

fund. We wish to thank all who have helped us in any way for this project. We greatly appreciate your interest and co-operation.

—Dodge Center Star-Record.

RESOLUTIONS OF SYMPATHY

Whereas our heavenly Father has called home one of our beloved sisters; one whose life of service for her Master, through helpful deeds for others, was a blessing to the community; one whose faithfulness as secretary of the Women's Benevolent Society for many years, as treasurer of the church, and in other offices, will long be remembered; one whose generosity and genial hospitality will be greatly missed, namely, Mrs. Hattie T. Greene, be it

Resolved, That we, as representatives of the Women's Benevolent Society, do hereby

1. Extend our deepest sympathy to the bereaved family, and

2. Express through the RECORDER our appreciation of her Christian life, our regret at her passing, and our assurance that she is safe in the Father's keeping.

Mrs. Olivia Tremmel,
Mrs. Martha Button,
Mrs. George Rogers.

Leonardsville, N. Y.

CAN WE BELIEVE BOTH SCIENCE AND THE BIBLE?

OR ARE THEY CONTRADICTORY?

Do You Know—what the Bible teaches about nature and its phenomena?

Do You Realize—that the statements of Scripture are in accord with modern science and that the errors of the ancients are excluded?

Are You Aware—that modern scientific discoveries were set forth in God's Word centuries before they were made?

Would You Like—to hear this matter presented understandingly?

Why Don't You—have a series in your church or school?

SOME OF THE TOPICS

"The Heavens Declare God's Glory" (Bible astronomy)

"Botany and the Bible," "Biology and the Bible," "The Firmament Shows God's Handiwork" (Bible physics and meteorology)

"Water and God," "Light and God," "The Animal World Testifies to the Creator" (Bible zoology)

"Was Moses Mistaken?" "What About the Flood?" "What Is Man?" (Bible anthropology and physiology)

"The World's Best Fish Story," "Pick and Shovel Evidence"

ARRANGE FOR ONE LECTURE—OR A DOZEN—OR A STUDY CLASS

These lectures are interesting, instructive, and inspiring. Write for information to Rev. Lester G. Osborn, Nortonville, Kan.

MARRIAGES

TOY-ROGERS.—Mr. T. Harold Toy of Denver and Barbara Rogers of Boulder were united in marriage at the home of the bride's parents, Mr. and Mrs. Roy Rogers, on December 24, 1938, by Rev. Ralph H. Coon. Their home will be at 317 Acoma St., Denver, Colo.

OBITUARY

COLLER.—Jasper W. Collier was born in Cuba, N. Y., September 24, 1852, and died at his late home in Wellsville, N. Y., December 29, 1938.

He was a graduate of Friendship Academy, and Long Island Medical College and Hospital, Brooklyn, in 1880, and the same year began a long and successful practice in Wellsville, N. Y. For fifty-two years he was health officer of the town, a position which he filled most efficiently.

August 26, 1875, he was married to Miss Helen Ardoette Gardiner of Nile, N. Y., who died September 18, 1918. He is survived by a sister, Mrs. Elizabeth Cooper of Westons Mills; an adopted daughter, Mrs. Ethel Gould of Wellsville, and her three sons, and by several nieces and nephews.

Farewell services were conducted by Rev. Walter L. Greene of Andover, assisted by Rev. J. W. Crofoot, Milton, Wis. Interment at Wellsville, N. Y. W. L. G.

EHRET.—Clella Ford Ehret, wife of Pastor A. Clyde Ehret of Alfred, N. Y., November 27, 1938. (A more extended obituary will be found on another page.)

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.

Wanted: Strong, willing young man to take care of horses who can speak Swedish. —Selected.

The Sabbath Recorder

Vol. 126

JANUARY 16, 1939

No. 3

QUOTES FROM SCHOPENHAUER

A certain amount of care or pain or trouble is necessary for every man at all times. A ship without ballast is unstable and will not go straight.

Every parting gives a foretaste of death; every coming together again a foretaste of the resurrection.

It is a curious fact that in bad days we can very vividly recall the good time that is no more; but that in good days we have only a cold and imperfect memory of the bad.

There is no more mistaken path to happiness than worldliness, revelry, high life.

—Bartlett's Familiar Quotations.

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The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

"Precious Money" A letter from a lovely Christian incloses a gift of money for the war orphan children of China. The two pitiful pictures of little children in the recent China bulletin are in part responsible for this particular gift. In accounting for the gift from various little funds that represent saving, sacrifices, and self-denials, the writer says a part was a Christmas gift of a friend to be used "as I wish." "Coming from the person it did and the time it did, it was precious money, and it must be used for a precious cause. I can think of nothing more precious in our Father's sight than little children, and when they are in such deep need, if we can give anything *how dare we withhold?*" Bravely and well put, and when we know what the gift for this purpose means to the donor we feel that it is "precious money" indeed.

The gift greatly exceeds in amount the widow's two mites, whose giver Jesus so highly commended. But it is of the same spirit that the gift for China's needy is bestowed. It is truly precious money because lovingly and understandingly given. Then shall the judge say, "Come, ye blessed of my Father, . . . I was hungry and ye gave me meat, I was athirst and ye gave me drink, naked and

ye clothed me, sick and in prison and ye visited me."

More of our money would be precious if we withdrew it from its usual circuit and dedicated it to the use of God's needy work and people. Our money becomes precious as in self-denial and sacrifice we offer it together with ourselves. One, long ago sung by poet-bard, discovered that

"The gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and me."

The Seventh Day Dr. Harold Paul Sloan, editor of the *Christian Advocate* (M. E.) makes some statements in a recent issue of that estimable journal in answering a question concerning "The Seventh Day" that seem to us rather irrelevant:

THE SEVENTH DAY

Question:

Can we be sure the Jews dated their calendar from the day when God finished the creation of the world, and that their Sabbaths are continuous with the original seventh day?

Answer:

I have before pointed out that it is quite impossible to understand the days of creation as seven twenty-four-hour periods. The record says explicitly that the sun was a creation of the fourth day, so that the first three cannot have been days in our twenty-four-hour sense.

In the second place, there is, so far as I am informed, no reason at all for supposing Hebrew chronology is continuous from the beginning. There are, in fact, two Hebrew chronologies, depending on the biblical document studied, and their divergences amount to centuries.

In the third place, our blessed Lord was not a formalist or a literalist. He was essentially a vitalist. The Sabbath, he said, is an institution which has value only as it serves men. Manifestly its service for men must be in terms of spiritual elevation and physical rest, and not in the mere preservation of a formal chronology. All seventh-day movements are a form of Christian pharisaism, which Jesus would repudiate as unqualifiedly as he did the pharisaism of his own day.—Harold Paul Sloan.

Without arguing the first and second points of the answer, the very vital and practical fact remains, that we have no question about the succession of days; and the seventh days, the Sabbaths of Jesus' own time, are followed in sequence down to our own day. No one ever questions the arrival, week by week, of Sunday, the first day of the week following the Sabbath—the Sabbath used by our Lord himself for attending synagogue services and worship, and for beneficent purposes—that day around which so many abuses

crept and restrictive measures had been taken, that it had well nigh lost its blessing for man. In his high regard for the purposes to which it had been hallowed by the Father, he tore down these evil restrictions, not the institution, or the day itself, declaring the Sabbath was made for man and not man for the Sabbath, and declaring in the same breath that he himself was also its Lord. Neither by precept nor example did he ever indicate the institution or the day which was involved should ever be done away. Rather he declared no jot or tittle, even, of the law (which included the Sabbath) should be done away until all things should be completed. He went so far, later, as to safeguard respect for the Sabbath when in foretelling the fall of Jerusalem, to occur some forty years later, he urged that his followers pray that flight from the city be not in winter or on the Sabbath day.

The third point Doctor Sloan makes is specious. True, Jesus was not a formalist, or a literalist. But he was an obedient Son of his heavenly Father—who came to do his will—nor were the wills of Father and Son ever in conflict—they were "one." It was not the Sabbath day or institution Jesus quarrelled with, but with the harmful interpretations and superstitions connected with it. "Manifestly its service for men must be in terms of spiritual elevation and physical rest, and not in mere preservation of a formal chronology." With this we have no quarrel, because the matter of chronology has nothing to do with it. Certainly Jesus accepted the situation as he found it, the fact of the Sabbath—the day given, symbolizing the institution—and on that day, the seventh, throughout his earthly life, "entered as his custom was into the synagogue" for fellowship and worship. The matter of chronology apparently never entered his head.

The charge that "all seventh-day movements are a form of Christian pharisaism" is gratuitous and unwarranted. Three hundred years of Seventh Day Baptist history in England and America are open refutations of such charges. In all the years these seventh-day Sabbath keepers have worked alongside others in government, science, philanthropy, business, education, and religion—leaders and co-workers in and for the kingdom of God. Such a charge does no more credit to such a scholar and religious leader as we believe

Doctor Sloan to be, than it adds to such an argument as put forth by him.

"Saul Among Wonders never cease. Mac-The Prophets" fadden is to publish a religious magazine. So we understand from the Religious News Service. "Your Faith" is the name of the new publication to appear under date of this RECORDER issue. It is to be non-sectarian and open to "members of every faith and race." "The time is ripe for a spiritual revolution," an editorial announcement said. "We believe that there is a great public need today for a magazine of positive affirmation of the presence of God in the hearts of individuals and in the affairs of mankind." In "Your Faith" we are told we will find a new kind of religious paper, "a publication devoted to practical religion as a force to be used in daily life." Whether or not this particular magazine is needed, religion as a force in daily life is needed, and we are glad that the fact is being recognized by such a publisher, and by other leaders of thought of whatever type. Recognized Christian leaders have been calling attention to this vital present need. President Roosevelt, in his message last week, began with the emphasis laid upon religion as fundamental to freedom and continuance of democracy itself. We hope "Your Faith" will prove to be all that previews promise. Perhaps it will be popular because of the reputation of its publisher.

Power of Love The Salvation Army in New York has launched a significant campaign against hate, ill will, and oppression, among individuals, groups, and nations, by an emphasis upon the "spirit of love." Too much emphasis can hardly be laid upon this spirit. Individually, socially, and nationally has the spirit of bitterness, hate, suspicion, and intolerance been instilled until we are faced with anarchy and chaos.

Announcement of the campaign based upon the belief that war results "from an accumulation of thoughts and feelings of misunderstanding and hate which exist in individual minds," declares that the only way to remove such baneful influences is to substitute the spirit of love in individual hearts.

The Salvation Army has struck the right note. Everything, seemingly, has been tried. Why not turn back to great fundamentals, at the bottom of which the love of God, the

love of Christ, the very spirit of love is found? Jesus declared the most fundamental thing for mankind was to love God supremely and one's neighbor as himself. On that everything hangs. But men have been slow to believe it, or to act upon it. Because of this slowness of belief the world is darkened, groping—lost.

We welcome this "spirit of love" campaign. If world-wide successful, we will soon be living in a recreated age. To such an end the co-operation of "all spiritually minded and forward looking persons, regardless of race or creed," is invited. Appeal is made for the participation of churches and synagogues, pastors and rabbis, newspaper and radio, "so that the appeal will reach the millions in our cities, towns, and hamlets."

The facilities of the Salvation Army, we understand, will be enlisted in extending the campaign through ninety-six countries and in one hundred languages. God grant that the "spirit of love" may prevail.

Items of Interest A suggestion that Baptists and Methodists unite is voiced in an article in *Zion's Herald*, independent Methodist weekly.

"If the Episcopalians and Presbyterians can unite," says the article, "there ought to be some way for the Methodists and Baptists to do so."

In weighing the possibilities of such a union the writer admits the existence of "almost insurmountable obstacles" as well as certain common "fundamental convictions."

"Particularly regarding the ordinance of baptism," says the article, "there would seem to be great difference of opinion, but when you remember the beautiful service by which Baptist infants are now dedicated to God and when you know how occasionally Methodist ministers (particularly after a revival) borrow the use of the Baptist baptistry, perhaps we may yet get together." —R. N. S.

"You can't laugh off the accidents caused by drink."

"Approximately one third of all persons involved in traffic accidents and taken to the hospital are definitely drunk, and another third have been drinking."

—From Indianapolis report.

"The Chinese could save their country and their freedom if only against Japan, but it is very doubtful if they can against Japan and America."

"On the night the Japanese occupied the city where I lived, I was more ashamed of my country than ever before in my life. During the next few days I removed a sugar sack full of American scrap iron and shell fragments from the flesh of the Chinese wounded."

"The Japanese were using four thousand to five thousand American motor trucks in Shansi province, enabling them to outmaneuver the Chinese troops entirely."

—An American doctor recently returned from China.

A red Cross physician made some comment to the Chinese who was helping him unpack medical supplies. The Chinese turned to him and said, "Well, after all, your country supplies the Japanese with the airplanes, the aviation gasoline, the lubricating oils, the bombs—why shouldn't you also provide the medical supplies for the victims of the bombings?"

—American Committee.

MID-YEAR MEETING OF THE COMMISSION

(Continued from last week)

Realizing the possible breakdown in the Denominational Budget and sensing the desperate situation in which the Missionary Board as well as the other denominational agencies find themselves, it was voted:

"That the Commission recommend a Denominational Budget for the three months, July, August, and September, 1939, thus changing the date of beginning the Denominational Budget year from July 1 to October 1.

"That the Commission recommend a Denominational Budget for the year October 1, 1939, to September 30, 1940, in the usual fashion.

"That the Commission ask the various denominational agencies to submit to the Commission at its August meeting not only their proposed budgets for the year 1939-40, but also their proposals for 1940-41, with the understanding that the 1940-41 proposals shall, with the approval of Conference, be submitted to the churches with the request that each church (and each woman's society,

young people's society, Sabbath school, or other local group through its church) report to the corresponding secretary on the July first succeeding, the amounts which its membership will expect to contribute to the various items of the Denominational Budget, reporting either individual items or totals or any combination of them that the church may wish."

(Certain comments upon these recommendations are in place. First, the proposal would affect only the Denominational Budget year and not the Conference year, either statistical or fiscal. Since the meeting of the Commission a number have expressed themselves in favor of beginning the Budget year January 1, instead of October 1, thus making the short budget for six months, July 1-December 31, 1939, instead of for three months, July, August, and September, 1939. The important matter is to find a sound and workable principle for budget realization.

Second, if the proposal should be adopted by the General Conference it would mean that when it comes into full operation the Conference would adopt the Budget for the ensuing Budget year one month in advance rather than two months after the Budget year has started, as is the practice at present. And such Budget will have been adopted on the strength of the report by the churches of the amounts of the pledges to the Budget for the ensuing Budget year. Also, the churches will have before them for study the askings of the various denominational agencies for the Budget year for which they will be expected to bring pledges to the annual session of General Conference.)

Recognizing the work of the Committee to Promote the Financial Program of the General Conference, the Commission hopes that the committee will carry on a vigorous program for the remainder of the present Conference year and the members of the Commission individually stand ready to assist in any way possible.

The Commission was informed by Mr. Asa F. Randolph, who was employed as attorney to arrange for the incorporation of the General Conference in the State of New Jersey by the Commission pursuant to its action August 28, 1938, taken in compliance with the instruction of General Conference August 28, 1938, namely, "that the Commission be empowered to incorporate the General Con-

ference in the State of New Jersey, if it shall be deemed expedient," that the General Conference has been incorporated in the State of New Jersey as of September 26, 1938, and that title to the Seventh Day Baptist Building has been turned over to said corporation.

The Commission voted that we express our grateful appreciation to Asa F. Randolph for his sacrificing labor in preparing the instruments of incorporation of the Seventh Day Baptist General Conference as a corporation in the State of New Jersey and for his execution of the same.

The program of the General Conference for its session at Milton, Wis., August 22-27, 1939, was presented in tentative form by President Erlo E. Sutton for limited consideration.

It was voted that the chairman appoint a committee, in accordance with the action of General Conference, to consider the possibilities of the invitation of the Mill Yard Church for Conference to meet in London in 1940, and report at the 1939 session of the General Conference.

The committee named is: Chairman, Corliss F. Randolph, Maplewood, N. J.; other members: J. Nelson Norwood, Alfred, N. Y.; and Courtland V. Davis, Plainfield, N. J.

It was the expressed hope of the Commission that the churches outside the United States may find it possible to send delegates to the next session of the General Conference to be held at Milton, Wis., August 22-27, 1939.

It was voted that we recommend to General Conference that the recording secretary of General Conference be designated as editor of the *Seventh Day Baptist Year Book* and be responsible for the editing and publishing of the *Seventh Day Baptist Year Book*.

Although nearly half of the time that the Commission was in session was devoted to the serious financial situation of the denomination and to closely related problems, nevertheless due consideration was given to spiritual emphases, which cannot be separated from those material, particularly taking notice of the program and plans of the General Conference Committee on Religious Life.

An enjoyable let-up in the actual work of the Commission came in the form of "a bit of fellowship in the Historical Rooms of the Seventh Day Baptist Building from 3 to 4 p.m., Wednesday, December 28, 1938," at

the invitation of Dr. Corliss F. Randolph, president of the Historical Society.

It was voted that we express our thanks to the Piscataway and Plainfield people for their hospitality during the meeting of the Commission.

Throughout the Commission's effort to accomplish its task, the members were aware of and helped by the prayers of folks, in their behalf, who have the highest interests of the kingdom of God at heart, wherever they are in the denomination.

For the Commission,
Erlo E. Sutton,
Courtland V. Davis,
Hurley S. Warren,
Committee.

MISSIONS WHAT ABOUT IT?

The reports of the missionary pastors for the quarter ending December 31 have been coming to hand. In them are reports of efficient work done and many encouraging things; but in the most of them there is a note of distress because the Missionary Board has been unable to send the monthly stipend to help in their support. A paragraph in one just at hand (January 10) gives us a view of what is taking place.

My wife and I are working under extreme circumstances. Beginning with this year we shall have to dispense with the use of our car because of inability to have it registered and get a license. That means that practically all pastoral calling must stop until open weather in the spring, because I do not have clothing adequate to be out in winter weather. The most important calls that need to be made are at a distance prohibitive of walking in winter weather. I realize and appreciate the predicament of the board, but that does not in any big way replace our disappointment in not being able to do the work we had hoped and planned to do.

We may well ask ourselves, "What about this situation?" Some things are quite clear. Among them are: (1) The missionary pastors "are working under extreme circumstances." (2) The good they might and would accomplish is being lessened. (3) The fact that they continue under these discouraging circumstances without complaint is a fine demonstration of true faith and Christian loyalty. (4) The situation is displeasing to Christ, who said, "Verily I say unto

you, inasmuch as ye did it not unto one of the least of these, ye did it not to me." (5) If churches would bring in their tithes and offerings regularly, and if church members would be faithful to their baptismal vows, there would be an abundance to support the work and all would be better and happier.

GO, TEACH!

Does our world today need all of its hundred and one social societies, any but that one organization on earth our Lord stands back of, the association of Christian men and women known as the "Church of Jesus Christ"? Men, specially linked together, at times help each other, "if."

The Christian Church was not, is not for a few only. Can you name any number of men of any time who have so influenced for good for all time as the chosen disciples, who, taught by Jesus, followed the line of his teachings?

And Jesus gave just one command as to what his disciples were to do after he was gone from them. A. S. B.

HOPKINTON PREACHING MISSION

SECOND SEVENTH DAY BAPTIST CHURCH OF
HOPKINTON, R. I., HOLDS A PREACHING
MISSION

Our little church, which was so badly damaged by the hurricane, has had a time of rich spiritual repair under the guidance of Rev. James L. Skaggs of Salem, W. Va. The Preaching Mission was held during the Week of Prayer, January first to seventh, with the Week of Prayer program issued by the Federal Council used as the devotional outline for each evening, following a song service. Throughout the week the splendid co-operation of other churches, both first and seventh day, has been outstanding. Special music was furnished by Westerly, Waterford, Pendleton-Hill, Ashaway, Hope Valley, and Rockville. Although handicapped by a hard cold, Pastor Skaggs was able to bring inspiring messages each evening. It has been a time of heart-searching and renewed interest in the cause of Jesus Christ.

Almost, our week of the Preaching Mission could be called "an adventure in faith." Only seven or eight families can be counted among our regular church attendants. We had the loyal support of our acting pastor, Rev. Ev-

rett T. Harris, of the Ashaway group, who had just closed a mission service with Rev. Alva L. Davis assisting. Secretary William L. Burdick gave us much encouragement in our plan and also attended every meeting when the time came. We held two prayer meetings for special direction and feel that we were divinely guided. There was nothing spectacular in the sermons of Pastor Skaggs. They were just heart to heart talks to people which inspired to a higher ideal in Christian living. The younger members of the church had charge of the devotional periods each evening with one exception, and the young people of other churches were faithful attendants, as well as older ones. The average attendance was sixty and the largest on any evening was eighty-two.

The weather was very favorable during the entire week, although a few were kept at home with severe colds. Mr. Skaggs talked of prayer in our lives, of leadership in spiritual things, of repentance, of faith and the things that transform humanity from careless living to the great accomplishments of consecrated lives. He says, "The world today is a direct challenge to the Church." It is expected a few baptisms may follow, but no one can estimate the benefits of the meetings. Already it is said, "Perhaps we can have him again next year." Second Hopkinton is glad this splendid Preaching Mission was held.

Mrs. Walter D. Kenyon.

NEWS FROM JAMAICA

(Gleaned from Brother Crichlow's letter dated
January 7, 1939)

Dear Brother Burdick:

Enclosed please find report for quarter ending December 31, 1938. Of course this report is more or less form, for obviously I've not had chance to do much work in view of the fact that I've spent most of my time getting acquainted with the field. This field is much larger than one at first suspects. To say that this island is hardly as large as Rhode Island is not to give a correct impression of the size of the place, for the narrow winding roads and abundance of places not easy of access and churches and groups widely scattered make the work much larger than the mere physical proportions.

In view of this fact you will be glad to know, I'm sure, that during the present quar-

ter we plan special work. When I say we, I mean the Central Committee and myself. The Central Committee is composed of all pastors of churches and the board representative, plus the treasurer for the Island Conference. This committee meets once in each quarter to survey the field, to evaluate the work already done, and to plan work for the next quarter.

My program of visitation for the present quarter is in the process of formation. I'm accepting invitations from churches and groups to visit them and to help them in special efforts. While on these trips I plan to kill many birds with one stone. As far as I can tell, the spirit throughout the island seems to be good. All churches seem anxious to co-operate with me in any way they can. My program for this quarter is a big one. I've got to do it. The people expect me to visit them and visit them often.

We've been living on the church property for almost three weeks, but the accommodations are poor and we are going to get a little house very soon. I shall write again soon, for I want to get this into the air mail. Remember, please, that I'm starting out on faith; you know what that means.

Sincerely yours,
Luther W. Crichlow.

EDUCATION GOES INTO THE INTERIOR OF CHINA

Nearly ninety per cent of the colleges and universities have been located in the larger cities along the eastern coast. In the two areas of Peiping and Shanghai more than fifty per cent of the universities and student body were to be found, leaving the rest of the country with few facilities for higher learning and educational leadership. The Japanese bombing has forced the Ministry of Education to effect a more rational allocation of the various colleges according to the nature of the institutions and the needs of the people. Instead of operating chiefly in the commercial centers along the coast, the colleges have gone into the interior where they are much closer to the actual life of the country people. Instead of giving courses which are mostly superficial, unreal, and foreign to Chinese society, they have now worked out curricula which are designed more adequately to meet the needs of the masses.

One small instance will serve as an illustration of how the present system differs from the past. This fall all the national and provincial universities joined in giving one general standard entrance examination for their first year students in designated places throughout the country, instead of all institutions giving their own examinations in many places. A student who passes the examination in any locality has the choice of entering any one of the institutions. In the meanwhile, each university or college has its definite quota of enrollment worked out, so that none of them will be too crowded or have too few students.

With the coming of the national crisis and the serious threat of the Japanese attack on Fukien, the government decided on the policy of scattering the higher grade public schools to the interior, and advised the private schools to do the same. It would seem that this was chiefly to avoid the possible bottling up of the youth of this province who should be saved at all costs for the future of China; but more positively, it was designed to raise the cultural level of the masses in the interior, and to furnish the backward countryside with trained leadership.—Taken from *Far Eastern Bulletin*.

DENOMINATIONAL BUDGET

Statement of Treasurer, December, 1938

Receipts		
	December	Total
Adams Center		\$ 102.00
Albion	20.00	37.30
Alfred, First	217.75	570.04
Alfred, Second		59.50
Battle Creek	115.78	167.28
Berea		5.45
Berlin	75.00	75.00
Boulder	21.20	44.20
Brookfield, First	16.00	57.00
Brookfield, Second	20.50	60.00
Carlton		5.00
Daytona Beach	17.56	45.41
Denver		41.80
De Ruyter	12.00	107.00
Dinuba	8.00	15.25
Edinburg	5.00	30.00
Fouke		26.95
Genesee, First	25.19	109.50
Gentry	2.50	2.50
Hebron, First		8.31
Hopkinton, First	59.00	90.50
Hopkinton, Second		8.00
Irvington		100.00
Independence		44.00
Little Prairie		10.00
Los Angeles		30.00
Lost Creek	37.00	78.15

Marlboro	29.25	118.46
Middle Island	3.31	16.98
Milton	200.00	717.15
Milton Junction		181.90
New Auburn	10.10	18.20
New York City	30.75	177.64
Nortonville		10.00
Pawcatuck	254.50	1,513.50
Piscataway	31.00	61.50
Plainfield	130.00	550.10
Richburg	42.50	57.00
Riverside		92.18
Rockville	10.00	49.63
Salem	50.00	230.00
Shiloh		329.72
Stonefort		8.00
Syracuse		8.33
Verona	10.00	61.00
Waterford	14.61	43.11
West Edmeston		15.00
White Cloud		34.89
Individuals (A friend)	3.00	59.25
Western Association		45.51
Southeastern Association		14.67
Northwestern Association		40.67
Southwestern Association	4.50	4.50
Shiloh-Marlboro Vacation Bible School		8.50
General Conference offering		231.00
New Jersey and Eastern New York Yearly Meeting		25.00

Total receipts for six months \$6,653.53
 Total receipts for December \$1,476.00

Disbursements

Missionary Society	\$ 651.02
Tract Society	150.50
Sabbath School Board	97.50
Young People's Board	19.50
Woman's Board	19.50
Mfisterial Retirement	79.00
Education Society	117.55
Historical Society	10.40
General Conference	256.00
Seventh Day Baptist Building	118.00

\$1,518.97

Morton R. Swinney,
 Treasurer.

Niantic, Conn.

WOMAN'S WORK

THE CHURCH, A WORLD FELLOWSHIP

(An account of the Observance of the World Day of Prayer, March 4, 1938, by Letitia Knight Mintz)

The first Friday in Lent is rapidly coming to symbolize for the Christian women of the world, the spiritual unity of Christ's Church. In many different languages, in heat and in cold, in tiny country communities, small villages, and great cities, in little chapels, and immense cathedrals, on this one day out of all the year, we become conscious of one another as the body of our Lord, joined together in the act that brings us closest to him.

Out of the many letters that have come from women in widely separated places let us read just a few passages which speak of this unity.

A woman in Iran writes: "There is a sense of unity in these World Day of Prayer services which the women receive nowhere else." . . . The report from Nantes, France, says: "I truly think that for many this vision of Christians united the world over in the same prayer will have been a blessed revelation." The workers in the McAll Mission, meeting together in Paris, used the world program which they had received. "This," they said, "contributed to make us realize the reality of the spiritual fellowship of the members of the body of Christ everywhere." One loves to think of the little children in the mission who in their own Day of Prayer service prayed, "Lord, grant that men may fight no longer, but shake hands."

In Austin, Tex., "a federation of churches is in process of formation. We believe this to be a direct result of these annual meetings." In Livingston, Tenn., it was felt that the World Day of Prayer afforded an excellent basis for an all too infrequent Christian fellowship of Protestants. From Centerville, Missouri, comes an appreciation in these words: "It was inspiring to find Methodists, Christians, Baptists, Presbyterians, Catholics, Congregationalists, Nazarenes, Seventh Day Adventists, Lutherans, Colored Baptists, Christian Scientists, and perhaps people of other religious beliefs all gathered together in one worship meeting, participating with others of all colors and creeds around the world, in a Day of Prayer."

Two hundred ninety centers in England observed the day and a strong Scottish committee is strengthening the observance there year by year. . . In the Welsh Presbyterian church, "It was decided this year to devote the whole time to prayer. It was a real devotional service, and I am sure that next year the attendance will be larger." . . .

Accompanying the assurance of unity in the reports, the reader senses a growing enthusiasm. Most of the letters speak of meetings in more towns than held observances a year ago. A woman in India tells how she had given up hope of getting the women of Bengal interested. But when she traveled there she found that missionaries from Australia had made the right approach to introduce the World Day of Prayer. New Zea-

land reports: "We rejoice to tell of a good increase in its observance in the four cities, Auckland, Christchurch, Dunedin, and Wellington. Five meetings were reported in which nine denominations took part. In smaller towns and in far away country districts especially, a great many new centers were led to hold meetings, very often just a few lonely women who met to observe and unite with the women far and near, and so let the blessing be brought to them through prayer and fellowship."

In Victoria, Australia, besides the meeting in Melbourne, there were three meetings in the suburbs as against two last year, and twenty in the country as against fifteen last year. The Victoria Committee sponsored the first World Day of Prayer meetings in Tasmania and the formation of a strong committee there under the auspices of the Council of Churches in Hobart, the capital. A member of the Victoria Committee visited Nauran, an island not far from the Gilbert Islands near the equator, and gathered the native women together. "They conducted the meeting in their own language and she gave an address which was interpreted."

In the Fiji Islands, the world program was used, and the "Fijian women took the matter up with great enthusiasm."

From Cape Province, South Africa, meetings in several new centers are cited.

In the United States, meetings for new groups of colored people, of foreign speaking women, a noon-time meeting for men, and afternoon and evening programs for children and young people have enriched the fellowship of the day. Those of us who wait until mid-afternoon for a one-hour service will be interested to note sunrise prayer services all around the world, some for young people, some for busy leaders; and all-day meetings, many of them in our country, some with a fellowship luncheon at noon. One group in Wenatchee, Wash., "instead of having luncheon, fasted, and they reported a 'very worshipful time.' "

No account of these world services is quite complete without a word about the offering. From the far north where hunting and fishing give daily sustenance to the people, to the neighborhood of the equator where the earth yields her increase, and on south again to where living is scanty and obtained through hardship and in difficulty, the people come

into the house of God on the World Day of Prayer and bring an offering and worship the Lord in the beauty of holiness. Shut-ins observe the day in solitude and send a small gift to swell the amount. . . .

"The Church, a World Fellowship." What a challenge that idea is to a world torn by hate, distrust, and war! But it is a reality. The World Day of Prayer is a witness to the vital spiritual unity which does exist within the Church. It is also a symbol to women, the world around, of the possibilities of visible unity for the future. Two incidents, one in California and one in China, show how Oriental Christian women are being true to their Christ in spite of national claims to their loyalty.

In Oakland, a Chinese woman is a member of the Race Relations Committee of the Oakland Council of Church Women. She was asked to usher at the meeting held under the auspices of the council. As some friends entered the church, they "happened on her aisle and were very much interested to find that a Japanese member of the committee was also acting as usher on the same aisle of the large church. They passed and repassed each other many times, each leading a group up the aisle for the service, and there was the utmost friendliness between them. One would never have known there was a dire conflict between their peoples across the Pacific, to have seen these two Christian women in common fellowship on this Day of World Prayer."

"For the women of Shanghai the Women's World Day of Prayer had unusual significance. 'The love of Christ our only hope,' was the unifying theme. The committee which set up the program was composed of Chinese, Japanese, German, Russian, English, and American women. This committee appointed a sub-committee to plan for a meeting in the Chinese language.

"The Chinese service brought the audience face to face with the implications of the love of Christ in our war-torn city. In the midst of our tragedy and losses we were given to see we still had much to be thankful for. In the time of confession, the personal and national sins which have contributed to this situation were confessed. The forgiving love of Christ constrained the audience to forgive those who have sinned against us. The generous offering was turned over to relief work

after deducting the small incidental expenses. At the close of this service, those who were at home in the English language went to the international service.

"This year the international service met in the Community Church with the wife of the sub-dean of the Holy Trinity Church presiding. Twelve different nations were represented in the audience. Each one prayed in her own language. The earnest prayer offered for the sufferers of the war by a Japanese woman will long be remembered. The high peak in the service was the candle-lighting service, when women representing the different nations approached from opposite aisles, the central candle, with their unlighted candles to return with them lighted to spread their light. A holy hush fell on the audience as the Japanese and Chinese women from opposite aisles approached the central candle and at the same time lighted their candles to return to spread their light. It was so evident that the only way out was that the love of Christ should lift us all above narrow nationalism which is darkening our world. We were challenged to spread the light of his love as the only way out of the darkness which is fast enveloping us."

LETTER TO THE EDITOR

NO. 4

The approach into Honolulu harbor is most interesting. We passed Diamond Head, a great bare rocky headland on the island of Oahu, and slowly made our way to the pier, where the greeting is friendly, as a band plays Hawaiian music, and friends and relatives decorate returning or visiting passengers by placing leis about their necks. These wreaths are made of many different varieties of flowers. They keep fresh and beautiful an amazing length of time.

After a day in a down town hotel we found a fine apartment right on Waikiki Beach, within one hundred feet of high tide. The beach is all the advertisements claim for it, and the swimming is excellent, really better than we enjoyed at Daytona Beach, several years ago.

Hawaii has a real appeal. Nearly every branch of the human race seems to be represented, but there is little or no class prejudice. The Japanese make up the greater bulk of the population, yet they speak English and

seem to be real Americans. There are a good many native Hawaiians. They are a friendly, trusting, gentle folk. They have lost most of their land. A mortgage would be given for a small amount of money loaned, and finally the land passed out of their hands. Some of the early missionaries built up fortunes in this way. The Hawaiian Territorial Government owns large areas of land, and much of it is leased to the sugar and pineapple companies. These big companies are the main stays of the islands. The Dole Pineapple Company employs more than seven thousand people at the peak of the gathering and canning period, and about half as many during the winter. There is no depression, or recession here, and no pan-handlers are in evidence.

After driving miles and miles through fields of irrigated pineapples, we came to the canning factory in Honolulu. Here the fruit is canned in seven different styles, also the juice is put up in different sized containers. The outside hull of the apple, called bran, is bagged and sold for stock food. Two valuable by-products, citric acid and calcium citrate, are manufactured. Most of the canning process is carried on by machinery. Labels are pasted on the cans at the rate of two thousand per minute. Women and girls inspect the fruit as it passes before them on a conveyor. They trim off imperfections. This follows the coring and paring of the pineapple. Juice is on tap in the factory waiting room and a person may drink as much as he wishes while waiting for the beautiful American girl of Chinese parentage to show the visitors through the factory.

Herbert N. Wheeler.

THE CHURCH'S FRIEND

BY DOUGLAS MALLOCH

Yes, we have churches in this town;
I'm always glad to see 'em come.
I wouldn't care to settle down
In any town that hadn't some.
A town without a church or two
Ain't fit to live in—that's my view.
Of course I don't myself belong;
But I'm for churches, good and strong.

In fact they really make a place
A town at all, it seems to me,
They give a town a decent face,
The way a town had ought to be.
Of course I don't belong to none,
But I am as strong as anyone
For churches in the neighborhood,
For churches do a lot of good.

Why, even property is worth
A whole lot more with churches here.
Just wipe the churches off the earth
And half your wealth would disappear.
The town is growing every day,
For people come and people stay,
Because they always know at sight
A town with churches is all right.

Some even find it hard to live;
Of course our churches ain't so grand,
The church folks, so I understand,
Don't give the way they ought to give.
Now I'm not knocking church folks, no;
You see I only heard it's so,
That churches need more cash to run—
Of course I don't belong to none.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is Christmas vacation. I had a very happy Christmas and got three picture puzzles for Christmas, a paint set, a Bobbsey twin book, a Moxa's children's book, and a pencil case. I also got an eversharp pencil from my teacher.

I hope to see you at Conference this summer.

I was sick the week before Christmas vacation and could not go to school.

I wish you a Happy New Year.

Your friend,

May Burdick.

Milton, Wis.,

December 28, 1938.

Dear May:

I am glad you had such a happy Christmas and received such nice presents. You can use most of them to help you in your school work. We, too, had a very pleasant Christmas with a number of very acceptable presents, but we enjoyed most of all watching little Joyce enjoy her Christmas gifts, among which were a little rocking chair, a sled, a tricycle, a doll carriage, and several dolls. She liked the doll carriage best of all and spent most of the day wheeling the dolls and a toy dog around the house and picking them up when they fell out. She couldn't be persuaded to take a nap and hated to spend time to eat her Christmas dinner.

I'm sorry you were sick and hope you are all well and strong again.

Lovingly yours,

Mizpah S. Greene.

Dear Mrs. Greene:

It is Christmas vacation so I thought I would write.

School was out December 23, and will begin again January 9, 1939. Our school acted out a play, "The Birth of Christ," December 22. We had our Christmas party December 23, in the afternoon.

For Christmas I got a game of anagrams, a tool set, a Dick Tracy paint set, and other things. Altogether I got about the same number as my sister did.

Your RECORDER friend,

Milton, Wis., Oscar Burdick.
December 28, 1938.

Dear Oscar:

I congratulate you, too, that you were so well remembered at Christmas time. Did you have plenty of snow on Christmas day, as we did? Andover children were out the next day with their sleds and seemed to be having a very merry time. It is well they took advantage of that snow for now there isn't enough snow to accommodate even a doll's sled, and the grass on our lawn is almost as green as in springtime.

As I believe I have said before, I will be very glad to see you and May at Conference. I am looking forward among other good things to the children's meetings that week where I hope to see many RECORDER children.

Affectionately yours,
Mizpah S. Greene.

Dear Mrs. Greene:

This is Wednesday. I will write to you because I have a cold and cannot go to school.

I have two cats, one dog, and two colts. One colt is named Nancy and the other Fancy. Nancy backed into the electric fence. Fancy does not like the alley door closed. He opens it with his nose as fast as I can close it.

I hope I will see you at Conference this year.

Your RECORDER friend,

Freeland, Mich., Evelyn Wilkinson.
January 4, 1939.

Dear Evelyn:

You don't tell me what happened when Nancy backed into the electric fence but I can imagine how she kicked up her heels. I hope it taught her to keep away from that

fence. I accidentally touched my finger to the end of an electric cord the other day when I was getting my flat iron ready for business, and I can assure you I jumped some.

I think Fancy must be a smart little colt to be able to open the door. When we lived in Independence we had a Jersey cow who learned to open the barn door and help herself from a barrel of feed. She had done this several times before we discovered what she was doing. We would find her in the feed and decide that someone had left the door open, but one day I came in sight of the door and saw her open it, with my very own eyes. After that Pastor Greene put such a secure fastener on that door that Mrs. Cow could no longer open it, although she tried.

Yours with love,
Mizpah S. Greene.

OUR PULPIT

THE HOLY SPIRIT AND SOME EVERYDAY PROBLEMS

BY REV. PAUL S. BURDICK

Pastor of First Brookfield Seventh Day Baptist Church,
Leonardsville, N. Y.

Romans 8: 14—"For as many as are led by the Spirit of God, they are the sons of God."

The picture drawn in the seventh chapter of Romans is that of the average man, driven by forces within and without, now striving for a better life, now frustrated by weakness of intention, and the opposition of those about him. "What I would, that I do not; but what I hate, that I do." "Wretched man that I am; who shall deliver me from the body of this death?" The picture is that of a criminal, forced as punishment for crime, to carry about strapped to his back, the dead body of the person he has slain. So we are constantly hindered by the dead weight of past sins and failures.

This sense of frustration is the cause of much mental and spiritual unrest. It may bring about, so we are told, the breaking down of mental and bodily health. Insanity and suicide seem to be on the increase. How can we find release from this circle of unfulfilled ambition? This dead weight of past failures? Some of the philosophies of the East say that we should get rid of all desires. The Christian gospel teaches a higher way; the way of

a higher life of the spirit. This is presented to us in the chapter that follows, Romans 8. "There is therefore now no condemnation to them that are in Christ Jesus, . . . for the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. . . . And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Would you like to have that freedom from self-condemnation? Then receive the Spirit, so freely offered. "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13.)

One reason why the doctrine of the Holy Spirit has been neglected in our day is because the excesses of some who claimed to have it have brought about reaction and avoidance of the topic by many. At a football game, the real contest is not being waged by the cheering sections, however loudly they may shout. It is down there on the muddy field, where twenty-two youths are gathered about a leather spheroid, that victory will be won. So it is down in the human heart that the fight is being waged to rid us of the carnal nature, and to make the Spirit victorious over self.

To be sure, the Spirit did once come to those gathered in an upper room, and the results were glorious. But just as truly, it came in the form of a dove, to One who was ascending from the waters of baptism, and it remained upon him. Who, then, can limit the coming of the Spirit to one particular form, and say that other ways of entrance are forbidden?

We need to distinguish between the presence of the Holy Spirit and such things as impulse, intuition, and instinct. There are forces within us, driving us to action, whose origin may be hidden from the conscious mind. We are happy, and have an impulse to sing. A child has the instinct to play. Intuition springs from the subconscious mind. But these may be present in all men and so are not spiritual. Sometimes an impulse leads a person to do something bad. A perverted instinct leads the drunkard to seek release from trouble in the flowing bowl. Intuitions are often wrong. But the Holy Spirit is that power of God, which, entering man from without, leads him to a higher plane of action

than that which the natural man would ever achieve. Would intuition alone dictate to St. Paul this wonderful eighth chapter of Romans? Would mere impulse cause Martin Niemoller to defy the German military system, or Kagawa to brave the anger of the Japanese war lords? The Holy Spirit provides an entirely new way of life. "For to be carnally minded is death, but to be spiritually minded is life and peace."

Bible reading, prayer, listening to the voice of God are means of encouraging the Spirit to lead us, and sometimes this leading is contrary to all the natural inclinations a man may have.

We are told in 1 John 4: 1, to test or try the spirits. If they accord with the fact of Christ come in the flesh, they must be true. If they do not accord with the truth as it was in Christ, then they are false, and fall within the plane of impulses of the lower nature. They may even serve the spirit of antichrist which was to come.

There is new joy in the Spirit-led life. The condemnation of the law because of past sins is all done away, because we live anew in Christ Jesus. Joseph foreshadows Christ when he forgives his brothers. Do you remember the incident when he said to them, "Be not angry with yourselves that ye sold me hither, for God did send me before you to preserve life"? So Christ will say to us, "Be not angry with yourselves. There is no longer condemnation. I have borne your sins and set you free from the law of sin and death."

The Spirit brings us new confidence in immortality. In Ephesians 1: 13, it speaks of Christ in this fashion: "in whom also, after that ye believed, ye were sealed by that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." The Holy Spirit is God's signet ring that we may present, to prove our right to enter into the possession which Christ purchased for us.

The Holy Spirit inspires to evangelism. The present-day coldness and lack of zeal in the churches are due primarily to the lack of the Spirit's presence in our lives. The Spirit cannot remain where selfishness reigns, or where there is the worship of the golden calf of material possessions. We must let go of these when the Spirit comes in. Then we

shall know the joy of bringing others to a knowledge of the Savior.

The Holy Spirit leads to perfection of life. Just as Jesus, in the wilderness temptation, filled with the Spirit, could not stoop to use unworthy ends to bring about his reign, so we, if led by the Spirit, will never be satisfied with anything short of a perfect life. That is why I am opposed to war. That is what holds me to the Sabbath. If we deliberately throw away a perfect instrument in order to use one that is broken and imperfect, we have lessened our chance of success by that much. The Holy Spirit demands clean hands and a pure heart.

How, then, may we obtain the indwelling of the Spirit? By knocking, asking, seeking. "How much more will the heavenly Father give the Holy Spirit to them that ask him." This does not mean that a single asking will be sufficient. It may require prayer over a long period, as it did with John Wesley. God is willing to bestow, but we erect barriers that must be broken down. Our pride, our egotism, our selfishness, our hardness of heart, all are hindrances. Sometimes the very request for the Spirit may spring from a desire to become great in this life. But God requires humility as one condition of bestowing his Spirit.

Of course, the Spirit may be present in some Christians, who yet may not be filled with the Spirit. We are told that the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. But if any of these are absent, or if their opposites are present in the life, there is evidence that the filling is not complete. Let us pray to be like Jesus, to whom the Father did not give the Spirit by measure (John 3: 34), but in abundance.

Our text tells us that "as many as are led by the Spirit of God, they are the sons of God." They are freed from sin and the condemning power of the law. They are able to distinguish between the leading of the Spirit and all lower impulses. They are led into new joy and confidence of immortality. They are inspired to the work of evangelism as they receive perfect cleansing of life and manifest the perfect fruit of the Spirit. Is it not worth all that it costs in prayer and heart preparation to receive this blessing? For "if any man have not the Spirit of Christ, he is none of his."

FOR 1939

On a hot summer day, a great many years ago, two travelers met on a dusty road, old man and youth.

"Show me the way to the hilltop called Happiness," cried the youth. The old man smiled gently. His clothing was soiled with the dust of the road, he was tired, and his feebleness had forced him to seek rest by the way, but in spite of his travelworn appearance, his face wore a look of contentment. The youth, impatient at his slowness to answer, made as if to be on his way, but the old man held out a restraining hand. "Come, rest yourself here, beside me, and I will surely tell you."

The young man seated himself in the dusty grass by the side of the road with great reluctance. "I am not content to rest as you are," he said; "the call to Happiness beats like a drum in my heart, and I can but hurry to answer it. In my haste I have left behind all those of my fellows with whom I traveled until it seemed I could no longer bear their slowness. When I was a child there was a stirring within me which would not let me rest, and now I understand it. This unrest has grown until it is a great tumult and will not be stilled until I find the place of which many have told me."

The older one, wise in his years, chose his words carefully. "Has no one told you, then, of the way?"

"No one," was the youth's reply.

"Then rest yourself, my son, for you must know the secret for which I labored long years. You need no longer follow this hot, dusty road in your haste, for you will know that Happiness walks beside you, awaiting the comradely touch of your hand."

Perplexity grew on the face of the young man as the old man continued. "Because you have left your comrades in your haste, your chance to find real happiness grows less and less, for one may not find it alone. It is really easy to find, but you, like most people, make it seem such a difficult thing. Look at this lovely flower which grows here in the field. The sun pours its warmth into it; it grows and blossoms. A little bee will come and from the heart of the flower draw a sip of honey. You see, my son, the glowing sun shares itself with growing things. The flower shares itself with the bee—that is the secret of happiness, sharing."

As the older one's voice faded, laughter and shouting announced the approach of a group of young people. The youth, thoughtful over the things he had just heard, waited by the edge of the road until the group came by; as he was drawn into the midst of the young people he could feel his spirits lift; the road curved, and as they passed the bend there came into view a hilltop, golden in the sunshine, glowing as if from the warmth of thousands of loving hearts.—From "Glimpses of the Gothic," by Madeline Randolph, in Alfred Sun.

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

Holidays over, young people from college and other visitors gone, only happy memories left!

As a "prelude" to the holidays, we had Dr. Walter L. Wilson, radio preacher and evangelist from Kansas City, with us for three services on Sabbath. The service at night was at the high school auditorium, with a good crowd to hear him discuss "When Hitler Is Judged by a Jew." We received great inspiration and blessing from this visit.

Our Christmas service was on Sabbath eve, with the nativity scenes presented in a pageant illustrating the old, old story in Scripture reading and songs by the choir, with light from numbers of candles.

Sabbath morning the regular worship service was enriched by a violin solo by Herbert Crouch, and a soprano solo, "The Birthday of a King," by Lila Stephan. Pastor Osborn preached on "Where Is He?"

Christmas morning about twenty-five of the Christian endeavorers went carolling, and had the annual breakfast at the church basement afterwards.

One night during the week Pastor and Mrs. Osborn entertained the senior group at a party. There were fifty present, many of them from away. After games and contests, and a difficult spelling bee, Chinese checkers were enjoyed, and refreshments of hamburgers, hot dogs, doughnuts, coffee, and punch were served at a very realistic roadside stand had the annual breakfast at the church basement of the church.

On New Year's Sabbath, which was an "extra" Sabbath, there being fifty-three in

1938, the covenant and communion service was held, so that the young people home for the holidays, and other visitors, could partake with us of the home church. Pastor Osborn's communion and New Year's meditation was "Remember—Forget."

New Year's eve the Christian endeavorers enjoyed a social in the basement, and at 11.30, after refreshments of vegetable soup, crackers, and cookies, went quietly to the auditorium which was lighted by candles, for the "Watch Night" consecration service conducted by the pastor. After a heart-searching spiritual inventory of character and conduct, decisions were made and recorded just as the New Year was beginning.

The annual dinner is always a big event in our social life. The food was good, the service splendid, the fellowship fine, and the entertainment enjoyable. Robert Hurley, of Riverside, Calif., was master of ceremonies at the table, presenting a number of college students who gave us comic versions of various college activities. After the dinner the group went to the auditorium for a musical program presented by Herbert Crouch and his violin, and the choir. Then came the quarterly business meeting, which was interrupted by the departure of Doctor Hancock and his load for Salem, and by the withdrawal of the Milton contingent, who went to pack, as they were leaving that night.

Special mention should be made of the choir. Nearly every one of the members of last summer's choir was back home, and they sang both Sabbaths and presented several a capella numbers Sunday afternoon before the business meeting. Miss Lois Wells was home, and took her place as director.

We should mention, too, the large number of visitors at the Christmas Sabbath service. The pastor noted people from California, West Virginia, Wisconsin, Illinois, Nebraska, and Missouri, and from four or five neighboring towns—between forty and fifty special holiday guests.

And so, a new year has begun. What has God in store for us in 1939? Of one thing we can be sure: "All things work together for good to those who love God; who are the called according to his purpose." In simple trust we go forward, leaving it to him to "direct our paths."

—Contributed.

NORTH LOUP, NEB.

The annual church dinner of the members of the Seventh Day Baptist church was held New Year's day, in the church parlors.

The splendid day made for a large gathering, all of whom seemed to enjoy the breaking of bread together, to the fullest extent.

The tables were decorated with frosted Christmas trees in red holders. One central table was graced by having a large arrangement of greenery, the gift of the Polans of Brookfield, N. Y.

Members of various committees were busy during the morning hours, cooking the potatoes, making gravy and coffee, setting the table, and caring for the large amount of food brought in by those attending.

As usual, the children were cared for in the balcony, thirty gathering at one time. There they played with games and enjoyed themselves until their dinner was served.

Covers were laid for 143 people, several of these being the kitchen helpers and the young folks who acted as waiters. Besides these, twenty dinners were taken to shut-ins.

Following the dinner, the list of the committees to arrange the all-church socials was read. The quarterly business meeting was held, in which reports were given and business matters were taken up.

—North Loup Loyalist.

PLAINFIELD, N. J.

The Christmas season was observed by our church in several ways. It was made a giving Christmas—remembering especially the families of some of our missionary pastors, and the China "warphans."

Sabbath day, December 24, was filled with beautiful Christmas services. Pastor Warren's "Christmas Meditation" at the morning service, put us in the right frame of mind to enjoy the cantata given by the choir, "The Manger Throne," by Manney, in a very inspiring way. At four-thirty in the afternoon we met again to enjoy a lovely Christmas candlelight vesper service sponsored by the young people, under the auspices of the Sabbath school.

A "holiday supper and home-gathering" took place December 29, with a good attendance and a good time by all.

The mid-year Commission meeting gave us the opportunity of meeting the members again and entertaining some of them in our homes.

It also afforded us the pleasure of hearing some of the members in our church services. Rev. Paul S. Burdick addressed us in a very helpful way at the Friday evening meeting, December 30, and Rev. Erlo E. Sutton preached an inspiring sermon at the Sabbath morning service.

Correspondent.

OBITUARY

MAXSON.—Alfred I., son of Russell and Hannah Abbey Babcock Maxson, born April 16, 1875, in Nortonville, Kan., died December 14, 1938, in Stuart, Fla.

On July 22, 1900, he was united in marriage to Lola B. Davis of Nortonville, who survives him. He also leaves a daughter, Velma Maxson, Cheboygan, Mich.; a son, Leon Maxson, Lafayette, Ind.; and two grandchildren; a sister, Mrs. Alena Bond of Nortonville, Kan.; and two brothers, L. E. Maxson of Denver, Colo., and C. V. Maxson of Battle Creek, Mich.

In early boyhood he united with the Seventh Day Baptist Church of Nortonville, Kan., and later transferred his membership to Battle Creek, Mich. Funeral services were held at the Stuart Baptist Church conducted by Rev. L. E. Thomas, pastor of the Stuart Baptist Church, and Rev. Elizabeth F. Randolph, pastor of the Daytona Beach Seventh Day Baptist Church. E. F. R.

WHITMAN.—Abbie Stewart, daughter of William and Mary Van Horn Stewart, born at Welton, Iowa, April 20, 1867, died at her home, Peck, Idaho, December 21, 1938.

Crossing the plains at the age of twelve with her parents in a prairie schooner, she lived first at Palous, Wash., and later at Kendrick, Idaho. For thirty-five years she lived at Peck, Idaho. Thrice married, she leaves besides her widowed husband, Clarence Whitman, ten children by former marriages: Mrs. Rathburn Graham, Jeanette, James, and Fred Tweedy, all of Peck; Mrs. Jessie Carter, Moscow; George Tweedy, Spokane; William Whitely, Mrs. Vina Leland, and Mrs. Alta Axtell, all of Okanogan, Wash.; and two half sisters, Mrs. Ida Comstock, of Kendrick, and Mrs. Maud Johnson, North Loup, Neb. Interment in Normal Hill Cemetery at Lewiston. (Compiled from Lewiston Morning Tribune)

H. C. V. H.

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PREPARATION

What shall I take into the coming year?
 And what shall I leave behind? I asked my heart.
 And quick came the answer: "Lay all doubt and fear
 And anxious care aside before you start.
 Take life's stark necessities along:
 The Word of God, and daily study it,
 The staff of faith, the lamp of hope, a song
 Of high and dauntless courage; fill your kit
 With laughter, and take happiness to wear,
 'Twill cloak you on the bleakest, coldest day;
 And take an apple and a loaf to share
 With one who may be hungry on the way.
 Fill your canteen from a wayside well,
 You may grow thirsty," said my cautious heart,
 "And Hark! across the world a midnight bell
 Peals out a summons—it is time to start!"

—By Grace Noll Crowell in
 "Christian Herald."

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