

was \$34.70. We are now getting the services of former pupils in our teaching force. Those who assisted the pastor in teaching were Mrs. Donald Gray, Mrs. John Campbell, Ruby Naugler, Mary Hull, Jean McWilliam, Ellen Olsbye, Bettie McWilliam, and Irwin Randolph. The pupils broadcast from station WCLO on the closing day of school.

Dr. Rosa Palmberg, missionary from China, spoke in our church on Sabbath day, July 9. She has now returned to her work in China. Rev. H. E. Davis, also from our mission in China, has been in our community but did not preach in our church. He was heard at Conference and is still in this country. Miss Miriam Shaw, who left China when the war broke out, is about to return.

Pastor Randolph took a load of young people to Nortonville, Kan., to attend a Young People's Conference and the Northwestern Association, August 10-14. They were Jean and Bettie McWilliam, Ivan and Irwin Randolph. Mrs. Edna Shelton and Loren Shelton were also delegates in attendance. June Babcock returned with the young people and is a welcome addition to our choir.

—From News Letter.

#### NORTH LOUP, NEB.

A Preaching Mission, similar to the ones conducted the past two years, will be held at the Seventh Day Baptist church beginning at 7.30 the night of October 30. The pastor of the church assisted by the choir, and others, will conduct the services. There will be the opportunity for those in attendance to join with friends and neighbors in singing the grand old hymns of the church, and the joy of reading with them familiar and helpful Scriptures that have comforted and strengthened mankind throughout all time. There will be a gospel message each night applicable to the time in which we live, holding forth the way of truth and life. The public is very cordially invited to attend and to have a part with us, and to enjoy the blessings that are sure to follow. A list of sermon subjects will be announced through the columns of the *Loyalist* next week. We will be expecting you and will meet you with a warm Christian welcome.

In preparation for the Preaching Mission which will begin October 30, Pastor Hill has asked that at 9 o'clock each day, special prayer will be offered. He asks that whatever members are doing or wherever they are, they

offer a short silent prayer, and thus get in readiness, spiritually and mentally, for the services to come.—*North Loup Loyalist*.

#### ULEN, MINN.

The SABBATH RECORDERS are very worth while. The Ulen Union prints many condensed articles from it. There is a very strong Christian sentiment here. Naomi Brown in a temperance lecture here stated that North Dakota was confident of the repeal of hard liquor first, and is trying to put 3.2 where it belongs into the class of intoxicating beverages.

The North Dakota Council of State Superintendents sponsored a five-day Preaching Mission in Fargo, beginning October 17, with a conference for ministers, youth meetings, seminars, and strong evangelistic evening meetings. The conferences discussed such topics as Effective Preaching, Prophetic Preaching, and Evangelistic Preaching. Seminars included in the discussions such topics as The Christian Message, Evangelism, and Christianity and the Social Order.

Other cities included in the Preaching Mission were Jamestown, Bismarck, Dickinson, Devil's Lake, Minot, and Williston. Ministers also from Minneapolis were present.

North Dakota is active in promoting legislation for social welfare, especially proposed amendments for the Adoption Law; changes in birth certificates of illegitimate children, joint responsibility of men proven to be possible parents of illegitimate children; licensing of hospitals and maternity homes; change in the methods of commitment of minors to the State School at Grafton; licensing and supervision of homes for aged.

The State Woman's Christian Temperance Union at Bismarck in its forty-ninth annual state convention took a firm stand for the return of prohibition law, and total abstinence was laid down as a tenet of the North Dakota W.C.T.U. This organization is as old as the state itself.

Mrs. L. L. Coalwell.

An old man was crossing a busy corner when a huge police dog dashed into him and bowled him over. The next instant an Austin skidded around a corner and bumped him, inflicting more severe bruises.

Bystanders assisted him to his feet, and someone asked him if the dog had hurt him. "Not exactly," he replied, "it was the tin can tied to his tail that did the most damage."

—*Watchman-Examiner*.

# The Sabbath Recorder

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The Red Cross Calls Annual Roll Call, November 11.

# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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## "And Now in a Thousand Tongues"

Four men sit at a rough table in a little house in an African jungle clearing. Two are dark-skinned natives. Two are Europeans. Before them lie eight or ten printed books, some notebooks, a pile of carefully corrected manuscript, and before one of them a partly written sheet. They are conversing in a language unknown to us. One reads aloud in English:

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

He speaks again in the unknown tongue, looks for the agreement of his three colleagues, and after further conversation writes down:

"Yesu akeri bekere besa bezuku ovongo. Ya ozuku infuna nda, zi zama, nda ya nda, bua mantea ntuari nasonga boke lebo minkanda mi mama."

Little do they realize that a milestone in the spiritual history of the human race has been passed. For the pile of manuscript, carefully wrapped and registered, goes to a city some five thousand miles away; a compositor patiently thumps out on his typesetter keyboard the words of the manuscript meaningless to him; a printing press picks up sheets of paper and slides them out with the strange words impressed; a binder folds and sews; a packer nails shut cases of bound books, and stencils a label "Bendela, Congo Belge, via Matadi"—and a Bible House scribe enters on a list in a committee's minutes, "No. 1000, Sakata." It is the thousandth recorded language into which some part

of the Holy Scriptures has been translated and published!

In a sense richer than he dreamed, the prayer of Charles Wesley has been fulfilled:

"O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of his grace!"

This is the opening article in the brochure recently called to attention in the SABBATH RECORDER. The Bible, in full, or some considerable portion of it, is now printed in more than a thousand different languages. Of these, 89 languages are in America, 173 in Europe, 345 in Africa, 212 in Asia, and 189 in Oceania.

Who of us, even in our own cosmopolitan country, can name intelligently twenty-five different languages; "yet here are more than a thousand which missionary and scholarly effort has provided with some part of the Holy Scriptures." It is more, also, than the mere translation of a few verses into as many languages as possible. We are amazed to realize that there are 179 languages with the whole Bible containing both Old and New Testaments, and 212 more with the complete New Testament; 488 more with at least an entire Gospel; and 48 others still with some other whole book of the Bible. Well may Doctor North, author of the brochure, say of this achievement that it "outranks the whole gamut of modern invention at which we so often marvel." Make much of Bible Sabbath, this year, and also let us all make more of the Bible in personal and home life.

**"Getting Work Done"** Why is it that so much more work is done by one person than by another? There may be little difference in their abilities, but one goes more or less serenely on his way turning off task after task, while the other worried and hampered is all but broken down by unfinished duties.

Henry Ward Beecher's reply once to an inquiry as to how he managed to get through so much work in a day was, "By never doing anything twice. I never anticipate my work and never worry about it. When the time comes to do a thing I do it, and that's the end of it."

It would be a good rule for us to follow, but not so easy. However, many of us have discovered that, though we may not entirely escape the anticipation of a hard task, if when it is time to do it we attack it with undivided attention, we are then ready for the next

and the next tasks when they are due. In commenting on some of these things an exchange says:

The fussy, hurried, worried man is the chap who tries to do everything at once. He dabbles in this and he dabbles in that—finishing nothing. He picks up a letter to answer it and lays it down to pick up another letter and fuss with that. He puts the hard work at the bottom of the pile. He leaves the hard job on his desk day after day, until it absolutely has to be done, and then he rushes it out in such a hurry that it is seldom done right.

The big things of life are never done by a fussy man. When one is worrying about half a dozen tasks that must be done in the future, he fails to do the present task as it should be done. One task at a time started on its way before tackling the next task, is a rule that makes for poise and power.

That's the way to get things done. The man who does not drive his work will be driven by it, worried, hampered, and ineffective.

**Again—"A Matter of Loyalties"** When "A Matter of Loyalties" was published in the SABBATH RECORDER last year, much interest was shown in its being published in booklet form. Although there was quite a call for it, the American Sabbath Tract Society did not feel it had funds justifying its publication. Private individuals contributed something toward its publication by the author. There is still needed \$25 for enough money to do this. It is still hoped that sufficient funds may be obtained to publish the story. However, the author writes that he thinks the project better be abandoned, and unless sufficient money is in hand by January 1, 1939, he will return to the contributors the amount already received.

We trust that the booklet, which has definite and real value, may yet be published. Contributions for this purpose may be sent to Miss Nannie Greeley, Nortonville, Kan.

**Have You Enrolled?** The face that looks out at you from our cover appeals to the noblest and finest of our best human nature refined by the love of Christ. Nothing like the Red Cross ever emanated from any of the "Natural" religions. This beautiful face is representative and symbolic of the splendid humanitarian, organized effort to relieve suffering and bring relief and encouragement to the unfortunates of flood, fire, famine, pestilence, war, and other wholesale tragedies.

The work of the Red Cross is so well known as to require no more space or time than needed to call it to the attention of the people. The annual roll call occurs the eleventh of this month. Many of our readers are already members. Have you enrolled? One dollar makes one a member for one year.

**Pastors' Letters** We are more and more impressed with the importance and value of pastors' letters to their members—especially to absent members and lone Sabbath-keeping ones.

The importance is seen in the manifestation of real interest revealed on the part of the pastor for all his flock. That interest locally is shown in many ways as he meets the folks on the streets, calls upon them in their homes, and faces them from the pulpit. But for him to take pains to write of interesting matters relating to the church and to the personal interests of the members seems especially significant, and helps to hold the absent ones true and loyal.

Its value is apparent in the opportunity afforded of giving encouragement to many who doubtless find many difficult problems and situations. It helps to know the home church—represented by its pastor's letter—cares. To many, fresh courage thus comes with the feeling that the struggle is worth while, and success possible if one is loyal and true.

Too often the only church communication to absent members is one asking for money. This gives the impression that such is the only interest the home church has—an inference usually unjustifiable.

But the occasional pastor's letter, full of interest and sympathy—how different. Here truly is a means of grace, and the church, the member, and the pastor are blessed. A copy of such a letter by one of our pastors has just been received by the editor, and his own heart is warmed and by the work of such a pastor he is himself blessed.

**Items of Interest** The National Committee for Christian Religious Education, under the leadership of the executive secretary, Dr. Chester S. Miao, has inaugurated an emergency campaign of relief work in harrassed and disturbed China. While much is done for the physical comfort of the oppressed people, great emphasis is being given to religion in the refugee camps. Suitable teaching materials have been prepared for adults, young

people, and children. Lay training work has gained new significance in many parts of China where a great deal of the religious education program has had to be carried on by trained lay leaders.

*Singing Conference in Bible Lands* was the name given to a group of Armenians at a recent Christian Endeavor conference which lasted five and a half days. The Armenians are great singers, the report says, and the Bach chorales and hymns were so beautifully rendered they earned this unique name for themselves. The classes and discussion groups were given serious consideration for these young people wanted to make the most of the opportunity they had to attend this Christian Endeavor conference for the Armenian young people of Damascus, Tripoli, Beirut, and Aleppo.

A *Digest of the Bible* has been made and will soon be published by Prentice-Hall, Inc., of New York City. Arranged by Peter V. Ross, a prominent lecturer and author, it will be a volume of three hundred pages that can easily be read in a few evenings, and gives a constructive answer to the problem of tracing the threads of the story running through the sixty-six books of the greatest book of all ages. "None of the important details have been omitted, while the original wording" of the King James version has been "preserved whenever it was possible." Many who see for the first time the Bible panorama will want, without doubt, to examine certain portions more intimately. The Bible, at hand, will be to such a closer Book than ever before. *A Digest of the Bible* will sell for \$2.75.

A co-operative textile mill for the manufacture of inexpensive sweaters will shortly be in operation at Penn-Craft, a rehabilitation project of the American Friends Service Committee. Penn-Craft is located in Fayette County, Pa., and is inhabited by fifty families of unemployed coal miners.

Although the factory will be conducted on a non-profit making, co-operative basis, orthodox financial principles will not be ignored. Quakers expect that the factory will be able to produce goods that can compete in price and quality, and that its operation will afford a living wage for employees with due regard to all financial risks and capital investment.

R. N. S.

### THE RED CROSS ROLL CALL

On Armistice Day the Red Cross begins its annual roll call for members for the coming year. Men and women from 12,043 chapters and branches will go forth with an appeal to every individual to enroll in the organization and, in that way, become identified personally with its work.

There is one thing to remember when one of these people approaches you: When you join the Red Cross you are going into partnership with millions of other Americans. It is a partnership that reaches out to the nooks and crannies of the most remote regions of our nation. Its credo is service. Its activities are not confined to times of national calamity. It is operating daily in your community, just as it is in thousands of others, serving America and Americans in many different ways.

Volunteers of the Red Cross contribute some three million hours of their time and services annually to humanity. They provide the blind with books, they prepare surgical dressings and garments for hospitals, they transport the crippled to clinics, they assist nurses in public health centers, and in many communities they form the sole agency guarding the social welfare of the population.

Qualified life guards, trained by the Red Cross, man our beaches and pools. Men and women in rural regions and industrial areas are taught the principles of administering first aid. Highway emergency first aid stations are maintained in every state in the Union, and these are supplemented with special mobile first aid units.

The Red Cross public health nurse makes her rounds, caring for the sick in isolated sections and teaching the elements of hygiene and sanitation. Projects in nutrition afford added protection for individuals and communities against disease. The disabled veteran and the boys in active service receive aid and counsel. Individual families, suddenly stricken by calamity, may grasp the Red Cross' helping hand. And, when disaster strikes, the Red Cross is there, affording relief to refugees, caring for their physical and spiritual wants, and speeding their return to normal life.

The plea for membership is an appeal to make your Red Cross chapter stronger and more effective in its undertakings. Your membership dues support its services to your community. The proverb, "In unity there is strength," is as true in humanitarian work as

it is in every other walk of life. A chapter supported by the entire community will prove strong and effective, able to carry on those services for which experience has shown the Red Cross best fitted.

### MISSIONS

#### THE SECRET OF SUCCESS

People want success in their undertakings. Whatever their activities they desire success. This is especially true with mission work, missionaries, and promoters of missions.

There are a number of items which enter into the success of missions and chief among them is a sacrificial spirit. Those who become missionaries must be willing to sacrifice in many ways. They must be willing to give up home and friends; they may not be required to do this, for their work may be at home, but they must be willing to go to the ends of the earth. They must be willing to give up the temporal comforts of life; they may not find this necessary at all times, but they must be willing to do so and they must do it gladly. They must be willing to bear the reproaches of men; they may not find this necessary, but more likely than otherwise they will. Those who are not willing to sacrifice in these and other ways for Christ, his children, and the establishment of his kingdom have no place in the work of missions.

What is true regarding missionaries is equally true regarding ministers of the gospel, and all who would promote missions. It has always been so. It was so with the prophets, Christ, the apostles, and Christ's followers through the centuries.

This does not mean that the Father does not intend we should enjoy the good things of earth. He is pleased when his children have an abundance; but he is not pleased when we consume all upon ourselves. He intends we should share with others till it hurts. Sacrifice was necessary in Christ's day and it is still necessary if we are to succeed in missions and church work. But this is not all. It is the way to perfect joy and blessedness. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall find it."

Success in missions requires willingness to give up home and friends, to forego many temporal things, to endure reproach, and to do these things gladly when required, remem-

bering Christ's words when he said, "Let not thy left hand know what thy right hand doeth."

### TWO IMPORTANT CONVENTIONS

As the SABBATH RECORDER is being made up for the issue of November 7, two conventions of unusual importance to missions, the Church, and other philanthropic institutions are being held in Chicago.

The first is a National Convention on Stewardship, November 1-3, promoted by the National Committee for Religion and Welfare Recovery. It is expected that, "For the first time in American history, so far as we are aware, many of the really great men in our national life are planning to discuss the stewardship of money, life, and affairs as that stewardship grows out of a religious motive." "Laymen of three faiths—Protestants, Catholics, and Jews—will participate, all of them conspicuous for personal generosity and for faith-inspired grasp on economic, social, and political problems. The clergy too are ably represented."

The second convention is one called by the United Stewardship Council, an interdenominational Protestant organization composed of leaders responsible for stewardship education in their respective denominations. This convention may be called a section of the one described in the foregoing paragraph and will be in session from November 3-5.

All institutions depending upon the benevolences of the people are seriously crippled because of lack of funds. This is not because Christian people do not have the wealth of the world in their hands. There are other reasons for this, and it is hoped that growing out of the discussions in these conventions plans may be formulated by which the churches, colleges, missions, and other benevolent institutions may be supported by the wealth God hath placed in Christians' hands. Attention is called to these meetings that those among Seventh Day Baptists to whom these affairs are committed may be watching for the results.

### ANNUAL MEETING OF THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

The annual meeting of the Seventh Day Baptist Missionary Society was held at the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 21, 1938.

The President, Rev. H. R. Crandall, presided.

Rev. Everett T. Harris offered the opening prayer.

Voted that the annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, adopted by said board on the seventeenth of July, 1938, is approved and ordered recorded.

The nominating committee report was made by Rev. Everett T. Harris, and the following were announced as elected for the coming year:

*Officers*—President, Rev. Harold R. Crandall, Westerly, R. I.; Recording Secretary, George B. Utter, Westerly, R. I.; Corresponding Secretary, Rev. William L. Burdick, Ashaway, R. I.; Treasurer, Karl G. Stillman, Westerly, R. I.

*Board of Managers*—Albert S. Babcock, Rockville, R. I.; Rev. Harold R. Crandall, Westerly, R. I.; LaVerne D. Langworthy, Westerly, R. I.; John H. Austin, Westerly, R. I.; Morton R. Swinney, Niantic, Conn.; Rev. Albert N. Rogers, Waterford, Conn.; Edwin Whitford, Westerly, R. I.; George B. Utter, Westerly, R. I.; Karl G. Stillman, Westerly, R. I.; Mrs. Clayton A. Burdick, Westerly, R. I.; Dr. Anne L. Waite,

Bradford, R. I.; Rev. Everett T. Harris, Ashaway, R. I.; Rev. William L. Burdick, Ashaway, R. I.; James A. Saunders, Westerly, R. I.; Charles E. Gardner, Waterford, Conn.; Robert L. Coon, Westerly, R. I.; Mrs. Elisabeth K. Austin, Westerly, R. I.; Walter D. Kenyon, Ashaway, R. I.; John S. C. Kenyon, Westerly, R. I.; Hiram W. Barber, Jr., Westerly, R. I.; Elston H. Van Horn, Westerly, R. I.; Lloyd B. Langworthy, Ashaway, R. I.; Corliss F. Randolph, Maplewood, N. J.; Rev. Herbert C. Van Horn, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.

Voted that the chairman of this meeting name a nominating committee to suggest a list of officers and Board of Managers to the General Conference, and to report at the next meeting.

He named Everett T. Harris, Elisabeth K. Austin, and Robert L. Coon.

Voted that we adjourn to meet at the same place on the third Sunday of September, 1939, at 2 o'clock p.m.

The minutes were read and approved.

George B. Utter,  
Recording Secretary.

COMPARATIVE STATEMENT

Receipts

	September 1937	September 1938	Change	12 Mos. Ending 9-30-37	12 Mos. Ending 9-30-38	Change
Memorial Board income				\$ 1,346.71	\$ 1,795.51	\$ 448.80
Permanent Fund income	813.59	\$ 71.75	741.84*	4,739.90	4,194.47	545.43*
Denominational Budget	676.00	452.00	224.00*	8,861.55	7,265.64	1,595.91*
Organizations	632.21	61.22	570.99*	1,706.98	3,384.85	1,677.87
Individuals	366.66	10.00	356.66*	1,844.69	2,051.35	206.66
Special gifts	7.00	1.00	6.00*	5,296.90	408.03	4,888.87*
Loans				1,000.00	500.00	500.00*
Other				19.98		19.98*
Debt Fund investment	250.00		250.00*	2,000.00	2,525.00	525.00
	\$ 2,745.46	\$ 595.97	\$ 2,149.49*	\$26,816.71	\$22,124.85	\$ 4,691.86*

Expenditures

	September 1937	September 1938	Change	12 Mos. Ending 9-30-37	12 Mos. Ending 9-30-38	Change
Corres. Sec'y and expenses	\$ 190.31	\$ 200.14	\$ 9.83	\$ 2,412.79	\$ 2,440.79	\$ 28.00
Gen. missionaries and expenses	22.91	115.76	92.85	1,015.21	1,173.47	158.26
Churches and pastors	201.64	201.64		2,270.77	2,286.67	15.90
China	342.48	331.73	10.75*	5,283.88	6,240.01	956.13
Holland	125.00	125.00		500.00	500.00	
Jamaica	194.25	239.10	44.85	2,420.14	2,916.15	496.01
Treasurer's expense	70.00	20.00	50.00*	577.16	490.60	86.56*
Interest	94.38		94.38*	1,110.31	874.91	235.40*
Loans	250.00		250.00*	3,000.00	3,275.00	275.00
Taxes						
Printing				210.27	186.38	23.89*
Foreign Missions Conference				37.50	37.50	
Special gifts	2.00	1.00	1.00*	79.31	402.03	322.72
South American field						
Germany	41.66	41.66		500.00	500.00	
Miscellaneous				1.00	2.00	1.00
Debt Fund investment	102.42	61.97	40.45*	1,255.29	1,159.90	95.39*
Special Fund investment	140.00		140.00*	5,213.90		5,213.90*
	\$ 1,777.05	\$ 1,338.00	\$ 439.05*	\$25,887.53	\$22,485.41	\$ 3,402.12*

\* Decrease.

THE BIBLE IN CHINA

"One of the most encouraging features of the present crisis in China," writes Rev. A. R. Gallimore, Southern Baptist missionary, "is the new value that is being put upon the Bible. Frequent reference has already been made to the recent repeal of the restrictions which had been placed on the teaching of the Bible in mission schools. Last year five million copies of the Scriptures and Scripture portions were distributed in China, ninety-nine per cent of which were sold. It is significant that the refugees who, in the stress and strain of getting away, left their Bibles behind, are now purchasing new ones, saying that they cannot get along without their Bibles. And again we recall the fact that Generalissimo Chiang Kai-shek, when he was held prisoner previous to the Christmas time of 1936 and had been deprived of all belongings, asked to be allowed his Bible. Bibles are being made possible not only for retreating Chinese armies but also for the invading Japanese soldiers. The famous 'Dare to Die' battalion in the final siege of Shanghai were provided with pocket New Testaments. Furthermore, many substantial gifts have come practically unsolicited from men of means in the commercial world. All of this impresses on us the fact that China is aroused, the doors open, and matchless opportunities before us."—*The Watchman-Examiner.*

ALFRED UNIVERSITY OPENS ITS ONE HUNDRED THIRD YEAR

President's Office, Alfred University, October 24, 1938

Readers of the SABBATH RECORDER will be interested to know that the university is now well started on the third year of its second century, with prospects that it will be among the best years of its history. On September 19 and succeeding days, 904 students enrolled in the various schools and colleges on our campus. Of these 302 are in Liberal Arts, the oldest division; 7 in the School of Theology; 330 in the College of Ceramics; and 265 in the School of Agriculture. This unprecedented number is due in part to the larger enrollment in Liberal Arts, which suffered somewhat of a reduction last year; but more especially to the boom in the School of Agriculture, with its reorganized and expanded courses in agriculture, dairying, and farm mechanics, and its new courses in air conditioning, telephony, broadcasting, and

other studies in technical and general electricity.

Other units of the university have recently re-studied and revised their curricula and are experimenting with new and improved methods of teaching and counselling students. The Liberal Arts College, which, incidentally, has its largest freshman class since 1929-30, will probably offer next year new courses with a vocational emphasis. The college has two new staff members this year: Dr. Arlie E. McGuire, successor to the late Dr. G. W. Campbell, and Miss Hazel M. Miller, substitute for Miss Marie Louise Cheval of the Romance language department.

The Ceramic Experiment Station, less than two and a half years old, has already added thousands of dollars of value to the ceramic industries of the state.

Founders' Day will be celebrated November 10, in a special convocation (earlier than usual in the hope of getting better weather), with an appropriate address; special guests, including three high officials of the State Education Department; the conferring of an honorary degree; and a recital on the Davis Memorial Carillon.

The School of Theology is enjoying a good year with all the old faculty on duty again, including Rev. Sylvester S. Powell who came to us last year with his scholarly courses in the Biblical languages and literature. Rev. George B. Shaw, as RECORDER readers well know, has retired and is now living in Alfred. He is giving one course in the School of Theology, a service which is very much appreciated.

RELIGIOUS UNREST — MENACE OR PROMISE?

A passion for inquiry is the keynote of the restless age in which we live. The church press helps to meet the imperative need which grows out of this condition. It visualizes the meaning and the value of a spiritual outlook.

Newspaper headlines reveal why there has never been a time when this was more necessary than today. Civilization, so close to collapse, is groping toward the enlightenment which the leaders of religious thought are constantly contributing to the pages of the church press.

Many of these articles are quoted or reprinted by influential magazines and newspapers. Their value in molding public opinion

is increasingly recognized by leaders in national, professional, and business life.

Indeed it is more than a coincidence that so many secular publications are giving more attention to religious topics. Editors and publishers as well as the public look to the church press for an authentic presentation of the news and the views of the church.

The educational value of the church press is alone a sufficient reason for giving it your support.—*Associated Church Press.*

## WOMAN'S WORK

### STILL MORE ABOUT MISSION STUDY

BY BESSIE T. HUBBARD

"Worth while reading for spare moments"

"India, land of dreams and of romance, of fabulous wealth, of fabulous poverty, of splendor and of rags, of palaces and hovels; of a hundred nations and a hundred tongues; of a thousand religions and of three million gods."

Land of dreams and of romance one would surely believe was India's portion when reading "The Crescent Moon," by Rabindranath Tagore. In one of these child-poems he writes, "The sleep that flits on baby's eyes—does anyone know from where it comes? Yes, there is a rumour that it has its dwelling where, in the fairy village among shadows of the forest dimly lit with glow worms, there hang two shy buds of enchantment. From there it comes to kiss baby's eyes."

"Gitanjali" by the same author is rich in poetic language and depth of thought. Local public libraries undoubtedly have these books. It is to be hoped they have also "My Reminiscences." The volume, "Creative Unity," by this noted poet and philosopher of India, was dedicated to our Dr. Edwin Lewis, who was his friend.

The names of Sundar Singh and Mrs. Naida will be more than mere names to one who has found pleasure in their writings.

A different India will claim attention when one re-reads selections from Kipling; still another when the news of the day is followed in daily papers. Gandhi, with his quiet forcefulness, calls attention to a still different India. In magazines such as the "National Geographic" and "Asia" one will find portrayed vividly the Pageantry of the Palaces, and also the wretchedness of the hovels. The October

number of the "Missionary Review of the World" features India.

Soon should come reports from that great meeting of the International Missionary Council in Madras, held on the new campus of the University of Madras. In that land of contrasts, of one thousand religions and three million gods, what will be the result on India and on the world of this gathering together of all peoples? Will they say as did Dr. E. Stanley Jones in his "Christ of Indian Road," "I had come to India with everything to teach and nothing to learn. I stay to learn as well, and I believe I am a better man for having come into contact with the gentle heart of the East."

Note.—A list of books and comments for background study of India will be found in the RECORDERS of September 26, page 231, and October 3, page 250.

## YOUNG PEOPLE'S WORK

### "THE BEACON"

On November 16, 1936, a yet unnamed young people's paper was put into the mails at Salem, W. Va. With this present issue of *The Beacon* the Seventh Day Baptist young people's publication closes its second year of circulation.

In two years *The Beacon* has attained the proportions of a truly denominational project. Seven hundred copies of each issue are now being printed, and distributed to over a hundred addresses covering the entire nation. Nearly one hundred of these papers go to lone Sabbath-keeping young people.

With this issue, too, the Young People's Board at Alfred begins its second year of work with the paper. At an average cost of more than fifteen dollars per issue for supplies and postage, the board has financed the entire project. Every society in the denomination but one, has sent news to the editors.

On November 12, *The Beacon* celebrates its third birthday and plans for a denomination wide observance of the occasion.

### "BOARDINGS"

The first meeting of the new year was held Sunday afternoon, September 25, 1938. The new members were welcomed and we were glad to see so many of the old ones back on the job. There was an informal report of the Conference program and a fervent hope on the

part of all of us that there will be more young people, of all ages, at the Milton Conference next year.

Aside from the working plans for *The Beacon* for the coming year was the suggestion by one of the members that a question box be established for those who have problems or questions which they would like to have discussed. The editors will be glad to turn these over in part or in whole to the staff and/or students of our Theological School for their reactions.

—From *The Beacon.*

## PHILOSOPHY OF LIFE

A great deal has been said about having a "philosophy of life." Now such a philosophy is a very important thing. It is an integrated, consistent, personal attitude toward life. Anything that has to do with attitudes toward life and reality is truly important. Especially is that true when this is to be a working, living philosophy expressed in beliefs, or principles of conduct. Because of this it should receive no small amount of thought and consideration.

It is personal—your own. It is your own code for living and conduct. To be sure, others will feel its influence when their lives come in touch with yours. However, your own is the only life directly guided by your particular code. Because it is so personal to yourself you certainly want it to be consistent. Again, it must be given much thought. If your code for life is not well thought out you will find yourself from time to time on the wrong side of the fence; your conduct will be challenged as fickle, changeable, inconstant, and yourself as lacking in continuity of belief or purpose. Now we are back to the first adjective of our definition—integrated: that is, all its elements dovetail into one unit. In other words, it has a purpose and it has a code for action that controls the methods by which that purpose is attained.

### OR THEOLOGY OF LIFE

Now many people formulate a philosophy of life that is merely an ethical code. It deals only with this physical life, and falls far short of fulfilling the true and ultimate destiny of man. What I am driving at is this: Perhaps a mere philosophy of life is not enough, for it can leave out of consideration God, Christ, and the Holy Spirit. Maybe what I am trying to say is that we need a "theology of life," more than we need a philosophy. If

our code of life admits a God who is perfect in justice, love, and holiness, there is something high and inspiring in it. If it declares him to be a personal spirit who requires that our lives embody to a reasonable degree the elements which make up his character, we have established a wonderfully high plane for life and conduct. When we have done this we begin to build our life on the basis used by a certain young man. His father who was a successful business man sent him to college, giving this advice: "Son, I have lived by my own code and am a success. You, too, must live by your own code, but be very careful how you formulate your code." To this the young man answered: "Dad, my code shall be based on a God who is holy, just, loving, and who gives freely of his grace. It will be based on Jesus Christ who helps me to understand God, and who gives a living example of how God's character is to be incorporated in mine. Also in the basis of my code will be the Holy Spirit which will, working through my conscience, judge my conduct. It will reprove me when I fall short of the best, instruct me and lead me toward a better way, giving greater faith and courage to live a more consistent, worthy life."

Do you know the salute to the Christian flag?

"I pledge allegiance to the Christian flag, and to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love."

Do you know who wrote it, and when?

It was written by Dr. Lynn Harold Hough. It was used first in a Bible school program in the Third Methodist Church, Long Island City, N. Y., on Christmas eve, 1903.

## THE FLOWERING ARCTIC

Grinnell Land, across the narrow Kennedy Channel from Greenland, averages 36 below zero for winter temperature, a minimum of 73 below in March, and a summer temperature of only 34 above. Yet a surprising number of plants flourish there.

According to Austine H. Clark of the Smithsonian Institution, seventy-five different kinds of plants have been found growing in that far north country. Many of the plants bear conspicuous flowers. Although one thinks of this cold region as completely barren, there are not only these gay flowers but many

insects to pollinate them. A British expedition brought away thirty-five gaily colored butterflies of five different species and two kinds of showy bumblebees.—J. E. Knowles, in the "Young People's Weekly."

### OUR OLD WOMEN

BY NANCY D. UNDERHILL

#### CHAPTER II

It seems strange that any mother would need to be taught to love her children, but in this latter end of time, some are "without natural affection." Some do not like to be bothered with the care of children; some are too proud to care for them; some are anxious to earn money, not content with the amount their husbands can provide. We should try to inculcate into the minds of our daughters the great importance of loving their little ones above everything else, and of trying to train them up for a life of goodness, honor, and eternal bliss. The little ones belong to God. He gave them their spirit—their life. He will hold us responsible for the way we train them up to a life of usefulness, or for neglecting them.

"Keepers at home." How many young married women grow tired of the daily drudgery of housekeeping, and seek to get rid of the responsibility of homekeeping.

Yet, our earthly homes are intended to be miniature types of heaven. God wants us to be kind to the near and dear ones whom he entrusts to our care, just as he is kind to his children.

To keep a home sweet and clean and restful for the dear souls who are dependent upon us, is the greatest privilege a woman can ever have. If we keep our homes for our dear ones, conscientiously, lovingly, and faithfully, we are acting in partnership not only with our husbands, but with our divine Creator—our heavenly Father. We are responsible to God for the way we keep our homes. And what a sweet privilege it is, to have a home to keep, no matter how humble it may be. How inexpressibly dear and precious, to have the privilege of thus taking care of the needs of those who are nearest and dearest to us, and are yet dearer to our Lord and Master who laid down his life for them and us.

So let us try to impress upon the minds of our younger women the great importance and blessedness of this privilege. Let us seek

by example and precept to train up our young women to so live in their own homes as to emulate the heavenly Father who gives to us all, both good and bad, every good thing that we need, and our dear Savior who took the little ones up into his arms and blessed them. "Keepers at home." What a heavenly privilege!

Fellow grandmothers, are we showing our younger women the beauty and sweetness of such a vocation?

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am four years old. I live on a farm in Lost Creek, W. Va.

I have a sister, Lou, and a baby sister, Ann. I like your letters in the SABBATH RECORDER. I wanted to write to you, so my Aunt Lotta is writing for me.

Your friend,

Stephen Thomas Bond.

Lost Creek, W. Va.,  
October 18, 1938.

Dear Stephen:

I think it was very kind of your Aunt Lotta to write this letter for you. I was happy to hear from you and to know that you like the letters in the SABBATH RECORDER. Won't it be nice when you can write a letter your very own self?

I'm going to tell you about something I saw one day last week: I went down to a nearby grocery store after some good things to eat, and there in the window were two cunning little grey kittens curled up for a nap, and, with her plump cheek pressed against them was a dear baby girl, Janet Lang, not quite two years old. How old is baby Ann? Does she love kitties, too? And how about you?

Lovingly yours,

Mizpah S. Greene.

Dear Mrs. Greene:

I am going to help to save our Children's Page.

I have two kittens. The yellow one I call Buttercup and the white one, Fluff.

I am taking music lessons, and I am in the third grade in school.

Grandpa and Grandma and I went with Mr. and Mrs. Nathan Branch to attend the semi-annual meeting in Jackson Center. The weather was fine and the trees beautiful. We had good meetings.

Dorothy Blake stays with us and attends high school. I enjoy having her here.

Your RECORDER friend,  
Rolleesa Godfrey.

White Cloud, Mich.,  
October 18, 1938.

Dear Rolleesa:

It's good to hear from you again. I was pretty sure I could depend on your help, and now you have proved it by your good letter.

I feel that I know Dorothy Blake pretty well for when she was younger she wrote me many fine letters. Please tell her that I miss her letters and am very sorry she has stopped writing.

We have semi-annual meeting here in Andover, beginning a week from next Friday evening and closing Sabbath afternoon. It will seem good to have our little church well filled.

I wish you happiness and success in your music and school work, too.

Lovingly yours,

Mizpah S. Greene.

Dear Mrs. Greene:

I have just had the pleasure of going on a hike and I will send, not much of a letter, but a kind of story instead. I see a little girl wrote one about her dog and cat last week, so I will take my turn at it. Here it is.

Very sincerely yours,

Myrabelle Harrington.

Shinglehouse, Pa.,  
October 23, 1938.

#### A HIKE TO A RESERVOIR

At Sabbath school the superintendent had made it clear to the children that they were to go on a hike that very afternoon at three o'clock. Everyone cheered at that. I had some time waiting for three o'clock to get here, but it finally arrived. I walked over to the church and found a number there. We started out singing, "Onward Christian Soldiers," which lasted for awhile.

We finally came to the hill for our toilsome climb. "My, I'm tired," said Virginia, one of the girls. "Guess I'll sit down for a rest."

My legs were aching and I also sat down, only to get up just as soon as I got down. We climbed until at last the top was reached; then we sat down, about twenty-five or thirty children, and rested. Some climbed trees here and there. I also did because I am a lover of tree climbing.

"Well, let's go to the reservoir," cried one. "Oh, yes, let's go!" cried all. So on, we went. We got about half way up, when we heard a sound as though someone was crying. We all stopped, but it was only some boys trying to scare us. (By the way, Mrs. Kenyon just reminded me to tell you it is the hill in back of Shinglehouse.) We trotted on and on, tripping, falling, all sorts of things. We finally reached the reservoir. We hunted for a spring and we had great success at it. We sat near the reservoir and sang church and cowboy songs. At last we started down the steep hill. We reached home at exactly fifteen minutes to five. Now my story is ended and now I say, "Good night."

Myrabelle Harrington.

Dear Myrabelle:

Your true story is very interesting. I should have liked to take the trip to the reservoir with you, but no doubt I would have puffed some before I got to the top of that hill. As I remember, it is very high. It surely makes my legs ache to climb Pine Hill at Alfred, for I am many times your age.

Now I have written all I have room for this week, so I also will say, "Good night."

Affectionately yours,

Mizpah S. Greene.

## SEA OTTERS RETURN

BY MAUD WATSON

One morning last spring a lodge-keeper, while walking on the shore of the Pacific, discovered a shoal of about a hundred dark-brown animals sporting in the water.

At once she spread the news of the unusual sight and notified the Fish and Game Commission. Dr. Harold Heath of Stanford University identified the aquatic animals as Southern sea otters (*enhydra lutris nereis*). This species had been considered extinct, as not a single one of them had been seen for some twenty years.

A patrol now protects them, night and day, for the herd is worth about \$150,000. There

is a fine of \$500 for anybody who kills one or tries to sell one of the soft, silky, dark brown pelts.

The otters are now really safe and happy in their new home, where they play, dive, and sleep in the sun. There is one pure white one in the herd, perhaps their mascot. Their length is from two to four feet and their weight about forty pounds.

They get their food from the sea, and especially enjoy crabs and abalone, which they hold in their front paws and eat while floating on their backs in the water.

To the early settlers of California, sea otters were a great source of revenue. They were numerous along the West Coast during the eighteenth century, until the Russians came and slaughtered thousands of them for their valuable pelts. No more large herds were seen after 1831. No such animal has been reported since 1917.

But in some unknown way a few of them have survived, finding refuge in strange waters, until their descendants have made their way back to their old home.—*Our Dumb Animals.*

## OUR PULPIT

### THE SABBATH AND CHARACTER

(Excerpts from a sermon by Professor Charles B. Clark, published in "The Pulpit" of July, 1908)

For Seventh Day Baptists the tendency toward Church federation and the minimizing of denominational differences can mean only one of two things—the inevitable alternative: either a renewed logical conscious justification of denominational existence and a quickened consciousness that we have and hold a vital message of deep spiritual significance for the world, a real and vital mission; or, denominational extinction.

One course open to us is to face the facts and act upon a consecrated judgment; the other course is to drift with the tide, do little or nothing, keep the Sabbath because our fathers did, follow the path of least resistance, drift, aimlessly drift, and let God take care of his own. If the present tendencies in the religious world go on and increase as they promise to do, we have not far to drift before we will be on the rocks.

I am neither a pessimist nor a calamity howler, but to me the present conditions both without and within the Church call for a renewed appreciation in both mind and heart

of the meaning and mission of Sabbath allegiance. Not so much allegiance to the Sabbath as a brand of religious peculiarity, as a renewing of that conscious allegiance to God which the Sabbath typifies. . . . Our special mission is essentially that of calling the attention of men to God's holy Sabbath.

What does it mean to stand for Sabbath truth? Does it mean solely telling men that they ought to rest on the seventh day of the week instead of the first . . . and justifying this singularity on an arbitrary command? If such a conception be our interpretation of Sabbath keeping and of our mission and existence, then in my mind we have little of which to boast and the future verdict of history will be that we wrote a chapter in the ecclesiastical and religious life of men which added nothing to the spiritual attainment and moral uplift and regeneration of the world.

Granted that our mission is to lead men to an appreciation of Sabbath truth and true Sabbath keeping, what does that mean? The beginning of a revival of Sabbathism for us must be instituted by the fact that we ourselves shall have a new and deeper spiritual appreciation of the significance of the Sabbath. This means an appreciation of the Sabbath as a divinely appointed symbol of conscious spiritual allegiance to our blessed God and Father. It means an apprehension of the Sabbath as understood by the Master himself—that is, Sabbath as a blessed recognition of our divine sonship.

To hold the Sabbath as a form is to clutch the husk and lose the mean. Our mission is to live and to teach through the Sabbath that allegiance to God and the universe which is becoming and appropriate to intelligent, divinely conscious mortals, and the Sabbath and Sabbath keeping as a type of that heavenly rest when the redeemed shall stand completely adjusted to the character of God and to the universe as the divine handiwork.

Sabbath keeping without an enrichment of personal spiritual experience is a mockery. Not Sabbath keeping by itself, but as signifying conscious obligation to God in the least and last details of personal conduct, is what is needed to make us a living force in God's spiritual universe.

If the Sabbath stands for a higher type of spiritual excellence, as we have said, the question is whether we unmistakably possess this higher spiritual excellence. If so, like Abra-

## RELIGIOUS EDUCATION

### REGULAR MEETING OF THE SABBATH SCHOOL BOARD

The regular meeting of the Sabbath School Board was held on Sunday evening, September 18, at 8 o'clock, with President J. F. Randolph in the chair. The following trustees were present: J. F. Randolph, J. W. Crofoot, C. L. Hill, W. D. Burdick, L. C. Shaw, R. E. Greene, L. O. Greene, D. N. Inglis, E. Shaw, and R. W. Burdick.

Prayer was offered by Rev. L. O. Greene.

The minutes of the last regular meeting and of the special meeting of September 4 were read and the latter approved by vote.

The secretary reported on the call of the meeting.

A letter from W. L. Greene notified the board of postponement of the corporate meeting until October 9, 1938, at the Gothic, Alfred, N. Y., due to lack of quorum either in person or in proxy.

The report of the treasurer was read, accepted, and ordered filed with the secretary. The report follows:

Robert Greene, *Treasurer,*  
In account with the  
Sabbath School Board

#### Receipts

Balance on hand in General Fund	
June 30, 1938	\$ 46.50
Plainfield Sabbath school	4.25
Lincoln 42nd	7.50
Harold R. Crandall, Denominational Budget	48.00
Boulder Sabbath school	2.00
Morton R. Swinney, Denominational Budget	52.50
Transferred from Educational Fund as loan	14.25
<b>Total receipts</b>	<b>\$ 175.00</b>

#### Expenses

E. E. Sutton, salary	\$ 75.00
Rev. C. L. Hill, expense to Commission	25.00
E. E. Sutton, salary	75.00
Balance in General Fund September 18, 1938	
<b>Total expense</b>	<b>\$ 175.00</b>

#### EDUCATIONAL FUND

Balance on hand June 30, 1938	\$ 124.25
Transferred to General Fund for loan	14.25

Balance on hand in Educational Fund September 18, 1938	\$ 110.00
September 18, 1938.	

ham, in us shall all families of the earth be blessed. If not, our first mission is to ourselves.

What we need is not apology but true conviction and appreciation of the deeper relation between the truth which we hold and Christian character. . . . True Sabbathism as a living message and the Christian character which it symbolizes are indissolubly one.

Our position as a denomination in the world today holds the possibility of developing the highest type of ethical character, and the success of our cause is conditioned by the character we present to the world. We must wait upon character, not circumstances. If Sabbath keeping evinces no higher type of ethical conduct than does no-Sabbathism, the world is justified in rejecting our message, and we ought to query whether we have a mission or not.

The more commanding the Sabbath question becomes in the social and religious world, the more urgent it becomes that our lives shall incarnate the character which true Sabbath keeping symbolizes. . . . I doubt if Sabbathism as a dogma will longer appeal to men, or if it does, it is to that class who regard creed and ecclesiasticism as themes of central human interest. . . . The gateway to the heart of humanity is in a life of personal loyalty and obedience to God, the Infinite.

Whether we have made blunders, whether we are still imperfect; such questions need give us slight concern as compared with the questions which concern the future: Have we the capacity for growth? Are we open-minded? Are we finding the Way? Can we attain to righteousness without falling into legalism? Can we keep the Sabbath without becoming conventional? Let us remember that a super-imposed, external, legal obedience must stultify the spirit, while a spontaneous, inner, and spiritual obedience is the Way of Life. Not a conscience dominated from without, but the Spirit of Life springing up from within the soul is our hope and salvation. Principles, not majorities, rule in the kingdom of heaven. Prudential righteousness may do in politics, but it will not save the Church. Righteousness and life are organically related. Sabbath obligation and Sabbath keeping are not a limitation to conduct, but a foundation for ethical and spiritual development.—*Contributed by Rev. Lester G. Osborn.*

"Is America saving her soul in service, or losing it in selfishness?"

The report of the treasurer and D. N. Inglis on investigation of Hocker and other memorial funds as attached to the annual report of the treasurer was accepted by vote.

It was voted that the president appoint the standing committees. The following were appointed: Field Committee: W. D. Burdick, chairman, D. N. Inglis, G. H. Crandall, and R. E. Greene. Publication Committee: C. L. Hill, chairman, Mrs. L. A. Babcock, L. O. Greene, and L. C. Shaw. Finance Committee: A. L. Burdick, J. W. Crofoot, R. W. Burdick. Auditing Committee: Edwin Shaw and Mrs. Edwin Morse.

It was voted that J. F. Randolph, D. N. Inglis, W. D. Burdick, and C. L. Hill be named a committee to study the field of Religious Education and seek to codify, or collect and put in tangible form what may be a possible program that could be carried out by a Religious Education Board of the Seventh Day Baptist General Conference, and that this committee be empowered to represent the Sabbath School Board if any steps are taken toward merging the Education Society, the Sabbath School Board, and the Young People's Board.

A general discussion of the report of the Council Committee on Publications with reference to the version of the Scriptures to be used in the *Helping Hand* followed.

The minutes were read and approved.  
Adjournment.

Russell W. Burdick,  
Secretary.

#### MINUTES OF SPECIAL MEETING OF THE SABBATH SCHOOL BOARD

The Sabbath School Board met in the parlor of the Milton Seventh Day Baptist church on September 4, 1938. The meeting was called to order by President J. F. Randolph at 8.10 p.m.

Prayer was offered by Edwin Shaw.

J. W. Crofoot was chosen secretary *pro tem*.

The following trustees were present: J. F. Randolph, Mrs. Edwin Morse, R. E. Greene, E. Shaw, D. N. Inglis, W. D. Burdick, G. H. Crandall, and J. W. Crofoot.

The report of the Committee on Consolidation of Boards as adopted by Conference was read. A general discussion ensued.

It was moved by Doctor Shaw that we report to the corporate body of the Sabbath

School Board that we had a meeting to consider this matter and that the sense of the meeting was that we are not ready to approve of the consolidation until we know more about the plan, program, and goal of the consolidated body.

Consideration of the report of the Committee on Christian Social Problems was put over to the regular September meeting.

Voted that the secretary be asked to send copies of report on consolidation to each trustee of the Sabbath School Board.

Adjourned at 9.23 p.m.

J. W. Crofoot,  
Secretary *pro tem*.

#### DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

We are calling your attention again this week to the Preaching Mission which will be held at the Seventh Day Baptist church beginning 7.30, October 30. We are hoping that the weather will be fine, that many of you will want to attend these services, that you will find joy and satisfaction in the fellowship, and that growing out of these meetings the Christian faith of all of us may be strengthened.

The purposes of a Preaching Mission are many, but chief among them are these: to strengthen the foundations of Christian faith; to awaken indifferent members and enlist them in active service; to make new disciples for Jesus Christ; to send Christians into the world with a zeal for the redemption of man.

Is such a program worth while? Would you like to help? I know you would, so come along with us during the days of the mission and let us see what God may have in store for us.

The following is a list of sermon subjects, but the list will of course be subject to change, if changes seem necessary.

The Need for Revival; Sin, a Self Injury; The Opening of the Books; Everlasting Night; The Abundant Life; The Greatest Gift and the Greatest Love.

The service each night will open with a song and praise period which I am sure you will enjoy. The choir of the church will help and they will welcome anyone from any church, or no church at all, that will help to make *his name glorious* in song. There will be male chorus and quartet singing, solo singing, Bible reading, and prayer. Will you

come? Will you help? Will you profit by these meetings? I am sure you will.

—*The Loyalist*.

DODGE CENTER, MINN.

Professor Inglis, Roy Daggett, Leona Bond, A. G. Churchward are the latest contributors to the hymnal fund. All donations of this order are very gratefully received.

Those attending the Seventh Day Baptist semi-annual meetings from away were Professor D. N. Inglis of Milton, Wis.; Boydon Crouch, LeRoy Deland, Richard Babcock, students of Milton College; Wendall Stephan, Nortonville, Kan.; Leona Bond, Georgia Ellis, Minneapolis; Mr. and Mrs. A. G. Churchward and Delores of Chetek, Wis.; Roger Dangerfield, Burchard Loofbourrow, New Auburn, Wis.; Anna Loofbourrow, Milton, Wis. All the delegates were very kind and obliging to assist in every way and the musical numbers by the male quartet and vocal solos by Richard Babcock and Wendall Stephan and the instrumental selections by Derwin and Ruth Bird were specially enjoyed.

Although the plans for the party planned by the C. E. were not all carried out on account of the inclemency of the weather, a very happy time was spent in playing games and stunts in the Walter Churchward home. Mrs. Wallace Greene and Miss Ardith Bond were the committee in charge.

Every Sabbath since the rice bowl project was started, there has been an offering for the suffering Chinese.

Friends of Professor Inglis and the students from Milton College, who left Sunday noon in the snow storm, will be glad to hear that Pastor Thorngate received communication from them that they had a pleasant trip home, finding no bad roads, and that they appreciated the lunch prepared and given to them by the ladies of the society.—*Star-Record*.

BATTLE CREEK, MICH.

The response to the Rally Day letter sent to each family of the church was very encouraging. Nearly one hundred cards of rededication were signed and returned to the pastor. On Friday evening after the vesper service two young men were baptized.

The Sabbath school promotion program was held at the regular Sabbath school hour. A beautiful dramatization of the Parables of Jesus arranged by Mrs. W. D. Millar, was given by her class of juniors. The church orchestra under the direction of Mrs. Arah

Kolvoord played several selections, beginning their active work for the season.

At the regular worship service Sabbath morning the attendance was gratifying. The full choir was in its place after two months' vacation. Four new members were received, and the service closed with the celebration of the Lord's Supper. In the afternoon the two C. E. groups united in a special Rally Day program. The annual church dinner and social with an exceptionally good attendance was held the evening after the Sabbath, and on Sunday evening occurred the annual election of officers and business meeting.

Twelve delegates from the Battle Creek Church attended the semi-annual meeting at Jackson Center, Ohio, October 14-16.

GARWIN, IOWA

Some time ago we had you put in the RECORDER an article concerning a memorial fund for Elder Eugene H. Socwell. We are glad to report that this mission is completed. A memorial fund of \$25 was secured among friends and relatives of the late Elder Socwell. An endowment of \$25 for the upkeep permanently of his grave was given by the Ladies' Aid of our church. There were also back dues on his grave amounting to \$8, which have been taken care of by the church fund of this church.

We thought we would like to make another statement in the RECORDER, telling of this being completed; also that we wish to thank each and every one who had a part in it. We also thank the SABBATH RECORDER for its help.

Mrs. Charles Du Toit,  
Mrs. S. R. Du Toit.

MARLBORO, N. J.

A number of our members attended Conference and felt it was good to be there. Erwin Lawrence who was graduated from Rutgers last spring has a high school teaching position in Reamstown, Pa., near Ephrata. Eunice Bivins is teaching physical education at Bucyrus, Ohio; Harriett Cottrell has returned to Anawalt, W. Va.; and James Bivins has entered Rutgers College at New Brunswick, N. J. Pastor Cottrell attended the ordination service of Luther W. Crichlow at Washington, and then with Mrs. Cottrell attended the yearly meeting at New Market. Following this meeting they visited Mr. and Mrs. Orlando M. Bowen, Maplewood, N. J. Our Harvest Home and Rally Day were fine.



A play on Stewardship was given in the afternoon. The Bowens of Maplewood were the guests of honor at the dinner when 125 were fed. In original verses Howard Ayars and Virginia Bivins presented these guests with flowers. Ann Gray, who delighted the Shiloh Conference folks with her harp, rendered four pieces at the Marlboro rally.

Correspondent.

## OBITUARY

**GREENE.**—Howard Hulett Greene, son of Mr. and Mrs. A. J. Greene, was born March 22, 1900, near Petrolia, N. Y., and died September 18, 1938.

On April 16, 1922, he was united in marriage to Mabel Irene Bartlett of Allentown, N. Y. At the age of ten he was baptized by Rev. L. C. Randolph and remained a devoted Christian all his life.

His death came in an airplane crash as he was returning from Atlantic City, after attending a meeting of the American Petroleum Companies, where he had been sent as delegate by the Kendall Oil Co., of which he was executive vice-president.

He is survived by his wife and four sons, Robert, Stanley, Howard, and James; by his parents; by a brother Joshua, of Wellsville; by a brother Clayton of Petrolia; by a sister Florence Kane of Allentown; and by his grandmother, Mrs. Milo Greene of Petrolia.

Funeral services were held at his home in Bradford, Pa., by Rev. F. Dean Miller, pastor of the First Presbyterian Church, and burial was in the Bolivar, N. Y., cemetery. A. C. E.

**ROGERS.**—Ivalou Huntington, daughter of Frank and Louise (Langworthy) Huntington, was born October 10, 1860, in the town of Edmeston, N. Y., and died at the home of her son at West Edmeston, October 18, 1938.

She was married to Gene C. Rogers on October 7, 1885, and to them were born two sons, Harold H. and Donald D. She joined the First Brookfield Seventh Day Baptist Church September 26, 1891, remaining a faithful member until the time of her death. Her husband died in February, 1928. She leaves, besides her sons, four grandchildren, two sisters at Brookfield; Mrs. Luella Messenger and Mrs. Luetta Spooner; and other relatives.

Funeral services were held at the home of her son at West Edmeston by Rev. Paul Burdick, assisted by Rev. David Owen. P. S. B.

**STILLMAN.**—In Westerly, R. I., October 14, 1938, George Linus Stillman, in his eighty-second year.

Mr. Stillman was born on the Stillman farm, off the Potter Hill Road on November 20, 1856. He was the son of Joseph F. and Lorinda Maria (Greene) Stillman. As a grower and perfecter of dahlias he became nationally known. Some of the most famous of these flowers in existence today were perfected by him.

He was a member of the First Seventh Day Baptist Church of Hopkinton, but during his long residence in Westerly was an attendant of the Pawcatuck church.

Mr. Stillman was united in marriage with Harriet Hubbard Adams on November 6, 1880. To them were born three children all of whom are deceased. He is survived by a sister, Mrs. Bertha Krebs of Westerly; a brother, Wayland F. Stillman of Pawcatuck; a son-in-law, Captain Allan L. Thompson; three grandchildren, and a great-granddaughter.

Farewell services were held at the Gavitt Funeral Home, Monday afternoon, Rev. Harold R. Crandall, pastor of Pawcatuck Church, officiating. Interment was in River Bend Cemetery. H. R. C.

**TURNER.**—William B., son of Clark and Maria Brooks Turner, was born in Triangle, N. Y., December 29, 1857, and died at his home in Bolivar, N. Y., August 28, 1938.

On February 28, 1883, he was married to Maud F. Clark of Nile. To them were born six children, five of whom, with their mother, ten grandchildren, and one great-grandson, survive.

He became a Christian in early life and united with the Methodist Church at Triangle. About twelve years ago he accepted the Sabbath truth and later joined the church at Nile.

Farewell services were held by his pastor, Rev. Emmett H. Bottoms, assisted by Rev. Harley Sutton of Little Genesee. Interment was in the Bolivar cemetery. E. H. B.

**WILLIAMS.**—Jesse L. Williams, son of John and Mary Chapman Williams, born at Lowville, N. Y., December 2, 1868, died at his home near Higginsville, N. Y., October 17, 1938.

Mr. Williams was baptized and united with the Adams Center Seventh Day Baptist Church June 6, 1885. He was married to Mary Whitford, of Adams Center, N. Y., May 29, 1891. Of eight children born to this union there remain Mrs. Clarabel Crosby, Mrs. Hartwell Rice, John W., Chester, Mrs. Paul Houghtaling, and Rosalind.

Farewell services were held at the late home October 20, 1938, conducted by a former pastor, Rev. E. A. Witter, assisted by Rev. A. L. Davis. Interment was in the new Union Cemetery of Verona Mills at Circleville, N. Y. E. A. W.

"It is the place of the laymen to fill the pews; the minister has all he can do to fill the pulpit."

### Denominational Treasurers: Addresses

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# The Sabbath Recorder

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## ARMISTICE

### THE BASES OF WAR —

1. Unjust treatment of one people by another, which induces resistance and revenge.
2. Ill will—suspicion, fear, and hostility—aggravated by propaganda, which is conducive to controversy and tends to fan it into the conflagration of violent conflict.
3. Arrogant nationalism, which maintains that one nation has unique rights and is entitled to be sole judge in its own cause.
4. Selfish nationalism, which grasps economic and political power and privilege for its own advantage without regard for the rights of other peoples.
5. Threatening and counter-threatening armaments.

### THE BASES OF PEACE —

1. Justice in relations between peoples.
2. Good will—understanding, trust, and friendliness, which is conducive to harmony and which facilitates the settlement of controversy by peaceful means.
3. Co-operative nationalism, which makes a state a responsible member of the world community.
4. Helpful nationalism, which makes concessions for the welfare of other nations and the world community generally.
5. Elimination of threatening armaments.

—From Message of Federal Council of the Churches of Christ in America.