

An intermediate class was organized in Sabbath school last week. There are five members of this new class.

Two of our young men were baptized by Pastor Kay Bee at the church July 9.

CORRESPONDENT.

NORTH LOUP, NEB.

Dr. and Mrs. George Thorngate and sons, David, Stephen, and Philip, were guests during the week of Doctor Thorngate's sister, Mrs. J. A. Barber, and Mr. Barber. They arrived Tuesday from their home in Phoenix, Ariz., and left today for Dodge Center, Minn., to visit the remainder of their vacation with Rev. and Mrs. C. W. Thorngate. A family dinner was held last night at the Barber home in honor of the visitors.—*North Loup Loyalist*.

NEW AUBURN, WIS.

We have enjoyed very much having Wayne Rood with us this summer. He is doing good work with the choir and his sermons are very fine. Today (July 28) we are rather concerned about him. Yesterday he was injured when a car struck him as he was riding a bicycle down the street. An X-ray revealed no broken bones and we hope no internal injuries will show up. But of course he is very much bruised and will be in bed for several days. Those who saw the accident marvel that he is alive. A heavenly Father watches over his own, evidently.

Correspondent (Personal letter).

THE DENOMINATIONAL BUILDING

(Continued from page 102)

a higher purpose than mere material comfort in a church. It stands for something sacred and holy, as did the Ark of the Covenant and the Temple. Representing something high and holy, it ministers to man's higher nature. What we put into our churches and the way we keep them up is a symbol of what we think of God and divine things. Also it proclaims to the world the truth of the gospel for which we stand. What we put into the Denominational Building and the way we maintain it may be taken as a symbol of what we think of God and as a proclamation to the world of the truth revealed in Christ.

William L. Burdick.

OBITUARY

CRANDALL.—At her home in Westerly, R. I., May 17, 1938, Mary Evalyn Crandall, aged 84 years.

Mary Evalyn Berry was born in New London, Conn., May 6, 1854. She was the daughter of Peleg R. and Mary (Rogers) Berry. She was twice married; her first husband, Eugene F. Stillman, died in 1910. In 1928, she was united in marriage with Ira B. Crandall, who died in 1932.

Mrs. Crandall was a member of the First Hopkinton Seventh Day Baptist Church, but for many years, since her residence in Westerly, had been a regular attendant of the Pawcatuck church and a member of the Woman's Aid society. She had traveled extensively. On a trip around the world, several years ago, she visited the Seventh Day Baptist Mission in Shanghai, China.

She leaves two daughters, Mrs. W. Murray Gates of Narragansett Pier, R. I., Mrs. William B. Clarke of East Orange, N. J.; fourteen grandchildren; eleven great-grandchildren; and several nephews and nieces.

Farewell services were held Thursday afternoon, Rev. Harold R. Crandall officiating. Interment was in First Hopkinton cemetery.

H. R. C.

GANT.—Jana Goodrich, daughter of Anson and Rebecca Goodrich, born in Milton, Wis., April 28, 1861, died at her home in Farina, Ill., June 25, 1938.

When she was six months of age her parents moved to Farina, where her father led in organizing the Seventh Day Baptist Church. When a girl she went to live with her Grandfather Crandall of Milton. Later she lived with her sister, Mrs. Hattie Maxson, of Chicago, Ill., until her marriage to N. L. Gant of Farina.

Funeral services were conducted by Pastor A. T. Bottoms. Burial in the Farina cemetery.

A. T. B.

HULIN.—Mrs. Pearl Hunting Hulin, fourth in the family of Rev. John P. and Lucetta Coon Hunting, was born in Nortonville, Kan., January 27, 1873. At an early age she was baptized and joined the Seventh Day Baptist Church of Farina, Ill.

She was married June 20, 1915, to Lyman Hulin of Alfred, N. Y., and later moved to Daytona Beach, Fla. She was a constituent member of this church. During the years of her membership she was a trusted and efficient clerk, and for some years its treasurer. She will be sadly missed by her fellow workers. She died July 5, 1938, and her funeral, attended by a large number of her friends, was conducted by the undersigned. Her devoted husband is left in deep loneliness with his many sympathizing friends. The body was taken to Wellsville, N. Y., for interment.

T. J. V. H.

If you cannot do some great thing, you can do some little thing for Christ.—*D. L. Moody*.

The Sabbath Recorder

Vol. 125

AUGUST 15, 1938

No. 7

THE WORD OF GOD

The "OPEN BIBLE" was the greatest gift of the Reformation. The "unread Bible" is the greatest loss of the modern Christian Church. That loss is the country's loss, and its trend is downward. "We may plan campaigns to stem the downward rush. We may issue calls to revivals even on the steeps of Gadara. But our calls are stage thunder and our campaigns pompous futilities unless there is a call back to the Bible, and a campaign to revive the knowledge of the Word of God."

"Thy Word is a lamp unto my feet and a light unto my path."

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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Come to Conference From a few sources it comes that some have been led to think their coming to Conference would unduly burden the local church. Just how such a belief or opinion has originated this writer does not know. Certainly there has not been a word or an intimation of any kind in the SABBATH RECORDER that should lead anyone to such a feeling.

Because of eating facilities which relieves Conference of the necessity of feeding the delegates, the entertainment of Conference ought to be easier for Plainfield than for the churches at Milton, Salem, or Alfred. The matter of mixed lodging (part free and part paid) worked out very satisfactorily at Boulder. It ought to work as comfortably in the East as in the West. In fact, not a few who go to Conference—wherever it is—prefer to be "put up" at hotel or inn at their own expense.

The local committee on entertainment is having a most enjoyable time in securing free lodgings, and their highest expectations have been more than realized.

The Plainfield Church will feel not a little disappointed if anyone stays away because he thinks by coming he will be a burden.

This is an important Conference. The entire set-up of our program as a people is to be examined and evaluated. Out of it should come steps of on-looking and on-moving importance. The best minds and hearts of the denomination are needed in this gathering. Please, let no one, for any avoidable reason or because of any mistaken or unwarranted judgment, stay away. Come to Conference.

Recent Encouragements In the midst of much depression in spirit-building agencies it is refreshing to read of some facts that lend encouragement. A recent report from Nashville, Tenn., shows that the largest output of the "Upper Room" for the year is probable. Dr. Grover C. Emmons is editor of this publication, published by the Board of Missions of the Methodist Episcopal Church. It is used and appreciated by people of practically every denomination in America, besides being translated in several languages, Spanish, Hindustan, Korean, and others. The 1937 distribution reached a total of 2,850,580, the largest selling church publication of its kind in recent American history. No high pressure salesmanship or advertising campaign accounts for this; rather, personal testimony of friend to friend.

Another encouragement is found in a record distribution of Bibles since 1928 — 85,000 made available in hotels during the past year — reported at the International Convention of the Gideons. This organization, totaling a membership of ten thousand, now branches out in its efforts, placing Bibles in penal institutions, hospitals, public schools, and libraries. One caught away from home unexpectedly finds warmth and friendliness in the hotel as he picks up a copy of a "Gideon" Bible in his room. Who shall measure the influence and results of this splendid work? Long live the Gideons.

And speaking of Bibles, think of the millions of copies printed and distributed to the ends of the earth by the American Bible Society—the Bible in nearly two hundred different languages and dialects and in more than forty different countries.

A radio treat from this society to lovers of the Bible and what it means to so many will be in store for all who will tune in Tuesdays through August, at 12.30, Daylight Saving Time, over the Red Network of the N.B.C. Dr. Francis C. Stifler, editorial secre-

tary of the American Bible Society, will be the speaker each week, on the subjects: "How We Got Our English Bible"; "The Trials of Today's Translators"; "Getting the Bible Read"; "Taking the Bible Afield"; and "The Brotherhood of the Bible."

There are encouraging things like these in newspapers, though usually hidden away in obscure corners. But as they come to light we should thank God and take courage.

Biblical Sermons Needed One rarely hears a Biblical sermon nowadays. A text may be taken and preached from, but too often it is preached a long ways from. As the classic anecdote goes, "The minister chose a text and went everywhere preaching the gospel." Even then, it may be, it was questionable if it was the gospel or not.

Biblical—expository preaching—has gone out of vogue, much to the loss of the Christian worshiper. For one thing, that kind of preaching requires grueling, patient study if the sermon is to register and the lesson be appreciated.

Then, in spite of much religious education the generation is not very familiar with Biblical phraseology and teaching. Books about the Bible and the person to be taught have been studied rather than the Book itself as the Word of God. Yet this very fact should make it reasonable and imperative to follow this method and type of preaching.

Again, we are told that people will not stand for that sort of sermonizing.

In a recent London meeting, celebrating the fourth centenary of the Reformation and English Bible, a prominent and scholarly layman lamented the lack of expository preaching, charging that today's sermons are topical and moralizing, instead. Another Englishman says that present day sermons tend to "consist of good advice rather than good news"—men's judgments rather than God's revealed message.

We believe that, after all, the rank and file of our people would prefer heart-warming Biblical messages to sermons on ethics, philosophy, and social welfare themes. We have a good deal of sympathy for Roger Babson's recent criticism of ministers majoring in social service pronouncements for which they were not especially trained, instead of preaching the blessed gospel of which men so much stand in need, and for which ministers, supposedly, are especially trained.

The large following and appreciation of men trained in Bible institutes indicates people's Biblical hunger, and the susceptibility of multitudes to the teaching and appeal of certain types of prophetic interpretation and Biblical vagaries point to the fact that people do want to know more about God's Word and its application to everyday life.

We preachers need to blame ourselves for much of the vague notions of some in our congregations, if they are led away by some new "sect" or "ism" specializing in their brand of Biblical interpretation. Let us give our people the Bible—large portions of it in properly related fashion — and from which practical doctrines are drawn and practical duties pointed.

Our Testimony Our testimony in our daily contacts with others counts for more than we sometimes think. A friend lives a beautiful life as a lone Sabbath keeper, far from her church where she has never yet had opportunity to attend a service or testify for Christ. But that does not mean she has never borne "testimony."

Day by day her patient life has witnessed for Christ, and her words have graciously comforted and encouraged others. She writes of a neighbor to whom she had shown friendliness. The neighbor called over the phone to tell how she had now promised God to try to make others happy. The secret of one's own happiness is to be found in this—making "someone else happy."

The good friend writes: "What a wonderful thing to see a soul expanding, just opening like a lovely flower. What makes them grow? Just letting God's love show forth through us, it seems." Yes, there is the secret and the testimony—the love of God showing forth through us. And the friend hastens to add, "If one will only remember that it is not 'I' but 'Christ that liveth in me, he doeth the works,' we can rejoice and be glad in him."

Testimony for Christ can be given in so many different ways. Again the beauty of a Christlike life is revealed in this friend as the experience of the neighbor is commented upon: "This lady is learning that happiness comes from within; that she will be truly happy only as she gives of what she has ungrudgingly and gladly. She is trying hard and is learning. I, too, would draw nearer and nearer to the Master that I may learn more and more, and more perfectly do his will."

The testimony unconsciously given in the letter from which these quotations have been taken, closes with comments on the prayers of Jesus, especially the one "Father, glorify thy name." In seeking to honor God, glorify his name, we will be in the path of doing his will. "His will for one person may differ from his will for another, but for all love is the fulfilling of the law." Sometimes it is hard to be a kindly neighbor, but we can "do all things through Christ who strengthens us." How do we testify?

THE BUILDING BUDGET

TOTAL RECEIPTS TO AUGUST 10, 1938	
	<i>Pledges and Cash</i>
Adams Center, N. Y.	\$ 64.00
Albion, Wis.	20.00
First Alfred, N. Y.	\$ 276.00
Church	15.00
Ladies' Aid and Friendly Class	291.00
Second Alfred, N. Y.	7.00
Andover, N. Y.	3.00
Battle Creek, Mich.	31.00
Berlin, N. Y.	\$ 15.00
Church	10.00
S. S.	25.00
Boulder, Colo.	12.00
First Brookfield, N. Y.	\$ 48.30
Church	3.00
C. E.	51.30
Second Brookfield, N. Y.	22.50
Chicago, Ill.	\$ 120.00
Church	5.00
S. S.	125.00
Daytona Beach, Fla.	\$ 116.12
Church	2.00
Young people's offerings	118.12
Denver, Colo.	36.75
De Ruyter, N. Y.	\$ 70.50
Church	10.00
S. S.	5.00
Ladies' Benevolent	5.00
C. E.	90.50
Dinuba, Calif.	7.00
Dodge Center, Minn.	\$ 12.81
Church	8.45
Ladies' Aid and S. S.	21.26
Edinburg, Tex.	19.00
Ericson, Neb., Rosedale S. S.	3.00
Farina, Ill.	84.00
Garwin, Iowa	9.20
First Genesee, N. Y.	21.49
Hammond, La.	10.00
Hartsville, N. Y.	25.00
First Hebron, Pa.	7.00

Second Hebron, Pa.	3.00
First Hopkinton, R. I.	50.70
Second Hopkinton, R. I.	3.25
Independence, N. Y.	35.00
Irvington, N. J.	25.00
Jackson Center, Ohio	28.00
Little Prairie, Ark.	2.00
Los Angeles, Calif.	9.00
Lost Creek, W. Va.	78.65
Marlboro, N. J.	\$ 46.70
Church	53.70
Ladies' Aid and Women's Bible Class	7.00
Middle Island, W. Va.	35.65
Mill Yard Church, London, Eng.	34.86
Milton, Wis.	\$ 300.44
Church	93.32
Circles Nos. 2, 3, and S. S.	393.76
Milton Junction, Wis.	81.75
New Auburn, Wis.	18.30
New York City, N. Y.	120.00
North Loup, Neb.	\$ 25.78
Church	2.00
Boys' Class	27.78
Nortonville, Kan.	20.85
Oakdale, Ala.	8.00
Pawcatuck, R. I.	\$ 421.75
Church	20.00
S. D. B. Society	5.00
C. E. Society	5.00
Mothers and Teachers Dept.	25.00
Woman's Aid Society	476.75
Piscataway, N. J.	\$ 74.30
Church	10.00
Ladies' Aid	84.30
Plainfield, N. J.	335.01
Richburg, N. Y., Ladies' Aid	5.00
Riverside, Calif.	39.50
Roanoke, W. Va.	8.50
Rockville, R. I.	18.00
Salem, W. Va.	\$ 229.00
Church	25.00
Ladies' Aid	254.00
Salemville, Pa.	\$ 24.82
Church	29.13
Ladies' Aid and S. S.	53.95
Scotts Bluff, Neb.	11.50
Shiloh, N. J.	158.73
Stone Fort, Ill.	5.25
Syracuse, N. Y.	13.25
Verona, N. Y.	\$ 61.00
Church	5.00
Pearl Seekers' Class	66.00
Walworth, Wis.	\$ 6.00
Church	5.00
Helping Hand Society	11.00
Washington, D. C.	5.50
Waterford, Conn.	26.50
Welton, Iowa	5.00
West Edmeston, N. Y.	14.00
White Cloud, Mich.	18.25

<i>Individuals:</i>	
Mrs. M. C. R.	10.00
"A Friend," Westerly, R. I.	4.00
Galesburg, Ill.	8.00
Mystic, Conn.	2.00
Phoenix, Ariz.	25.00
Los Angeles, Calif.	10.00
Pasadena, Calif.	10.00
Highland Park, Ill.	1,000.00
Manchester, Iowa	3.00
Kimball, Neb.	2.00
Sutton, W. Va.	5.00
Beaver Falls, Pa.	10.00
Lawrence, Kan.	5.00
Mansfield, Conn.	5.00
Shanghai, China	5.00
	\$4,847.36
Ethel T. Stillman, Treasurer.	

OUTLINE OF CONFERENCE PROGRAM

MONDAY, AUGUST 22	
6.00	Young people's supper and Pre-Conference program in the Piscataway church
8.00	Meeting of Council Committee chairmen and members of the Commission in the Board Room of the Seventh Day Baptist Building
TUESDAY, AUGUST 23	
9.00-12.00 and 2.00-5.00	Meeting of the fourteen Council Committees
6.00	Young people's supper
7.30	President's Address, presentation of reports. Conference business
WEDNESDAY, AUGUST 24	
9.00-12.00 and 2.00-5.00	Meeting of the Council Committees
6.00	Young people's supper
7.30	Missionary Society program
THURSDAY, AUGUST 25	
9.00-12.00	Programs of the Education Society and Sabbath School Board
2.00-4.00	Programs of the Historical Society and Woman's Board
4.00-5.00	Conference business
6.00	Young people's supper
7.30	Program of the Tract Society
FRIDAY, AUGUST 26	
6.00	Young people's breakfast
9.00-12.00	Conference business and reports of Council Committees
2.00-4.00	Reports of Council Committees
7.30	Vesper service under the leadership of Rev. Albert N. Rogers
	Sermon and conference meeting—Rev. James L. Skaggs
SABBATH DAY, AUGUST 27	
9.00	Communion service
10.30	Sabbath morning worship
	Sermon by Rev. Boothe C. Davis
3.00	Program of the Young People's Board
7.30	Organ vespers

8.30 Report of Council Committee on Spiritual Life and Religious Development

SUNDAY, AUGUST 28

9.00-12.00 Conference business

Reports of Council Committees

2.00-5.00 Unfinished business

7.30 Sermon by Rev. H. Eugene Davis

MONDAY, AUGUST 29

Unfinished business (if any).

Twice each day, except on Sabbath, at 10.30 and 3.30, a fifteen minute period of prayer is scheduled.

Courtland V. Davis,
President.

PROGRAM FOR TEEN-AGE CONFERENCE

FOR YOUNG PEOPLE FROM 13 TO 18	
TUESDAY, AUGUST 23	
10.00	Address, "Worship," by Rev. Albert N. Rogers
10.30	Worship led by Rev. Harley H. Sutton
10.45	Presentation of program and get acquainted period
11.00	Address, "Understanding Ourselves," by Rev. Orville W. Babcock
11.30	Discussion of the address, led by Mr. Babcock
12.00	Adjournment
2.00	Worship
2.15	Discussion of morning theme, led by Miss Ruth V. Hunting
3.00	Recreation
WEDNESDAY, AUGUST 24	
10.00	Worship
10.15	Discussion of Worship, led by Rev. Harley H. Sutton
11.00	Address, "Conflicting Standards," by Rev. Everett T. Harris
11.30	Discussion of the address, led by Mr. Harris
12.00	Adjournment
2.00	Worship
2.15	Discussion of morning theme, led by Rev. Harley H. Sutton
3.00	Recreation
	Harley H. Sutton.

MISSIONS

ATTENTION TO THE CHURCH

We must give more attention to the strengthening and building up of our churches. Say what we will about the failures of the Church, it is the organization through which Christ purposes to establish his kingdom on earth, and it is the largest and strongest force in human society. It outranks all others except the home in age, wealth, number, and power. Babson said some time past, "The big men and women of the United States are

church members. It is the exception to find a man or woman of power who is not a church member. The people who have made the United States and who are making it are church people." Thus the great financier acknowledges the place and power of the Church, and it is time that we as Seventh Day Baptists also recognize its place and power. What we can accomplish is measured by the number and spiritual strength of our churches. They are first consideration and must be given first place. The churches in the homeland must be more than maintained. They must be increased in power and number or the work fails everywhere. With faith in God and hard work we can establish churches till they dot this great country of ours. Then will every phase of our work advance in all lands with leaps and bounds.

INVESTMENT COMMITTEE REPORT

During the quarter ended June 30, 1938, there has been added to the Permanent Funds of this society the sum of \$2.21, representing final liquidating dividend of ten per cent received from the Pawcatuck Bank and Trust Company deposit made in the name of this society by the former treasurer some years ago, and not brought to light until the bank went into liquidation.

In addition the Garwin, Iowa, church has been deeded to this society and taken up on our books at a nominal valuation of \$2,000, and the Georgetown church in British Guiana has been taken over in our Permanent Funds at its original cost of \$2,500.

Changes in investments include the purchase of an additional one hundred shares of Kellogg Company common stock which represents a holding in a well managed corporation engaged in the cereal business and the sale of 4 M Erie Railroad 5% bonds of 1967 because of the very poor outlook for this particular company.

We also compromised with the Westerly Industrial and Improvement Company, accepting the sum of \$2,500, in full settlement of our mortgage for \$2,850, thus relieving ourselves of a very unsatisfactory holding and one promising to develop a much more substantial loss if held longer.

Interest 6 months or more in arrears amounts to \$329.98, this sum representing amount due on one mortgage only, namely, that of R. J. and E. C. Smith. Under an assignment of

rents which we hold, this item will eventually be recovered in full.

A slight improvement in business has been noted during the quarter which has correspondingly improved the present value of our investments. Because of their diversity, any sustained business recovery will be reflected immediately by increasing values.

Our investments are classified as follows:

Cash	\$ 5,132.18	4.77%
Stocks	47,499.35	44.16%
Bonds	12,226.81	11.37%
Mortgage notes	38,456.51	35.75%
Real estate	4,251.44	3.95%
		100.00%

Respectfully submitted,
Karl G. Stillman,
Chairman.

NEWS FROM HOLLAND

Dear Brother Burdick:

Enclosed you will find the statistics of The Hague Church. Brother Taekema will send you those of the other churches and upon his own request he will send you the summary for the printer, as I sent you last year.

Please find also the financial report of the last year. We are thankful for the support the Missionary Board has granted us another year, and we recommend us for its further help. The support of our churches to the treasury of the union is too small to pay the salary of Pastor Taekema. Of course each church has its own expenses, while economical conditions in Holland are worse than they were a year ago.

Conditions in Holland are nearly the same as they were a year ago. There are no special things to be mentioned, as far as I remember. Brother Taekema will have sent you his report, I suppose. He was elected president of our board and serves the churches at Haarlem and The Hague as their pastor.

The position of the finances of The Hague Church, of which I am the secretary, are better than before, since we adopted in this church the voluntary system of pledging about two years ago. In 1937 we had an income of f 646.52 and expenditures were f 534.77. For 1938 we have a budget of f 700.

As to Java, things go on as a year ago. The sisters, C. Slagter and J. H. Mol-v.d. Steur, reside at Pangoengsen. Mr. Leimena manages the colony at Oud-Pangoengsen, the

residence of the late Bro. Vizjak. Apparently he is a good leader of the colony.

We planned to hold our conference at Haarlem August 20 and 21. Brother Conradi and Brother Walter Losch intend to attend.

Will it be decided on your next Conference whether the Conference in 1940 will be held with the Mill Yard Church? It would be a large undertaking to hold it in London, but it is a good token of the spirit of the Mill Yard Church to invite the Conference. It might be a stimulus for our cause in the homeland of our churches. It would be a fine opportunity to make the acquaintance of several brethren of America, whom I know only from letters and through the RECORDER. I was glad to see Doctor Bond again last month. If Conference will be held there, I intend to reserve my holidays for that event and to attend it D.V. together with my wife.

I hope you will have a good Conference at Plainfield. May it uplift the spiritual life of our members and strengthen you all together.

With kind regards,

Yours truly,
G. Zijlstra.

Hillegersberg, Holland,
June 21, 1938.

IN REMEMBRANCE SUSAN MINERVA BURDICK

(This tribute to Miss Burdick appeared in the May number of the *Chinese Recorder*, a missionary magazine published in Shanghai, China.)

"I love them so much that it hurts." Twenty-five and more years ago, Susie Burdick, in speaking of her Chinese girls, uttered these words. To the very end, which came February 19, 1938, in Hollywood, Calif., she continued in interest, thought, and prayer that ministry of love, begun with faithful, personal care and sacrificing devotion, forty-eight years ago next winter. Her last hours were brightened by the news from China of the personal safety of some of these former pupils.

In return, her girls—a great throng of China's women—loved her in similar devotion with sacrifice, evidenced, when by their gifts, they succeeded in bringing her and her nurse, Miss Emily Chapin, to China in 1935, after Miss Burdick had suffered a stroke in 1933. It was her cherished wish to live in China to the close of life. She yielded regretfully to withdrawal, when Shanghai was

thrown into the chaos of war last August, and left first for Manila, and later for the United States of America.

Born in Alfred, N. Y., educated at Alfred University and Wellesley College, reared in deep loyalty and love to Christ and his Church, a missionary of the Cross, Miss Burdick had been chosen and sent out by the Seventh Day Baptist Missionary Society in 1888.

A life of rare Christian culture, keen enjoyment of nature, a delightful sense of humor, a passion for friendship, slipped unknowingly into eternal life. "So near was she to heaven," said a new-found friend, that it was no effort at all for her to make the crossing."

YOUTH'S CHALLENGE

BY WILLIAM DENNIS

In the comparatively short span of my young life I have watched radio grow from a rare experiment to a number one advertiser. Tschaikowsky's "Nutcracker Suite," once reserved for those who had the money to study or hear it in the concert hall, is now familiar in every home. A nation of country folk now participate in city culture, wherever they may be.

In the life of my mother, automobiles and electricity changed the world. Tasks dreaded in her girlhood were done in minutes in her later years with her vacuum cleaner, her washer, and her mangle.

All these innovations have changed the life of our nation. The working day becomes increasingly shorter, and the hours reserved for leisure are not only becoming more abundant, but more worth while. Fifteen hundred adults alone are going to school in Maplewood, N. J., during the evening. Three million people are enrolled in the "music-by-mail" schools, and millions more are studying from teachers. The natural craving for beauty has resulted in the national pastime of creating gardens and planting trees and flowers. Architecture, for so many years asleep, has at last awakened, and the common box-bungalow of yesterday is being changed to the little architectural gem of today. Men and women are learning to appreciate the culture of the world, to create with their hands, and to go back to the soil—learning a new personal joy in creative work, and in adventure and in sensitiveness to their surroundings.

My grandfather, Rev. Horace Stillman, would scarcely believe his eyes were he to come back only thirty years later. And yet I am amazed at the old-fashioned methods still employed in some of our churches. In a world of shifting backgrounds and speeding tempo, our churches, for the most part, have not improved their methods, nor sought after new fields to sow. It is tragic that in many towns and cities the Grange is answering the needs of the people more than the church; that in nearly every city a cold-blooded and commercial Community Chest is permitted to operate with its high overhead, doing the business of the church; that Garden Clubs' studies are dispensing more "appreciation of God" than the churches. Is it strange that young people are straying away from the Seventh Day Baptist denomination, and becoming affiliated with these other organizations that fill their needs?

We must all definitely make a place in our lives for the Church—and, to answer these present-day needs, the Church should make a place within itself for all of us, old and young alike.

In one of our churches I heard an old lady say, "Oh, that I were young, that I might do more!" In a little Connecticut town there is a man with a wife sorely afflicted with melancholia. There are three children in the home, but the wife, whose ailments she alone can enumerate, attempts no housework or care of her family. In her eighties, the man's mother does all the housework, mending, and child tending. Every morning, winter and summer, she is to be seen outside the kitchen door, waving and smiling a good-bye to her son as he leaves for work. At that time there are literally hundreds of people who pass, and who look for that smile and that cheery wave, and there is no measuring the repercussions of this stone cast in the water.

There is no preaching in this home, but the Christian influence exerted by this truly great woman will be a model for the children. There is nothing more honorable than grey hair, and nothing more beautiful than the character written in the face of one who has lived well; the poise and peace of age, and the wisdom stored therein, are qualities not found in the younger group. Like the gyroscope of a great ship, or the radio beam of an airliner, these people can do their share. Age has much to contribute.

But we cannot hope to build churches with the same methods that they knew. . . .

We are in an age that must live its religion—not talk it. . . . As an answer to modern problems we need men and women who are prepared to live life as it should be lived.

If young people do not tolerate testimonial meetings, is it not because they hear too often but vain words? The country doctor type, who serves in silence, is the idol of most young people. I have watched young folks leave a Friday evening meeting one by one to gather a few minutes later around a piano and spend the evening singing a hymn book half way through. There is not a billboard to mar the beauty of Hawaii, for the Women's League refused to buy products so advertised. Why must we have human billboards in the church who shout "I love God" so loudly that we cannot hear God himself, who speaks in silence and through the spirit? Where better can we teach our young people the principles of fair play than on the baseball diamond or basketball court? Religion must be taken out of the church—it must become a part of our every-day living.

In a Baptist church in Hartford, Conn., every evening there are scores of young people gathering on the basketball floor, the bowling alley, the lecture room, learning not only the fun of playing, but the principles of Christianity in sportsmanship and fair play. Their opponents are recruited from anyone who wants to play, and, though there is no mention of religion, the example in clean playing, good losing, and, more important than all, good winning, brings Jews, Catholics, and Atheists, to the same way of playing, and eventually, living. And I am quite positive that there is as much reward for the person who lives the Christian life and says nothing, as there is for the man or woman who merely confesses Christ every Friday night.

Take, for instance, the Mormon Church, or, to be more correct, the Church of Jesus Christ of Latter Day Saints. This group of modern pioneers has put every other denomination in America to shame. There is not a Mormon on public relief—the religion of these Christians is answering a definite need. To you who doubt it, go to the bulletin board in the vestry of any Mormon church, and you will see notices like this one, "Young man recently come from Salt Lake, good stenographer, would like employment"; or "Have place in Springfield office for good typist." Commercial? Maybe—but do you want to keep Christianity out of commerce? It only

took one man with Christian ideals to put through the National Pure Food and Drug Act. It only took one sick woman with a healthy religion to start the Red Cross and modern nursing. Commercial, yes, but this is religion on a big scale that overshadows the tenets of any denomination.

What can we as Seventh Day Baptists do? Give to the church the work that belongs to the church. Suggestions for the model, streamlined church that would at the same time provide an oasis from the maelstrom of average living are being made every day. Club rooms and interested leaders that bring basketball, chess, glee clubs, hiking, and all other wholesome recreation under the direction of the church will, by bringing home the young, insure the future. By ignoring the activities of modern young people, the Seventh Day Baptist Church cannot bring up inspired and clean living generations. Hiking and glee clubs, for instance, conducted by a competent teacher, who more than likely will be delighted to give a few hours each week to something worth as much, will provide social and educational value and appreciation of nature and the best that the world offers in music.

Dissemination of information, improved methods, and the value of beauty that the Grange now teaches, falls within the work of the ideal church. Beauty can begin at home, and from the garden clubs may we learn this lesson. Christ prayed in a garden; Mohammed taught the value of gardens; Buddha is pictured with a flower—religion is a large part appreciation of the beautiful. And yet how many of our churches are large white barns, with unkempt lawn and naked look? Not many of them are the exemplification of beauty that the Daytona Beach church is, with its artistic foundation planting and carefully tended lawn. Expensive? Every tree and evergreen in my garden came from a neighboring woods, and mowing the church lawn is only one way we may give a sincere testimonial. And we do not have to go to Java and Georgetown for all of our missionary work. From Riverside to Rochester there are folks who need the help of a church. Can't we on the church visiting committee call because we want to, instead of telling the victims the real intent of the call? Again, silent service. . . .

And does the church service reflect the real intent of religion? If the congregation loves music, and finds God in the organ, why cannot

the service of that group be largely of music? And why must the sermon be an academic treatise on Revelation, when the community is in need of a good straight-forward talk on local drunkenness, labor problems, or good government, with their accompanying Christian principles? And why must such a sermon take any longer than the time to state the facts and suggestions for solution? A sermon-weary group of young people is demanding a change. The state and national governments and scores of public and private organizations from the Y.M.C.A. to the Canadian Pacific Railroad provide free moving pictures with accompanying lectures on every conceivable subject.

Popularize these principles. It is no sin to be popular. . . . Edward Bok popularized the need for a National Pure Food and Drug Act; Florence Nightingale popularized the need for a Red Cross; Sir Arthur Conan Doyle made himself famous merely to make spiritualism popular. Let us broadcast—not the story of Paul, which everyone knows, but the story of Seventh Day Baptists, which few people know. Our beliefs and our practices are the beliefs and practices of thousands who never have heard of us and who are seeking an affiliation. Broadcast good music—make it interesting, make it novel. What about seeking one program on the "Church of the Air" series, with one of our leading pastors to explain our beliefs and our college glee clubs to render music, with perhaps the organ and carillon at Alfred having a part on the same program? This would be monumental in the history of our new church.

But outstanding in all these suggestions is the challenge that the young people give the church elders: DON'T PREACH. Just live, so that we may want to live like you!

Rocky Hill, Conn.

THE PARABLE OF THE TALKING BELLS

BY REV. PAUL S. BURDICK

Now there journeyed certain pastors of the north country in the caravan of one Neal, the De Ruyterite, to the hill country of Allegany. There they met certain other ministers, and under the leadership of Bond, the Alfredite, they discussed problems of common interest.

There where men of great faith have labored and prayed, they also met and talked and sang and prayed together.

Moreover, they stood on the campus as the bells of Alfred played hymns and songs, both old and new. In the tones of the bells there were mingled voices, whose conversation might be interpreted as follows:

The Voice of Experience.—Of all the people who have gone out from college halls, you ministers represent the most inefficient of the professions. The heavy hand of the past is laid upon your churches, hindering progress, keeping the body of Christ divided, and preventing you from doing your best.

The Voice of Praise.—Why, the ministry is the noblest of the professions. This school, like many others, was founded with the training of the ministry as one of its chief purposes.

The Voice of Experience.—Then why not make it noble? You are doing everything else but the things you are best prepared to do. Whoever heard of a lawyer who had to work in the hay field to earn his bread? Of a doctor who had to teach school part of the time in order to support his family?

You, yourselves, are bringing disrepute upon your profession by your lack of any kind of organization or of standards of training. Why, anyone who can borrow a soap box and gather an audience may start a church and call himself a minister.

The Voice of Praise.—Oh, but the very things named as handicaps are the glory of the calling. The ministry is the most independent of the professions. Anyone with a message of conviction may become a minister, either with or without special training, although to be well trained is best. The very divisions of the church are an evidence of the freedom which religion enjoys in this country.

As for hardships, whoever knew a real artist or a true idealist in any profession who did not have his years of poverty, combined with long struggle to get his ideas accepted?

Be glad, therefore, and rejoice that you are members of a calling whose only standards are to glorify God and to bless mankind.

With this, the argument ceased, and the voices of the bells turned to "Praise God from whom all blessings flow," and "Faith of our fathers, living still."

Leonardsville, N. Y.

WOMAN'S WORK

THE PEACEMAKER IS A TRAMP

There is an ancient legend which has been put into a story something like this. A tramp, weary and faint from wandering in the forest, came upon a humble cottage. He knocked at the door but received no answer. Turning around he saw a woman coming up the path and he asked her for something to eat. The woman lived all alone in the cottage and was

afraid; so for protection she feigned great poverty herself. She said she had scarcely anything to eat, and could not help a stranger. But the tramp was a merry and clever fellow and he was courteous, so that the woman became less afraid. The tramp, who had a way of making rhymes, said:

There is no use to worry yourself out
Over what you can do nothing about.

He told the woman that if she would allow him to use her pot and some water and a fire, he might make soup. The woman could not refuse him such meagre help. Inside the cottage the tramp put the pot of water over the fire and when it began to boil he took a nail from his pocket and put it in the pot. The woman asked in amazement what kind of soup he was going to make, and he said "nail soup." It was not much, he said, but it was better than nothing, and if she would be patient in a little while it would be finished.

The woman continued to speak of her astonishment and the tramp said, "Of course, a little flour would greatly improve it." All the while he stirred vigorously, not looking up. The woman brought him some flour. Then he said a little barley was a great thing when making nail soup. Soon the woman handed him some barley and while the tramp sang the praises of his hostess he remarked that if only he had a little meat it would be a dish fit for a king.

The woman became interested and found a little piece of meat. The tramp kept stirring and telling how something else or one spice and another would make it fit for the angels and the gods. Eventually they sat down to eat, and the tramp had made a better soup, starting with his nail, than the woman had ever been able to make for herself. When the tramp had gone away the woman said to herself, "It's not often such a wise man comes along."

Now the meaning of the parable is this. The tramp is the peacemaker. The woman is the world—afraid, gullible, and blundering, but possessing good things if you can teach her how to use them. The nail is the hard and ugly truth, "They that take the sword shall perish by the sword."

Let us look to the interpretation of this parable. The militarist has all but gained control of the world. The peacemaker is a tramp. Over his continued protest in America and England, the two great democracies, the

war budget has grown to frightful proportions. Ardent pacifists are beginning to explain that they do not take the absolute stand, for in some instances war is justifiable. The front pages of daily papers already tell how war will be conducted.

The woman of our parable is the world—afraid, gullible, blundering; keeping out of sight the resources that might be used for peace. The world is afraid. Everywhere people are finding "subversive influences," not the same ones but named the same name. They are fighting them because they might overthrow governments, forgetting that only governments that are weak or tyrannical or corrupt can be overthrown. The world is still gullible and blundering. In the last quarter of a century she has learned better than ever the futility and suicidal nature of war, but what she learns she forgets.

Yet the world has all the resources necessary for peace if we could get at them. She longs pathetically for peace and looks eagerly for someone to show the way to better things.

Now for the tramp—the peacemaker. He seems to have lost everything. They have taken from him his League of Nations, his World Court, the Arbitration Tribunal, the Kellogg Pact. He is down to nail soup. He must be a cheerful and clever fellow or he will get nowhere — cheerful because there are enough crepe hangers; clever because he is likely to be outwitted.

Let him adopt as his motto, "Be wise as a serpent and harmless as a dove." He must begin with his nail, that hard, negative fact, "They that take the sword shall perish by the sword." The peacemaker knows this. He has seen it with his own eyes. He has read it in history. It has been stated by the Prince of Peace himself. Let all the world see how and with what the peacemaker begins his brewing. There is nothing worse than war. That is where he begins. Nothing. Not falsehood, cowardice, treachery, hypocrisy, oppression, torture, murder. For war is all these things rolled into one and executed with vengeance.

But, of course, it is a thin gruel that has in it nothing but a negative attitude toward war. As the peacemaker stirs he must be shrewd and clever that he may get the world to add some other things. He must slyly suggest "God hath made of one blood all the nations." He must convince the gullible, blundering, fearful world that tolerance and

good will must be added to the broth. He must repeat in a persuasive way, "If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head." And he must show how coals of fire are more powerful than the fire of guns.

Then he must show how the broth will greatly improve with a little humility. If God hath made of one blood all the nations of the earth how can we be sure that any great aggregate of people is better or worse than another? Forms of government, religion, temporal ideologies—these may be better or worse, but what about peoples? "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased."

And then he must say, "If we could only add sound intelligence we could make a dish fit for a king." Of course, there are wrongs in the world. There is oppression, unspeakable cruelty, injustice, racial discrimination, economic exploitation, heinous nationalism, and all the rest. These things have to be changed. But let the peacemaker show that it must be peaceful change; that any other kind of change is unstable and not worth the price; that the very aims and ideals that inspire the efforts to make a change are corrupted and lost in violence and strife.

What we need is not only good will but vigorous, fearless, courageous minds. Let there be dispassionate, unprejudiced, disinterested establishment of the truth about trade barriers, unequal distribution of raw materials, the evils of nationalism, the horrors of discrimination. Let us have in our broth the solid meat of determination for peaceful change so that the wrongs may be righted without destroying the good.

Finally, let the peacemaker suggest that if we could only have moral courage, high integrity, we could make a dish fit for the gods. We talk much about bravery. Let it be known that war is moral cowardice, spiritual hypocrisy. From time immemorial rulers have shaken off the heavier responsibility of permanent solution for problems and wrongs, and obscured the issue by corrupting patriotism and calling for war. Nothing is finally and rightly settled—except by the peacemaker's method!

When the door is closed and will not be opened, let the peacemakers try another door.—John Paul Jones, pastor of the Union Church of Bay Ridge, Brooklyn, N. Y., in the "Religious Digest."

DENOMINATIONAL BUDGET

Statement of Treasurer, July 19, 1938

Receipts	
Alfred, First	\$ 83.85
Special	5.00
	<hr/> \$ 88.85
Boulder	\$ 7.00
Special	16.00
	<hr/> 23.00
Brookfield, First	\$ 16.00
Sabbath school, special	5.00
	<hr/> 21.00
De Ruyter	31.00
Edinburg	5.00
Fouke, special	2.34
Hopkinton, First, C. E. society, special	3.00
Middle Island Sabbath school ..	3.00
Milton	\$ 126.05
Special	3.00
	<hr/> 129.05
New Auburn	8.10
New York City	10.00
Pawcatuck	\$ 250.00
C. E. society, special	3.00
	<hr/> 253.00
Plainfield	76.45
Riverside	\$ 14.00
Special	11.57
	<hr/> 25.57
Rockville	17.50
Stonefort	8.00
Waterford Sabbath school, special	13.50
Individuals:	
Mrs. Ruth P. Threlkeld, special	\$ 7.00
Dr. George Thorngate	25.00
	<hr/> 32.00
Western Association	45.51
Southeastern Association	14.67
Shiloh-Marlboro Vacation Bible School, special	8.50
	<hr/> \$ 819.04
Disbursements	
Missionary Society	\$ 312.00
Special	54.34
	<hr/> \$ 366.34
Tract Society	\$ 84.00
Special	9.00
	<hr/> 93.00
Sabbath School Board	\$ 48.00
Special	2.00
	<hr/> 50.00
Young People's Board	6.00
Woman's Board	3.00
Ministerial Retirement	\$ 36.00
Special	12.57
	<hr/> 48.57
Education Society	42.00
Historical Society	4.80
General Conference	64.20
	<hr/> \$ 677.91

HAROLD R. CRANDALL,
Treasurer.

118 Main Street,
Westerly, R. I.,
August 1, 1938.

MORE RECOGNITION DEMANDED

Women will turn to secular movements if not given more recognition by the Church declared Georgia Harkness, professor of philosophy at Mount Holyoke College, a noted religious author and lecturer, before the annual Leadership School of the Methodist Assembly at Lake Junaluska, N. C., according to Religious News Service under date of August 2. Women must find greater recognition and opportunity in the Church or they will turn to secular organizations which do not discriminate against them.

"The fact that women frequently put their energies into channels which lie outside the Church," she said, "is often deplored by men who have the interests of the Church at heart. The basic reason for this situation lies in the fact that these other agencies offer women an opportunity for leadership, for creative expression of their talents on their own initiative, and in turn a recognition which they do not find within the Church. Until the men of the Church recognize this fact, to deplore the defection of women will largely be wasted breath."

Although the Church has been primarily responsible for the emancipation of women in other fields, it is a paradox that in the Church itself women are not accorded the parity they find in secular institutions, she stated. She referred to the Church as "the last stronghold of male dominance."

APPRECIATION OF DOCTOR GARDINER

BY REV. E. ADELBERT WITTER

On the knowledge of the passing of Doctor Gardiner I was deeply moved. Memory recalls many years of close friendship, a friendship starting in 1862 in the district school. As one of the older ones he was an inspiration on the playgrounds and elsewhere, having an eye always upon the younger ones that they had fair play and were not imposed upon. He won my heart for that. At one time I thought he saved my life, when, unable to swim, I had been pushed into a pond by others.

In later times, as he was a supply of the Westerly Church during the absence in Europe of Pastor Tomlinson, and when I had made the decision to enter the ministry, it was into his ears that I first made my confession of that fact. Through all later years we kept in close touch by correspondence and

visitation. It was he who, on my visitation at Salem in 1901, asked me to come to Salem and help him in the work there. Later when a call was received to become pastor of that church I felt that he had been behind the movement. It was never hard to see that he was living not for self but for the good that he could do, for the help he might give to others. His life was an inspiration to the noble things possible to achieve.

In his passing and in that of Edwin H. Lewis I have lost two of my most trusted and loved friends. In the years of my service during the years their letters and conversations have been means of strength and encouragement. Though dead, they are speaking to all: "Press on toward the time when all shall sing, Praise God from whom all blessings flow." I think I can hear them saying, "Count that day lost whose low declining sun finds at thy hand no worthy action done."

Adams Center, N. Y.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

Yesterday, July 26, was my seventh birthday. My mother entertained the Ladies' Aid society and several of the mothers brought their children, so I had quite a party. I had a pretty birthday cake and several presents. One was a croquet set and we had a good time playing croquet.

Lucille Maltby from Shiloh came with her mother and Aunt Ruth, who is her aunt, too.

I could not attend our Vacation Bible School as we live eighteen miles from our church. But we go to church and Sabbath school every week.

I have the cutest kittie named Rascal.

Your friend,

214 Hickory St.,
Canastota, N. Y.,
July 27, 1938.

Dear Shirley:

We have just returned from a party; not a birthday party, though, but the Greene reunion, where we had plenty of cake, yes, and other good things to eat, with ice cream at the end. And there were plenty of children there as well as grown-ups, our little Joyce among the number.

Our Eleanor's birthday is March 11, and it just happens that March is my month to entertain Ladies' Aid society, so quite often she had to be entertained along with the ladies. She didn't mind if plenty of children came, too, but one time when no children came, she thought it was a queer kind of birthday party; wouldn't you?

I liked your letter and hope you'll not forget to write often.

Lovingly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

This is the first time I have written for the Children's Page, and I enjoy it. I have a brother, Wayne.

I have a chicken with a crooked bill and I feed her in the house. She wanted to set, so we put ten eggs under her and she hatched five chicks. She is a good mother. I have a little dog named Trixie and I play with her a lot.

We live on a big farm and I have to take my daddy a drink and lunch in the middle of the forenoon and afternoon. My grandmother stays with us most of the summer. She can't see very well and I have to thread her needle when she sews. I am eight years old.

Your RECORDER friend,

Jeannette F. Randolph.

New Brunswick, N. J.,
Box 32a, R.F.D. 2

Dear Jeannette:

How glad I am to gain another good RECORDER friend, and I hope you'll write me many more such nice letters.

I am always glad to hear all about your pets, and I am still fond of pets myself, though the only one I own is my cat, Skeezics. But what did my heart good was to hear about your helpfulness towards your father and grandmother, and I can read between the lines that you are a helpful little girl about the house, too.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I was pleased to see so many nice letters in the RECORDER today.

My sisters are away on their vacation so I am lonesome. When they come home, Daddy, Mama, and I are going on a trip to

New Hampshire, Vermont, and Maine, to visit our relatives and friends. I have been through the White Mountains five times and the Green Mountains once. We are going to see the Adirondacks before school begins.

Daddy brought me a cute puppy recently. I have named her "Judy." I am teaching her to speak for things and to shake hands with me.

We miss Mr. and Mrs. W. D. Burdick very much since they left the parsonage. We haven't any regular pastor here now.

My letter is getting long so I will stop and write to my sisters now.

Your RECORDER friend,
Carolyn Gladys Spencer.

Rockville, R. I.

Dear Mrs. Greene:

I have just finished looking over our recent SABBATH RECORDERS. I noticed in one of them you said that you were hoping for some letters, so I decided to write.

Last night I thought it was going to rain for there was a big wind; and there still is wind but it's a fine day.

My Aunt Grace Burdick is here in camp. She will stay for about a week more. My cousin, George Thorngate, is here for all summer.

It is so quiet and peaceful here in camp that I keep thinking it is Sabbath afternoon.

My birthday is August 8, six days from now. I am eagerly waiting for it to come. Of course father will not be here for it as he is in Alfred teaching in summer school.

Well, I think I'll put on my bathing suit and go down to the lake now as it is very warm.

Your old RECORDER friend,
Carol R. Burdick.

Rockville, R. I.

Dear Carolyn and Carol:

Please look for answers to your interesting letters next week.

Your loving friend,
Mizpah S. Greene.

RESOLUTIONS OF APPRECIATION

At the Seventh Day Baptist Pastors' Conference held at Alfred recently the thirty-two ministers present passed unanimously the following resolutions of appreciation and thanks:

To the officers of Alfred University for the use of the campus and the two buildings, Bartlett Dormitory and the Gothic;

To Professor Ray W. Wingate for the special request carillon concert;

To Mr. Frank A. Crumb of the Sun Publishing Co., for the programs, printed without cost to the conference; and

To Mrs. A. J. C. Bond, and the ladies associated with her, for the pleasant reception on the lawn at Crandall Hall.

After much favorable discussion in which many took part, it was unanimously voted to ask the faculty of the School of Theology to plan a similar conference for next year.

OUR PULPIT

THE GOSPEL WRITERS AND THE RESURRECTION

BY DEACON A. J. LANDRUM, BOULDER, COLO.

This article is written to show, by the testimony of the four gospel writers, that they all agree that none of Jesus' disciples knew anything about his being resurrected until early in the morning of that first day of the week, after the crucifixion. Here is the proof:

Mark 16: 1 reads: "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him." Reading on, we find these women coming to their Master's tomb to anoint him "very early in the morning the first day of the week, at the rising of the sun." Doubtless they expected to find him there that morning or they would not have come. As they come along they say, "Who shall roll us away the stone from the door of the tomb?"

If Mary Magdalene and the other women had visited the tomb the evening before, as some contend, and found the stone rolled out of the way and Jesus gone, and an angel there who said, "He is not here," do you believe the same women would go there again the next morning expecting to anoint him and saying, "Who shall roll away the stone?"

See what Luke says, 24: 1, and on: "On the first day of the week, at early dawn," the same women came to the tomb and found the stone rolled away and Jesus gone. An angel asked them, "Why seek ye the living among the dead? He is not here." Then they, Mary Magdalene and Mary the mother of James (verse 10), "told these things unto

the apostles. And these words appeared in their sight as idle talk." Peter, astonished and unbelieving, that first day of the week, "arose and ran unto the tomb" and "seeth the linen cloths" and went home "wondering" (verse 12). And it was the "very day" that two of them went to Emmaus (verse 13).

John the beloved says: "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb," John 20: 1. What time of day do you think that was, evening or morning?

Reading on, we learn that Mary ran and told Peter and John. "They ran both together" and entered the tomb and beheld "the linen cloths lying, and the napkin" and "believed" what Mary and all of them discovered that morning (verses 2-8). In all the testimony of the gospel writers there is not the slightest evidence that any of Jesus' disciples discovered that he was risen until that first day of the week near sunrise.

Now go with me to the twenty-seventh and twenty-eighth chapters of Matthew, and starting with 27: 62, let us forget for a little while that this testimony is divided into chapters and verses.

Jesus was crucified on the day of "Preparation" of the Passover feast (John 19: 14). The first day of that feast was a ceremonial sabbath "a holy convocation" (Exodus 12: 16). We believe it was what we call Thursday.

In Matthew 27: 62 and on, we read that the next day after the Preparation the chief priests and Pharisees came to Pilate and asked him to make the sepulchre sure until the third day. Pilate said, "Ye have a watch: go make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch in the end of the sabbath. As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Here we find Matthew in perfect harmony with the other gospel writers, telling us that the same women came early the first day of the week and found the stone rolled away and an angel sitting on it. The tomb was empty and the angel said, "He is not here, for he is risen."

Reading these testimonies about the resurrection by the four gospel writers as intended, there is perfect harmony among all of them.

Reading the twenty-seventh and twenty-eighth chapters of Matthew according to the erroneous division into chapters and verses, by men, fifteen hundred years after the New Testament was written, we find unreconcilable conflict between Matthew and all the others.

DENOMINATIONAL "HOOK-UP"

ALFRED, N. Y.

According to the North Loup *Loyalist*, Mrs. Guilford L. Hutchins in hearing from her brother, Lynn Crandall of Storr, Conn., learned much in the interest of the substitute for glass which he recently invented. A clear film, it allows the violet rays to enter, yet is much cheaper than glass. Mr. Crandall writes that one of the largest greenhouses in Connecticut uses it. Of further interest was the fact that Doctor Grenfell of Labrador has been investigating the glass substitute in hopes of taking it with him into the northern country. The summers there are so short that every growing device possible is being used to help vegetation. Mr. Crandall is connected with the state agricultural college in Connecticut. He was a graduate from Alfred in 1904, and later a teacher in the industrial mechanics department of the university.—*Alfred Sun*.

[Mr. Crandall is a son of the late Rev. George J. Crandall, and brother of Dr. Grace Crandall, one of our missionaries in China. EDITOR.]

ATTALLA, ALA.

Rev. O. S. Mills recently visited Elder Franklin J. Brown, an aged, blind and deaf minister at Steele, Ala. Brother Brown is provided his meals by one to whom he rents his second story apartment. Besides this rental he pays \$2 per week for his board and care. Because of deafness it is difficult to converse with him. Brother Mills conducted a brief worship in the family while there.

Friends will recall Brother Brown's late years at Salem College where he obtained his degree of B.A. after he was seventy-five years of age, and did some teaching in practical astronomy, of which he had considerable knowledge. Earlier in life he was a pastor in the South, and for a time of Scott, N. Y., Seventh Day Baptist Church.—*Largely from a private letter*.

PLAINFIELD, N. J.

The Plainfield Church has been carrying on its usual active program although there is not much of unusual interest to report.

One fine piece of work was the successful Vacation Bible School. The Piscataway Church (New Market, N. J.) joined with us in this project. Their pastor, Trevah R. Sutton, was the supervisor of the school and some of the children came from there. Also a number came from other churches in Plainfield. Miss Ruth Hunting, Miss Janet Whitford, Mrs. Donald Lewis, and Miss Marion Neagle assisted as teachers. They finished with an interesting demonstration program on the evening of July 21, and a picnic the following day for the children, which had to be held in the church parlors because of rain.

The Piscataway Church was invited to join with us for Sabbath worship during July, when they were not holding services, and during August when the Plainfield Church is not in session we are invited to join with them.

At present both churches are busily preparing for Conference. The committees are doing good work and we are looking forward to a happy and profitable Conference, beginning August 23.

CORRESPONDENT.

COME TO CONFERENCE!

Come by plane,
Come by train;
Come by car,
From near or far;
However—
Come!

Your room is ready,
The stage is set;
So pack your bags,
You'll get here yet.
You are welcome!

By the time whoever may chance to read these lines will be reading them, some folks will have arrived for Conference. But it is not too late to decide to come. Possibly you live within a few hundred miles of Plainfield and New Market—close enough to attend Conference even at the last minute—but are undecided or have decided unfavorably. Just sit down once again with pencil and pad—see if there is not a way.

It has been a joy to prepare for your stay. And we feel sure that you will be here to fulfill that joy.

We hope to see you soon.

The Publicity Committee.

MARRIAGES

LING-LOOFBORO.—On June 22, 1938, at the home of their former pastor, Rev. and Mrs. C. B. Loofbourrow, occurred the marriage of Alvin Ling and Iola Loofboro. The ceremony was performed by Mr. Loofbourrow.

OBITUARY

FOSTER.—Bessie Stillman was born December 22, 1877, in New York City, and died at her home in Little Genesee, N. Y., June 26, 1938.

She was married to Edwin C. Foster May 30, 1896. Mr. Foster died in 1928. Surviving are two sons, Weldon and Waldo, of Little Genesee; one daughter, Juanita, of Olean; and four granddaughters.

Mrs. Foster was a member of the Seventh Day Baptist Church at Little Genesee, having joined July 1, 1922. In her quiet, unassuming way she took her part and will be missed by her loved ones and friends.

The funeral services were conducted at the home June 29, by her pastor, Rev. Harley Sutton. Burial was in the local cemetery. H. S.

WHITFORD.—Edward Durell, son of Edward W. and Clarinda Odell Whitford, born July 12, 1853, at Adams Center, N. Y., died at the home of his cousins, Deacon and Mrs. Edmund Crosley, near Farina, Ill., June 30, 1938.

About 1870, he moved with his parents to a farm near Farina, upon which he died. He was a faithful member of the Farina Church and was always a liberal giver to all the church interests.

Funeral services were conducted by his pastor, Rev. A. T. Bottoms, after which he was laid to rest in the Farina cemetery. A. T. B.

RECORDER WANT ADVERTISEMENTS

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

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 25c per 100, or \$1.00 per 500; denominational budget pledge cards, 30c per 100; duplex pledge cards, 40c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

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

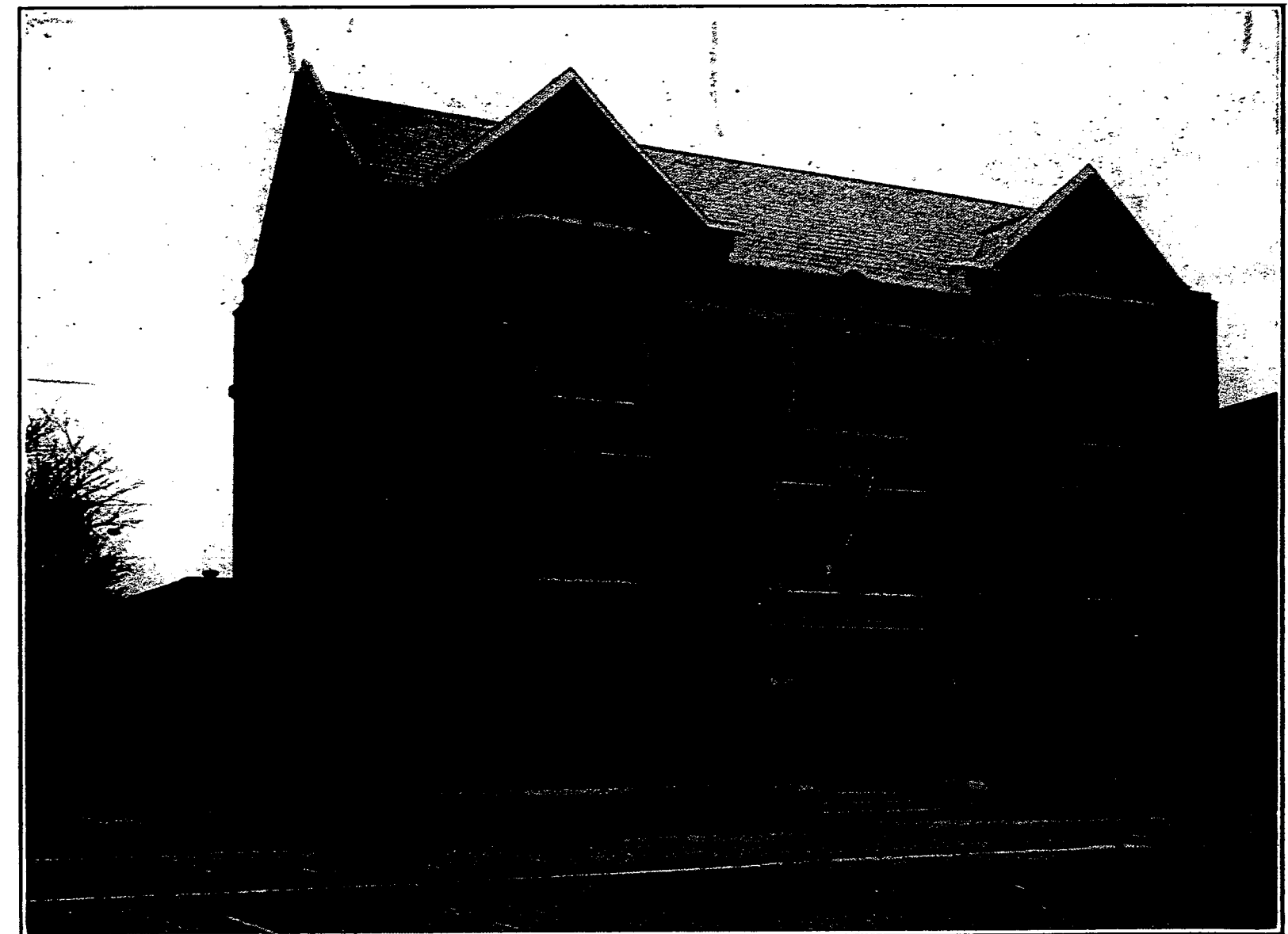
LETTERS TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but contain many helpful words for parents who have the interests of their sons and daughters at heart. Paper bound, 96 pages and cover, 25 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.

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SEVENTH DAY BAPTIST BUILDING
PLAINFIELD, N. J.

Dedicated December 28, 1929

Says to the world that Seventh Day Baptists believe in the integrity and stability of their God-Given Mission.

The Historical Society occupies the
Top Floor of this Building