands" were ready to overthrow the whole government and conservative papers like the *New York Herald* feared the "whole North would soon be preaching rebellion." Everything seemed to support the demand of Judge Douglas that "The friends of order and constitutional government must now rally under the glorious banner of the Union against lawlessness and faction." Despite all that, Lincoln led the turbulent opposition. Calling the Dred Scott decision "erroneous," he continued, "We know the court that made it has often overruled its own decisions and we shall do what we can to have it overrule this." Reading with approval President Jackson's message to Congress in denial of Marshall's famous opinion, Lincoln contended that nothing is ever settled until it is settled right.

That is dangerous doctrine and seems to open the door to bedlam. It is a course that can be best defended not by logic but by life. Who have contributed most to citizenship, men like Polk who have silenced conscience and conformed, or Puritan protestors like Lincoln? Lord North scrupled at nothing that would enable his government to crush the American Revolution, but he

has been allowed to slip into oblivion. Britain has long since concluded that his humble contemporary, Fox, who opposed his government in the name of conscience, was the better citizen of the two. "Let us have faith that right makes might and in that faith let us to the end dare to do our duty, as we understand it."

Items of Interest Winnipeg. — A campaign to compel aid of civil authorities to "clean up the newsstands of literature that is debasing and demoralizing" is under way in practically all Canadian cities at the present time.

The Montreal *Beacon*, published in Montreal, Quebec, says editorially: "Periodicals whose contents are but thinly disguised filth must be taken off the newsstands." It urges a fight against distributing agencies to force them from their present secure position as Hollywood was forced by "the Legion of Decency to halt the filth it was forcing upon movie patrons."

The method suggested for the Catholic Campaign is to force civil authority to take action to weaken the position of the distributing agencies. Canadian publications, with the exception of one or two, have not been condemned as filthy.

The Catholic Youth Federation in Calgary, Alberta, by a resolution adopted at a recent mass meeting, voted to join the crusade now being carried on by Catholic youth groups in Canada and the United States against "indecent and immodest advertising."—*Religious News Service*.

According to Bruce S. Wright, approximately every United States dollar is divided as follows:

- 24 cents is spent for living costs.
- 21 cents for luxuries.
- 12 cents for waste.
- 11 cents for miscellaneous.
- 10 cents for investment.
- 10 cents for government.
- 9 cents for crime.
- 2 cents for education.
- 1 cent for the Church.

—*Watchman-Examiner*.

The invasion of China by the Japanese has made the Chinese people "open-minded to the work of Christian missionaries and more responsive to the Christian gospel than ever before," says Dr. Stanley Jones in a recent report. Doctor Jones, who has just completed a three-month tour of Chinese centers, said he found all China united to oppose Japan's aggression. "As I leave China," the report

said, "I want to pay tribute of gratitude to the Christians of China, both missionary and Chinese, who are holding so steady and true in this time of national calamity. I am proud to belong to such a band."

—*M. P. Recorder*.

THE SEVENTH DAY BAPTIST BUILDING

BY REV. HURLEY S. WARREN

"To be or not to be" may be the question some months from now. Increasingly, however, the weight of enlightened opinion seems to favor proceeding wisely and without haste.

Only yesterday morning at rosy dawn our churches were asked to help in deciding where the Building should be located. Well do I remember the Sabbath morning that the question came to a vote in the Salem church. The chorister was gracious enough to let me occupy a chair in the choir along with some other college fellows. To a few of us at least there seemed to be an outstanding friendly rivalry from certain places with respect to location.

And as the clock struck the hour for work to begin at the present site folks, younger and older, throughout the denomination sacrificed willingly in order that they might support the workmen at their task. There was large interest and much enthusiasm. And with great rejoicing in the Lord the dedication took place at high noon yesterday.

The afternoon has been hot. Drought has blasted the hopes of many. Homes and farms have been lost. Wages and salaries have decreased. Investments and their returns have shrunk. The law of diminishing returns is operating with no respect for persons.

And yet, in the light of all this, we are just as much the sons and daughters of God in this testing hour as we were in the moments of joyous dedication.

One of my chief reasons for hoping that Conference might come to Plainfield this year was that the decision as to the future of the Denominational Building might be reached on the plane of intelligent information and sympathetic understanding of the situation.

But far more important than retaining the Building or disposing thereof is that as a people we become so united in Christ that whatever the decision it will be a Christlike one. If we are unreservedly yielded to God he will reveal to us his will with respect to the Building. If it is his Will that we retain it, it shall

be retained. If he wills otherwise we are better off without the Building and shall find great happiness in using our energies in other ways. I firmly believe that this is the spirit in which we are laboring in the twilight of this first day.

It is twilight. The day has been long and the labor hard. Noble souls have shared in the gigantic task. They have gone to their reward. There are others who have borne the burden in the heat of the day who need refreshment and rest. Thank God, we are not here to kill men but to build them!

It is twilight, but twilight comes before dawn; Who will answer the call of tomorrow's sun?

MISSIONS

THE USE OF PROPERTY — STEWARDS OR OWNERS?

There are two ideas regarding the use of property; one is that of ownership; the other is that of stewardship, Christ's stewards.

According to the ownership idea, when one gets property, he owns it, the Almighty himself having relinquished all claim upon it. Following the ownership principle, man is at liberty to use all he can acquire as he pleases so long as he does no immoral thing with it. It may be well to help benevolent and philanthropic works, but there is no duty to do so; he can do as he pleases. He can lavish it upon himself or hoard it about him knee-deep without incurring the divine disfavor. This is the policy of the world.

According to the stewardship idea the wealth of this world is entrusted to men to be used for Christ and his cause. It holds that no man has a right to lavish on himself, hoard, or waste; whatever the amount entrusted to one, a portion is to be used for suffering and sinning humanity, and all that remains after one's reasonable needs and the reasonable needs of those dependent upon him are supplied, is to be used for Christ, either by giving it directly to his cause, or by investing it for Christ where the income therefrom can be used in carrying out his Great Commission, "Go make disciples of all nations." It may be that the very best service some can give Christ is to invest their wealth in some business enterprise, great or small, and consecrate the income to him and the advancement of his kingdom on earth. The ownership policy is that of the world, but

the stewardship policy is that of the followers of Christ, the Christian idea.

In the Parable of the Rich Fool (Luke 12: 16-21), the trouble with the rich man was not that he was rich or that he had been prosperous, but he was condemned and rejected by the all-wise Father because he had followed the ownership policy regarding property. He is not charged with a single vice; there is not the slightest intimation of fraud or unfairness in the acquiring of property. His fields brought forth bountifully, and he made the mistake of considering it his own to be used as he pleased. He laid it up for himself; God was reckoned out of the matter; he was not a partner, even. To teach the folly of such a course was the reason Christ spoke the parable, and the reason God has handed it down to us.

What was in the mind of the Father and Creator when he placed in the earth the marvelous and unlimited stores of wealth and bade them come forth at the touch of Christianity? Was it that a part of his creatures might bask in plenty and ease? Or to bring the blessing of the gospel to all upon the earth? Does the Father, who looks with infinite compassion upon all men, propose that those in civilized lands should lavish upon themselves the wealth made possible by the blood of his Son, while the teeming millions tread the thorny and bitter road to despair? Did the Father lay his Son, beloved and precious, on the altar and then place this wealth in our hands to lavish on ourselves while those for whom Christ died, live and die in misery and shame because they lack that which our wealth might carry them? No! All this wealth has been made to come forth at this time and given to Christians as Christ's stewards that the whole world might be evangelized in our day.

We talk of being partners with Christ, co-laborers with him, joint heirs and partakers of his glory. Is it possible that we want to be partners with Christ and still not let him be partner in the property that the good God has put in our hands? Are we willing to be sharers in his everlasting glory and not share our money with him?

To use the property that comes into our hands as the stewards of Christ in the evangelizing of the world is more than a duty; it is a great and glorious privilege. Men never know the great joy of living till all is dedi-

cated to Christ as his stewards. The self-seeker simply cannot be happy, no matter what may be his circumstances. Seek wealth, using the strength of your body, the skill of your hands, and the genius of your minds! Seek it, use it, and enjoy it! But know that the highest joy can come only when you seek it and use it for the soul, for humanity, for the Savior who loved you and gave himself for you. Seek it and use it for Christian missions, the evangelizing of the whole world in your day!

DO WE NEED MORE?

God creates; man creates nothing. We put together some things already created, making something, and give it a name.

The gold and silver in the hills might have served a better purpose had not man made them into dollars, causing much of selfishness in this world of ours.

The Creator's sunlight, air, and ocean do not make one envious, but unselfish and generous. You see a rainbow or a brilliant sunset, you call another to enjoy it with you and you are made better by it. Salvation is abundant and free, and one who accepts the "Good News" wants others to enjoy the same salvation.

Remove selfishness from the world and you have taken out sin.

Yes, just what this wide world needs today is the right use of the wonderful, plenteous gifts which the Father fully provided for his children before placing us here.—A. S. B.

INVESTMENT COMMITTEE REPORT

JANUARY 14, 1938

During the quarter ended December 31, 1937, no changes have been made in the investments of the Missionary Society. The business recession which became evident last September continues to be an adverse factor in the investment field and we are holding a reasonable amount of cash available for the purchase of securities when it becomes apparent that business conditions are definitely improving.

Considerable progress in the collection of delinquent interest items has been made and the balance uncollected and over six months in arrears as of December 31, 1937, amounts to \$368.75. This contrasts with a sum of over \$1,000 only a few months ago. Only

two accounts are involved, viz., R. J. and E. C. Smith, \$340; and Westerly Industrial and Improvement Co., \$28.75. On the former, as advised in earlier reports, we have an assignment of rents. All taxes, insurance, water rent, and repairs have been paid in full. We have a fine tenant in this house and can expect the unpaid balance to be reduced periodically.

The funds of the society are invested as follows:

Cash	\$ 3,132.55	2.97%
Stocks	44,994.19	42.59%
Bonds	15,052.31	14.25%
Mortgage notes	40,210.71	38.06%
Real estate	2,251.44	2.13%
	<u>\$105,641.20</u>	100.00%

Respectfully submitted,

KARL G. STILLMAN,
Chairman.

MISSIONARY SOCIETY

Statement of Condition

as of December 31, 1937

The Society OWNS:

Cash:	
In checking accounts:	
Washington Trust Co.	\$ 2,503.51
Industrial Trust Co.	235.88
	<u>2,739.39</u>
In savings accounts:	
Washington Trust Co.	\$ 3,806.53
Equity Savings and Loan Co., Cleveland, Ohio	678.58
	<u>4,485.11</u>
	<u>\$ 7,224.50</u>
Investments:	
Stocks, bonds and notes	\$116,237.90
Less, reserve for depreciated securities	5,000.00
	<u>111,237.90</u>
Real Estate:	
In China	\$ 55,829.86
In Georgetown	2,500.00
In Jamaica	6,000.00
In Minnesota	2,251.44
	<u>66,581.30</u>
	<u>\$185,043.70</u>

The Society OWES:

Notes Payable:	
Washington Trust Co.	\$ 20,250.00
Anne L. Waite	500.00
E. C. Burdick	500.00
	<u>21,250.00</u>

Excess of Assets Owned Over Amounts Owed..\$163,793.70

The above excess is applicable as follows:

Funds: Principal Amounts	
Permanent Fund	\$ 95,165.64
Debt Reduction Fund	10,475.56
Alice Fisher Ministerial Relief Fund	3,638.38
H. C. Woodmansee Ministerial Relief Fund	444.42
A. J. Potter Ministerial Relief Fund	1,045.65
Franklin F. Randolph Memorial Fund	63.04

Amanda M. Burdick Scholarship Fund	1,128.37
Ministerial Education Fund	190.67
	<u>\$112,151.73</u>
Funds: Unexpended Income:	
Permanent Funds	\$ 211.79
Alice Fisher Ministerial Relief Fund	94.92
H. C. Woodmansee Ministerial Relief Fund	15.34
A. J. Potter Ministerial Relief Fund	38.88
Amanda M. Burdick Scholarship Fund	51.49
	<u>412.42</u>
Funds: Other:	
Gifts for special purposes:	
Bible distribution	\$ 23.36
Dr. Thorngate China Fund ...	5,213.90
	<u>5,237.26</u>
Real Estate Equities not allocated to specific funds:	
China	\$ 55,829.86
Georgetown	2,500.00
Jamaica	6,000.00
	<u>64,329.86</u>
	<u>\$182,131.27</u>
Less - Deficit in General Funds ...	<u>18,337.57</u>
	<u>\$163,793.70</u>

WOMAN'S WORK

CONFERENCE ON THE CAUSE AND CURE OF WAR

Undismayed either by the recent successes of aggressor states or by the powerful support in this country for a policy of isolation, the Thirteenth Annual Conference on the Cause and Cure of War convenes in Washington today. At a series of meetings and round tables hundreds of women from all parts of the country, representing eleven influential, national organizations, will re-examine and further their study of the causes and the possible cure of war. The spirit of the conference is indicated by the call: "Our business will be to reinforce our knowledge, refresh our courage, redouble our efforts, and reaffirm our beliefs, having in mind that saying of President Masaryk, 'Nothing kills an idea that is really believed in.'"

This temper, which refuses in the face of set-backs to admit the futility of striving toward the goal of a warless world, is stronger in this country than many timid persons imagine. The enthusiastic support given to the Administration's good-neighbor policy in Latin America and to the Hull freer trade program are manifestations of a deep and widespread determination among our people that the United States shall play a worthy role in the world. In this feeling there is little sentimentality and much of sober realization of the magnitude of the task. The great majority of the peace workers, rank and file as

well as leaders, recognize that "it is not incumbent on us to finish the task; neither is it permitted to us to desist from it."—*Editorial New York Times, Jan. 18, 1938.*

WAR AND RELIGION

BY MRS. HARPER SIBLEY

This summer I had the privilege of attending the meeting of the International Chamber of Commerce in Berlin. When my husband could not go I was made delegate—one of two women among twelve hundred men from over forty countries. Some of the questions discussed at that great meeting were scarcity of raw materials, inter-stabilization of currency, and economic planning. It was a great privilege to have sat in on those conferences and heard men from all over the world discuss common problems and suggest ways of solving them.

As I was returning from a trip to the Hawaiian Islands about two years ago, I stopped in San Francisco. One afternoon I was standing on the shore by the Golden Gate watching the great bridge being built. The engineer was explaining to me that it was the longest bridge in the world. "It is a great feat in engineering," he said, "but that was not the primary problem in building. San Francisco is built on earthquake strata. Many geologists have said that such a bridge couldn't be anchored in that kind of strata, but some said it could if we would just go deep enough." Way, way, way below the surface they finally struck something that geologists said would hold even during an earthquake.

During the last few years marvelous engineering has been used to bridge the differences in relationships of nations. Is it built upon neglected integrity or is it deep founded on every side? To treat our problems as merely economic or political ones is superficial. It goes much deeper.

Six years ago Japan began building a firm foundation of Shinto worship. She was not careless in her worship. Communism in Russia would not have gone forward as it has today if Marxism had not been replaced by Stalism. The long lines of people standing before Lenin's tomb give evidence of its religious fervor. If Caesar had not built so carefully, fascism would not have been so

strong in Italy today. There isn't a single professor in a single university in Germany today who can call his soul his own. He must teach the young Germans that Aryan is the only culture. Democracy is the only form of government that dares to be careless of its foundation. It dares not be careless if it continues to exist.

To worship a tribal or national God is not possible in a world community. It is not what man is, but what, through God, he may be. Christianity and democracy are born on the affirmation that human nature is able to transcend itself. Science, medicine, art, beauty, music — none of these things alone satisfy.

As we walked through the streets of Shanghai after a great battle and saw wounded and suffering men lying in the streets calling for help, no scientist came to aid them, no physicians came to help the wounded, no musicians played on the streets, and no artists painted any pictures. Only a group of missionaries came to help and tell them they were sorry.

When in Oxford, England, last summer I attended a meeting of the Oxford Movement. I was surprised to see the very strong friendship that existed between a Chinese and a Japanese. I became very curious about this relationship and was told this story. When they were crossing Siberia they were given a compartment together in the train. At first each one shrunk back in the corner as far away from the other as possible. After a while the Japanese got down his bag and took out his Bible. The Chinese thought a moment and suddenly was sorry for him, for he knew the Japanese must be carrying a greater burden for his country than he was for China. So he made friendly advances, which were gratefully received by the Japanese. The world isn't frustrated because of political and economic insecurity but because of spiritual insecurity.

As we go from this conference I hope we go tremendously sobered. Those who care desperately about our country must be very penitent. Only when we realize what the fatherhood of God means to all nations can there be international peace. As we go out from here, to wage—to wage in the dictionary means to engage in, to carry on, to go on, to contend for—peace, we must remember that the unity of man is an inescapable responsibility.—*Condensed Transcript.*

CHILDREN'S PAGE

GOLIATH

(Concluded)

A near neighbor of the Browns, Mr. Burton, was the owner of a large chicken farm. Some time after Goliath became such an important part of the Brown family Mr. Burton began to miss an ever increasing number of his chickens, and came to Mr. Brown, saying that he had seen Goliath wandering around his property and had a strong suspicion that he was a chicken killer.

"It is very unwise," said he, "to harbor a strange dog. He is just a tramp dog and probably a natural chicken killer. I demand that you have him killed. I can't afford to lose any more chickens."

"I cannot believe that Goliath is guilty of killing your chickens," replied Mr. Brown. "We have found him to be a kind and faithful dog and are all very fond of him. He is our little Ella's companion and protector. Of course if he is really guilty of chicken killing he must be dealt with, but you must bring me proof, not merely suspicion, before I'll believe your charges against the dog. He has never interfered with our chickens and it doesn't seem reasonable that he would harm yours. If you can prove he is guilty he must suffer the consequences. But first prove it."

"I'll prove it all right," said Mr. Burton, grimly. "That dog is no good; he's a killer."

Mr. Brown did not tell the rest of the family of their neighbor's accusation against their beloved dog, and Goliath was at liberty to wander over the farm, usually with little Ella at his side.

But one day a very angry Mr. Burton appeared at the Browns' door, dragging by a stout rope a very unwilling Goliath.

"There's your proof; look at that miserable dog's mouth. I demand that you shoot him at once; at once, I say!"

The dog's mouth was raw and bleeding, and several feathers were clinging to his lips.

"Did you see Goliath kill the chickens?" cried Robert excitedly, when the cause of Mr. Burton's anger was explained to him.

"No, I didn't need to see him. Any one can see he is guilty. The proof is self evident."

"Not to me," said Mr. Brown. "But look here! I'll tie up Goliath for a few days and see if you lose any more chickens. I can't imagine a chicken that could bruise up a poor dog's mouth like that."

"Well!" snapped Mr. Burton. "Tie him up and welcome. But if he kills another chicken, I'll finish him myself. And you'll pay for all the damage he has done. I've given you fair warning."

So poor Goliath was taken to the barn and tied up. He could not understand such treatment and whined pitifully. He was happy only when little Ella would come in to sit beside him. "My Goiah wouldn't ever kill a little chickie; I dust know he wouldn't," she cried over and over, and many were the tears she shed because her dog companion was not free to run and play with her.

But one day the little girl did not make her usual visit to Goliath, although he tried to wait patiently and called her loudly in dog language. What could be the matter? Never had she failed him before. Something must have happened to her.

At last he could bear it no longer. He began to gnaw frantically at his rope and to jerk and pull it with all his strength. Perhaps the rope had a weak spot. At any rate, it broke suddenly and threw the dog almost across the barn. Out the door he dashed and off across the fields in the direction of the Burton farm. Robert saw him go and ran after him, calling, "Goliath, Goliath, come back here!"

But the dog did not pause an instant in his mad rush and soon far outdistanced the frightened boy. At last, panting for breath and with hands scratched and clothes torn from his hurried scramble over fences and through bushes, Robert came in sight of Mr. Burton's well built chicken house.

And what a sight met his astonished eyes! Sitting on the ground, a dead chicken clutched in her arms, and sobbing as if her heart were broken, was little Ella. Nearby was staunch old Goliath, and clamped firmly in his great jaws was a fighting, clawing fox, the largest one the boy had ever seen. The dog's face was scratched and bleeding but he would not give up his prey.

Just then Mr. Burton came running up, shouting, "This time, my boy, your dog is caught in the very act. We'll make short work of him. I'll—well, I swan! He's got

a fox and a big one, too. I did not know there were any foxes around here. What do you think of that?"

"I think Goliath is a brave dog, not a chicken killer," said Robert.

"Naughty fox, hurt the chickie. My Goiah make him stop," added Ella. "I came to tell you my Goiah wouldn't kill a chickie."

"You are both right, and I am heartily ashamed that I accused a noble dog so wrongfully. Let the fox go, old fellow, and I'll soon have him in a trap. I ask your pardon, Goliath."

Goliath seemed to know that his duty was done and let the fox go, and the frightened animal was soon out of sight. Then the dog licked Mr. Burton's hand as if to say, "I forgive you. You didn't know any better."

And all the rest of his life Goliath was free to roam over the fields and meadows with his beloved playmate at his side.

M. S. G.

Dear RECORDER Boys and Girls:

I have just room to tell you that I am eagerly looking for letters. Only one came last week and none this week.

Lovingly yours,
Mizpah S. Greene.

OUR PULPIT

THE RELATION OF THE SABBATH TO VICTORIOUS LIVING

ISAIAH 58: 13, 14

BY REV. LOYAL F. HURLEY

The fifty-eighth chapter of Isaiah contains a marvelous study of the kind of fasting and worship that is pleasing to God. No mere formal worship will do. Only that which truly honors God and sincerely serves man can gain the Lord's commendation. But the blessing of the Lord is overflowing to the soul who devoutly worships and humbly serves.

Then in exquisite beauty and depth of meaning all this is united with the practice of reverent Sabbath keeping. To the faithful observer of God's holy day there is promised such blessing and prosperity as well-nigh leaves one speechless. And it is made clear that such a life of blessing and triumph is dependent on the keeping of God's Sabbath.

Is there still a relation between the Sabbath and what is so often called in our day "the victorious life"? And can that relationship

be made clear and plain in terms that we today can understand? If so, we should seek earnestly to understand and live that relationship. This message will attempt to make that clear.

Our theme divides itself naturally into four parts, namely: 1. What is victorious living? 2. How do we get victorious living? 3. How do we keep victorious living? 4. How does the Sabbath help us to understand, and get, and keep victorious living?

I. WHAT IS VICTORIOUS LIVING?

Probably no better answer can be given to that question than in this quotation from Bishop Moule in a study of the text, "I can do all things through Christ who strengtheneth me." He wrote as follows:

I dare to say that it is possible for those who really are willing to reckon on the power of the Lord, for keeping and victory, to lead a life in which his promises are taken as they stand, and are found to be true. It is possible to cast all your care upon him daily and to enjoy deep peace in doing it. It is possible to have the thoughts and imaginations of our hearts purified in the deepest meaning of the word, through faith. It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing. It is possible, in the inner life of desire and feeling, to lay aside all bitterness, and wrath, and anger, and evil-speaking, every day and every hour.

It is possible, by taking complete refuge in divine power, to become strong through and through; and where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient, or pure, or humble, furnish today an opportunity—through him who loves us, and works in us an agreement with his will, and a blessed sense of his presence and power—to make sin powerless.

These things are divine possibilities and because they are his work, the true experience of them will always cause us to bow lower at his feet, and to thirst and long for more. We cannot possibly be satisfied with anything less than—each day, each hour, each moment, in Christ, through the power of the Holy Spirit—to walk with God.

Friends, if anything like that is possible in a victorious walk with Christ, every Christian should want to know

II. HOW TO GET VICTORIOUS LIVING

In the first place, one cannot understand victorious living until he understands why he needs it, and what hinders him from getting it. That means an understanding of sin.

Probably the best definition of sin given in the Bible is found in Isaiah 53: 6 where we read, "All we like sheep have gone astray,

we have turned every one to his own way." Just what does that mean?

"All we like sheep have gone astray." Johnny was dull in the study of arithmetic and was often chided by his teacher. One day he was asked, "Johnny, if a farmer has twenty sheep in his field and one jumps over the fence, how many will be left?" "None," said Johnny. "Well, I am surprised," said the teacher, "that you know so little about arithmetic." And Johnny quietly replied, "Teacher, I may not know arithmetic, but I know sheep."

That is one way we fall into sin. We do wrong because others do wrong. "Everybody's doing it," we say in excuse. Our psychologists say it is the "herd instinct" which we thus follow. Yes, just like sheep! We sin because others sin. Someone jumps the fence and we jump it, too. "All we like sheep have gone astray."

"We have turned everyone to his own way." Not always do we follow someone else. Often we sin all by ourselves. The writer does not know a great deal about what is called original sin, but he knows that many of his own sins were highly original—they were not copied from any one else! He did them all by himself! And you know what that means in your own experience, don't you? Something, either from within or without, urged you, and you yielded. The psychologists would say it is the "self instinct" craving satisfaction. Yes, "I want what I want when I want it." The "self" must be satisfied. The laws of the state, the demands of humanity, the eternal principles of God's word, the call of conscience, all these are ignored that we may do what we want to do. It may be all unconsciously on our part, but really we say to other individuals, to society, and to God, "Thank you, I shall do as I please!" Sin, then, is the misuse of the self instinct; it is the abuse of the freedom of the human will. Even when it is the herd instinct which we follow, the self instinct acquiesces in it. Let it be repeated, "Sin is the misuse of the self instinct, the abuse of free will." Every sin finally falls within this definition.

Now the tragedy of sin is many sided. It injures the sinner; it injures others; it insults God and pains his heart; but it also makes a slave of the sinner—he is helpless to break sin's hold upon him, or to save himself from its final ruin and death. He needs to be

saved from its guilt, its power, and its final penalty. How is that done? Two steps, or experiences, are necessary to get victory over sin. Let us look at them in their natural sequence.

1. *Repentance in Faith.* The sinner must, of necessity, begin with the actual sins of which he is aware. He must drag out into the light before God (before man, in some cases) every known wrong. He must confess that he has done wrong. He must make right every evil deed that requires restitution. And he must determine before God to turn away from sin. It is not enough to feel sorry about it. Sin is the rebellion of the will against God's will, so sin cannot be healed until the will of man is brought into agreement with the will of God. No amount of emotion is ever a substitute for a proper change in the moral attitude of one's will toward his sin. True repentance is an act of the will.

But one must repent in *faith*. That is he must believe that God accepts such sincere repentance on his part, and that he is therefore now actually received into God's family. He is now God's child, and all estrangement and separation are ended at once.

Such sincere repentance in faith heals the conscious mind of every known barrier between the soul and God; the Holy Spirit enters as a Companion and Guide; and a great sense of peace and joy follows.

But does such an experience bring one victory? Alas, no! It is not possible that a complete healing of every conscious sin could bring victory. Read the seventh chapter of Romans and you will see. The man in that chapter is a converted man; his will has stopped its rebellion against God; his conscious mind has been healed; he wants to do God's will, but is unable to do so. "For I delight in the law of God after the inward man" (only a converted man can do that). "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Conversion is not enough for victory.

Long before modern psychology attempted to explain it, Paul wrote the fact about the human personality. Life is largely controlled by forces and powers and urges of which we are unconscious. One of our recent psychologists has written a book entitled "Why We Behave Like Human Beings." Well, most of

us do not know why we act the way we do, and so couldn't explain our conduct even to ourselves. Let us look a little deeper into our human nature in the hope of understanding ourselves better.

Our motives and attitudes, our decisions and acts, are largely determined by influences which are said to reside in the subconscious mind, or in the unconscious mind. Some of us suffer from "repressed complexes," and do not know it. This illustration may help. Some psychologists compare the mind with a well of water; the conscious mind is likened to the surface of the water—you can actually see everything that is floating there; then the subconscious mind is likened to the water just under the surface—and sometimes by a little agitation of the water you can bring to the surface of the well something that was sinking below that surface; then the unconscious mind is likened to the bottom of the well. Things may sink to the bottom of the well and continue to send up bubbles, but for the life of one he cannot tell what it is down there at the bottom. Now we sometimes face circumstances or facts or truths that are unpleasant and distasteful to us. We try to forget them, to push them out of our attention. Instead of facing them and settling them as we should we try to evade them—only we don't; *they evade us!* They sink down into the unconscious mind and continue to send up their bubble to the surface to trouble us, *but we don't know what they are.* (Lesson: Never try to dodge reality.)

Then in the subconscious or unconscious mind is the entire history of your life. Nothing is ever lost, no thought or emotion, no word or act ever escapes. No matter what books may be in heaven for future reference, you carry your own book of life with you in the subconscious mind—and no entry is ever lost unless God erases it! And your racial history is there as well, with every weakness and tendency of your ancestry recorded. If you don't believe what the Bible says about original sin you would better not read modern psychology! That will describe racial tendency for you with a vengeance. Then in the subconscious mind reside the instincts—herd instinct, sex instinct, and self instinct, to name only the dominant ones.

Down below the level of your conscious mind, then, are your repressed complexes (most of us have a few), your entire personal

history, and your racial history. Add to these the instincts with their tremendous urge and drive, and you may begin to see why you often do things for which you can give no adequate explanation. How often we hear men say, "I don't know why I did that. I didn't intend to, but I did it." Isn't that just what Paul said? "I delight in the law of God after the inward man" (that is, in his conscious mind). "But I see another law in my members (forces that do not reside in consciousness), warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Is there any way to heal the subconscious mind? Yes, indeed!

2. *Surrender in Faith.* One must do with the forces within the subconscious nature just what he did with the known sins of the conscious intelligence. He must bring them to God! Through Christ every soul is invited to come to God for cleansing and victory.

Just as one brings his known sins and lays them out in the light before God, asking that they be forgiven and healed, so must he also bring his *being*, his *self*, and lay that before God, asking that the depths of his very nature may be healed. God in Christ is waiting for just that!

Again, just as one must repent in *faith* that God will forgive his conscious sins and receive him as his own, so one must surrender his entire being, subconscious and all, in the *faith* that God will cleanse and heal and purify those "members" which bring one "into captivity" to sin.

Read Romans six, and count how many times we are urged to "yield." "Yield yourselves unto God." Read Romans 12: 1 where we are urged to "present our bodies a living sacrifice." Perfect surrender is the secret of victory. You see, God can heal only that which we allow him to heal. When we turn over to him every known sin, he heals perfectly the conscious mind. When we surrender to him the subconscious mind—and the central fact there is the self instinct—when we yield our very being to him, then he heals that. He heals as far as we yield.

How wonderful are the victories of fully surrendered folks! Poverty and toil, sickness and pain, sorrow and death and loss—how God leads his children in triumph over them all!

Not only is victory possible over trouble and seeming disaster, but into the perfectly surrendered life the Holy Spirit comes in fullness to give victory in service for the Lord. How powerful is a Spirit-filled life!

Here, then, is the secret of victory. Repentance in faith heals the conscious mind, makes us a child of God, and the Holy Spirit comes to abide as Companion and Guide. Surrender in faith heals the depths of the innermost being, fills us with the love of God, and allows the Holy Spirit to take entire control of the character and the service. This is life!

But are we then safe? No! No! No! There is no known state for mortals from which it is impossible to fall. Why, even some of the archangels fell! Conversion is not the end. One can backslide from that. The filling of the Spirit is not the end. One can lose that. Provision for victory in Christ through the Spirit is limitless, but the need of the helpless creature never ceases! Only a moment by moment walk with the Lord will suffice. One must *keep* within God's will; one must *keep* yielded. In no other way is one safe. If one wishes to continue victoriously he must know

III. HOW TO KEEP VICTORIOUS LIVING

The secret of continuing victoriously is *abiding*. But that is not some strange, mystical state of rapture. It may produce spiritual exaltation and power, but that is effect, not cause. The Bible tells us the meaning of abiding so simply that we miss it. Abiding is obeying.

Read John 14: 21-23, and you will find the secret of Jesus' abiding in us. Then John 15: 10 gives the secret of our abiding in him. "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Read 1 John 3: 2-6, especially verse 6. "Whosoever abideth in him sinneth not." Of course not. Abiding is obeying. When we do *our will* that is sin. But when we are doing *God's will* we are not sinning. Obeying God is not sin. And abiding is obeying. 1 John 3: 24 reads, "and he that keepeth his commandments abideth in him." That is safety!

The secret of continuous victory, then, seems to include these steps: Repentance in faith heals the conscious mind; surrender in faith heals the subconscious mind; continuous

obedience keeps one continuously within the victory already gained.

IV. HOW THE SABBATH IS RELATED TO VICTORIOUS LIVING

First, the Sabbath is part of God's will. If one is going to abide within God's will he must abide within all of it—not some of it, nor most of it, but all of it. And the Sabbath is part of God's will. It is not all of God's will, as some Sabbath keepers appear to think; neither is it most of God's will, as some other Sabbath keepers appear to think. But it is part of God's will. We are not abiding if we violate that.

The Bible is authority in the realm of religion. And the Bible says, "The seventh day is the sabbath of the Lord thy God." There is no statement anywhere within the Book which says that the seventh day *used to be* the Sabbath, and now some other day is the Sabbath. There is no place where one can read that the Lord's Day is now substituted for the Sabbath. The original statement has never been changed nor abrogated. "The seventh day is the sabbath." And to abide is to obey!

Now Jesus said "The sabbath was made for man." It was planned for his use and instruction, his meditation and worship and growth in grace. But it is not man's Sabbath. "The seventh day is the sabbath of the Lord thy God!" It is not the Sabbath of the Jews, nor of the Seventh Day Adventists, nor of the Seventh Day Baptists, nor of the Church of God, nor anyone else. It is God's Sabbath. It was planned by his wisdom; it was instituted by his authority; it was set apart for his worship; it leads man into his fellowship; it strengthens man for his service; it prepares man for his eternal companionship. "Remember the sabbath day to keep it holy." Also remember that to abide is to obey. We are not abiding if we "break one of these least commandments, and teach men so."

Do not let anyone tell you that you are saved by your keeping of the law. Salvation is a gift. Nobody can earn it. You can only accept it. Neither is victorious living earned by law keeping. It is also a gift and must be received by faith. But it can be received only by those who are wholly surrendered to the will and power of God; and it can be retained only by those who continue yielded to the

will and power of God. We obey to keep within God's will. We obey to show that we love him. "This is the love of God that we keep his commandments." To abide is to obey.

Not only does Sabbath keeping glorify God and show that we love him; not only does it keep us at that point within his will; it also freshens our memory about God's will—we who are so apt to forget, and need so badly to remember. It helps us also to learn more about his will. It is the special day for prayer and the study of the Word. The Sabbath is God's especial provision to help us to "grow in grace and the knowledge of our Lord and Savior Jesus Christ."

Again, the Sabbath has not only "obedience value" and "teaching value"; it has its "inspirational value" as well. How often we find that we are faithful in obedience and growing in knowledge, but are becoming cold in heart and devotion. Well, God knew we would be like that! "He knoweth our frame; he remembereth that we are dust." So he gave us the Sabbath to quicken our love to him and deepen our devotion to his will.

The greatest way to promote Sabbath keeping is not by arguing about it. It would seem to be rather by living and proclaiming the victorious life in Christ; by remaining victorious through abiding — remembering that abiding is obeying; by using the Sabbath as a means of growth in the knowledge of the Lord's will, and in deepening one's love for God and man. Isaiah was right. "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: (complete surrender, that) Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

May you find victory in Christ. And may the Sabbath lead you ever deeper into the knowledge and love of the Lord until you shall forever abide within his blessed will.

God is ready and willing to work, if we are ready and willing to let him, and to be used by him.—D. L. Moody

DENOMINATIONAL "HOOK-UP"

ROCKVILLE—SECOND HOPKINTON, R. I.

The annual business meeting of the Rockville Church was held at the parish house on Sabbath night, January 8. The business meeting was preceded by the annual supper, after which reports were given by the pastor, the treasurer, and by the auxiliary societies of the church; officers for the ensuing year were chosen; and two special committees were appointed—one to plan to secure a pastor to succeed the present pastor who leaves the last of March, and a second committee to have charge of Christian Endeavor work.

On Sunday, January 9, the Second Hopkinton Church met at the home of Deacon and Mrs. Walter D. Kenyon for the annual dinner and church meeting. In the business meeting the pastor and the treasurer gave their annual reports; officers for the church and the Sabbath school superintendent and the assistant were appointed; and a committee was chosen to plan for the continued work of the church.

These churches were favored with a visit from Editor H. C. Van Horn on January 14 and 15. He gave inspiring sermons at Rockville on Friday night and Sabbath morning and at the Second Hopkinton Church on Sabbath afternoon.

In the fall of 1930 the New England Seventh Day Baptist pastors and their families spent a pleasant day at Lewis Camp, near Ashaway. That was the beginning of a plan to meet quarterly at the four parsonages. With few exceptions these gatherings have been held for over seven years. For a few times Pastor and Mrs. Carroll Hill were with us, and some time after they went to Milton, Pastor and Mrs. Albert Rogers joined us.

On January 24 the quarterly gathering was held at the Rockville parsonage. The social time and the dinner served by the care-takers of the parsonages were greatly enjoyed. Those present were Pastor and Mrs. Harold R. Crandall and Miss Elizabeth, Pastor and Mrs. Everett T. Harris and "Jimmy" and Everett Jr., Pastor and Mrs. Albert N. Rogers and Brian, and Pastor and Mrs. Willard D. Burdick.

The Rockville pastor and wife will miss these friendly gatherings, but we hope that a fourth family will soon be found to take our place, and that the quarterly get-togethers will be continued.

W. D. B.

NORTONVILLE, KAN.

Last Sabbath was Christian Endeavor Day. The Christian Endeavor meeting was led by Donis Stephan. The topic was "Many, Yet One," bringing out the idea that there are many churches and denominations, yet all have really one fundamental purpose or foundation.

The society was divided into two groups for a debate. The subject was "Resolved, That organizations, such as Christian Endeavor, should forget their differences and strive to find their likeness." Very interesting points were presented by both sides. Rev. Mr. Osborn acted as judge.

The young people of the church had charge of the morning service Sabbath day, celebrating Christian Endeavor Day. The service opened with the singing of the Rally Song, "We Young Folks are Seventh Day Baptists." The twelfth chapter of Romans, the Endeavor chapter, was read and was followed by six sermonettes presented by the endeavorers. The topics for the speeches were taken from lines of the C. E. pledge. The speeches were given by the following: "Giving Myself," June Babcock; "Giving My Trust," Reba Kenyon; "Promise," Audrey Wheeler; "Service," Boyden Crouch; "Purse," Alton Wheeler; and "Support of the Church," Edgar Wheeler.—*Nortonville News* (Feb. 4).

BOULDER, COLO.

The church celebrated Christmas in an appropriate manner. A vesper service, in charge of Esther Babcock, Alice Davis, and Pastor Ralph Coon, was held Friday evening. The Sabbath morning service consisted of a Christmas sermon and inspiring music by the choir. Sabbath night a program was given by the young people of the church formed into a choir. The children had a small part in this service, but presented their own special program later, around the Christmas tree in the recreation room. There were treats for the children and a fine social time was enjoyed by a record crowd.

Because of the absence of Paul Hummel, the chairman of the annual dinner committee, the dinner was postponed from January 2 to January 9. A delicious meal of chicken and other good things was served to eighty-five. Linn Burdick made a fine toastmaster and named the following after-dinner speakers: Orville Rasmussen, Violet Muncy, Alice Da-

vis, Pastor Coon, and Paul Hummel who gave a short report of the Commission meetings he had just attended.

The plans made by Pastor Coon and the evangelistic committee for holding a week day church school were somewhat delayed because of the pastor's absence for several weeks in New York last fall. But they are being carried out very successfully at the present time.

A "Men's Brotherhood" has been organized, with the first meeting held last October 16. Monthly meetings have been held since then, except for January. The women folks do some little scurrying around on these evenings—proving the truth of the old adage that "When the cats are away, the mice will play."

A Young People's New Year's Conference was planned by Pastor Coon for January 1 and 2. Pastor Sutton of Denver and Mrs. Rasmussen assisted. The two-days' conference ended Sunday evening with a candlelight consecration service led by Pastors Coon and Sutton.

Special evangelistic meetings are being planned for the early spring as soon as arrangements can be made.

A birthday party was given Mrs. Margaret Hummel on a very important birthday date, last December 3, by the women of the church. A fine time was had by all. Later, Margaret sent the women a note of thanks in the form of a peppy poem. The "poetry well" at the Hummel ranch never seems to run dry.

The regular quarterly meeting of the Denver and Boulder churches was held at Denver, February 5. There was a sermon by the Boulder pastor in the morning, followed by a basket lunch. A musical program was presented in the afternoon by the young people of both churches. Some of the Boulder people remained for a social hour in the evening, arranged by the Denver young people.

L. R. W.

BROOKFIELD, N. Y.

The young people of the Union Christian Endeavor society of Leonardsville and Brookfield have been busy recently celebrating Christian Endeavor Week. Following the previous custom of the Brookfield society, a luncheon was planned for January 29, after the Sabbath school hour, at the Brookfield parish house. After a delicious three course banquet in charge of Miss Wilma Welch, the

program of speeches on Christian Endeavor work and history was presented with Grover Williams as toastmaster.

The Christian Endeavors were invited to a C. E. Rally at the First Baptist church of Edmeston Sunday afternoon and evening with a box lunch at the supper hour. A delegation of three carloads attended this gathering, which had a well-planned program and closed with an impressive candlelight service.

The young people of several communities were invited to the Leonardsville Seventh Day Baptist church as guests of the Union Brookfield and Leonardsville C. E. society on the evening of February 5, for a C. E. Week Rally—the various groups contributing to the program of devotions, song service, papers, selections of special music. A pleasant social hour followed when the young people became better acquainted and refreshments were served to over sixty-five guests; Leslie Welch presided and Leonard Bass and Pastor Paul Burdick were social committee.

February 6 was the date of the annual business meeting and dinner of the Second Brookfield Church. Over forty participated in the dinner and while instrumental music and games entertained the children and young people at the parsonage, the church business session was held with a large attendance of members present at the parish house. Reports of pastor, church officers, and all auxiliary organizations were given and three trustees elected for the coming three years, committees reported on last year's work, and new committees were appointed for the ensuing year. Letters were read from absent members and it was voted that the clerk write letters of sympathy and felicitations. Deep interest and enthusiasm were manifest in the work of the church and denomination.

Mrs. Elizabeth Crumb, who has served very faithfully and efficiently for twenty-one years in the capacity of trustee and clerk, desired to be released from her tasks and Mrs. Lina Brooks was elected to take her place. A hearty vote of thanks and appreciation was given Mrs. Crumb for her services to the church through these many years.

CORRESPONDENT.

ALBION, WIS.

The Albion Seventh Day Baptist Church observed its ninety-fifth anniversary January 29, 1938, with an all-day program and din-

ner. It was founded January 22, 1843, with a charter membership of twenty-nine. The names of 1,044 people have appeared on its roll.

A communion service followed the regular morning worship, conducted by Pastor L. O. Greene, who preached a powerful sermon on the value of the church and church membership, taking Revelation 2: 12 as his text.

Following the morning service the congregation enjoyed dinner in the basement of the church.

The afternoon prelude, "Praise God From Whom All Blessings Flow," with variations, was played by Dorothy Babcock Sayre of Whitewater, and she and Miss Rachel Coon of Milton sang a duet, "Come Unto Me Ye Weary." The roll call followed, each member responding with a testimony or Bible verse. A number of letters from absent members were also read. The junior choir of the church sang "Sun-down," and brief histories of former pastors and pastorates were given.

Mrs. J. J. Noble told of the nine-year pastorate of Rev. Thomas Babcock, beginning in 1854, during which there were 204 additions to the church. Mrs. D. L. Babcock told of the pastorate of Rev. Joshua Clarke beginning 1864, with 145 additions. She also covered the pastorate of Rev. J. E. N. Backus, who published a Sabbath school paper called the "Sabbath School Gem." Mrs. Sayre placed on exhibition a copy of this paper printed March, 1874, here at Albion. This was No. 17 of Vol. 7. Mrs. Babcock also told of Rev. Varnum Hull and Rev. Wm. Ernst.

Mrs. C. S. Sayre covered the two pastorates of Rev. S. H. Babcock, the first from 1878 to 1887, and the second from 1898 to 1904. He was the father of our senior deacon, M. J. Babcock. Recollections of Rev. E. A. Witter's six-year pastorate were given by Mrs. M. J. Babcock, and of Rev. T. J. Van Horn's eight years, by Mrs. C. M. Sheldon. Mrs. Jessie Bliven paid tribute to Rev. C. S. Sayre who was pastor for ten years, from 1912 to 1922.

Rev. L. D. Seager was the next pastor, and M. J. Babcock told about him, and Mrs. Vinnie Palmiter followed, telling of Rev. J. H. Hurley. Mrs. E. E. Loofboro spoke briefly of Charles W. Thorngate who left Albion last fall. A surprise tribute to our present

pastor Rev. L. O. Greene, by Deacon Lester Kelley, was cheered by the congregation. The meeting closed with the singing of the hymn, "O God Our Help in Ages Past."

CORRESPONDENT,

OBITUARY

AYARS.—Tillie Ayars, daughter of the late Jonathan and Jane Carll, was born at Pittsgrove, N. J., May 5, 1861, and passed away at the home of her son, Dr. Oscar S. Ayars, 19 Johnson Street, Salem, N. J., August 17, 1937.

In 1881, she was united in marriage with Frank Ayars of Shiloh. The same year of her marriage she was baptized and united with the Shiloh Seventh Day Baptist Church and remained a faithful member until her death.

Mrs. Ayars was of a genial disposition and radiated sunshine. She loved to sing and she and her husband spent many hours singing hymns and the good old popular songs.

On her seventy-sixth birthday, Doctor and Mrs. Ayars entertained a few friends in their home in her honor. She enjoyed the occasion very much and it will be a beautiful memory for those who were privileged to attend.

Mrs. Ayars was looking forward with pleasure to attending the General Conference in Shiloh, but the heavenly Father ruled otherwise and called her to enter the beautiful home which he has prepared for those who love and serve him while on earth.

Mrs. Ayars is survived by her son, Doctor Ayars, a granddaughter, a grandson, and two little great-granddaughters, who are twins. She will also be missed by a great host of friends.

A. B.

SOUTH.—Esther Leila Mills, daughter of R. J. and Katie Greene Mills, was born in Hammond, La., August 13, 1896, and died December 29, 1937, in a New Orleans hospital.

She was a member of the Hammond Seventh Day Baptist Church. She is survived by a devoted husband, Major John S. South; a father, R. J. Mills; one sister, Mrs. Ella Johnson; three brothers, Elmer L., Harold A., and Wallace G.

Funeral services were held at the Thomas Funeral Parlors in Hammond, conducted by Pastor Verney A. Wilson. She was laid to rest in Greenlawn Cemetery.

V. A. W.

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. 11-1-21t

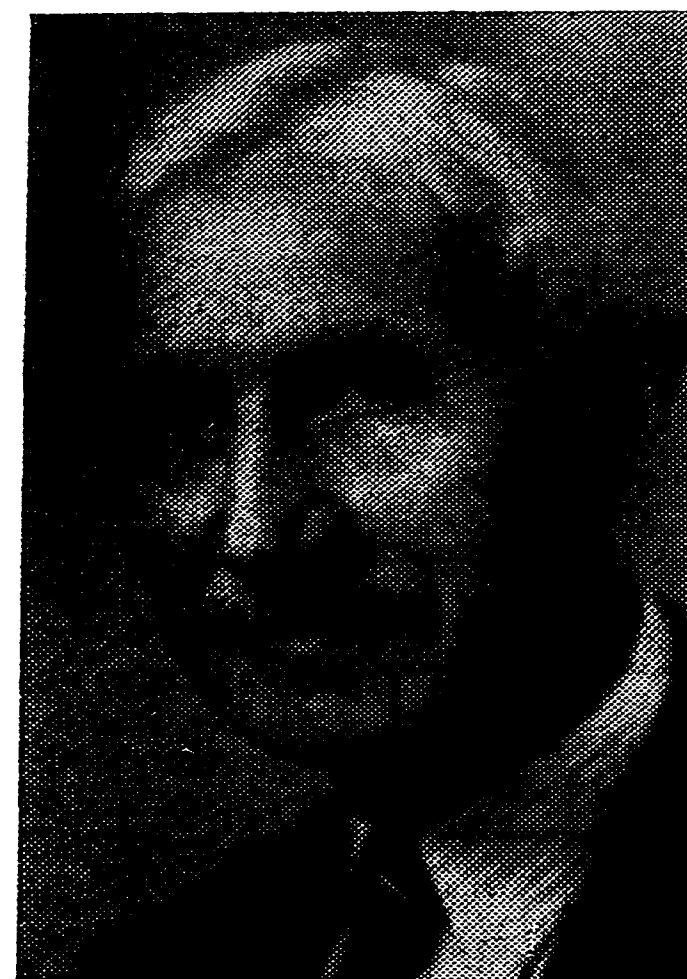
WANTED—Single man, S. D. B., to work on farm. Steady work, moderate wages, good home. Luther S. Davis, Star Route, Bridgeton, N. J. 2-7-3t

The Sabbath Recorder

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No. 9



REV. ELI F. LOOFBORO
Pastor of the Lost Creek (W. Va.)
Seventh Day Baptist Church

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