

RIVERSIDE, CALIF.

Six years ago this summer the Riverside Church sponsored its first summer camp for young people. In the years since, we have held four young people's camps, one junior camp, three children's one-day "camps" for the little folks, and this year we have added one for older young people, an experiment which was most successful.

Because this camp was organized to serve those who are regularly employed, it was necessary to cut down on the time somewhat. So we went to the mountains (using the Y.W.C.A. grounds where all but one of our camps have been held) on Friday afternoon of Labor Day week-end, and stayed until Monday afternoon. No definite age limit was placed, but most of those who attended fell in the twenty-five to forty class.

Pastor Hurley was the official leader. He led the worship service each morning, conducted a class for the little folks who came with their parents, arranged the camp fires, and had the general oversight of the camp. Mr. Henry, of Fontana, a member of our church group, led a class each morning. Ted Stillman, of Montebello, also a member of our church, had charge of recreation. Mr. and Mrs. Lester Van Meter, friends of our church, who have recently returned from China, were with us and helped in the program. Mrs. Emma Jeffrey, of Los Angeles, served us well as cook. Friends from Los Angeles also attended as campers.

It is not easy to explain what happens in a camp. Those who have attended one will understand; those who have not will need the experience before they will be able to realize fully what it meant to us who were in attendance. But of the following, we are sure: Truths taught amid the beauties and grandeurs of nature make a deep impression. They come to hearers with new emphasis, and they are received by open minds. Not only young people, who are looking forward to life, but also the group that is actively engaged in life's real work, need the inspiration of such an experience. We believe that there is no better way to create a feeling of unity among members of a church group than by living, playing, learning together, in such a setting. People come to understand each other better, are less critical of each other, and can work together more happily as a result of a successful camp. A few days away from regular activities give opportunity for us to

take stock of ourselves and renew our contact with our Lord. We have become definitely "camp-minded." There is talk of still another camp next year, for the next age range.

We were not at all sure of the outcome of our experiment when we began. But no one who attended is doubtful of its value now. With very little change, the same plans which work for young people's camps will work for the next age group. We earnestly hope to repeat our experience again next year, with perhaps an extension of time. We recommend our plan to any other church; we are sure the results will justify the effort.

Bernice Brewer.

NOTICE OF SEMI-ANNUAL MEETING

The semi-annual meeting of the northern Wisconsin and Minnesota churches will be held at Dodge Center, October 21 and 22, 1938.

Mrs. Cora Bond,
Corresponding Secretary.

MARRIAGES

KETCHUM-WIUFF.—At the Seventh Day Baptist parsonage in Dodge Center, Minn., Pastor Charles W. Thorngate solemnized the marriage service of Mr. Robert Ketchum of Dodge Center and Miss Mayme Wiuff of West Concord.

BENTLEY-TUCKER.—On Monday evening, August 29, 1938, in the Seventh Day Baptist church at Berlin, N. Y., Whitford Bentley of Berlin and Miss Eva Tucker of Petersburg, N. Y., were united in marriage, Pastor Wing officiating.

OBITUARY

EUBANK.—Mrs. Bertha Hummel was born at Marlboro, N. J., on November 2, 1871, and died September 14, 1938.

Funeral services, conducted by Rev. Herbert L. Cottrell, were held from the Marlboro Seventh Day Baptist church on Sunday afternoon, September 18, 1938. Interment was made in the Marlboro cemetery. H. L. C.

TOMLINSON.—Lewis Everett, child of Everett and Betty Tomlinson, was born November 19, 1935, at Shiloh, N. J., and died at the Bridgeton Hospital September 22, 1938.

Both parents are members of the Shiloh Seventh Day Baptist Church. The child is survived by a sister Cynthia, nearly four; and a brother Francis, two. Services were conducted by the pastor, and burial was made in the Shiloh cemetery.

L. M. M.

The Sabbath Recorder

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PLAYING SQUARE

I thought of it once as I sat by myself
And looked at the boxes that stood on the shelf,
One so large, one so small, with a contrast most grim,
A band-box for me and a mite-box for Him.

I paid for my hat and I paid for my gown,
And I paid for the furs that I purchased down town,
And when I returned it was plain as could be,
A mite-box for Him and a band-box for me.

I tossed in a dime, but it did not seem right;
I could not be proud of that curious sight,
So took out my check book and tried to be square,
For I wanted my giving to look like my prayer.

—Church Management.

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The Sabbath Recorder

(Established in 1814)

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Ordination at Washington, D. C. The People's Seventh Day Baptist Church at Washington, D. C., was the scene of a most inspiring service Sunday afternoon, October 9, when one of its sons, Luther W. Crichlow, was ordained to the gospel ministry. The council was made up of representatives of at least nine Seventh Day Baptist churches. Rev. Ahva J. C. Bond was chosen moderator and Rev. Leon M. Maltby clerk. Secretary Wm. L. Burdick was appointed to conduct the examination.

Mr. Crichlow, who is to sail as a missionary to Jamaica November 9, is well known to our readers, being for three years the contributing editor of the SABBATH RECORDER, for the young people. He was graduated last spring from the Alfred Theological Seminary.

His quiet, unassuming statement of Christian experience, call to the ministry, and belief was illuminating, stirring, and gripping. The beauty and saneness of his theological belief lay in the realm of his own experience. No one hearing his statement could doubt his sincerity, conviction, or dedication.

In the sermon following, preached by his friend, Dean A. J. C. Bond; in the charges, dedicatory prayer, and welcome were beau-

tifully expressed sentiments of confidence, love, and expectation.

The large attendance of his friends and fellow church members attested their love and appreciation of Brother Crichlow.

After the examination of the candidate, the statement of Rev. C. O. Mason, a former Baptist and Seventh Day Adventist minister, now a member of the People's Seventh Day Baptist Church, was heard. Mr. Mason is a rather forceful speaker with considerable experience, and the People's Church requested the council to confirm his ordination received at the hand of others. This the council did. We trust his leadership will be blessed of the Lord in his present relationship.

Mr. Leo L. Oxley, a young man of pleasing personality, acted as leader of the group in convening the council. He spoke feelingly of the loss of Dr. Lewis C. Sheafe and of the influence of that great man upon his life and upon others.

A deep impression was made on all by this service and people went out, one feels sure—as did this editor—profoundly stirred and encouraged.

Keeping Alive A father tells of a conversation with his young son during the morning's shaving hour. A nick by the razor had produced blood, which in turn led to questions concerning mysteries of life and death. The episode closed with the words of the boy, "Well, Dad, I hope you live till you are dead." This is a sentiment we hold in all conscience for our churches and members. The Revelator wrote the message God gave him for Sardis—"I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God."

Such words should give us pause, and the warning taken seriously. There are "things that remain" which should be treated and more vigorous life encouraged.

I. Optimistic Preaching

There is need of optimistic preaching—optimism based on the good news of the gospel, the love of God, his promises, and assurance of the ultimate success of his kingdom. We have no need of pessimism. The great principles of Jesus have never been tried. Let us encourage our members and churches to stand, and go forward on God's promises.

II. Every Member a Giver

Then there is the need of emphasizing every member *sharing* in the financial responsibility of the local church and of the wider kingdom tasks — missions, religious training, and the like. The statement of our Outlook Committee that only thirty-eight per cent of our members are supporting the church financially should give every Christian concern. When we share our money with others we share ourselves. No non-supporting member—if he have anything ever to handle—can think himself a "live" member. He has a name that lives, but is dead. He ought to give heed to the solemn Biblical warning, "Be watchful." A live church will strive toward "every member a giving member"; how else can he be Christian?

III. Every Member a Worker

And finally, there is need of every member being a working member. A pastor more easily, perhaps, can do a task than get some one else to do it. But he better take the harder way and get the other on the job. "Every member a working member" is the least a live church should set up as its slogan, and the least any member ought to plan on being.

What the tasks are upon which members are set is the problem of the pastor and his advisers. But worth while tasks must be found and people fitted to them if a church is really to "live until it is dead."

IV. Claiming the Promise

It is a matter of rejoicing that in Sardis there were some who were alive. And there are many in our churches today of whom this is true; they are to be found even in the smallest communions. The live church will, by its encouragements, by its efforts to bring all its membership to be sharers of financial responsibility and Christlike service, be blessed of God in becoming a *living church*—sharers of his promise, "They shall walk with me in white; for they are worthy."

"I Dropped the Ball" Good sportsmanship is appreciated by all. "Be a good sport" may mean much or little, all depending upon the individual's point of view who uses it. True, good sportsmanship demands integrity and loyalty of the highest type.

There is a story none too often told that is wholesome and encouraging. We believe it illustrates the ideal of the majority of our

schools and colleges whose students endeavor to play the game according to the rules of Christian sportsmanship.

A baseball championship game was being played on the home field of a certain college. For months the students of this school had been anticipating this game with the hope of victory.

It was the last inning, and a scoreless game. The visitors were batting. A batter hit the ball. It was quickly recovered and thrown to first base. The runner was called out, and as he dejectedly and slowly walked from the diamond a mighty cheer went up from the home team rooters. Presently, "Red," the first baseman, was seen going towards the umpire, and this is what he said, "I dropped the ball." No eye had seen what happened—that the ball had touched the ground before it was so quickly recovered by Red. But Red knew that according to the rules of the game the runner was not out. The runner re-entered the game and scored—the only score—but the one that lost the championship game for the home team.

According to the story as told by an army chaplain, Red was called to the college president's office—where he stood at attention, his heart sore at losing the championship for his school. But the president was a great Christian and preacher, honored and beloved in many states. Looking him squarely in the eye he said, "Red, we had high hopes of winning that game yesterday, but we lost it. We lost it because you played the game honestly and according to the rules of good Christian sportsmanship. But, Red, yesterday we won the greatest victory in the history of our college athletics. No team could have scored a greater triumph. It was the victory of Christian sportsmanship and character. I never was so proud of a student in all my life."

Getting What We Pay For According to statistics gathered from dependable sources by the National Committee for Religion and Welfare Recovery, the aggregate income of the people of the United States for 1936 was \$48,718,000,000—an increase over 1932 of 61 per cent.

In spite of this increase of our income since 1932, the American public actually *decreased* its gifts for the support of the church by 30 per cent, general benevolences 29 per cent, community chests 24 per cent, and colleges 18

per cent. At the same time expenditures for jewelry, army and navy, theaters, cigarets, automobiles, whiskey, radio, and beer soared to increases varying from 25 per cent to 317 per cent.

We deplore the loose moral conditions in this country and the poverty in spiritual growth. Seventh Day Baptist incomes and expenditures are a constituent part of the general situation. Are we not getting about what we pay for?

"Where a man's treasure is there will his heart be also." Is it not also true that where a man's heart is, there will he direct his treasure?

Whiskey Versus the Weak: "Let the Children Speak" Our hearts do sink within us as we note the inroads made by whiskey and the attitudes which it fathers and encourages. We deplore the results of liquor around us as we meet it in our easier walks and experiences; its effect upon the welfare of homes and little children is appalling.

"LET THE CHILDREN SPEAK"

Ponder the following pronouncement made by Evangeline Booth:

You may hush every other voice of national and individual complaint; you may silence every other tongue, even those of mothers of destroyed sons and daughters, of wives of profligate husbands; but let the children speak—the little children, the wronged children, the crippled children, the abused children, the blind children, the imbecile children, the nameless children, the starved children, the deserted children, the beaten children, the dead childred!

Oh, my God, this army of little children!

Let their weak voices, faint with oppression, cold, and hungry, be heard. . . . Let their little faces, pinched by want of gladness, be heeded! Let their challenge—though made by small forms, too mighty for estimate—be reckoned with! Let their writing upon the wall of the nation—although traced by tiny fingers, as stupendous as eternity—be correctly interpreted and read, that the awful robbery of the lawful heritage of their little bodies, minds, and souls is laid at the brazen gate of *alcohol*.

Evangelism is the scouting and recruiting function of the Christian Church.

—*Christian Century*.

Prayer should take us out of our dark corners and help us turn our infirmities into ladders that reach to heaven here and now.

—*E. Stanley Jones*.

OUR OLD WOMEN

BY NANCY D. UNDERHILL

CHAPTER I

There seems to be at the present time a tendency to place the old people "upon a shelf" and not allow them to have part in the public work of usefulness, or even in the home duties where the grandparents, parents, and children live together.

Our beloved Apostle Paul, who was personally taught by Jesus to instruct his people among the Gentiles, especially, gave instructions to the ministers to teach all classes of Christians the things they ought to do. The old people are considered first, and to them is given the responsibility of instructing the younger people, Titus 2: 2-5. It is suitable for the older to instruct the younger. Old people have learned by experience many things which the younger have not learned, or of which they have only heard. They are therefore competent to teach and advise those of less experience.

After instructing Titus in regard to the older men, he tells him to teach the older women likewise to be examples and "teachers of good things. That they may teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home," etc. So, the aged women are to be teachers. A great many parents in the present day are inclined to think that if they feed and clothe their children, give them the prevailing pleasures, and send them to school, they have fully discharged their duty toward their offspring. But our young people need to learn some very important lessons which are not taught in the schools. It is our duty (and privilege) as parents, to teach them the things which they will need to know.

Soon after they leave school they will be seeking mates for lifetime partners, which is natural and right. But do they know what kind of partner they will need; and after marriage, how they ought to conduct their partnership affairs? This the parents should teach their children, and we grandparents should teach the parents.

First, all our children should be taught that marriage is a *sacred* institution, ordained by the Father and Creator of us all and is absolutely a *lifetime partnership*—not to be broken under any circumstances; and that divorce is a disgrace. Therefore, teach the

younger women to "love their husbands," to be kind to them and careful of their husbands' interests, overlooking their faults, forbearing to criticize or nag. Teach them that they must be faithful to their marriage contract, always, through thick and thin—not just demand all of his earnings and more, in order to "keep up with the Joneses," to live as the fashion of the world dictates. Married people must be unselfish, and the wife has her duty along this line.

Many a man becomes a criminal because his wife continually demands more than he is able to supply. If she loves her husband she will not wish to consume all his means upon herself, and require him to practice all the self-denial. So, we old, experienced grandmothers should teach our younger women to practice loving self-denial and be faithful under all circumstances.

MISSIONS

FACING AN OVERDRAFT

It has been many months since the Missionary Board had an overdraft; but when the contributions for September were all in, there was a serious shortage of funds to pay the workers for September, and the salaries of about one-half of them are still unpaid.

No small part of this is the result of the fact that the General Conference, upon the recommendation of the Commission, reduced the share of the Missionary Board in the United Budget. With this reduction it was inevitable that there would be a heavy overdraft unless the contributions were markedly increased, but no effort toward increasing the contributions was put into effect.

The employees of the Missionary Board are poorly paid at best, winter is approaching, and they are writing from various quarters asking why they do not receive their checks.

What shall be done? Shall we as a people retrench in our mission work? Shall we let the workers go two and three months without their pay as we did sometimes four years past? Can some way be devised by which our missions shall not be sacrificed? These were the grim questions which faced the board at its regular meeting, October 16.

Notwithstanding the difficulties of the situation, it is believed that our people will rise to the needs and will neither suffer further retrenchment nor allow the workers to go

without the necessities which their salaries purchase.

A HELP IN CULTIVATING THE GRACE OF LIBERALITY

The grace of liberality should be cultivated the same as any other grace. Exercising the grace of liberality on the part of Christ's followers is not only necessary for the advancement of his kingdom, but in addition to this it increases and adds to the joy of the Christian life. Christ taught us, and human experience proves, that no one can be happy who does not exercise the grace of liberality.

Among the things which help in the exercising of this grace is system. System is necessary for success in anything. In giving, system means that we set a definite amount which we will try to give and also that we will try to give regularly. Tithing covers these points and the advantage of the envelope system now followed by most churches is that it helps to reduce our giving to a system. The amount given is not so important as it is that there be a system. A very small amount given regularly amounts to a surprising sum and the burden is lessened.

System in giving is in accordance with the plan adopted by the last Conference when it recommended, "That each church should guarantee or underwrite as its share of the United Budget for the current year a minimum amount equal to its average annual gifts to this same object for the past five years, plus five per cent, but this minimum should in most cases be exceeded."

The reason funds are lacking for missions is not because there is scarcity of money, but one great reason is because churches and individuals lack system in exercising the grace of liberality, and consequently rob God.

DOCTOR PALMBORG ARRIVES IN SHANGHAI

Dr. Wm. L. Burdick,
Ashaway, R. I.

Dear Doctor Burdick:

I was pleased to get your letter on the steamer after leaving Victoria, B. C., on August 20.

My sister came up from Southern California and was with me for several days before I left. In Seattle we were entertained one

day by an old China friend of mine, who took us around in her car to many beautiful places, best of all the museum in Volunteer Park, built by a philanthropic gentleman to house his great collection of fine jades, throwing it open to the public freely. There again I drank in the beauty of real Chinese art and culture, and felt worse than ever at the thought of how this great people have been made to suffer from no fault of their own, unless it be that they had been prone to turn their thought to art and culture rather than to preparation for war.

As my steamer started on the Sabbath, we went up to Victoria on the day before, and that afternoon went out to see the wonderful Butchart Gardens, another place kept up at great personal expense by that family, that the public might revel freely in their beauty. I, for one, felt deeply grateful.

Our third class was quite comfortable and we were given many of the privileges of the tourist class. We were three in the room most of the way, and I was thankful that the others were congenial companions and very thoughtful of the older one.

The trip was wonderfully fine, though we twice narrowly escaped typhoons which devastated Japan. We reached Shanghai on September 6, and I found all our missionaries and a large number of Chinese friends to meet me, which was no light task, as the weather was hot and they were obliged to stand in the sun for at least two hours. My daughter, Eling, had arranged a large birthday dinner party for me at a nice restaurant, which I greatly enjoyed.

I found the missionary compound more crowded than ever. Over 1,540 school children are being accommodated for their studies, and many others are still on the place who have no homes to return to. I have not yet been to Liuho, as I have no Japanese pass and am just recovered from a severe cold, which was not so pleasant a welcome to China as the other greetings. We are planning to go soon. Conditions out there are still very bad, I understand.

I have taken over part of the work Doctor Crandall has been carrying and I hope she feels a little relieved. She still has enough. I do not see how she has stood the awful strain for so long. All the people here seem to be in good health, which is certainly something for which to be devoutly thankful.

This morning there are rumors of war started in Europe. If true, we wonder how it will affect us here. May God grant that it is not true!

Asking your prayers for us all that we may do his will, and that his kingdom may come through it all,

Sincerely yours,
Rosa W. Palmborg.

23 Route de Zikawei,
Shanghai, China,
September 15, 1938.

TREASURER'S MONTHLY STATEMENT
September 1, 1938, to September 30, 1938

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.	
Cash on hand Sept. 1, 1938	\$1,106.98
Dr. Etta Bartlett Vaughn, for relief work in China	1.00
New Auburn, Wis., in memory of Mrs. Anne Cartwright by her sisters and brother	5.00
Dodge Center Sabbath school	6.56
Clifford Lamson, Raynham Center, Mass.	3.00
Anonymous, Germany, Toward China field	41.66
Clifford Lamson, toward work of missionary-evangelist	2.00
Battle Creek, for foreign missions	2.00
Rockville Sabbath school	5.00
Seventh Day Baptist C. E. Union of New England, for native Jamaica workers	6.00
Permanent Fund income	71.75
Denominational Budget share for Sept., 1938	452.00
	<u>\$1,702.95</u>

Cr.

G. Zijlstra, Holland	\$ 125.00
G. D. Hargis, salary	93.75
Children's allowance	25.00
Rent	20.84
Native workers	39.59
	<u>179.18</u>
G. D. Hargis, Seventh Day Baptist C. E. Union of New England, for native Jamaica workers	6.00
G. D. Hargis, travel expense	18.92
W. L. Burdick, Salary	\$ 112.50
Rent	25.00
Travel expense	20.90
Office supplies	8.40
Clerk	33.34
	<u>200.14</u>
Ellis R. Lewis, salary	\$ 22.91
Work Southwestern Association	33.34
Travel expense	53.25
	<u>109.50</u>
Verney A. Wilson, salary	\$ 33.34
W. L. Davis, salary	22.91
Robert W. Wing, salary	41.66
Kay Bee, salary	12.50
Clifford A. Beebe, salary	16.66
Charles W. Thorngate, salary	25.00
Marion C. Van Horn, salary	16.66
A. L. Davis, work in Syracuse	10.00
	<u>178.73</u>
Treasurer's expense, clerk	20.00
Ralph H. Coon, salary	\$ 22.91
Travel expense	6.26
	<u>29.17</u>
China payments:	
H. E. Davis, salary	\$ 105.91
Children's allowance	12.50
Rosa W. Palmborg	30.00
Grace I. Crandall	41.66
Anna M. West	41.66

Boys' School	16.66	
Principal Boys' School	33.34	
Incidental Fund	25.00	
H. E. Davis, travel expense	25.00	
		<u>331.73</u>
Dr. Crandall, Dr. E. B. Vaughn gift for relief work in China	1.00	
L. R. Conradi, Germany, salary	41.66	
Luther Crichlow, traveling expense	35.00	
Transferred to Debt Fund savings account		
Sept. share of Denominational Budget	61.97	
Cash on hand October 1, 1938, in the Washington Trust Co.		
Missionary Emergency Fund	\$1,026.96	
General Fund	662.01	
		<u>364.95</u>
		<u>\$1,702.95</u>

TREASURER'S QUARTERLY STATEMENT
July 1, 1938, to October 1, 1938

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.

Cash on hand July 1, 1938	\$3,229.02
Memorial Board income	77.60
Permanent Fund income	1,154.96
Denominational Budget	1,080.40
Organizations	249.37
Individuals	87.00
Special gifts	29.00
Debt Fund investment	775.00
	<u>\$6,682.35</u>

Cr.

Corresponding secretary and expenses	\$ 586.82
Gen'l missionaries and expenses	266.70
Churches and pastors	571.66
China	1,555.17
Holland	125.00
Jamaica	974.74
Treasurer's expense	261.35
Interest	236.14
Loans	1,275.00
Special gifts	29.00
Germany	125.00
Debt Fund investment	192.99
Printing	117.83
Cash on hand, Oct. 1, 1938	364.95
	<u>\$6,682.35</u>

Net indebtedness July 1, 1938	\$16,343.62
Net indebtedness October 1, 1938	18,199.17

Increase for the quarter \$ 1,855.55

TRACT BOARD MEETING

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, October 9, 1938, at 2 p.m., with Vice-President Lavern C. Bassett presiding and the following members present: Lavern C. Bassett, Courtland V. Davis, Frederik J. Bakker, Orra S. Rogers, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Karl G. Stillman, J. Leland Skaggs, and Business

Manager L. Harrison North. Visitor: Mrs. Esle F. Randolph.

The board was led in prayer by Irving Hunting.

The report of Corresponding Secretary Herbert C. Van Horn was read and received as follows:

The secretary regrets being absent from this meeting of the board. It seems desirable, however, that he visit the People's Church, Washington, D. C., at this time and be present at the ordination of Luther W. Crichlow, missionary elect to Jamaica, and an examination of Rev. C. O. Mason, who it seems is acting as pastor of the church since the death of Doctor Sheafe.

While taking a week-end vacation, September 30-October 3, in western New York, the secretary preached the Sabbath morning sermon at Little Genesee, visited the pastor there and Pastor Greene at Andover, and called upon Pastor Bottoms at Nile. These pastorates seem to be blessed under the ministry of their leaders. The privilege at Little Genesee was especially appreciated, it being the only time of visiting this church on a Sabbath morning within the eight years of the present secretary's official connection with the Tract Board. The only expense chargeable to the board was for travel from Alfred to Little Genesee and return.

The meetings of the Executive Committee of the Federal Council and the Committee on International Fellowship and Good Will have been attended during the month.

Frederik J. Bakker reported on a visit made with Mr. Van Horn to Sabbath keepers at East Trenton, N. J.

Mrs. Ethel T. Stillman, treasurer, presented her quarterly report as follows:

Ethel T. Stillman, Treasurer,
In account with the
American Sabbath Tract Society
For the quarter ending September 30, 1938

Dr.	
To balance on hand July 1, 1938:	
General Fund	\$1,512.10
Denominational Building Fund	21.69
Reserved for Historical Society rooms	117.89
Maintenance Fund	171.86
Reserved for taxes	150.00
	<u>\$1,973.54</u>

To cash received since as follows:

GENERAL FUND	
Contributions - individuals and churches	\$ 97.37
Denominational Budget	288.50
Income from invested funds -	
Tract Society	425.25
"Sabbath Recorder"	603.38
"Helping Hand"	338.60
General printing, distribution of literature	17.40
Rents from real estate	431.50
J. H. Coon, treasurer -	
Denomination's share first two installments D. B. 1938 taxes	713.51
Balance denomination's share 1937-38 amortization of tax loan	833.33
Maintenance Fund - account D. B. tax	150.00
Sale of safe	5.00
	<u>3,903.84</u>

DENOMINATIONAL BUILDING FUND	
Contributions	36.25
MAINTENANCE FUND	
Rent, publishing house	\$ 225.00
Income, Gertrude E. Richardson gift	3.62
	228.62
PERMANENT FUND	
Bequest of Wm. L. Clarke, Westerly, R. I.	\$ 24.83
Transfer from savings account for investment	2,500.00
	2,524.83
DENOMINATIONAL BUILDING ENDOWMENT	
Gift of Carrie Crandall Boston, Westerly, R. I.	\$ 25.00
Gift of estate of Wm. M. Stillman, Plainfield, N. J.	500.00
	525.00
	<u>\$9,192.08</u>
Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Promotion work - salary	\$ 22.50
"Sabbath Recorder"	1,742.68
Reports to Conference	135.00
General printing, distribution of literature	69.99
Corresponding secretary - salary	\$ 356.50
Traveling and office expenses	24.04
	380.54
Treasurer's expenses	95.61
Life Annuity payments	349.63
Incidentals - president's expenses	25.65
Plainfield Trust Co. - account note	500.00
Interest on renewal note	33.90
Collection charges on coupons22
First two installments 1938 D. B. tax, with interest	1,070.29
Real Estate:	
Bellevue Ave. (incl. Muriel Pl.) tax and repairs	105.26
Prescott Place - tax and repairs	99.53
207 W. 6th St. - legal services and repairs	111.19
S. D. B. Memorial Fund - refund of overpayment account income from Mary McBurney Bequest	13.97
	\$4,755.96
DENOMINATIONAL BUILDING FUND	
Payment account loan from Permanent Fund	50.00
MAINTENANCE FUND	
Miscellaneous maintenance expenses	\$ 200.61
Account first half 1938 D. B. tax	150.00
Income, D. B. Endowment	3.62
	354.23
PERMANENT FUND	
Loan on bond and mortgage to Luigi Iuliano, property 1070 Arlington Ave., Plainfield, N. J.	\$2,500.00
Transfer to savings account	24.83
	2,524.83
DENOMINATIONAL BUILDING ENDOWMENT	
Transfer to savings account	525.00
	\$8,210.02
By balance on hand:	
General Fund	\$ 659.98
Denominational Building Fund	7.94
Reserved for Historical Society rooms	117.89
Maintenance Fund	121.25
Reserved for taxes	75.00
	982.06
	<u>\$9,192.08</u>

ETHEL T. STILLMAN,
Treasurer.

Plainfield, N. J.,
October 7, 1938.

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

J. W. HIEBELER,
Auditor.

Plainfield, N. J.,
October 8, 1938.

The report was accepted.

Business Manager L. Harrison North reported as follows for the Supervisory Committee:

Your committee would respectfully report that it has authorized the manager to make a loan up to \$3,000 at 5 per cent to be amortized over a period of thirty months or less, to complete the payments on the rebuilt Miehle press No. 4-3R with extension delivery and Dexter Two Post Pile Feeder, now being installed.

It was voted that the report be received and the authorization of the loan be approved.

Chairman Lavern C. Bassett reported informally for the Investment Committee.

It was voted that the action of the Investment Committee in making expenditures and repairs in connection with the Moore property be approved.

It was voted that the Investment Committee be authorized and empowered to arrange and authorize payment for ordinary repairs to property in the hands of the board.

The requests of the General Conference as embodied in recommendations 3 and 4 of the Commission were presented. The recommendations are:

That an item of \$2,300 for the balance needed for the clearing of the debt on the Seventh Day Baptist Building as well as also the additional amount of a deficiency, if any, which there may be in raising said building's portions of its budget for the ensuing year, be raised independently of the regular budget, and that the Tract Society be requested to serve the Conference in this respect, as last year.

That the Tract Society be requested to continue its efforts in behalf of endowment for the Seventh Day Baptist Building.

It was voted that the chairman appoint a committee of five with Mrs. William M. Stillman as chairman to carry on the appeal for the Seventh Day Baptist Building endowment, taxes, and maintenance as requested by Conference.

It was voted that the suggestion of Mrs. Herbert C. Van Horn concerning one possible method of appeal for Seventh Day Baptist Building funds be referred to the Committee to Conduct the Appeal for the Seventh Day Baptist Building.

It was voted that the treasurer be authorized to continue the special account for the Seventh Day Baptist Building Budget.

Asa F. Randolph reported that the transfer of the title of the Seventh Day Baptist Build-

ing to the General Conference incorporated in New Jersey had been completed.

Lavern C. Bassett,
Vice-President,
Courtland V. Davis,
Recording Secretary.

WOMAN'S WORK

REPORT OF THE WOMAN'S BOARD MEETING

The afternoon of October 9 was an ideal time for the members of the Woman's Board to travel over to Lost Creek for their meeting. The trees were wearing their most gorgeous colors; the sun was shining brightly, yet the air was just a little chilly. Mrs. Eldred Batson came the farthest, from Harrisville, W. Va., requiring two hours for the trip, and she was the first one to arrive. Soon two other cars arrived from Salem, bringing Mrs. J. L. Skaggs, Mrs. Clark Siedhoff, Mrs. Edward Davis, Mrs. Okey Davis, Mrs. Homer May, Mrs. S. O. Bond, Mrs. G. H. Trainer. Other members from Lost Creek were Miss Lotta Bond, Mrs. E. F. Loofboro, and Mrs. O. B. Bond.

Devotional reading for the afternoon was taken from John 14: 15-23. Prayers were offered by Mrs. Edward Davis and Mrs. J. L. Skaggs.

The first item of business was a correction in the balance shown for September which should have read \$50.93, instead of \$82.48. The treasurer reported a balance of \$58.93 for October, with no disbursements during the month.

The final report from Miss Susan Langworthy on the Chautauqua Institute of Missions was received. The plan is that her first report shall be in the hands of all societies for their mission study in the near future.

Miss Lotta Bond, corresponding secretary, read a letter from Rev. W. L. Burdick in which he stated that no action had been taken by the Missionary Board about the missionary evangelist, but that he would present the matter at the October meeting of the board; so, further information is awaited. Mrs. J. L. Skaggs, Mrs. S. O. Bond, and Mrs. Eldred Batson were appointed a committee to consider plans for this new project.

Mrs. Phoebe Polan, Alfred, N. Y., wrote of a situation in her society, which is com-

posed of both seventh day and first day women, where it may be difficult to appoint a key-worker; nevertheless, they are willing to cooperate with the Woman's Board to the best of their ability.

The letter presenting the suggested goals for the year's work in our women's societies was read by Miss Bond and will be sent out immediately. A letter was received from Mrs. Luther Davis, chairman of the Council Committee on Women's Work, relative to the work of that committee prior to and during Conference.

An error was noted in the list of Woman's Board correspondents. Miss Ada Bond, Roanoke, W. Va., is correspondent for the Southeastern Association.

Our officers were allowed their yearly expense accounts.

If the weather is favorable the second Sunday in November, the board plans to meet with Mrs. Eldred Batson, Harrisville, W. Va.

Mrs. E. F. Loofboro,
President,
Mrs. O. B. Bond,
Secretary.

DEACON MERTON BURDICK

George Merton Burdick, son of Rev. George Burdick and Mary Watson Burdick, was born near Utica, Wis., October 20, 1874. With his father and mother he moved to Alfred, N. Y., in 1881, and two years later to Little Genesee, N. Y., where his father was pastor of the Seventh Day Baptist Church until called to the pastorate of the church in Milton Junction, in 1893. Merton entered Milton College and was graduated in 1897. He taught school for three years before entering the Chicago College of Dental Surgery, from which he was graduated in 1905. He practiced dentistry in North Loup, Neb., until 1916, moving then to Milton Junction. Three years later the condition of his health necessitated giving up his dental practice. He was custodian of buildings and grounds at Milton College for one year, after which he accepted a position with the Burdick Corporation of Milton. This he held till last July, when his poor health forced his retirement.

He was married in September, 1900, to Bertha Lawton of Milton Junction. To them were born two children: Harold, now professor of science in North Dakota State Teach-

ers College at Mayville, N. D., and Mary, at home. Doctor Burdick's family was an un-failing source of help and strength to him.

Early in life Doctor Burdick joined the Seventh Day Baptist Church, being the youngest of the group in which he was baptized. In his various places of residence he held many church offices, being made a deacon by the church at Milton.

He is survived by his widow and two children, his brother Harvey and his sister Bernice (Mrs. Archie Hurley) both of Milton, and by three nephews and two nieces.

Funeral services were held in the Milton Seventh Day Baptist church Sunday afternoon, October 2, conducted by Pastor Carroll L. Hill. Interment was in Milton Cemetery.
C. L. H.

MOLDING THE PATTERN OF LIFE

Man's life is an empty thing without idealism. When religion and idealism go hand in hand, he builds a rampart against despair. When inevitable disappointments threaten to engulf him, he is fortified against the treacherous forces of doubt and disbelief.

Down the centuries of the past the religious press has given spiritual nourishment to countless millions.

This is the day of the press. The power of the printed page is one of the greatest forces in modern life. In bringing this power to the aid of the Church, the religious press is an increasingly important factor in carrying the message of the Church to the thoughtful citizenship of our time.

In hundreds of thousands of homes the religious press is molding the pattern of American life.—Associated Church Press.

RESOLUTIONS OF SYMPATHY AND RESPECT

We, the members of the Woman's Benevolent Society of the Dodge Center Seventh Day Baptist Church, wish to express our sorrow and sympathy in the death of our beloved member, Mrs. Harriet Socwell.

We remember with pleasure and gratitude her interest manifested in the efforts and work of the society and her co-operation in promoting any worthy cause. As long as health would permit she was a frequent visitor on any who were sick.

We wish to extend our sympathy to the family and desire that these words of appreciation be placed on the records of this society, and a copy be sent to the family and to the SABBATH RECORDER for publication.

Lottie Langworthy,
Edna Langworthy,
Ethel Thorngate.

YOUNG PEOPLE'S WORK

Seventh Day Baptist Young People! Did you read the last two lines of the SABBATH RECORDER for October 10, 1938? There is something that will make you stop and think. Many Christians are a success in life but, oh, what a pitiable thing it is "that God cannot trust more Christians with success"! Why can't he trust them? Perhaps it's because they count as successful only those who accumulate quantities of dollars and cents. All too often those people who consider wealth a criterion for success find that the interest in money and the influence and power it can give them has crowded out of their lives many other very essential things. Jesus told of a man who had barns but they were full, so he tore them down to build greater, hoarding up this world's goods for his own selfish use.

We are all familiar with the story of the misery that filled the life of Silas Marner as he selfishly and slavishly gathered money. People who strive for material things and consider them tokens of success, find love and mercy and sympathy are rare experiences to them. They find their lives starved of real fellowship and comradeship that we all must have in our lives. To the Prodigal Son wealth was the height of success. That was what brought him his friends. But with the passing of wealth his friends left, and he had to rebuild his whole life with a new ideal for success. In the *Christmas Carol* by Charles Dickens, how miserable and disagreeable old Scrooge was until the sunshine of love dawned in his heart. The greatest success of his life came with the dawn of love.

Where most people make their mistake is setting success up as their goal in life. The thing to do is to say I'll be a good Christian and work earnestly and honestly at whatever I do. If we think only of success our heavenly Father is crowded out of our lives and success becomes our god. Love leaves us. We become greedy, selfish, grasping misers. Our

only friends are those who want our wealth. What we young folks need to do is write a new definition of success and what is required in the way of living to attain it.

I read a story about a doctor who was graduated from Johns Hopkins. He has as good a sense of humor as Jack Benny and is consulted by the top surgeons of the world on many things. When he left school to take up his work he told his professors he didn't want to be a success. He said, "I want to have a good time." "To have fun" has been his motto, yet he is one of the leading surgeons of the world. His name is Paul W. Harrison. Read his story by Jerome Beatty in the October *American* magazine. After you have read this story of a man who didn't want to be a success, write me what you regard as true success and how it is attained, perhaps telling of some person who you think has gained the ideal success.

TEEN-AGE CONFERENCE

Dear Young People's Editor:

As I look back on my pleasant week at Plainfield, the two days spent in the Teen-Age Conference are outstanding. I received many benefits from the discussions and enjoyed the worship services led by Rev. Harley Sutton. The discussion of the service afterwards, taught me a great deal about carefully constructing such services.

If we have another Teen-Age Conference I can assure myself and any others that there will not be a dull moment. In other words, I would like to attend another such conference in the near future.

Yours truly,

Kenneth Burdick.

Alfred, N. Y.

CHURCH AND PERSONAL RELIGIOUS LIVING

(From a paper by Dighton Polan, given in Young People's Conference program)

It is not the great sins that mar us. Most people pass through life with no great stain on their reputation. It is the little sin that eats into the character and causes a gradual disintegration of moral fiber. It produces a loss in spiritual vigor. Christian enthusiasm collapses under its insidious influence. We grow morally weaker year by year, yet scarcely notice the progress of the baneful work.

Occasionally a strong character breaks down under some great sin, but most wrecks are the result of a gradual corroding of character.

As the acid destroys the toughest fabric and the iron rust the finest handiwork, so do these little sins eat their way into the very structure of life, and before we are aware of it we have lost all interest in religious and charitable work. We charge it up to other causes, but the real reason is that the iron rust of sin has eaten its way into the soul.

This is our problem and it seems to me the answer to it must come through systematic antidotes to these little sins. The cure comes in and through the church. As for the direct part the church plays in our personal religious living, let us consider first the usual activities of the young people in the church work. These include singing in the choir, holding some offices, ushering, and attending regularly. Undoubtedly you can add more. The Sabbath school, a part of the church, is even more a place where young people can find active religious experiences by holding offices, teaching, aiding in music, and chiefly by co-operating effectively with the superintendent. Also in Christian Endeavor, another part of the church, the young people conduct the activity themselves. Here they find the answer to many problems which seem too tough to be solved through any other means.

If you will think deeply and earnestly as you work at these various activities in the church, I am certain you will find inspiration to carry you through the coming year. As you sing prayerfully and are led in prayer thoughtfully, and as you take your bit of responsibility you will endeavor to find spiritual instruction from every thing that occurs. That is one of the purposes of the church as an aid to personal religious living—to make us endeavor to find a spiritual experience in every thing one feels and does. Regular attendance at, and whole-hearted participation in church activities will furnish the basic solutions to neutralize the acids of sin which eat into the soul.

Nearly every one has had a course in inorganic chemistry. Remember the litmus test? The especially prepared litmus paper is dipped into the solution to be tested. If it remains the same color, the solution is neutral. If it turns red, it is acidic. If it turns blue the solution is basic. If we find ourselves slipping toward a neutral, or even worse an acidic reaction, we shall find our answer in

meditation with God. Jesus Christ is the foundation for a basic Christian life. If our lives are built over this foundation they will always have a basic reaction. May we continually be found "true blue" in all our tests.

People who leave stocks and bonds as a heritage for their children fail to realize that bonds are tragically lacking in Christian ideals, high standards of life and faith.

THE ACID TEST

The supreme test of any material is its endurance. Can it endure long enough to give any appreciable satisfaction of its having existed? Even the life of man comes to trial with this test as a standard of judgment. When we appraise a life we think, "Is the world better because of that life? Were kindness, good will, charity, and forgiveness elements in that life while it endured?"

In this world of ours things do not always turn out as nature intended. Sometimes flowers do not bloom as they should. When this happens we can rightfully ask why, and seek a remedy when we find the reason. Neither is it always a simple matter to live a righteous life in our complex world. Even a mother's perfect love and devotion may blunder unwisely. Granted the Spirit of God, we still need wisdom. We need to train ourselves to see issues clearly and to analyze our problems.

The acid test for life is, are you Christian? If we are Christian our faith and our conduct will agree. If we are Christian we will do the noble deed because of our basic principles of life. If we are Christian we will be governed by love, service, and good will to the point of self-sacrifice. If we are Christian we will decide each issue that comes to us according to permanent, eternal values, and not according to our own selfish momentary advantage or temporary gain.

Are you a Christian?

MY GARDEN

BY MRS. AHVA J. C. BOND

If you have a garden perhaps you have had the privilege of making it and overcoming the difficulties which face every garden maker, as did my good friend in making his vegetable garden, which he describes as being bounded on the north by paintbrush, on the east by

quack grass, and on the west by ten acres of woodchucks. There is always a thrill in overcoming the obstacles which arise in any task, or you may have happened upon a garden, as have we in moving in at Crandall Hall.

I think perhaps our garden is different from most people's in that it has in it several old apple trees, two pear trees, three blue spruce trees, two mammoth willow trees, and many Lombardy poplars which stand as guards on two sides of the garden. Then there are the usual well-formed flower beds, a tall hedge shielding us from the town, clumps of shrubbery placed at proper angles, a long and wide cement walk leading to the summer house, a brook filled with cat-tails, and a pool receiving its water through the mouth of a lion's head.

A few months ago a lady came to call on me, a woman who was responsible to a great degree for the beauty of my garden, and at one time thought it would be hers always, since it was her home. She asked the privilege of roaming over the place, and I granted it. Granted it? Why should I grant to her the privilege of looking over her own garden which she had planned and worked so hard to produce!

I guess life is like that. There are people who plan out life's work in one place, and are permitted to carry on as long as strength will allow. For some of us this seems delightful. For others life is different. Many put forth conscientious, faithful effort into one particular work in one particular place and all at once it seems best for them to move on. It may be a promotion and it may not.

As we are making our gardens here on earth, we are also making life's garden, whether we know it or not. And in it we should be able to find a comforting hedge of faith, stalwart trees of accumulated strength, a straight and narrow path leading to an everlasting abode, blossoming flowers of unselfishness, a stream of love flowing straight from the Father's heart, tall straight trees of truth protecting us.

I know a man now past seventy years of age who has recently planted an orange grove. Someone remarked that in fifteen years he would have an orange producing grove. Seventy plus fifteen makes eighty-five. If this man lives to enjoy the fruit of his grove he will be doing better than most men, but whether he lives to pick the oranges or not, he will have enriched life's garden many fold by his deed of unselfishness.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Betty:

I have several letters this week, I am glad to say, but of course I am going to answer yours first of all since it is over a week old.

I haven't seen Nancilu yet this fall, but I think Pastor Greene has. I looked for her at the supper the Seventh Day Baptist faculty gave for the Seventh Day Baptist students, a week ago last night, but she wasn't there. So many other things were going on that night that other students were absent, too.

I would like to visit your home during cotton-picking time, for it would be a new and interesting experience for me.

I hope you will send me other stories about your toys or pets.

Loving yours,

Mizpah S. Greene.

Dear Mrs. Greene:

I have been reading the SABBATH RECORDER and enjoying it very much. I helped Betty write you a letter last Sabbath, but today I had a bad cold and had to miss school. I did not have anything to do, so I thought I would write you.

Have you seen Nancilu since she has been up there? She has been very busy, I know, because she hasn't written us very much.

I am taking music again this year and enjoying it as much as ever, although my school work is harder.

How is Skeezics now? I enjoy the stories about him, also the other ones. We have only two cats now, but they are the best of pets. I couldn't say they are any better than Sparky, the dog.

I would like to have some pen-friends if anyone wants to write to me. I have a pen-friend in Africa.

Sincerely,

Woodville, Ala.,

Mary Alice Butler.

October 7, 1938.

Dear Mary Alice:

I am sorry you have been having such a cold and hope you are all over it by this time. I am glad you decided to spend a part of your stay-at-home time in writing to me. It was kind of you to help Betty with her letter.

In my garden there are many shadows—long shimmering shadows cast over the spacious lawn by the morning sun; deep heavy shadows of noonday and late evening. If it were not for the shadows the granddaughter and grandson could not stretch out upon the grass under the apple tree, and look straight up into the sky. If it were not for the shadows, there could be no friendly chat or family picnic under the willow tree. In fact, my garden would not be half so attractive and inviting if it were not for the shadows.

In life's garden there come shadows—shadows for which we are responsible, and shadows for which we are not responsible. It is the shadows rightly received which make life's garden more sympathetic and understanding toward those who come in for comfort and help. It seems to be necessary for some of us to look through the shadows in order to see the Christian way clearly.

As we live in our garden, there are familiar places, and trees and flowers which become very dear to us. There stands just outside my bedroom window an old apple tree. One day in early spring I said to my tree, "Why do you stand so straight and blossom so beautifully? You have a big block of cement spilled into your side. Then why did you not wither and die when you received your injury? Your next door neighbor is a thing of beauty with all of its branches covered with sweet-scented blossoms. Tell me, why do you try to carry on when you behold the accomplishments of your companion?"

My tree said to me, "It is my inner life planted there by God in man and God in nature. The robins may still rest in my hair. I shall still bear up with pride the white blanket cast about me by the snows of winter. Again I shall brighten and blossom with the coming of the gentle spring rains."

I replied, "I thank you. You're an inspiration. Only God can make a tree."

Our gardens here on earth are made, in time fade, and are often forgotten; but life's gardens are made, never fade, and are ours for eternity. And so my dear lady who made my garden so beautiful has in so doing, I trust, planted seeds of unselfishness which shall bless her always.

Alfred, N. Y.

"Do you give God the first fruits or what you can spare?"

I saw Nancilu a number of times last year, but haven't caught sight of her yet this year as I have been so busy at home that I haven't seen much of Alfred.

Skeezics is feeling almost as frisky as a kitten, although he was eleven years old last June, and that's quite old for a cat, you know. He had quite a funny experience today just before dinner. Little Joyce and her father and mother have been spending this week-end with us. I was busy at the kitchen stove when Joyce came out crying and showed me a scratch on her hand. She said "Kitty," over and over. I found that she had been trying to put the cat into a basket much too small for him; in fact he was stuffed in so tight that he couldn't get out without a big effort so, catlike, he made use of his claws.

I hope you will be able to find a pen-friend among RECORDER children.

Yours with love,

Mizpah S. Greene.

Dear Mrs. Greene:

I am sorry I could not write sooner, but school is started and I am busy. I am home now out of school for I had a bloody nose. I bled from 4 p.m. to 11 p.m., for I am a "bleeder." Will you please pray for me?

I wrote to Kenneth Van Horn of Minatare, Neb., a long time ago and have not got an answer yet. If he has not got my letter I wish he would write anyway. Any boy or girl may write to me.

I have a little cousin named Esther Naomi who can sing "Jesus Loves Me," and many other songs about God. She is only two and a half years old.

Your RECORDER friend,

1628 Foster Ave., Eugene Fatato.
Schenectady, N. Y.,
October 6, 1938.

Dear Eugene:

I was ever so glad to receive another letter from you, for you see you are not only a RECORDER friend but a Conference friend as well. I hope Kenneth will soon answer your letter. It is fun to have pen-friends, isn't it?

I am sorry you are a "bleeder," for it makes you a good deal of trouble, I know. Our boy had that trouble until he had the measles, about twelve years ago. Since then he seems to have outgrown it, and I hope you will, too. Indeed, I do pray for you.

I think your little cousin, Esther Naomi, must be a very bright and musical little girl to be able to sing so many songs at her age. It is good that her songs are "Jesus songs," as my daughter used to call them when she was a tiny girl.

Affectionately yours,
Mizpah S. Greene.

ADDRESS

(Given at the funeral service of Dr. Theodore L. Gardiner, July 5, 1938, Lost Creek church)

BY S. ORESTES BOND,
PRESIDENT SALEM COLLEGE

Servant of God, well done!
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.

The pains of death are past,
Labour and sorrow cease,
And life's long warfare closed at last,
Thy soul is found in peace.

—James Montgomery.

In Second Samuel 3:38 we read, "Know ye not that there is a prince and a great man fallen this day in Israel?"

And again in First Chronicles 29:28, "And he died in a good old age, full of days, riches, and honor."

A hundred other texts would be equally applicable to this great and good life. Truly a prince among men hath fallen. Almost a century of intense, zealous living. The second Scripture from Chronicles could only be spoken of one who had lived a full and beneficent life. These texts do not so much interpret the life as the life interprets the texts.

It is a coincidence that Theodore L. Gardiner was born in 1844, the same year in which was established the SABBATH RECORDER, a publication to which he was destined to give nearly a quarter of a century of service. Forty-four years later Salem College was established. It, too, was to command as president fourteen of his most active years.

In youth Doctor Gardiner was accustomed to hardships and acquainted with exhaustive toil. Much of his education was earned with the labor of his own hands. When his college and seminary education was completed he entered at once an important pastorate. In 1890 he was called to the Salem Seventh Day Baptist Church. He served it with distinction for two years, during which time he became

intensely interested in the work of the new college. Upon the resignation of President S. L. Maxson, in 1892, he was asked to take the presidency. He hesitated, saying his heart was in the Christian ministry. The call was so urgent and so universal that he reluctantly consented. It was in this capacity that he will ever be remembered among these eternal hills. He discovered hundreds of talented young people and inspired them with an enthusiastic desire for an education. By no strain of the imagination could we believe that they would have broken away from the primitive conditions which surrounded them without his counsel. He shall never lack for those who will rise up and call him blessed. Many a disheartened student remembers an encouraging word directly from this sympathetic friend.

Doctor Gardiner personally taught classes in Bible, philosophy, literature, public speaking, and science. He established the museum in Salem College and collected from the ends of the earth geological specimens of great worth and curios of intense interest. A host of men and women holding positions of trust today were inspired by his teachings and by his example.

He resigned as president of the college at the end of fourteen years and returned to the ministry, accepting a pastorate in North Loup, Neb. The following year he was called to the editorship of the SABBATH RECORDER in Plainfield, N. J. There he spent the remaining years of his active life. He held a place of leadership in the Seventh Day Baptist denomination which has probably never been excelled by any other man. He piloted it through that great national crisis when fundamentalism and modernism tore asunder many other denominations. He had convictions but he gave others the right to think for themselves. The light of his pen had almost full brilliance up to the time of his retirement from the active editorship at the age of eighty-seven. Since that time he has lived a quiet and secluded life at the home of his daughter, a short distance from this church. The angel of death whose voice sooner or later whispers to every human soul has never summoned to its last account a truer, a more knightly or more lovable soul than that of Theodore L. Gardiner.

In an appraisal of his characteristics it should be said that he had unusual physical stamina. He worked intensely and long

hours. Some years after he had passed the meridian of life he visited the Holy Land and rode horseback over many miles of the more rugged parts of that sacred country. Home again, he taught by day and frequently lectured by night at distant points. The only mode of transportation was to ride on horseback or to walk. His integrity was unimpeachable. His promises of every nature were fulfilled to the letter. He was a convincing speaker of unusual power. He possessed a skill in the use of diction equalled by very few men. The value of his chapel addresses when he came in contact with the entire student body of the college could scarcely be estimated. He had enough humor to season his thought, but he never used enough to detract from the point being made. He possessed dignity, but never the kind that was cold and forbidding, but rather the kind which radiated warmth and cheer. His life was lived on a high plane of character. None doubted the pureness of purpose which actuated his entire life. He was truly a man after God's own heart.

I cannot speak from personal knowledge of this good man's work on the wide valleys of western New York or on the lowlands of southern New Jersey or on the plains of Nebraska, but I do know something of what he did among the West Virginia hills. The glory of his power with young people was revealed here. The inspiration of his leadership was felt most here. How beautiful it was that he could return, when the shadows had lengthened, to sit awhile with loved ones among the hills whose beauty he interpreted anew to those who were born here.

Service to his fellow men was a passion with him. How often I have heard him recite that entire poem which begins as follows:

I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And awaits my spirit too.

The religious philosophy which formed the background for his writing and speaking might be called liberal, but it was never weak. He believed intensely, though his pronouncements were couched in language little calculated to stir up strife. The following statements from his own pen in the maturity of his life reveal the orthodoxy of his faith. In an editorial under the caption "What Think—Ye of Christ," Doctor Gardiner said:

The gospel of the divine Christ has ever been the power of God unto salvation to every one that believeth, and I know of no successful evangelist who has not faithfully preached Christ and him crucified as the only Savior from sin.

And again in another editorial he says:

Let us try to walk by faith, a little more at least. It will give us courage and add to our strength if we really believe in a God who is bound to succeed—a God who is stronger than the devil and more far-sighted, a God who takes his own time to grow a tree, bring forth a nation, and to perfect a race.

I will, by his help, do all in my power to hold up the light of life in a world of darkness. I, too, will feel sorry for every foothold Satan seems to get, but I never can believe that the devil is going to defeat God Almighty in the end.

How often I have heard him say in the darkest days of college finance that Salem College had been a walk by faith. He was truly a man possessed of a great faith in God and one who believed in the efficacy of the humble prayer. Measured by every standpoint of true manhood, Doctor Gardiner was one of a very few of the finest examples of what a man can be and ought to be.

"The silver cord is loosened, the golden bowl is broken, the dust has returned to the earth as it was, and the spirit unto God who gave it."

NIGHTFALL

Fold up the tent!
The sun is in the West.
Tomorrow my untented soul will range
Among the blest.
And I am well content,
For what is sent, is sent,
And God knows best.

Fold up the tent,
And speed the parting guest!
The night draws on, though night and day are one
On this long quest.
This house was only lent
For my apprenticeship—
What is, is best.

Fold up the tent!
Its slack ropes all undone,
Its pole all broken, and its cover rent—
Its work is done.
But mine—tho' spoiled and spent
Mine earthly tenement—
Is but begun.

Fold up the tent!
Its tenant would be gone,
To fairer skies than mortal eyes
May look upon.
All that I loved has passed,
And left me at the last
Alone!—Alone!

Fold up the tent!
Above the mountain's crest,
I hear a clear voice calling, calling clear—
"To rest! To rest!"
And I am glad to go,
For the lamp burns low,
And rest is best!

—John Oxenham.

OUR PULPIT

STATEMENTS OF CHRISTIAN BELIEFS

BY TREVAH R. SUTTON

(Given in the Piscataway church at the time of Pastor Sutton's ordination, and requested by the church for publication)

When one enters the field of Christian religious beliefs he can write a book on his own views. In this paper I have attempted to select for discussion just those beliefs which I feel to be essential for the Christian life, beliefs about which every Christian should have some definite point of view. Being in accord with the "Statement of Belief of Seventh Day Baptists," adopted by the General Conference at Shiloh, N. J., in 1937, I am following that statement as my outline. The following statements represent my beliefs at the present time, but I would not want to be bound to them with the idea of never making a change, because I wish to be always free for being led by God in my thinking, that he may lead me throughout my life time into a better understanding of his truth.

God

I believe in God, the one and only eternal personal Spirit, who is present everywhere, all powerful, all knowing, and perfectly holy, who creates and maintains without change in his nature all things; and who is our Father, manifesting a holy, redeeming love toward all men; and that men, by searching, can find God and commune with him as a personal friend and guide.

I believe that although God has all of these great majestic powers, his personal attribute is such that any person can experience his presence; that prayer is a reality through which man can commune with God; that when we are ready to submit to the will of God, prayers are answered either in the way we desire or by causing our desire to be in harmony with the divine plan; that prayer for others is a power which Christians can use for the advancement of the kingdom of God.

Jesus Christ

I believe in Jesus Christ who is God manifest in the flesh, possessing both human and divine character; who was miraculously born of woman; who lived on earth as human, yet possessed divine, miraculous power; who was crucified for the sins of men, was buried, rose from the dead, and lives eternally with the Father; who is our Savior, Teacher, and Guide, not only in the past but also in the present time; who draws to himself all men who will come to him in love and trustful obedience; and who is man's only hope of redemption and by which society of mankind may be made better. I believe that some time Christ will return to live among men upon earth.

I believe that the kingdom of God upon earth is the rule of Christ in the lives of mankind; that God is the supreme authority over man; that Christ is establishing the kingdom on earth through redeemed mankind; that man does his part in the kingdom by bringing others through his influence to similar experiences with Christ, and by permitting the influence of Christ in his own life to reach out in his relationship with his fellow men, and society as a whole.

The Holy Spirit

I believe in the Holy Spirit, which is God indwelling in the minds and lives of man; which gives comfort and strength to those who trust in God; which reproves of sin and instructs in righteousness; which gives inspiration and hope in the struggle of life; which is the Inspirer of Scripture; and which gives power to Christians for witnessing of the Christ and for living lives of love and service.

I believe that the manifestation of the Holy Spirit in man has visible signs and may even create a great deal of enthusiasm; however, it is a sane manifestation and not foolishness of uncontrolled actions, for God uses man's best qualities of thought and action in giving inspiration.

General Comment

At this point I wish to state that while I have made three statements concerning the Godhead, I believe there is only the one God with these three manifestations; that this God is the same God recognized by certain other religions; that we as Christians are a distinct people because we accept the crucified Christ, his Son, God revealed in flesh, for the payment of the penalty for our sins; that with

Christ having thus become a part of our very lives, the Holy Spirit, the indwelling God, can work out his will within and through us.

The Holy Bible

I believe that the Bible is the inspired record of man's expanding understanding of God, and the inspired record of God's will for man, the supreme interpreter of which is Jesus Christ; that in matters of faith and conduct it is our final authority; and that its many varied parts and thoughts harmonize in the mind of man the more he trusts in God and tries to follow the precepts of the Bible.

I believe that the Bible should be used today as our guide of religious faith and practice; that we have no better source concerning spiritual matters; that it does not have the purpose of revealing scientific knowledge concerning material things, except to reveal that God is the source of all that exists, but in spiritual knowledge it is far superior to any science; that by fully accepting its spiritual teaching we are able to use all other knowledge we may gain for the glorification of God.

Man

I believe that man is the noblest work of God in creation; that he has not only the physical body but also a spiritual nature and personality that was made in the image of God; that he was created for divine sonship and human fellowship; that he has been given by God the freedom of moral choice, but with it he has moral responsibility; that he has been disobedient to the will of God and thereby is in need of a Savior.

I believe that man with all of his achievements and wisdom at his best cannot acquire goodness, and thus fails in his moral responsibility; that he does not have strength to improve himself or society without external aid; that in spite of his knowledge it is possible for him to descend to levels of living that are lower than animal; but with God's help through the saving power of Christ he can attain levels of living higher than any of his unaided achievements; that with Christ in his life he can find through the power of the Holy Spirit tremendous moral strength.

Sin and Salvation

I believe that sin is any disobedience, willful or unknowing, to the will of God; that man inherits the nature to sin; that all men are judged and found guilty of their sins and must face eternal condemnation, but because

of the death of Christ upon the cross man can be redeemed; that salvation from sin and death comes through repentance and faith in Jesus Christ our Savior, which is the gift of God by his redeeming love; that even a child old enough to understand may have such faith, even before the time of moral responsibility; that the young child is innocent and rests in the arms of Jesus, but there comes a time in life when moral responsibility becomes his own.

I believe that those who lived before Christ's appearance upon earth found salvation from sin through faithful striving to abide by God's law; but with the coming of Christ and his atonement, man finds salvation through faith in Christ; that now there is no other known way; that Christ was the long looked for Messiah, not of the Jews alone, as they thought, but for all peoples.

Eternal Life

I believe that since Christ lives and since man can be redeemed from sin, he can have eternal life; that through it he can live here on earth in better harmony with the will of God; and that his life after physical death is one of happy service in the heavenly home of the Father.

I believe that death is only the laying aside of our earthly bodies, and the spiritual nature lives on through eternity; that death is a time of transition of the soul of man from the physical body into the life beyond this life, at which time his state in the hereafter, whether with God or under eternal condemnation, depends on whether or not he has accepted Jesus Christ as his Savior.

The Church

I believe that the Church of Christ is the whole company of redeemed believers in Jesus Christ gathered together by the Holy Spirit into one body of which Christ is the head; that the local church is a body of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions; that it is an organization quite independent except as it shall elect to become a part of the larger whole; that the local church is the seat of organized authority of government wherein the denomination and other larger units are agencies for the co-operative work and have no authority over the local church; that final authority rests upon the individuals who take the Bible as their rule of faith and practice.

I believe that the work of the Church is primarily evangelism, bringing the gospel of Christ to mankind, and to administer the sacraments of baptism and the Lord's Supper; that it has responsibility for Christian culture and training and sharing with the missionary task, both at home and to all the world.

I believe that the social function of the Church is through its individual members and not through its organizations; that its method of social reform should not be through the law of the state, but rather by the power of a redeemed mankind through the grace of the Lord Jesus Christ.

The Sacraments

I believe that baptism and the Lord's Supper are two sacraments which all Christians should practice. I believe that baptism is a symbol which is a witness to the acceptance of Jesus Christ as Savior and Lord; that it is a symbol of death to sin, just as Christ died and was buried, and is a pledge of a new life in Christ, as Christ rose from the dead; that it should be administered only to believers in Christ; that its mode is by immersion in water only, as a symbol of burial and resurrection.

I believe that the Lord's Supper is a symbol that commemorates the suffering and death of Jesus Christ, the world's Redeemer; that it is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord; that it should be offered to all baptized believers in Christ; and that one should participate in a worthy attitude of repentance and desire for a renewed consecration to Christ.

The Sabbath

I believe that the Sabbath of the Bible is the seventh day of the week and is the only true Sabbath; that it is sacred time which God has created for all mankind to follow for all time; that it has the sanction of Jesus and should be faithfully kept by all Christians as a day of rest and worship; that it is a part of the law of God, but through the grace of Christ it should be kept because of love; that it is a symbol of God's presence in time, and is a pledge of eternal Sabbath rest.

I believe that the Sabbath should be a day of joy for Christians; that it should not be observed in a legalistic manner, but yet in a careful manner so that it may be a day which is different from all the rest of the week; that as a day of rest we should set ourselves free from the daily cares of the world, yet in times

of emergencies be willing to do deeds of mercy for others; that as a day of worship it be a time given primarily for spiritual uplift through the home and church by receiving for ourselves and giving to others Christian instruction.

Evangelism

I "believe that Jesus Christ by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the Church must promote Christianity throughout the whole world and in all human relationships." (From "Statement of Belief of Seventh Day Baptists.")

I believe that the task of evangelism is a duty not only of the Church but also of the individual upon his acceptance of Christ; that we should utilize all methods which will meet the test of Christian standards in our effort to spread the never changing gospel of Jesus Christ; that we should always try to speak in terms that will be best understood by our listeners; that in worship and teaching we employ formality, or informality, or some in-between form, according to what will best accomplish our task among those with whom we deal, according to their needs and nature; that above all we govern our actions so they may be living testimonies of our Lord Jesus Christ.

Conclusion

Having now presented these statements of belief, I again wish to say they represent my point of view at the present time, and my desire is that I may be willing for God to lead me into clearer understanding of his truth as the years go by. It is my resolve that my ministry will be of service to man, but with God as the directing influence. May God help me to surrender more fully to his will.

NORTHWESTERN ASSOCIATION

The eighty-third session of the Northwestern Association met with the Nortonville Church, Nortonville, Kan., August 12-14, 1938. The theme of the association was "Christian Character"; the key verse, "Let the same mind be in you which was also in Christ Jesus" (Philippians 2: 5); and the theme song, "Let the Beauty of Jesus Be Seen in Me." Thoughts thus inspired were dominant from the opening address by Moderator

Henry Ring of Nortonville to the closing benediction by Rev. J. W. Crofoot of Milton.

The visitors were heartily welcomed Friday morning with an address by Lawson Van Horn, to which Rev. John Randolph of Milton Junction responded, both in happily reminiscent vein. The sermon of that morning was by Rev. Lester G. Osborn of Nortonville, emphasizing the humility, love, and patience of the mind of Christ—his submission to his Father's will, his sympathy with suffering, his patience in explaining.

Denominational interests were presented Friday afternoon. Rev. John Randolph of Milton Junction catechized his hearers about the personnel and work of the Sabbath School Board and its trustees, supplied lacking information, and discussed the proposed consolidation of boards. Paul Hummel of Boulder, speaking on "Seventh Day Baptist Horizons," said they were somewhat illusive, illustrating with the story of the traveler who had become so bewildered by Colorado distances that, on reaching an irrigation ditch, he began to strip off his clothes, saying that he "might have to swim this river." Mr. Hummel pleaded for renewal of consecration, deeper spirituality, and more effort to check defections from the faith and bring in unsaved. Rev. Carroll Hill of Milton, representing the Missionary Board, showed how churches need a missionary interest in order to make them grow, and what a wide missionary field we have in which to be interested.

A sermon of many unusual and inspirational thoughts was delivered Sabbath eve by Rev. Claude Hill of North Loup, on "Opening and Shutting the Doors of Life" (Revelation 3: 7, 8). All our lives we continually pass through open doors. We are not quite the same today as yesterday. Some doors, like that of youth, close; but new doors open. All hold the key to the door of life, but many lock the door. In every church there are people who open doors, and people who shut them. Life is not meant for closed doors. Salvation is not a closed issue. Tomorrow, and tomorrow, and tomorrow, still there is an open door, as long as we live. After death? "Enter through the gates into the city."

Rev. Ralph Coon of Boulder gave a black-board sermonette to the children Sabbath morning—a warning not to make the letter "I" too conspicuous in the word "Christian." In his sermon to adults on "The Set of the Soul," he emphasized the importance of Chris-

tian character—of what you are, rather than what you do. The set of your soul must be like that of Christ—self-sacrifice and love.

The young people's service, Sabbath afternoon, was under the direction of Miss Nannie Greeley. The sermon of the afternoon was by Rev. Carroll Hill on 1 Timothy 4: 12. "Let no man despise thy" spirit of adventure, choice of direction, use of instruments of knowledge, use of beauty, use of instruments of service, interest in religion. Stop leaks in the roof instead of setting pans under them—consecrate youth instead of restraining it. The Nortonville young people gave a play, "The Faith That Is in Me," written by Miss Nannie Greeley and featuring two stories—one, the institution of the Passover in Egypt; the other, the quest for Sabbath truth among some college students.

The evening after the Sabbath, Pastor Charles Thorngate of Dodge Center presented "The Mind of Christ as the Mind of the Cross." He stressed the importance of the mind, and of the Christ mind. The Cross stands for service to our fellows, for protection from danger, for victory over sin. Christ's words on the cross show that he still served, even in his dying agony.

The last sermon of the session, Sunday morning, was by President Jay Crofoot of Milton, on "The Land of Promise" (Joshua 14: 6-13; Deuteronomy 8: 7-10; 11: 9-12). He sketched vividly the country of Palestine as the literal land of promise, and heaven as the figurative one. But when the Israelites crossed the Jordan, it was not the end, but the beginning of a campaign. Caleb at seventy-five wanted the hill country because there were giants there. Among those who have attained noteworthy achievement in mature years are Robert Dollar, Justice O. W. Holmes, Edward Bok. Probably heaven will not be sitting in rows and singing all the time, but new tasks will be there.

Throughout the session, the music, directed by Miss Lois Wells, was of a high type, much of it by noteworthy composers. There was spirituality, as well as technique, in rendition. Instrumental solos were as follows: piano—Lois Wells, Doris Coon of Boulder, Lila Stephan; organ—Lila Stephan; violin—Herbert Crouch. Besides four splendid choir numbers, vocal contributions included solos by Lila Stephan, Herbert Crouch, Lois Wells; a duet by Harriet and Rachel Crouch of Atchison; a trio by Lila Stephan, Alma Bond,

and June Babcock. There were three quartet groups also—Cecil Stephan, Wendell Stephan, Herbert Crouch, Curtis Stephan; Cecil Stephan, Doris Stephan, Alma Bond, Herbert Crouch; Ira Bond, Wendell Stephan, Boyden Crouch, Allen Bond. There were about a score of singers in the choir.

Good fellowship is always a part of such meetings, and there were happy intervals of visiting. A large company enjoyed the dinners in the basement Sabbath and Sunday. A smaller group, but not less cheery, met at the Burdick rock garden (theoretically at 6 a.m.), Sunday, for a fellowship breakfast in charge of Norris Wheeler. Boyden Crouch led the song-worship period which preceded the bacon and eggs.

The business of the session was ably handled by the moderator. Written and oral reports and letters of greeting from many churches, and greetings from the Southwestern Association were presented. Recognition was given to fifty-nine delegates from Nortonville, Milton, Milton Junction, North Loup, Boulder, Denver, Dodge Center, Stonefort, and Battle Creek; to three members of the Hammond, La., Church, and two members of Edinburg, Tex.; also to two Czechoslovakian Sabbath converts from Great Bend, Kan. Outstanding resolutions were those recommending vocational assistance for Sabbath keepers, and devoting more time to spiritual things. It was voted to hold the next session in 1939 or 1940 at Milton Junction, with Robert Greene as moderator.

Margaret E. LaMont,
Secretary.

MUSHROOMS

BY PEARL HALLADAY

The interesting talk continued:

"As I have showed you these illustrations and specimens, please remember that there are several edible kinds. Some, while very pretty to look at are not good to eat; some have no value in any way; but this kind I want you to be sure and remember. Of the several kinds shown here this is deadly poison.

"Notice the four parts—the cap, the veil, the stem, and the cup. It is beautiful to look at, but it means death if it is eaten. It is said to have a delicious flavor but its common name is 'The Death Angel.' If one realized at once that he had eaten poison there might be

a chance of life, but no ill effects are felt until after twelve or fourteen hours; and then it is too late, as the poison is all through the blood stream."

I looked at the beautiful white specimen. It looked very different from something which could cause death, and then I thought of some amusements which could lead to so much trouble and perhaps death in the end.

Not long ago I sat in a parked car on a brightly lighted street across from a place from which gay music came when the doors opened to admit people, or when others left. Four young people came and paused in front of the attractively trimmed and lighted windows.

As they stood talking, part of the conversation reached me. Such phrases as, "Come on, don't be a sissy," and "You don't have to drink if you don't want to," "There's nothing to be afraid of." There was much urging and finally the four went in.

In about twenty minutes two of those young people came out walking very fast. They came across the street and stood in the shadow of the car. I heard the young man say, "I never went into a place of that kind before, but Harry said it was a good place to spend the evening and Gladys says she goes there often; but if you won't go back I'll take you home." The girl replied, "No, I'm not going back there ever and I hope you never will. The things they do there don't seem like fun to me."

As they walked away, I thought of the talk on mushrooms. I thought of the beautiful "Death's Angel" and how it seemed like what some call pleasure. Some places are made very attractive but behind the beauty is the sting of sin and perhaps the loss of self respect. Some things which are called pleasure by many turn out to be like the poisonous mushroom—after one indulges there is no escape and he goes down . . . and out.

Stevens Point, Wis.

"SEEK YE FIRST THE KINGDOM"

BY MARGARET S. PRATI

Text: Matthew 6: 33. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

I wonder how many followers of Christ realize what a world of meaning that verse has? How many of us who profess Christianity are ready to take that promise for

what there is in it, and really and completely trust in God? Did you ever hear or read of such a person going hungry or doing without his material needs? The Psalmist David says (Psalm 37: 25) "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Again, in the same Psalm, third verse, we read, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

So many times we fret and worry when Christ has promised to care for us. I can remember an incident in my life when we were reduced to our last cent, and there wasn't enough in the house to buy food to eat. I had often read the verse of the text and the foregoing verses of the chapter when I felt inclined to worry, and they always brought me comfort, so this particular day, when my mother was worrying, I tried to bring to her the comfort I had received by reading to her a few of those verses, and said, "Something will turn up, if we only trust." God never fails us when we turn to him; so we just thought no more about the matter until lunch time; then, just before noon, a customer of my father's stopped on his way to the mountains and paid a bill that he owed. It was a small one, but it gave us what we needed for our lunch. Paul says, in Philippians 4: 19, "My God shall supply all your needs according to his riches in glory by Christ Jesus." Why are we afraid to trust? Christians, of all people, should never be afraid; surely God has never once failed in any of his promises to his children, and never will.

Some of you may say, "But I have known real Christian people who have been almost starving; they don't seem to have anything." But are their lives really as consecrated to God as they should be? Do they actually trust the way they should? Do they recognize God's aid when it comes to them? I truly believe that God will give us all the material things we need—note, I said *need*, not *want*—if we just trust in him. We must trust completely in God before we can see this verse of Scripture actually "working out" in our lives.

This brings me to the Sabbath question. I know a man who once said, "I know the seventh day is the Sabbath, and if the time ever comes when I can keep it and make a living for my family, I shall do so." Apparently this man doesn't realize that as long as he keeps that attitude he will never reach

that day. Is he trusting in God to care for him? I don't think so. Satan is at every Christian's side, doing all he can to swerve him from his path. We must look up to Jesus constantly.

I have, I believe, found a person who is actually putting that verse into practice in his own life. He has, since learning of God and his Sabbath, steadfastly refused to work on the Sabbath. He cares nothing for material gain as compared with the kingdom of God, is constantly seeking new inspiration and enlightenment in the Bible, and truly God is "supplying all his need." At his place of employment men are constantly being laid off—men with many more years of experience behind them than he has, yet he stays on. What is the answer? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Christ has said, "Ask, and it shall be given unto you" (Matthew 7: 7), but we must be careful *what* we ask. He has also said, "*Whatsoever* ye shall ask *in my name*, that will I do." Do we remember to ask things in his name? If we do, we may be assured that we will receive them.

Let us remember, then, to "Seek first the kingdom of God and his righteousness," and see if God doesn't keep his promise. Let us *really trust completely*, for once, and I am sure we will begin to see that verse actually working in our lives.

THAT WE MAY REMEMBER

The Committee on Religious Life appreciates the interested consideration of its report at our recent General Conference. Now all this is in the past. The question, then, is what was the value of the report and the fact that it was adopted by Conference?

The answer is in the application of the good and practical points by the pastor and people in our different localities.

The SABBATH RECORDER of September 12 has that report. Will you study it and carry out the suggestions you can in your particular field?

This is urged only that we may grow in our religious life.

A member of the committee,

H. L. Polan.

Brookfield, N. Y.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

"There are nine hundred students on the Alfred University campus this year," says President Norwood. "This is a far larger number than ever assembled here before." The Liberal Arts College has the largest freshman registration since 1929-30, and shows a five per cent increase over the total registration of last year.

The combined registration in the Liberal Arts College, the Ceramic College, and the School of Theology is 638; to this is added the group of 259 registrants in the School of Agriculture, which has grown from a registration of 127 last year. "The growth in the School of Agriculture shows the result of the state's new program for that and similar schools," he said.

Miss Miriam Shaw began her long journey back to Shanghai, Wednesday evening, October 12, when she said farewell to Alfred friends and relatives. It was a year ago last August that she with others from Shanghai made their dramatic escape on the *President Hoover*. After stopping in Manila and in California she arrived in Phoenix, Ariz., to visit her sister, Mrs. George Thorngate. During her stay there she registered for nursing and had a patient with whom she spent seven months, with July and August in France, visiting French spas.

Miss Shaw will sail October 29 from Victoria, British Columbia, on the *Empress of Asia* and will land at Shanghai. She foresees no difficulty in returning to China as the concessions are peaceful.

She expects to resume her nursing and will assist in refugee clinics sponsored by the Seventh Day Baptist and Presbyterian denominations. For the present her work will be at Shanghai, as the mission hospital at Liuho has been bombed and damaged by looting, both by Chinese and Japanese. When asked as to the future of China, Miss Shaw said that Japan will probably take the key cities, but that she never will be able to hold China.

Much of China's future depends upon Japan's reaction to the present European situation. We say, Godspeed to Miss Shaw as she returns to her chosen work.

Alfred Sun.

PLAINFIELD, N. J.

The Women's Society is getting well under way since the summer vacation, with its usual activities, including luncheons and get-together suppers besides their regular work meetings and devotional services.

A basket supper was held in the Sabbath school room on Friday evening, October 7, at which a number of different speakers presented different phases of the work of the church for the coming year—to be thought about and discussed.

Rally and Promotion Day of the Sabbath school was held on October 1, with a fine special program.

The older young people's group is quite active in holding supper meetings in the homes of the different members, at which interesting discussions are held.

Pastor Warren, Rev. H. C. Van Horn, and Frank A. Langworthy represented our church at the ordination service of Luther W. Crichlow, at Washington, D. C., October 9. These delegates with Pastor Trevah R. Sutton of New Market drove to Washington, and on their return were most enthusiastic about the service and the general good time they had on the trip. At prayer meeting, October 14, impressions of the ordination service were given.

Correspondent.

ROCKVILLE, R. I.

Church services were held in the parish house Sabbath morning, Rev. John McCallum of Wyoming conducting the service.

The monthly business meeting of the church was held Saturday evening, at which time the needed repairs on the church were discussed. The chimney blew down and the belfrey was damaged and has to be reshingled. A committee was appointed to solicit funds to help defray the expenses. Miss Elva Woodmansee, George V. Crandall, and Josiah Palmer are the solicitors.

Westerly Sun.

MILTON JUNCTION, WIS.

The expression, "Beautiful Hawaii," has a real meaning to those who saw the pictures at the Seventh Day Baptist church at Milton Junction, Tuesday night. Beautiful colored movies of scenes in Hawaii taken by W. M. Davis of Lake Geneva while visiting the island last winter were shown by him. Here we saw in color, scenes on the water, such as surf

riding, natives diving for coins, the *Hawaii Clipper* taking off and landing on the water, the arrival and departure of ocean liners, and the crowds that gathered for the gala occasions.

We saw also beautiful landscapes of hills and valleys, palm trees and seashores with the blue sky and fleecy clouds, city streets with their busy traffic, hotels and theaters, also their beautiful grounds with flowers and flowering shrubs and vines. The marvel of color photography and the use of the color film is revealed in some of these pictures to a marked degree. The beauty of the strange flowers and wonderful flowering trees and vines was marvelous; and the sunset scenes, showing the setting sun through the palm trees across the water capped the climax. The artist, on canvas, may correct the faults in nature's scenery, but we saw no faults to be corrected in the sunset as nature gives it to us in Hawaii, reproduced by color photography.

Mr. Davis modestly calls it amateur work and hopes to improve his line of pictures on his next visit to Hawaii this winter, but if our judgment is correct, he already has some masterpieces in his sunset scenes of beautiful Hawaii.

—Milton Junction Telephone.

PACIFIC COAST ASSOCIATION

The autumn meeting of the Pacific Coast Association was held with the church in Los Angeles, October 8, and proved to be a day of rich blessing and fellowship.

The church building in Los Angeles has just been repaired and redecored without and within, and is much more attractive and worshipful than it was before. So the members there planned for a service of rededication. It seemed most fitting that such a service should be held in connection with the association, and that the program for the meetings should center around the general theme "The Church."

A good delegation was present from various localities over southern California. We missed our friends from central and northern California, however, and hope they can share the fellowship at our next meeting. The local residents furnished hot dishes and coffee for the lunch at noon and all enjoyed a bounteous meal together.

Our theme, "The Church," fitted perfectly with the Sabbath school lesson for the day, "Spiritual Worship," which was taught to

all of us in one class by Rev. E. S. Ballenger. Brother Ballenger has an unusual ability to get the heart out of a Bible lesson and he surely succeeded on that day.

The rededictory sermon was preached by Pastor Loyal F. Hurley. In it he attempted to show the basic truths and necessary activities for which a Seventh Day Baptist Church should exist.

Willard Wells and Don Henry had planned the young people's program around different phases of church life. Don Phillips gave an appeal for all of us to be truly Christian ourselves and to be personal workers in the winning of others to the Lord. It was a stirring appeal. Then Don Henry spoke of the family altar which he called "The Church in the Home." It was vastly more important to learn about God with your father and mother at home than to spend thirty minutes a week in a Sabbath school class, he said, and he had a fine array of evidence to support his claim. Then Willard Wells brought us a unique bit of dramatic skit which he labeled "The Church a Hospital Case." After some discussion of symptoms and causes among which was "a good worldly appetite that didn't make for growth," Mr. Church came in at the back door hobbling along with a crutch, with one arm in a sling, and with head and legs bandaged. Doctor Bible did some careful diagnosis and then prescribed the remedy. An operation to remove worldliness, then the heart-beat controlled by Christ instead of by selfishness and pleasure would do the trick. We shall not soon forget these three messages.

A round table followed under the guidance of P. B. Hurley, who was pinch-hitting for Glen Osborn. Five talks were limited to five minutes each, all of them sane and illuminating and stirring. Rev. Geo. P. Andreas spoke on "The Church and Prayer"; Bernice Brewer discussed "The Church and Young People"; R. C. Brewer had the subject "God's Method of Church Finance"; N. O. Moore presented "The Church and Missions"; and Mrs. Ernestine Henry challenged us with "Evangelism—Is It the Pastor's Job, or Every Christian's Mission?"

Two solos, a duet, a quartet, and a choir number added music's touch of beauty and worship to a day full of good things. Our genial young president, Willard Wells, is anxious that we shall now go out and do

what we have been shown so clearly and have been challenged to perform. "I can do all things through Christ."

Loyal F. Hurley,
Corresponding Secretary.

MARRIAGES

FROMM-POST.—Mr. John Fromm of Thiensville, Wis., and Miss Barbara Post of Chicago, Ill., were united in marriage at the Seventh Day Baptist church in Milton by Pastor Carroll L. Hill on August 30, 1938. The new home is at Cambridge, Mass.

OBITUARY

BURDICK.—George Merton, son of Rev. George W. and Mary Watson Burdick, was born near Utica, Dane County, Wis., October 20, 1874, and died in Wisconsin General Hospital, Madison, Wis., September 30, 1938.

RANDALL.—Lafayette Edwin, oldest son of Van A. and Fanny Randall, was born at Troy, Idaho, August 22, 1891, and died at Clarkston, Wash., September 12, 1938, after many years of painful, tedious illness.

He leaves to mourn his loss, besides his aged parents, three sisters and three brothers. He loved his Bible and was a faithful Christian, exercising every opportunity to speak to others of the love and saving power of the Savior.

(Contributed by request.)

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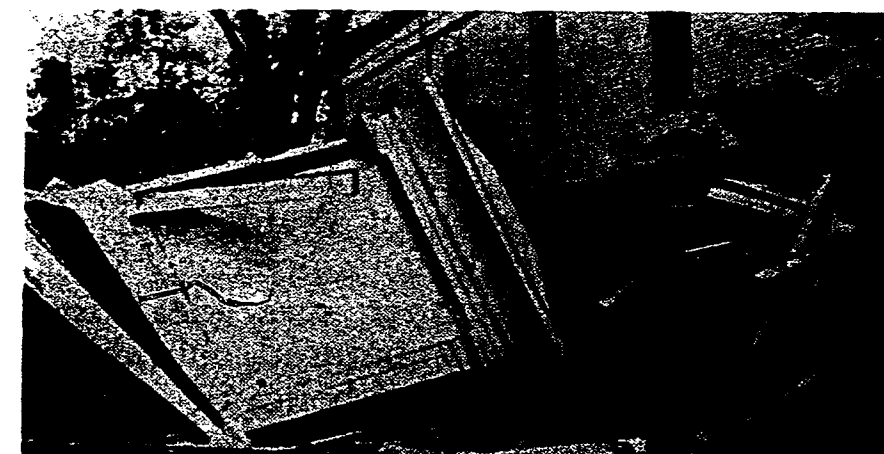
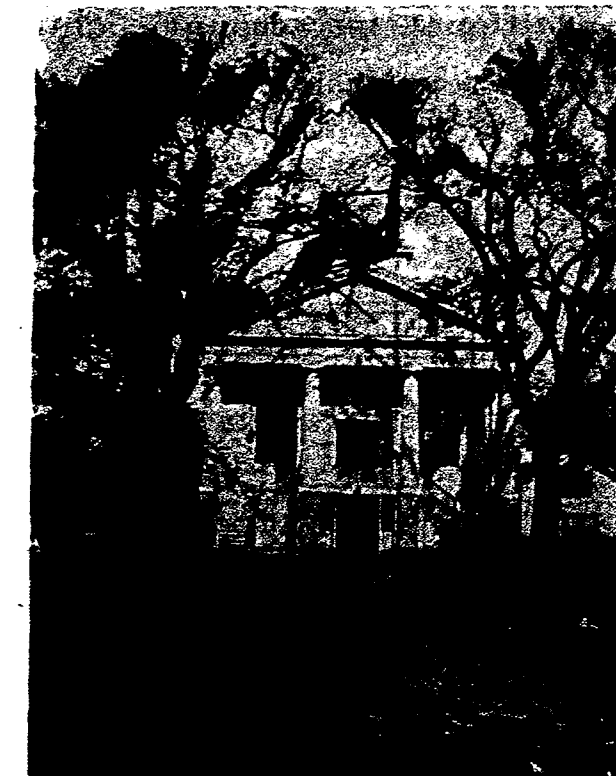
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PAWCATUCK SEVENTH DAY BAPTIST CHURCH

Westerly, R. I.



After the hurricane,
September 21, 1938