feel too greatly fatigued and Miss Lok seemed to enjoy it.

One thing that greatly impressed me, while at Sing-daung-z, was Miss Phe's loyalty to the Sabbath. While she was in training I gave a short series of talks at our daily prayers on the Sabbath. Several of our nurses, including the superintendent of nurses, are members in other denominations. Of course there was some discussion among the nurses. One day Miss Phe was reading some Bible verses in my presence. They referred to the Sabbath. She said, "Why, according to the Bible we are right." Both Friday nights in Sing-daung-z, when it came near sundown, she said, "Now it is Sabbath day" and put her work away. She plans carefully for their food so that she buys nothing on the Sabbath. To me it is very satisfying to see such a clear understanding of the sacredness of the Sabbath in a land where no Sabbath is kept, and where it seems so hard for people to get the Sabbath idea.

From China Mission Bulletin.

MARRIAGES


Maxson-Hurley.—On December 26, 1935, at the Seventh Day Baptist church of Nortonville, Kan., Lulu Hurley, daughter of Mr. and Mrs. Charles Hurley, and Elwin E. Maxson, of Denver, Colo., were united in marriage by Rev. Lester G. Osborn. The new home is to be at 433 23rd St., Denver, Colo.

Vester-Van Horn.—At the Seventh Day Baptist church in Battle Creek, Mich., following the Sabbath morning service, December 21, 1935, Mr. William E. Vester and Miss Orra L. Horn, both of Battle Creek, Mich., officiating.

OBITUARY

Cosby.—John Cosby was born at Kent, Ind., on January 14, 1874, and died at Topeka, Kan., December 20, 1935. He came to Kansas at the age of twenty-one. On February 20, 1901, he was married to Miss Myra Chapline of Nortonville, who survives him. To them were born three children: Marie, now Mrs. Grady Hartman; John Henry; and Dorothy, all of Topeka. Besides these and four grandchildren there survive him three sisters: Mrs. Ada McLeod of Centerville, Mrs. Ada McLeod of Lawrence; and Mrs. Marie Gragg, of Abilene.

Funeral services were held at the Nortonville Seventh Day Baptist church of which he was a member, with Pastor Lester G. Osborn officiating. Burial was in the village cemetery.

Crandall.—Alcie Crandall was born at Brookfield, N. Y., June 8, 1854, and died at her home in Milton Junction, Wis., December 27, 1935.

She was married July 28, 1875, to Emmette Crandall, Milton minister who survives her, with two daughters: Mrs. Bessie Fieigler, Milton Junction, and Mrs. Corrine Dooland, Beloit; two sons, Henry, Palo Alto, Calif., and Lee, Battle Creek, Mich.; six grand-children; two sisters, Mrs. Emma Burdick, Boulder, Colo., and Mrs. George B. Coon, Milton Junction; and one brother, Sherman Crandall, Brooklyn.

Early in life she became a Christian, uniting with the Seventh Day Baptist church in Warsaw. At the time of her death she was a member of the Milton Junction Seventh Day Baptist Church.

Funeral services were conducted in her church in Milton Junction, with her pastor, Pastor Erlo E. Sutton, December 30, 1935, and burial was in the Milton Junction cemetery.

Randolph.—Ida Fritz Randolph, oldest of three daughters of Reuben and Emma Camp Randolph, was born near Plainfield, N. J., August 5, 1864, and died at Greystone Hospital, January 1, 1936.

Early in life she became a member of the Plainfield Seventh Day Baptist church, and was continuing a faithful member, regularly attending as long as health permitted. She taught in the Sabbath school for many years. She was a member of the D.A.R., and of the W.C.T.U.

She leaves an only sister, Mrs. F. Randolph of Plainfield, cousins, and many friends who will miss her with her pleasant ways and kindly deeds.

Funeral services were conducted by Rev. Herbert C. Van Horn. Interment was made in Hillside Cemetery.

Smith.—Ann Elizabeth Smith was the last survivor of five children born to Thomas and Ann Greene Revely. She was born in the village of Tughill, August 6, 1842, and died in the home of Mrs. Fred T. Smith, December 18, 1935.

On February 26, 1870, she was married to George Smith of Lowell, N. Y. To them were born two children: T. Stuart, and Anna Rachel, who died at an early age. After Anna died she was converted and united with the M. E. Church. About five years ago she was baptized by Rev. Lester G. Osborn and united with the Verona Seventh Day Baptist Church. She is survived by her two nieces, and three nephews.

Funeral services were conducted by Pastor A. L. Davis, December 22, 1935, and burial was made at Lowell.

This I Know

Many a time has my day been sad,
With nothing but clouds to see;
The light gone out in my cold, black heart.
No joy in the world, for me.

And I've cried to God, in my deep, gray gloom.
For help in my darkened ways.

God never fails when we cry for help.
In this intuited sense of strife,
He stoops to our aid, and lifts us up.
And we walk to the joy of life.

—Fenar Saunders.
The SABBATH RECORDER

A SEVENTEENTH-CENTURY BI-WEEKLY
Published by the American Sabbath Tact Society, Plainfield, N. J.

Vol. 129; No. 3
Whole No. 4,677

THEODORE J. HANFORD, D. D.
Editor Emeritus

HERBERT W. VERNOR, D. D., Editor

L. H. NOBLE, Business Manager

CONTRIBUTING EDITORS

WILLIAM L. PEARL, D. D.
Mrs. George H. Trulson
Luther W. Crichlow
Mrs. Walter L. Greens

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Unrealized Blessing

The other day a con-

considerable part of a great city was brought to

realize how much it depends upon a mighty but invisible power. A fire in a central plant created a condition of panic and general alarm. The real cause of the alarm was the threat of loss to life and property. The fire was not as serious as it seemed, but the fear was spread like wildfire, and the result illustrates a fact that is almost universally true. The difference between the panic and the condition of mind that prevails when there is danger to life and property, is due to the fact that the former is based upon the possibility of loss, while the latter is based upon the actual occurrence of the loss. This is true of all fears, and it is this that makes the difference between the calm, steady, and unconcerned attitude of mind that is necessary for success in business and in public life, and the excited, agitated, and apprehensive attitude that is characteristic of the panic-stricken. The panic of the fire was due to the fact that the possibility of loss was real, and that the actual occurrence of the loss was probable.

The Life

Life demands connection with the great

Power House: The more-complex life-with its environment-may have broken connections and the world gropes on in semi-darkness, and laboring through misleading, theoretical, and indirect methods, because lack of spiritual power. Our human candles and matches and hand appliances are not enough to meet the complexities of modern demands. New adjustments need to be made, but re-establishment of connections with the-Source of power and help is imperative. If God's people have a greater need of God and his controlling and enlightening power.

The New Testament

This is not entirely without a precedent, and his love withheld, chaste only would be our-doom, and despair alone our portion.

The Mayor

George V. Passou. England has had more brilliant rulers, but few, if any, probably more perfect in the great dignity of character and trying events marked his reign of twenty-five years. Through a devastating war and famine, he established his reputation and secured the respect and loyalty of the people.

The Accusation

People that this should be so during one of the world's most trying periods of a century is a task to be done by God's authority. By the church leader in life and by the people in the world.

The Question

People. Perhaps in the summer, to come it will be better appreciated and understood that a man may be the greatest of all the world, and yet not be the most important. The British monarchy is an institution that has been thought of as being up to the max, that the British, monarch reigns but does not rule.

The Purpose

Always, too, this misplaced emphasis may be seen in church machinery and in the publicized power, sub-committees and sub-sub, till the looker-on, while amazed at the brilliancy of the conception, wonders what it is all about. Machinery may be all right if all the parts of the system are in harmony, but it is not wise to keep the wheels oiled and the whistle blowing. "Tools" in the shop window, or "products"? There is a real essential need of recognition of doctrines and creeds, history and organization, and then people say "peaceable fruit of righteousness." The life lived in faith and quiet trust, active in the Master's service, needs no "fireworks." Its goods speak for themselves and stand the test of life's markets.

Race Relations Day

It seems hard for some to understand or believe the doctrine of freedom, as taught by the Apostle Paul at Athens that God "bath made of one blood all nations of men for to dwell on all the face of the earth." We are not content to the truth but our attitudes too often negative our declarations concerning equality and justice for all. For all, we are likely to think we are better than other races and to be thankful that we are not as this Negro or that Mexican. This attitude is largely due to prejudice against our negroes. The Negro is a man who is good and kind, and who will become a good and kind citizen in the United States of America. He is not inferior to the white man, and he has a right to be respected and treated as a human being.

The Peace

The peace of the world is not to be found in the use of force, but in the understanding and respect for the rights of all nations. The United States has a magnificent opportunity to lead the world in this work of peace and prosperity. The United States has a magnificent opportunity to lead the world in this work of peace and prosperity. The United States has a magnificent opportunity to lead the world in this work of peace and prosperity.
and cry aloud for Christian action." The race problem, basically an economic and social problem, is more acute and puzzling than ever before, it is felt by national religious leaders. Its solution calls for those "who are ethically sensitive and socially enlightened.

Announcements are made by the Federal Council of the Churches of Christ in America of the fourteenth annual observance of Race Relations Week, or Sunday, February 9. In many places community organizations are joining with churches in promotion of various types of interracial projects preceding and following Race Relations Sunday. We are glad to see southern states awake and leading in this good work. Radio broadcasts, both from local stations and national networks, will carry special music and services emphasizing interracial good will in America and abroad.

"O Christ, thou hast bidden us pray for the comfort of thy Father's kingdom, in which his righteous shall be done on earth. We have treasured thy words, but we have forgotten; our murdered, and thy great hope has entered into thy Church. As we have mastered nature that we might gain wealth, help us to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit a man if he gains all the world and loses the living God and the life everlasting. Help us to make the welfare of all the supreme law of our land, that our commonwealth may be built strong and secure on the love of all its citizens. Show thy erring children at last the way to the City of God and the brightness of the dawning of the prophets of humanity... Amen."

This and That

The fragments of an unknown gospel, says the International Christian Press and Information Service, recently published by the British Museum, date back in origin to the middle of the second century. Another papyrus, recently discovered in upper Egypt by C. H. Roberts of Oxford, has been referred to the second and third centuries. It contains a fragment of the Gospel of St. John and, according to the present findings of research, goes back to an even earlier date. "The papyrus, written in German English, Professor Dibelius, of Heidelberg, "belongs, in the judgment of expert English and German scholars, to the second century, and thus represents the oldest written fragment from the New Testament of which we know. All those who regard St. John's Gospel as a invention of the second century, now know better. This text and other discoveries show clearly that the Christian communities and their sacred books existed at a very early time, a proof that we must receive the Greek fathers in the church of the second century in a new light."

Give one man a sand bank, says Watchman-Ecclesiastes, and he will convert it into a flower garden. Give another a garden and in little while he will transform it into a desert. Send one preacher to "Nubbin Ridge," relations' territory, and it is true that he is third more. Send another minister to a prosperous church and in a few years he will be asking his friends to get him another church. He feels he is not appreciated. There are two kinds of pastors, those that every congregation would be glad to get and those that nobody wants.

According to the National Safety Council, fatal accidents by drunken drivers have increased in eighteen months twenty-nine per cent, and fatal accidents to drunken pedestrians fifty-three per cent. Drunken drivers in the same time have increased five per cent in non-fatal accidents, and drinking pedestrians increased sixty-four per cent in non-fatal accidents. A recent survey by Doctor Heis of Uniontown, Pa., revealed that sixty per cent of the accidents of that city and seventy-five per cent of the people in injured or killed came to their sad plight because of alcohol.

Says the Christian Advocate:

The prophets for repeal were false prophets. Among the many things they prophesied were:
1. That bootlegging would be eliminated.
2. That dry territory would be protected.
3. That the temperance movement would be abandoned.
4. That temperance would be promoted.
5. That the influence of the underworld in politics and liquor trade would be eliminated.
6. That deplorable drink condition among youth would not be continued.
7. That taxes would be lightened by enormous revenues from the liquor traffic.
8. That unemployment would be relieved and the farmer would find a vast new market.
9. That the saloon would not be permitted to reform.
10. That the "racketeers" would be seriously handicapped by the failure of their principal sources of income.
11. That the people would drink more light wines.
12. And among other matters they predicted with assurance that the budget would be balanced and the revenue per capita would be increased by three hundred and twenty-one million. In that total the taxes on distilled spirits amounted to $259,000,000, as compared with $90,000,000 the year before, an increase of $169,000,000, or 189.1 per cent. That the increase was $259,000,000. Much of this increase found its way through processing to the common people.

According to figures of the Department of Interior, the United States in 1934 was $3,000,000,000. To this must be added an additional third, or $900,000,000. This does not include the illicit liquors. That is, there was an actual expenditure of $972,000 for liquor from the government tax at $3.25 per gallon, and $14.97 revenue per family from the sale of beer. To all of this daily and at first driven by political leaders is the most senseless and terrible.

A comparison of mileage with the total expense shows the cost of the trip to be at the rate of $10.50 per mile. It is true that the train was rerouted to be run in St. Louis, California, Minnesota, northern Illinois, and West Virginia. But the movement begins in Newtonville, Kan., attendance running from 42 to 175. Again no unconverted people attended and the work was of a strictly revival nature among members. Good preparation had been made by the churches, the people and a refreshing time was experienced.

Three days were spent in Minneapolis writing and making. Arriving with former old leaders and new ones. The home of a former preacher was thrown open, the secrecy and every convenience furnished him for doing his work in that city.

At Dodge Center, Minn., four sermons were preached, the attendance being large and attention. The denominational interests and work were also presented, an opportunity for this being afforded at a Christmas party where many of the people were discovered in this field, conditions that call for ministerial leadership. A good pastor is especially needed.

With some difficulty a family near Stevens Point, Wis., in recent years Sabbathkeepers was visited. Christmas was spent at Milton, Wis., where the secretary was asked by that time friend who put his time and at the secretary's disposal to call upon Sabbathkeepers at Geneva, St. Charles, Aurora, and Wheaton, Ill. At Aurora and Wheaton, especially, interest was shown by promising contacts made with long time friends. Say the other Sabbathkeepers who recently have been interested in spiritual leadership and conscientious efforts there could easily result, it would seem, in a Seventh Day Baptist group being started.

A Sabbath was spent with the Chicago Church, where the pastor, who is a great attention to the sermon by the secretary, and to his presentation of some of our problems and encouragement. At the group meeting be also asked a round table discussion. Correspondence with pastors at Milton and Albion were had.

At home, a few hours were spent at Sartell, Minn., and at Lakeville, Minn., and at some agency contacts made.

This work already reported this month, eighty-six calls and visits have been made, some correspondences attended to, and editorials and articles written for the press. A check list of the office, attempt has been made to catch up with the unavoidable accumulated during the long absence.
A meeting of the Executive Committee of the Federal Council of Churches of Christ in America was attended Friday, January 10.

Acknowledgment of appreciation is here made of the interest taken by members of the board in the western mission of the secretary and of their prayers; also of the encouragement and help rendered by the office force, especially of Mrs. Langworthy who uncomplainingly took on added responsibility of work in the editor's absence. The secretary may be pardoned if he also publicly expresses his appreciation of Mrs. Van Horn's work, one day each week spent in the office, in attending to much of the correspondence, thus relieving him of considerable routine writing from the field.

Sincerely submitted,
HERRICK C. VAN HORN,
Corresponding Secretary.

January 12, 1936.

Mr. Van Horn appended to his report extending best wishes for the interesting duty of his work and the condition found on his western trip.

The president stated that two letters praising the work of Doctor Van Horn had been received from the pastors of the Riverside and Nortonville churches.

Treasurer. Mr. Stillman gave the following quarterly report which was adopted subject to the auditor's report:

Ezeth T. Stillman, Treasurer,
In account with the American Sabbath Tact Society
For the quarter ending December 31, 1935

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<th>Dr.</th>
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<tr>
<td>To cash received since:</td>
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<td>Denominational Budget</td>
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<tr>
<td>Missionary societies</td>
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<td>Treasurer</td>
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<tr>
<td>Reserve for spending fund</td>
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| Total indebtedness, General Fund, $4,400.00 |

E. & O. E.

THE SABBATH RECORDER

Neil D. Mills reported that the Committee on Distribution of Literature met last Sunday and recommended the following as progressive and aggressive distribution of our literature. In the past two months 664 tracts have been sent out leaving 235. Twenty new RECORDER subscriptions have been received and forty-two discontinued, twelve of which were by subscription.

President North reported for the Superintendency Commission as follows: The Supervisory Committee met at 12:30 in the office of the publishing house with the following members present: Ora B. Whitford, Nathan E. Lewis, James L. Skaggs, Irving A. Hunting, and Corlis F. Randolph. Routine business was transacted, the work on the new offices in the shop was inspected, and a sign advertising the Recorder Press was ordered.

The board voted approval of the suggestion that the office of the corresponding secretary be moved into the room now being used by the business manager.

The report of the special committee was presented by Asa F. Randolph and accepted as follows:

Your committee appointed to confer with the Commission of the General Conference concerning for the Denominational Building beg leave to report that the communication in the SABBATH RECORDER of January 6, 1936, from the Recorder's secretary concerning the Conference concerning MAINTENANCE FUND Rent from publishing house | $150.00 |
Income, Denominational Building | 101.00 |
Endowment | 45.00 |
$396.00 |

PERMANENT FUND
Victoria Markovich - account mortgage | $200.00 |
Harrington, Edward - account mortgage | $200.00 |
$400.00 |

The report of the Executive Committee and the Treasurer of the American Sabbath Tact Society was referred to the General Conference MINDS.

MISIONS

THE EVANGELISTIC IMPULSIVE

The perpetuity of the church depends up on the evangelistic urge. This is true whether we refer to a local church or to the Church militant. Evangelism is leading people to accept Christ's way of life, helping professing Christians to grow in grace and develop Christ-like characters, and glorifying Christ as the revelation of God the Father.

Unless there is a passion to reach out and help others, our religion degenerates into a mere form. We sometimes hear people say they don't get any help from the public services of the church. "There is no new thought expressed; I have heard these things over and over. It makes me wonder if they are going to do anything in the way of helping the people."

These statements show that the one who makes them is thinking only of himself. If we were an impulse to help others, he would aid in maintaining the services of the church. There is no thought about his use of the church. People lose interest in the church because things do not go as they want them to go. One slighted them and they turn away from the church.

All such things indicate self seeking and that there is not a passion to help others.

Respectfully submitted,
Corlis F. Randolph, President.
Asa F. Randolph, Recording Secretary.

January 12, 1936.
THE SABBATH RECORDER

64

Without the evangelistic urge, one may give much time to the satisfactions of life, for the sake of being in the swing of things, or for social contacts; but it is all a mere selfish and perfunctory matter, and is so recognized by outsiders in the church made up of such people. Drifts along, selfish interests clash, some drop out, and it gradually dies. It dies because it lacks the impulse which sent Christ to earth and to the world to seek and to save the lost. When the members of a church are longing to lead others to Christ and to help one another through the conflicts of life, the church flourishes, righteousness increases on the earth, and Christ is glorified.

The life of the church depends upon the evangelistic urge. For the sake of being in the swing of things, or leading others to Christ and to help one another through the conflicts of life, the church flourishes, righteousness increases on the earth, and Christ is glorified.

THE FELLOWSHIP OF PRAYER

Most Christian people have become familiar with what is called The Fellowship of Prayer, because the six weeks before Easter for many years have been marked for this purpose. The Department of Evangelism of the Federal Council is promoting The Fellowship of Prayer again this year. The plans are much as they have been in other years, namely, Christian people are invited to join a prayer group for six weeks, and to promote this, booklets are prepared which give the topics to be considered each day, together with helpful comments and a prayer. Last year 750,000 of these were used. This means that somewhere in the neighborhood of three fourths of a million people joined prayer groups for six weeks before Easter, united each day in meditation and prayer on the same subject.

Copies of The Fellowship of Prayer are being sent to the pastors and church leaders this week and it is hoped many pastors will find it helpful in the development of the spiritual life of their church. The Department of Evangelism of The Methodist Church may be had by applying to the Department of Evangelism of the Federal Council of Churches, 103 East 22nd St., New York City.

THE COMMITTEE TO PROMOTE THE FINANCIAL PROGRAM

For the first ten years of the United Budget, a man, called the Forward Movement Director, was employed to give his entire time to the General Conference undertakings under the United Budget. The Committee to Promote the Financial Program, every board used to be held responsible for the raising of its own finances; but since the adoption of the United Budget, this has been committed to others appointed by the General Conference. Nevertheless the boards have co-operated to the fullest extent and their field work has been of great importance in promoting the entire financial program.

For a time the Committee to Promote the Financial Program was located in Plainfield (N. J.) and vicinity, and the late Alexander W. Vars was chairman of the first committee. Two years past the committee was placed in California with Professor N. C. Moore as chairman; and this year it is composed of men in the Western Association with Professor H. O. Burdick as chairman.

The committees have given much valuable time and have been efficient. The present committee is no exception in this respect. It sends letters to the churches and promotes the denominational budget in other ways. It is studying the best methods of approach and is endeavoring to learn from the experience of others.

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ACTIVITIES IN GERMANY INCREASING

Rev. W. L. Burdick.
Ashaway, R. I.

DEAR BROTHER BURDICK:

Your letter of November eighth at hand. I hope that Doctor Randolph has also sent to you my lengthy letter of November thirteenth; through it we had the means. But on the other hand, we are at present unable to do this. I spent six days in Saxony at Meissen, Dresden, Chemnitz, Auerbach, and Glauchau, and a short time in Berlin, which calls for some one to give his attention to it.

At Meissen I had twelve in my study and would have had many more, but I could not stay longer. We have a promising sister there who was baptized in Berlin in the spring. In Dresden I called on a sister, who had called on me in Hamburg and who is doing evangelistic work for the Seventh Day Adventists. In less than three hours he was there with two other ministers and we were there together. Next morning while answering some questions of the sister, the Seventh Day Adventist president with another minister came and we spent two hours together. Passing on to Chemnitz, I had three well attended meetings during Friday and Sabbath. I had a conversation with the church committee and told them, that they recommended the employment of the former Missionary Aurich and his, as a church, his salary, and then the association, as such, to pay him accordingly. The church has done so. Brother Aurich, who lives with his father-in-law, has built a house on his father-in-law's estate and operates him, small business in selling honey. He is one of our Seventh Day Adventist missionaries in Manchuria for five years, labored as ordained minister in Berlin several years, and finally left their work. He is about thirty-six, and has been with us ever since the church—at Chemnitz was organized. On Sunday day he took me to Auerbach in his auto, some twenty miles. He drove home where I had again some fifteen persons. Some of them had attended our meetings on the Sabbath in Chemnitz, as the Seventh Day Adventist evangelists were also there; but when they desired to speak, the brother told them that they had many meeting houses of their own and would not let me speak there. His story, however, in the army, has been in Seventh Day Adventist colleges in England and France and has been so good known of the English that we spoke home near midnight, and next day we drove some twenty-five miles to Glauchau and had about fifteen again, and it was past midnight before we arrived. I was not able to follow up these interests and he will be in the employ of the association as much as his time permits. They have at least two men in the field, and this brings some relief to me, because it is rather difficult for me to be compatible in winter time on longer trips. I should have still more time in view of the growing work, and if it is far better to put the work in Germany on a good foundation with good young workers, who can develop to take the lead ere my strength fails. You will surely agree with me in this...

There are some new laws in preparation, which may affect the canvassing work for religious purposes seriously. They will be quite a blow to the Seventh Day Adventists, because they have many canvassers in the field and a well equipped publishing house. There is also some canvassers in prospect, and if this should realize as a law, it will make it more difficult still to put the publishing work on a good basis. We do publish a monthly, and have a monthly reading free for the churches, and thus far issue eleven tracts from eighty points to eighty points, in Berlin and Dresden, with the exception of the monthly record. Had we one thousand members instead of five hundred, it would greatly lighten the expenses. The editorial work, resting chiefly on me, is free; we never could do it and pay for it. Your board, having some seven thousand dollars in the treasury, when you can get your own and the difficulties and financial problems, if you give us only some of your minutes for the hours you must spend in solving yours. I am thankful that the day I can remain a typewriter for five to six hours, and my mind is keen, my health and appetite are good, also I am not too serious, and I have sufficient time to put the Sabbath to visit the churches, and probably do, during the next three months, evangelistic work in Dresden, Chemnitz, Auerbach, Glauchau, Westend, with some 1,500,000 people. How long yet, the Lord knows, for he only
gives the grace and the strength! Many thanks for the good Missionary Prayer Readings; they are so different from the Seventh Day Adventist readings, of which I have secured a copy. The great aim of the Seventh Day Adventists is money for missions, tithe at all hazards, even to urge the farmers to go in the snow to pay the tithe; no prayer for the millions of unemployed, for the nation, for the churches in general, for growth in knowledge among the pastors again as the fundamental principles, not the gospel, but Sabbath, tithing, the near adven, the spirit of prophecy—earnestly! "We know that since 1844, the investigative judgment is going on in heaven, beginning with the righteous Abel," perhaps to find out whether Christ has made a mistake in Matthew 23, when he pronounced him righteous, "nineteen and ordered years ago. I have just received your Year Book, and I am well pleased with the present reports. The item on page 34 greatly interests me, and I do earnestly hope that you may succeed to federate with the Baptist World Alliance, as this will greatly help us in Germany, where we with them sustain friendly relations.

With kindest regards, and a "Happy New Year," Sincerely,

Hamburg, Germany. L. R. CONRADY. December 18, 1935.

MEETING OF MISSIONARY BOARD

The regular quarterly meeting of the Board of Directors of the Seventh Day Baptist Missionary Society was held January 19, 1936, at the Pawcatuck church, W esterly, R. I. Because of a heavy snow storm, President W. D. Burdick and others of Rockville were unable to reach the meeting. Others were absent. There was, however, a quorum present.

In the absence of the president, LaVerne D. Langworthy presided. The meeting was opened with prayer by Rev. Harold R. Crandall.

Those present were: Karl G. Stillman, Rev. W. L. Burdick, George B. Utter, Dr. Edwin Whitford, LaVerne D. Langworthy, Rev. H. H. Crandall, Allen C. Whitford, Walter D. Kenyon, Dr. Anne L. Waite, and "Aas F." Randolph. The present were: Mrs. Allen C. Whitford, Mrs. Walter D. Kenyon, and Rev. Jay W. Crofoot.

THE SABBATH RECORDEER

The quarterly report of the treasurer from October 1, 1935, to January 1, 1936, and a statement of condition were accepted and ordered recorded. The reports are as follows:

SEVENTH DAY BAPTIST MISSIONARY SOCIETY

QUARTERLY STATEMENT

October 1, 1935, to January 1, 1936

Karl G. Stillman, Secretary

In account with The Seventh Day Baptist Missionary Society

GENERAL FUND

Dr.

Memorial Board income . . . . . $ 51.53
Permanent Fund income . . . 1,270.09
Denominational Budget . . . . 1,235.36
Organizations . . . . . . . . 7,750.00
Other income . . . . . . . . 500.00
Church loans . . . . . . . . 1,000.00
Depot Fund investment . . . . 325.00
Cash on hand, January 1, 1936 775.70

Overdraft January 1, 1936 $ 4,631.18

Cr.

Corresponding secretary and expenses . 455.37
Genius maintenance and expenses . . . . . . . 936.94
Kennedett's preparation . . . . 500.00
Holland . . . . . . . . 965.00
China . . . . . . . . 135.00
Japan . . . . . . . . 422.75
Rev. W. L. Burdick's expense. . . . . 150.00
Interest . . . . . . . . 425.00
Loans . . . . . . . . 135.00
Other income . . . . . . . . 125.00
Depot Fund investment . . . . 25.00
Depot Fund investment . . . . 164.75

Overdraft January 1, 1936 $ 4,631.18

Net indebtedness October 1, 1935 $ 8,166.18
Net indebtedness January 1, 1936 $ 7,066.84
Increase for the quarter . . . . $ 662.46

STATEMENT OF CONDITION AS OF DECEMBER 31, 1935

The Society OWNS:

Cash in checking accounts . . . . $ 779.92
In savings accounts. . . . . . . . . . 1,154.54

$ 1,934.46

Investments stocks, bonds and notes $100,818.10
Less. - Premiums, discounts, etc. 5,000.00

95,818.10

Real Estate

In Iowa. . . . . . . . . $ 5,829.66
In Michigan . . . . . . . . . . 6,000.00
In Minnesota . . . . . . . . . 2,432.14

14,261.80

The Society OWNS:

Notes of Treasurer, Whitford Trust Co. $24,500.00
In savings accounts .... $100,818.10

$125,318.10

Permanent Fund savings account . . 763.27

Excess of assets owned over amounts owed $410,984.17

THE SABBATH RECORDEER

The above excess is applicable as follows:

Funds - Principle Amendments
Permanent Funds . . . . . . . . $ 96,914.58
Refund Funds . . . . . . . . 3,480.00
Relief Funds . . . . . . . . 425.00
A. L. Fuller Memorial Fund . 1,000.00
Presb. D. Randolph . . . . . . 54.16
Ministerial Education Fund . . . 164.19
Amanda L. Kenyon . . . . . 2,634.27
Sabbatical Fund . . . . . . . . 1,879.35

Total . . . . . . . . 103,159.68

Funds Unappropriated
Permanent Fund . . . . . . . . 124.90
Relief Fund . . . . . . . . 77.17
A. L. Fuller Memorial Fund . . . 42.92
Relief Fund . . . . . . . . 187.79
Sabbatical Fund . . . . . . . . 70.88

$610.66

Funds - Other

Gifts for special purposes . . . . 18.42


THE SABBATH RECORDEER

The chairman of the Missionary Evangelistic Committee was unable to be present because of the storm.

The corresponding secretary told of correspondence he had with the several sections of the country. Mention was made about a group of Sabbath keepers in the state of Georgia.

A monthly pastoral supply at Salemville is about to be taken over. He is helping to secure a full-time pastor in the near future. He told of Rev. A. T. Bottoms, of Middle Island and Berea, visiting Sabbath keepers in the Iowa field during the past ten weeks.

Voted that the president, secretary, and treasurer be authorized to work out a readjustment of workers and funds in the home field if it can be done without greatly raising the expense.

The chairman of the American Tropics standing committee was not present. Walter D. Kenyon said there had been a meeting of the committee. The correspondence with the missionaries on the Jamaica field had been considered, but the committee had no recommendations to make.

The report read correspondence which showed that misunderstanding about the children's education allowance, which had been discontinued when the children of Rev. G. D. Hargis returned to the States, had been cleared up.

Rev. Harold R. Crandall said that the China Committee was in receipt of new information.

There was a discussion of the work of the China field, particularly the need of medical work at Lusho.

The treasurer reported for the Ministerial Relief as to the amounts being paid to beneficiaries.

The report of the Investments Committee was approved and ordered recorded. It is as follows:

QUARTERLY REPORT OF CORRESPONDING SECRETARY

As corresponding secretary I would report that during the last quarter, in addition to caring for the usual correspondence and providing material for the Minnesota, the Dartmouth, and the mid-year session of the Commission. By a rule of the General Conference the corresponding secretary of the Missionary Society is chairman of the Ministerial Relations Committee of the latter, and considerable time has been given to this work during the quarter. Also, I have been present at the quarterly meeting of our church, serving as chairman of the Finance Committee.

As the finances of the church are not at present in the best condition, it is necessary to limit the number of new members at this time. However, even under these circumstances there have been many new members this quarter.

The above statement is true and correct. I would ask that it be approved and ordered recorded.

Respectfully submitted,

WILLIAM L. BURDICK

Corresponding Secretary.

Ashaway, R. I., January 19, 1936.
now been converted into a live asset of real value.

Changes in investments during the quarter are confined to the sale of $2,000 Southern Railway Company 6½% of 1956, the liquidation of the Washington Southern Railway Company of $15,000 for cash, the receipt of $80 on account of unsecured note for $200, given by R. J. and E. C. Smith property on an interest amounting to $25 is in arrears, so we expect to get this mortgage in much better shape.

The Permanent Funds of the society are invested as follows:

<table>
<thead>
<tr>
<th>Stocks</th>
<th>$12,769.03</th>
<th>13.17%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonds</td>
<td>24,707.23</td>
<td>25.57%</td>
</tr>
<tr>
<td>Mortgage notes</td>
<td>51,301.01</td>
<td>52.35%</td>
</tr>
<tr>
<td>Real estate</td>
<td>3,254.00</td>
<td>3.34%</td>
</tr>
<tr>
<td>Loan General Fund</td>
<td>762.22</td>
<td>0.79%</td>
</tr>
<tr>
<td>Savings account</td>
<td>4,987</td>
<td>0.51%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>96,954.98</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

Karl G. Stillman, Chairman

December 30, 1935.

Voted that the board thank Miss Luella Short of Nevada, Mo., for the recent gift of $1,600, and thank the secretary write her our appreciation.

The minutes were read and approved.

President Jay W. Crofoot closed the meeting with prayer.

The meeting adjourned.

George B. Utter, Recording Secretary.

THE FOUNTAIN OF ABUNDANT LIFE

by REV. LOYAL F. HURLEY

THE TRINITY

Our last study closed with something like this: ’’We are always in God’s presence; we may not be in his fellowship; everybody is in his presence; many are not in his fellowship! Can that be the reason why God sent into the world a Son, and a Holy Spirit? What is the Trinity? The idea meets us in different religions. The Greeks had a triunity of goodness, truth, and beauty. The Bible

speaks often of threefold graces or attributes like faith, hope, and love; or righteousness, and peace, and joy. So it speaks also of God as possessing three natures or manifestations.

There must be, then, an explains of God Transcendent, God Incarnate, and God Immanent. What does that mean? Do we have three Gods? Or was Jesus right in quoting as the greatest commandment the statement of the Lord in the New Testament, ‘‘Hear, O Israel, the Lord our God is one Lord” (Mark 12: 29). If God is a Unity, then many will say we should all be Unitarians. But the early church demonstrated that there is a power in the doctrine of the Trinity, even though no theologian has ever satisfactorily explained that doctrine.

Let us admit at the start that we are too poorly equipped to be able to explain God. Our senses all deal with matter, not with spirit. And even if our senses dealt with spirit, our minds are too little comprehended God. Again, if our minds were big enough for the task, our language would have to be all different from what it now is in order to express the realities of a spiritual world. We have hundreds of adjectives and descriptive terms which apply to matter, such as big, square, round, white, black, cold, soft, thick, gaseous, etc. But when we talk about spirit we say that a spirit is good or bad, or use some synonym for those words, and we are done. There is no vocabulary that applies to the spiritual world. We have to use words and terms that apply to the material world, and use them as mere hints of what spiritual realities actually are, without giving the definitions or explanations that will really explain their words in the way they have been used.

II. God the Son. The only way we could know God’s essential character is to see it demonstrated, in life, in our own life! So God sent into the world the God of Demonstration; God incarnate in flesh. He gave us Jesus as an example of the King Eternal, Immortal, Invisible! We need to know that. We need only to know what God is like in his moral character.

III. God the Holy Spirit. It is not enough for man to have the example of God, nor even to have a demonstration of God, wonderful as that is. Man needs to have God that he may be not only enlightened, but also purged and strengthened. So God comes as the God of Human Possession in the presence of the Holy Spirit, “because he remains with you and will be within you” (John 14: 17). Only as God dwells in us can we truly, enlighten, and cleanse, and empower. The Holy Spirit completes God’s revelation to man.

Illustrations of analogies are too often inadequate and partial. But they help us, because they are perfect as they are. The writer has been helped by the following analogy, even though he recognizes that it is imperfect.

He loves to stand on the beach as the breeze rolls in from the sea, lining the shore with foaming white surf. He likes to watch the tide roll and flow. He is thrilled to watch a ship sail out into the distance and disappear over the horizon. But he never dreams of watching the tide rolls on in its majestic sweep, miles and miles beyond his farthest thought.

It does not seem irreverent to liken God to such a power of water. We can catch just a little glimpse of the great Ocean of Deity, but we know that far beyond all our imagination this mighty Ocean of Deity rolls on, too vast for any puny human mind to comprehend. And it makes one reverent and humble.

Again, one could dip a pail of water out of the ocean that would be, or might be conceived to be, a perfect sample of the ocean. Take a sample containing the same percentage of salt, and phosphorous, and iron, and gold, as is found in the ocean as a whole.

It does not seem irreverent to liken Christ to such a pail of water. He was not all of God. "My Father is greater than I,” he said. He said he was only a man. And he could be put into a human form. And we can often expect of the great Ocean of Deity we call Deity.

Now, to carry the analogy a step farther, think of your life as a tin cup, battered and dented, put in the ocean. And then, holding some of the water out of this great Ocean. Is it irreverent to say that the Holy Spirit is your own cupful of God, your own personal cupful of the Holy Spirit, holding back some of the water out of this great Ocean. Is it irreverent to say that the Holy Spirit is your own cupful of God, your own personal cupful of the Holy Spirit, holding back some of the water out of this great Ocean. Is it irreverent to say that the Holy Spirit is your own cupful of God, your own personal cupful of the Holy Spirit, holding back some of the water out of this great Ocean. Is it irreverent to say that the Holy Spirit is your own cupful of God, your own personal cupful of the Holy Spirit, holding back some of the water out of this great Ocean. Is it irreverent to say that the Holy Spirit is your own cupful of God, your own personal cupful of the Holy Spirit, holding back some of the water out of this great Ocean. Is it irreverent to say that the Holy Spirit is your own cupful of God, your own personal cupful of the Holy Spirit, holding back some of the water out of this great Ocean. Is it irreverent to say that the Holy Spirit is your own cupful of God, your own personal cupful of the Holy Spirit, holding back some of the water out of this great Ocean. Is it irreverent to say that the Holy Spirit is your own cupful of God, your own personal cupful of the Holy Spirit, holding back some of the water out of this great Ocean.
WORLD DAY OF PRAYER

Since the publication of our last Recorder we have been informed that material for the work of these days will have to be obtained from Federal Council of Churches, 105 East 22nd St., New York, N. Y.

The following materials are available:

1. Call to On Earth Peace, Goodwill Toward Men.

2. Poster eleven by seventeen—appropriately pictured, blank and ready to place to be filled in locally. Five cents each.

3. Program—On Earth Peace, Goodwill Toward Men. Two cents each.

4. History and Progress of World Day of Prayer.

5. Young people's program—Lead Us, O Father, in the Paths of Peace. Two cents each.

6. Children's program—Come Unto Me, Children of Every Land, My Own to Be. One cent each.

Consult the January 20th Recorder, page 45, and order your literature immediately for your World Day of Prayer Program.

DOCTOR KAGAWA

Do you know that Doctor Kagawa, the author of our last year mission study book, is in this country? Yes, he is, and it may be possible for you to hear him if you live near any of the following places—Watch local papers where exact dates are not given.

Feb. 6—Spalding, N. H.; Springfield, Ill. (p.m.)

Feb. 7—Peoria, Ill. (a. m.); Springfield, Ill.

Feb. 8—Springfield, Ill. (day); Decatur, Ill. (night).

Feb. 9—13, 14—Pekin, Champaign, Ill.

Feb. 10-12—Chicago, Ill.

Feb. 13—Omaha, Neb.

Feb. 14—Nebraska City, Neb.

Feb. 16—Sloxw Falls, S. Dak.

Feb. 17—Minneapolis, Minn.

Feb. 20—Pargo and Grand Forks, N. Dak.

Feb. 22—Grand Forks, N. Dak.

Feb. 24-25—Des Moines, Iowa.

Feb. 26—Ames, Iowa (a. m.)

Feb. 27-29—Vermillion, S. Dak.

Feb. 29—Manchester, Ind.

Those who have heard him, tell us that it is an opportunity we should not miss, so be sure to hear him if possible.

This following historical paper was presented on the program of the woman's hour during the World Day of Prayer of the Central Association, held last June at DeRuyter, N. Y. The choice of subject was suggested by the fact that the present beautiful building where the association was being held, was erected in 1835, just one hundred years ago. The organization of the DeRuyter Seventh Day Baptist Church was made in 1806.

We feel that the historical material contained in this paper is of value as a part of our denominational history.

YESTERDAY — A BACKWARD LOOK

BY ISABEL (SMITH) BURDICK

We are especially glad to welcome the Central Association to DeRuyter this year, and we, the members of this church, extend to you, our guests, an earnest invitation to help us make it one of blessed memory, one most fitting in the observance of its one hundred anniversary.

One hundred years—a century—and yet it stands, as ever, strong, straight, and true, its lofty spire pointing faithfully the way to God—our church, our sanctuary.

An edifice cannot, like a mushroom, spring up in a night. Back of it must be a desire and a will to put that desire into effect. Back of the work of the Seventh Day Baptist church was living souls fired with enthusiasm for their cause, so loving their faith that they were willing to sacrifice, to brave discouragement, trials, and enemies, and energetically push forward until they had accomplished this building—their own place of worship. And then, by the mighty hand of God, they stood victorious, a little of our attention today.

A little group of Seventh Day Baptists, migrated from Renselaer County to DeRuyter, probably in 1805. On September 29, 1806, a council composed of Elder Henry Clarke and Deacon Phineas Burdick from Brookfield, and Elder William Dexter, Deacon John Burdick, Shem Monroe, and Eliphalet Johnson from Peterboro, Renselaer County, organized the Seventh Day Baptist Church of DeRuyter, with twenty-three members. Fourteen of these were disfellowshipped from the Petersburgh Church, near Berlin, and nine were from the vicinity of DeRuyter. David Davis was ordained evangelistic elder.

As I searched the records for something between this time and 1815, and found nothing, I felt the designation of certain quakers which precedes a thunder cumber. The little colony of struggling Sabbath keepers were, evidently, passing through their Gethsemani.

In the record of the Conference held at Berlin in 1812, I found this reference to DeRuyter: "The church at DeRuyter, not being in a state of gospel travel, we voted that a committee be appointed to visit the church, decide on the difficulties, and report to the next Conference.

Again in 1814, the Conference held at Hopkinton, R. I., records: "The DeRuyter Church being in a disconsolate situation, having laid down the charge to the people to do it themselves, it was recommended to the brethren and sisters of that place, as many as can consistently, to put the church in order. We also voted them a loan of some money to open another church or churches of our fellowship, or embody themselves into a church."

Hastily I turned the page to the next record of the Conference held at Brookfield in 1815, which reported: "DeRuyter requests the prayers of the fraternity and visits from the brethren."" Poor, desperate people; they invested all their hope and faith in prayer, an investment, which, down through the ages, has proved itself the most fitting.

We have often heard the remark, "Money talks, but prayer is greater than money; for listen, the record of the Conference convened at Hopkinton in 1817, states: "Alfred and his church were welcomed to the Conference. Saved! But for that mighty struggle, we might not be gathered here today."

In 1815, the church was reorganized, minutes were kept, and membership regularly maintained. Services were often held at German House, now known as the Lincklaen, and at Truxton, now called Cayuga Hill. In 1827, the membership reached 177. During that year the Cayuga Hill Church was constituted with members dismissed from the DeRuyter Church. In the fall of 1831, the church at Lincklaen Center was organized, also, with members dismissed from DeRuyter Church.

From 1825 to 1830, the mother church was supplied with visiting ministers, and from 1830 to 1835, Elders Alexander Campbell, Joel Proctor, and Ephraim Conrad, founder of the Seventh Day Hallow First Church, followed the itinerant plan. These earnest and persistent ministers served the seven churches from Cayuga Hill, Peterboro, Scott, Cayuga Hill, Lincklaen Center, Foxton, Seventh Day Hallow (Ot-
ruble, and Watson, making this circuit of many miles on horseback.

Conference convened at DeRuyster for the first time in 1834.

In 1835, a year when many churches were built throughout the country, this building was erected at the cost of $3,000. So substantially was it built that it has stood for a century with very little repair.

It has been said that the DeRuyster church, as well as the sister church at Ashaway, R. I., built in the same year, was modeled after a portion of St. Paul’s Cathedral, designed by the famous English architect, Sir Christopher Wren.

It seems hardly necessary to describe here a building so visible. He who hath eyes to see, let him see. I would call your attention, however, to the ancient gallery, which formerly was equipped with seats gradually rising toward the back. Many times I have seen this filled to capacity. Also notice the rare construction of the choir, which, when used, gives the rostrum an attractive appearance.

In earlier days the windows were of two ashes composed of small panes. The seats were comfortable until all “built-in” features—not so uncomfortable, however, that we did not occasionally notice a nodding head.

Two rows of seats through the center of the church, separated by and built to a partition about shoulder high when seated, and a row on each side built to the wall, formed two aisles.

A box stove in each corner of the room furnished the heat. Built-in seats about the stoves often proved a source of comfort to those who came a distance through the cold and snow.

In 1902, a suggestion offered by Mrs. Marie Williams resulted in the purchase of the main windows.

In 1897, the church was extensively repaired and modernized. Later the gallery seats were removed and the floor leveled, making a convenient classroom for the younger members of the Sabbath school. It has, also, at times been utilized as a dining room.

When electricity found its way into De Ruyster, the church was wired.

It was this effort toward comfort and convenience of these improvements, but as we are forced to face the question—Are we any better Christians, or are we not?

During the one hundred years of its existence, there have been seven pastors.

The first pastor, Alexander Campbell, was a man of sterling worth, rare ability, and possessed a will to find a way. So vitally connected was the church and school with the De Ruyster Institute, that they seem as members of one body. He was the founder of the DeRuyster Institute, built in 1836-37, the first educational institution in the denomination.

Following were Elder James R. Irish, Elder Geo. E. Tomlinson, and Elder Joshua Clarke. Nor would I omit that dear sainted pastor of my first recollection, Elder Lucius R. Swin- ney, a man humble, meek, self-sacrificing, loving much, giving more—inasmuch as he gave all, he gave himself. The church and school of DeRuyster was sorely tried with the ravages of disease.

In connection with the church just a thought should be given to its organizations. Soon after the erection of this building there was a revival. It was decided there should be some way of teaching the converts the Bible. They were asked to stay after service and were taught by one teacher. Later the school was divided into two classes, one for adults and one for children.

In the history of the school there have been three distinct periods: First, the memorizing period, consisting of reading, committing, and reciting Scripture. Second, question and answer period, lasting about ten years. Third, the present system, which has been modified from time to time.

That the women shouldered their responsibilities and kept step in the march toward progress, we shall soon prove.

The Sewing Society was organized in 1853. Members were assessed two pennies a week towards its support, one penny. There were sixty-seven members and two presidents.

In 1869, the society was reorganized as the Society for the acquisition of $500 to pay for the purchase of a bell for the church, for repairing, refurnishing, and painting on the outside, besides paying toward a new organ and making yearly payments on the pastor’s salary. In 1878, the society had $500.

In 1896, the constitution was revised again, adopting the name, “Women’s Benevolent Society.”

William, the youngest child of David and Mrs. David Platts, was born on a farm near Berlin, Wis., November 14, 1851, and died at her home in Milton, Wis., New Year’s Eve, 1896, after a short illness. She was a kind, gentle spirit who was a great comfort and affec- tionately known as “Aunt Metta.”

Her family moved in 1855, but she was four years old. She began school at the age of six, and graduated from the public schools and Milton Academy. April 8, 1871, she married at Welton, Iowa, to John:. It is the wish of the American Civil War Veterans that when he died, March 31, 1926, they had been married nearly fifty-five years.

There were four children in the family: two sons who died in infancy; and two sur- living daughters, Ethel, Mrs. Charles W. Thorngate, of Albion, Wis., and Ella, Mrs. Geo. E. Tomlinson, of Riverside, Calif. The Babcock had an older sister and a brother, both now deceased: Eleanor, who married George Clement; and Louis A. Platts, D. D., who was for several years Moderator of the Milton Seventh Day Baptist Church.

She was baptized when eleven years of age and was the last girl in the church when she was a student of music under Professor J. M. Stillman of Milton College and Professor Towne of Chicago.

For twenty-five years she taught Sunday School in North Lawn, N. Y., and some of the time both instrumental and vocal, in her own home and the homes of her pupils. She was active in church work in the church where she lived, but in the Woman’s Relief Corps and W.C.T.U. organizations, and in the Sabbath School Board and the Woman’s Board of the Seventh Day Baptist General Conference, being the corresponding secretary of the latter organization for sev- eral years.

Her funeral service, which was largely attended, was held in the Milton Seventh Day Baptist church on Sabbath day, January 1, and burial was in Milton cemetery beside her husband. The service was conducted by Rev. Carroll L. Hill and Rev. Edwin Shaw. C. H. L.

A TRIBUTE

On New Year’s Eve, after an illness of only a few days, Mrs. Metta Platts Bab- cock passed away. Her going has left in the community, the church and its various de- partments, and other organizations a place that will be hard to fill.

“Sister” Metta was she was called by all who knew and loved her, was devout Christian woman whose influence was felt throughout the community in which she had made her home. By her neighbors she will be remembered for her friendly, kindly spirit, and her eagerness to be of service to those who needed her. For Aunt Metta not only pro- fessed Christianity—she lived it—and no one can say how many burdens were lightened, how many hearts cheered, by her helpful, loving spirit.

To Aunt Metta membership in any organi- zation implied an obligation, loyalty, self-

Mrs. John H. Babcock

William, the youngest child of David and Mrs. David Platts, was born on a farm near Berlin, Wis., November 14, 1851, and died at her home in Milton, Wis., New Year’s Eve, 1896, after a short illness. She was a kind, gentle spirit who was a great comfort and affectionately known as “Aunt Metta.”

Her family moved in 1855, but she was four years old. She began school at the age of six, and graduated from the public schools and Milton Academy. April 8, 1871, she married at Welton, Iowa, to John ...

To Aunt Metta membership in any organization implied an obligation, loyalty, self-
sacrifice. She not only attended the church service, Sabbath school, and prayer meeting regularly, except in later life when her frail health made attendance impossible; but she also felt a personal responsibility for the success of all the activities of the church. She was a beloved teacher in the Sabbath school, and at one time taught class in hymnology in Vacation Bible School. For many years she sang in the church choir; and the response sung by the choir at her funeral services was written by herself. She meant much to her and in her declining years she spent many happy hours playing and singing old songs.

Up to the time of her death Aunt Metta was an active member of Circle Two of the Benevolent Society. Her presence in the meetings was a great inspiration to the more able-bodied members of the circle. She knew the Bible of her Lord as she knew the Lord of the Bible and when her eyes had grown too dim for reading, it was a great comfort to her to be able to repeat from memory entire chapters of the Scriptures. One of the happiest memories Circle Two members have of Aunt Metta is her clear, sympathetic recounting of Bible stories.

Aunt Metta was also actively connected with the Woman's Relief Corps and the W. C. T. U. organizations. For many years, when the Woman's Board of the General Conference was located in Milton, she served as corresponding secretary. Unlike many elderly people, she lived in the past, the present, and current problems were a matter of great concern to her. She was deeply interested in the life of the young people of the college and community.

To those who knew her best, the words of Proverbs 31: 30-31 seem especially appropriate to Aunt Metta: "Who can say, a woman of noble character? She shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates." This tribute was rendered by Circle Two as an expression of love and appreciation for Aunt Metta.

Ada Elizabeth Crandall, Mrs. M. C. Crandall, Mrs. C. L. Hill Committee.

An act of charity disarms an enemy, and serves as a steppingstone to his heart.—Liberty.

Young People's Work

"Time Marches On"

Our late are off to the two of England's most noble men who have paid to their re-

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Young People's Work

"Time Marches On"

from which it gets its power. We must have contact with the Master from whom we get our unfailing always ready and willing to give us the power we need.

When we let selfliness enter into our lives it dulls the contact we have with our Source of power, and thus lose the sense of contact with the Master. This throws added burden on the other members of the family, thus slowing up the progress of the Master's work.

Jesus will wash away our sins, making us pure within if we will use our lives into his keeping. We can contact the Master at home through prayer and song. J. M. Smith has said: "Music, as it rises from the family altar or echoes from the sanctuary, addresses the highest emotions of the soul. They sing in heaven and among God's people on earth; song is the appropriate language of Christian feeling. We find in God's Book the things we should keep in remembrance. The family should study the Bible together, since it is the perfect picture. The home can leave from heaven, remodel after the "Father's house," and the "many mansions." Finally, the home is one of the special gifts of Christianity to the troubled world of today.

Fouke, Ark.

Our Personal Contact with God, Through Nature

By Mrs. John Campbell

May we have personal contact with God through nature? I say, Yes; and even though we are social beings and like parties and gatherings, still our greatest moments are when we are solitary. God could speak to us most meaningfully if we could get away from the noise of this busy world just long enough to calm our minds and listen to his voice.

The Psalmist sang, "I will lift up mine eyes unto the hills, from whence cometh my help."

Divine help still comes from the quiet hills with God in the hills, from the great sweeping plains, from the rivers that run down to the world. We can find the immensity of God in a flower in our own garden as Burbank did.

There is much in nature that helps us to grow spiritually. The soothing touch of God's carpet of moss under our feet; the patience of a mother bird feeding worms to her babes in the nest; and can anyone stand out under the sweeping arch of God's sky and not feel how small he is — and how great he is? The little cares that fretted me, I lost them yesterday. Among the winds at play, Among the bowing of God's herbs, The rustling of the trees. Among the singing of birds, The humming of bees.

The foolish fears of what might come, I cast them all away, Among the clover-grass, Among the new-mown hay, Among the rustling of the corn, Where drowsy poppies nod. Where all thoughts die and good are born, Out in the fields with God.

God made the world beautiful, so that we might mold our lives by it. Have you ever thought that nature never leaves anything ugly? If a tree falls or is cut down, the stump is ugly until nature takes hold of it. Vines soon grow over it; mosses clothe it with green; flowers spring up at the base; then decay and the stump becomes level with the grass. Is not the same story of everything that seems harsh in human life? When God gets a chance at it, he soon covers it with love-ly beauty.

God, who touchest earth with beauty, make me lovely too. With thy spirit recreate me, make my heart anew. Like the running and running waters, make me crystal-pure.

Like the dance of towering grandeur, make me strong and sure.

Like thy dancing waves in sunlight, make me glad and free; Like the sweetness of the pine trees, let me upright be.

Like the whispering of the heavens, lift my thoughts above.

Turn my dreams to noble action, ministries of love.

"God, who touchest earth with beauty, make me lovely too; keep me ever by thy spirit, pure and strong and true."—Hammond, La.
If we cannot, of course, all be handsome, And it's hard to pretend, We are sure now and then to be lonely, And we don't like it, should. We are tense, and we should. To be patient is not always easy, To be cheerful is much harder still, But at least we can always be pleasant, If we make up our minds that we will.

And it pays every time to be kindly, Although you're not worried, and you smile, If you smile at the world and look cheerful, The world will soon smile back at you. So try to brace up now and look pleasant, No matter how low you are down; Good humor is always contagious, But you banish your friends when you frown.

The inner side of every cloud Is bright and shining. I therefore like my words about, And always wear them inside out, To show the lining.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

DEAR MRS. GREENE: I haven't written you a letter since I was four years old, so I thought I'd write you one. We have been a very merry Christmas. My little brother, Warner, who is two and a half years old, has a nice Christmas, too.

We all read Paul Osborn's letter. He used to live in your neighborhood. I like the story about Paul. It is very close to my own. Paul’s sister reminds me of "Warner Boy." He likes to sing, too. When I go there, she sings the chorus of "Marching Through Georgia." He gets the tune once in a while and knows all the words, but says them crooked. Then he wants us to "clap hands." (clap hands.)

I am going to have a new teacher because our old one is going to Florida for awhile. My new teacher is going to be the baby's mother. He says, "When Mommie teaches kool (kool) WaWa (Warner) be aunt Zilla's baby.”

We have a school of twenty-four this year. I am nine years old, and in the sixth grade. I have three cats. I made a wagon for them and my mother made each of them a harness. They pull the wagon for me.

We did not go to church this week because it was too stormy and icy.

I suppose you know Rev. Alva Davis is my minister. He was pastor here when my mother was growing up.

I must end my letter, Your friend, ALENDE ARTHUR VIERBOU.

Durhamville, N. Y., January 20, 1936.

DEAR ALENDE ARTHUR: I am using both of your names because I cannot remember which one you usually go by. They are both good names. I surely has been a long time since you wrote before; five years, just think of it. No wonder my splendid Recorder family grows larger and larger, and how proud I am of them. Some of them think they are getting too old to write, but I do wish they would all keep on writing. They are surely not too old since I am not.

I enjoyed hearing about your cunning little cousin, Warner, and how I should like to hear him sing. You see I am partial to babies.

We couldn't get to Independence for church service this week, the snow was so deep, and the Sabbath before we got stuck in a snow drift and had to be pulled out on our way home.

You have some very smart cats to be able to pull your wagon for you. We think Skeezix is pretty smart but I don't believe he could do that.

I hope you will write another good letter soon. Your sincere friend, MIZPAH S. GREENE.

DEAR MRS. GREENE: This is the first time that I have written to the SABBATH RECORDER.

I am ten years old and in the sixth grade. We have two puppies and one cat. They do not get along very well, for every time they can the puppies will pester the cat as much as they can. But they can't get her very well for she is a judo (judo) cat. Our puppies' names are Micky and Mike. The cat's name is Tinker.

Your friend, De Ruster, N. Y., January 21, 1936.

DEAR JEAN: I am happy indeed, to add another to my Recorder family, for the larger it grows the better I am suited. Please write often.

Your friend, ALDEN ARTHUR VIERBOU.

The story of Haruka (Continued)

Today, boys and girls, you are to hear about that "Wonderful Secret" which came to the ears of little Haruka as she and her tiny brother Saburo sat curled up in a big chair between the window and the door. At a certain time, they were talking in low tones. These men were Count Nagaya and two professors from Japanese universities, fellow passengers on this great ship. Haruka did not listen to what they were saying until she heard her father's name; this is what she heard. "Dr. Miyata is a splendid fellow. We need him in Japan, but we are going to offer him a professorship in our university."

Haruka looked up quickly and her eyes met those of Count Nagaya in a mirror. She slipped down from the chair and went with Saburo to find brother Jiro who was playing on the recreation deck, and there Count Nagaya said, "This is the first time that I have talked with the children for awhile."

"You heard what I was saying about your honorable father?" "Yes, honorable sir." Then Count Nagaya told the children that they must keep all Haruka had heard a secret with him, for his plan was not yet arranged. It would be many nights before the parents of Haruka would be ready to bring their father the invitation to serve as professor in this Japanese university. Of course Haruka and Jiro were very proud of their father and very happy over the news they had heard. Count Nagaya wiped away a single tear, he had promised to keep the "Wonderful Secret" until Count Nagaya was ready to tell it to their honorable father. Then, for the first time, Count Nagaya and his friends with their new friend in the American way.

At last the voyage was over and America was in sight. It seemed to the excited children that a wonderful miracle was really sail- ing slowly toward them.

(To be continued)
the participants in the event. A shepherd, and
contented in much that was strange
and undeniably far removed from the ordinary
course of events.

As Hillel listened through all the story
there appeared to his imagination in the back-
ground the venerable figure of the shepherd,
and there rapidly formed within him the de-
sire to see and to hear the shepherd for him-
self. What the shepherd told Hillel to hear Simon say as he concluded the narra-
tion:

There, you now have the story as I heard it myself from the shepherd! He lives in yon-
ner Galilean village, Nazareth, beyond the
plain; and, as Nazareth is so near at hand,
you might go thither and hear him for your-
self.

The next morning Hillel obtained convey-
ance from Megiddo to the Galilean village
and was soon riding across the plain. To the
north a valley opens into the mountains of
Galilee, which quickly turns to the eastward
and after an hour’s journey widens into a
more extended basin. Here, amid these se-
closed limestones, is the holy place, nevertheless, in the times of which I write,
not cut off from the world’s busy life, for one
of the great ways of Palestine passed through
it, from Accho on the seacoast westward to
Capernaum and the far East. Here, too, the
nations outlaying country met from time
to time to travel in company to Jerusalem,
when it came in turn to course in be on
duty in the temple.

With the directions that Hillel had ob-
tained he readily found, upon his arrival in
Nazareth, the house of the shepherd. He
received a loving welcome from that good
to man, and spent many days in his house; for
he could not resist the urgent invitation of his
hospital hospitable host. The good shepherd
ushered his guest to remain, so soon as he discovered
the purpose of Hillel in his visit, and the
learned must read the early life and the past
years of Jesus, for was not he a resident of
Nazareth where the early years of Jesus had
been spent?

The shepherd was a man past fifty, perhaps
near to sixty years of age, with kindly eye
and quite venerable appearance for so young a
man, and with a kindly voice, who always
retained their youth. Perhaps close prox-
imity to the childhood, youth, and early man-
hood of Jesus had tended to keep him young.

Certainly it was that through all this period he
had lived in true sympathy with the unfold-
ing child-life and developed manhood of Jesus;
and through all had discerned the thread
of the life that was to throw him into a more
heavenly life than that of the major
part of the Nazarenes. He was glad to extend
a warm welcome to the young Hillel who had
come to learn from his own mouth his story.
Arbelite was deeply, genuinely interested in
all that concerned Jesus; and his own love for
Jesus was fervent to an unbounded degree.

My story has no place in the halls of
Academic lore, or the evening circle of
the house of the shepherd. It is the morning
of which the shepherd was apprised. The
morning, as the morning hours are passing we
must away and I must tell you, for my heart
makes me eager to fulfill my pledge, the story of
the events that begin his narrative. I love
often to dwell in memory. But come: I will
first conduct you to a scene of glorious beauty,
to the view spread out at feet from the
brow of yonder hill. I love the place. Jesus
often ascended to it. There I will relate to
you the circumstances concerning the birth
and early years of Jesus.

Together they threaded the narrow lanes
of the village and came to the hill just back
of Nazareth and on the north. Ascending its
gradual slope they truly came to where they
had one of the most glorious views that can be
obtained anywhere in Palestine. In every direc-
tion the land lay about them at their feet.

Jesus, excepting in the time of the
plains of Esdraelon. The view of the range
of Carmel just beyond the plain was glorious,
while the hills and mountains of Galilee
ascended ever higher and higher until the
Lebanon ranges were attained, while, high
above all, the snow-capped crest of Hermon
towered like a palm in the mid-air at a great
distance. Mt. Tabor, forest-clad, added beauty
to the scene. Endor, Nain, and Shunem were
picturesque places. The great expanse of
country there were evidences of a teeming
and prosperous population. Villages and
populous cities were everywhere scattered.

Hillel stood upon the brow of the hill a long
while gazing over the sea. This, he thought,
and his companion, pointed out to him places
of interest. At last they seated themselves
under the shade of a friendly tree, and the
atmosphere seemed to be charged with the
holy remembrance. Hillel listened throughout with rapt attention.

"On the road from Bethlehem to Jerusalem
there stands a tower amid the thick olive
groves and vine-clad terraces of that locality,
where, as the story goes, the Messiah had
decided that the Messianas would watch. I see
from the expression of your countenance
that you are familiar with the prophecy and
the story. Always, as I remember, Jesus told
this, "a sacred place to me."

It is the Tower of the Flocks, the center
whence are cared for the temple flocks which are
used in the temple service for sacrificial
purposes. Perpetual watch is kept over the
sheep. In my young manhood I was em-
ployed as one to watch over them. Sometimes
we would conduct them to a great distance
from Bethlehem, and at times would lie with
them nearer to the city.

"On a certain night I was detailed to be
with them on duty the whole night long.
It is a night to be remembered along with
the other night in Egypt when God spared
the first-born of his people. I well remember
the very place whither we had driven our
sheep. It was directly across from the southeast
corner of Bethlehem on the high lands situated
there and overlooking the fields once owned
by Balaam’s flock, now covered thick with
sheep.

"It was a perfectly clear night. The stars
shone brightly, and I had no thought that
anything extraordinary was about to happen.
We were engaged in low conversation, all of
us, who were keeping watch over our sheep,
when suddenly, out of the stillness of that
night, there stood, plainly to be discerned by
all the night’s length, a radiant light. I did not
know it then, but this angelic appear-
ance was one of several which had of late
taken place. At once there flashed about us
an incredibly bright circle of light. Of course,
in the darkness of the night this light ap-
ppeared all the brighter. The angel then ad-
dressed us. I was dumbfounded at his words,
but I spake. At the appearance of heaven’s
messengers we were emitten with great fear
and drew back from his presence. But his
words appeared so calm and so full of gen-
\ence. He announced no less than the birth
of the Messiah, that he already was born,
giving us a sign whereby we might surely
know him."

"When the angelic messenger had ceased
speaking, a glorious vision burst upon our
view and we heard singing such as had not
before been heard by mortal ear. Suddenly
there stood with the angel a multitude of the
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heavenly army. Helmeted warriors flashed their glittering swords and waved their wings of fire; and forth from that celestial music which smote upon our ears, awakening an ecstasy of delight. The burden of that song was all in praise to God for the sending of a mighty Deliverer to earth.

"I have many times witnessed strange scenes and have oft-times realized the coldness of men's hearts, but never in all succeeding years has it been more beautiful and harmonious than is the Christ, earth's great Deliverer sent from the Highest. Many things have happened, which I cannot understand, very different from anything I had heard of. I do not know whether Jesus is any other than all which the prophets have spoken—else why did such supernatural embassy attend his birth?"

"So soon as we had recovered from the overwhelming awe which came upon us we went directly to Bethlehem and found it even as the angel had said. Many babies had smiled and seemed alive. The same angel who had said the babe appear sweeter to me than whom we beheld wrapped in loose garments and lying in a manger. When first I beheld that Babe the thought and feeling came of saying, 'I am his father, and I never ceased to love that child until he grew to manhood. In truth for love of him I left my sheep and came and lived here that he might be with him."

"He is my shepherd, and I love his sheep, and I will go where he goes."

"And I and my children attended the same school. He always exhibited the greatest interest in all that pertained to the history of the nation and in the sacred Scriptures. He possessed himself copies of the Scriptures and maintained the unvarying practice from very early years of reading them every day. Thus do all men grow spiritually in the days of Joseph's carpenter shop, and many are the yokes used on all those outlying hills his hands have fitted to the necks of their owners' useful cattle.

"No day was a greater source of delight to Jesus than the Sabbath. He loved his Father's worship in the synagogue; and oft-times he went among the people to attend the great festivals in Jerusalem."

Many were the details which the shepherd related to Hillel, and when he had ceased and would not extend to his home, Hillel begged the privilege to be left alone awhile on that exalted summit. Exalted appeared his own great privilege, and he fain would not leave that place. He felt as, like Jacob, he had held communion with God. The shepherd discerned: the motive and kindly gave him an affectionate farewell until he should return in his home. Hillel went content on his way to the temple of the Nazareth hill pondering the wonderful words of the shepherd's testimony. What did they all mean; what signified all the miracles; above all, what did it all amount to in all that he did, and that amazing life so purely free from sin? The outcome of all these questions came to him in one great answer, born in upon him with the power of absolute truth. They all imply the mystery of the incarnation."

"He is the victorious heart fully to that answer he sought a place of retirement, and kneeling down prayed these words: 'I thank thee, O Father, that thou hast revealed to me. I will rest thee now no longer. I do believe that Jesus is the Christ, that he is my Son and that he will of a truth fulfill all the law and the prophets. From henceforth may I yield my heart and life to him that he may be my King, and in him I trust for salvation. Blessed be the name of thy glorious kingdom forever.

"As Hillel arose to his feet, these words having been spoken out of an unimpassioned heart but with deliberate conviction, he became now almost unapproachable, his face became so sunlike, so true and noble, that he became a new Christ, be the name of him he mayor his life, in him I trust for salvation. Blessed be the name of thy glorious kingdom forever."

"When Jesus went away he said, "I will come again and will be with you always, unto the end of the world." And we should accord and count with minds even in this truth daily. This presence of Christ is presented in the New Testament as the work of a Spirit. And we are to look for that Spirit, and want you to think of this not as a dogmatic truth, but as a living reality. It is more than a doctrine; it is the consciousness of indescribable richness and power.

When we read what it did for the early church in vitalizing its membership, transferring the society, remaking men into the new and glorious humanity, it is no reason to doubt that it can and will do the same for the church of today, if we fulfill its requirements.

I think the work of the Holy Spirit may best be described, if we use the term "Helper," "Friend in need." And this Friend and Helper was given to the early church, sent forth to those early disciples, but to us likewise of our generation. He was foretold and promised this permanent presence, essentially his own, and most precious for the church today. He was a Saviour in the soul, and he walked with the earthly Christ, and he walked with the heavenly Father, and he had the power to keep his teachings in the mind and memory of his friends, to fill those teachings with new light and meaning as time brought new applications of them, and to glorify Christ in the thoughts of men (John 14: 26; 16: 14). Then he was to be a Spirit of progress toward a fair and true view of God's kingdom (John 16: 12, 13); a Spirit of faith; and the trustful child and the heavenly Father; a Spirit of action far beyond the circle of Christ's friends here and now."

Nor is this Spirit anything new following the ministry of Jesus. The Spirit of God is the same in all ages. It was the Spirit manifest in the faith of Abraham, in the patience of David, the brave endurance of Jeremiah, and the inspiration of Isaiah. It was manifest in Paul and John, and gave gifts of love and wisdom to the early church, and is still working convicing, enlightening, and universal in the world, indeed, wherever God works in human souls.
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we may call it the Holy Spirit. That phrase occurring in John 7:39, "The Holy Spirit was not sent by him; he does not speak for him; he was never sent by him," was not said by John, but he never had been manifest before; but does mean at the time of John's writing he had become a personal, active presence, to speak as the church, a revival had taken place which marked a new accession and a special manifestation. With the withdrawal of Jesus from his ministry, we are in sight of a fresh sending forth of power and a larger, steadier application of divine energy to the immediate work of renewal. From now on Christ would be glorified, and a great store of fresh motives brought forth in the redeeming work of mankind.

THE WORK OF THE HOLY SPIRIT IN THE WORLD

Three things Jesus said the Holy Spirit would accomplish. He would convict the world of sin, and of righteousness, and of judgment. It was in view of this task that he said it was expedient that he go away. Following this visible withdrawal he predicted to himself, through the Spirit, a broad and general influence upon mankind, a convincing of the world itself. We are not surprised at this enlargement of the promised work of the Spirit. "God so loved the world that he gave his only begotten Son." And because of Jesus' loving mankind with so high and passionate devotion, we are not surprised, I say, that the Holy Spirit is delegated to convict the world of sin, righteousness and of judgment.

How can we have the work of the world of sin? Why should he begin with sin? Simply because sin is the destroyer of human life. It undermines human welfare, breaks down personality, disharmonizes society, introduces suffering, want, sickness, and leads to death. Since Jesus came that men might have life, the first operation of the Holy Spirit was to convince the world of sin. There must be no confusing of sin with righteousness on the part of men. Moral and spiritual discernment is absolutely necessary to life and freedom from sin, God, in Christ, has given us the unerring judgment upon sin, and men must share that judgment. This was the first task of the Holy Spirit to discern clearly with the moral judgment of God, as to the true nature of sin. When we speak of convicting the world of sin and of righteousness, we cannot overlook the spiritual speech provides us with a meaning. We speak of a man's convictions, meaning thereby his accepted and settled certainties. And it is these settled certainties which the Holy Spirit was to work through, to make men conscious of their misdeeds and to convict them clearly of their guilt to the soul; that is, he urges home as true the great realities with which he deals. We are to be able to discern clearly with the high wisdom and courage to choose that in preference to sin. This is what we mean by our discriminations. And when a blessing is it that the Holy Spirit of God is working in the world to enable men to be spiritually discerning.

What a blessing it is that God has provided this means of humanity confusing good and evil, right and wrong, and the way men should act towards each other. As the struggle between sin and righteousness goes on, the Spirit of God continues to move upon the face of humanity. The ideals of righteousness are made plainer, the higher goodness more clearly discerned, and men are made to see their common sin and what that sin does in the disintegration of human welfare.

If we are asked how widely this work of the Holy Spirit extends, we cannot tell. We do not know the limits, because it seems to be the way of the Holy Spirit to work in quietness and out of sight. God has a way of working in man, unostentatiously, self-effacing. God does not care that we shall distinguish his action from our own. So we cannot tell how many of the struggles of humanity he is taking part in. And I have a feeling, friends, that could we fully know the full extent of God's activity among men, we should find his work extending to every part of the human race. I cannot believe that God who instituted this great movement for human betterment will abandon his children, even in these troublous times.

The spirit of the Holy Spirit of men does not negate, or abrogate, the love and goodness of the work of the Holy Spirit. The work of the Holy Spirit is a tremendous fact. "God does not grow up with out God; but under the fostering care of his Spirit it does prosper. "Awakenings of public conscience, deepening of convictions of right and wrong, higher and truer views of good and evil, these and many other fruits of the actual life, quickenings of religion, the unquestionable moral progress of the race — these are works of the Holy Spirit, God in Man acting in and with the powers that he has imparted to that work."

I know there are those who attribute much of man's goodness to his own achievement and deny that God is in any degree responsible for the moral movement in the world. Their denials are born of spiritual blindness and fail to see the beneficent plans of God behind all the movement of progress. Many Christians seem to think the operation of the Holy Spirit was confined to those first beginnings of Christianity. They act as though it were irreverent to believe that the Holy Spirit is as great in the world of today as he was in that first century. Such attitudes are an injustice to God and tend to impoverish our own life and render it irrelevancy. Let us hold fast to faith in — in an active, living God. This is absolutely essential to his successful ministry in the world of today. "When the Church believes that the promise of her Lord concerning the convicting Spirit is now in course of fulfillment, and lives in practical recognition of God in man, convincing the world concerning sin and righteousness and judgment, the day of joy and power will have come."

DENOMINATIONAL "HOOK-UP"

MILL YARD, ENGLAND

During the last three months the services at Argyle Hall have been conducted by the pastor with the exception of six weeks during which he was out of London. In his absence the service was supplied by Rev. W. Winston Haines.

On Sunday, July 21, the superintendent of the B.S.M. went to Hull, and spent four weeks touring the coast towns of Yorkshire including Scarborough and Bridlington with one of the publications of the B.S.M. Press, meeting with many members despite of the competition caused by the work of other evangelistic workers. Contact was made with many interesting people, and through the literature sold gospel messages entered hundreds of homes...

On the Sabbaths while in Hull, Pastor McCloy met with the little company of Sabbath keepers who were led by Brother A. V. Ward, and on three occasions accepted the invitation to preach to them. On the last Sabbath the service was interrupted in his refutation of the deacostionist-theory of the millennium.

ASHAWAY, R. L.

Frank Hill returned home Friday afternoon from the Hopkinton Seventh Day Baptist Hospital where he has been a patient.

Rev. Everett T. Harris, pastor of the First Hopkinton Seventh Day Baptist Church, has requested the Reverend and Mrs. "People's Mission" meet at the parsonage this evening.
The last church night social of the Brookfield Church was attended by about forty parishioners, from ages five to eighty-four. Rev. and Mrs. Paul Burdick and three sons of Leonardville were guests. A program had been arranged by Mrs. Margaret Crumb and Mrs. Sarah Spooner. Mrs. Elizabeth Crumb, Mr. and Mrs. C. W. Camenga and Mrs. Sarah Wright assisted in serving, it was discovered that the date was the forty-third anniversary of Mr. and Mrs. L. P. Curtis; thus the evening became also an impromptu reception for the happy bride and groom.

In the "movie" film of home news (7), photos of denominational leaders, local ads, and "crazy" well pictures were given. A series of games of a denominational nature, prepared by the chairman, Mrs. Adelaide Brown, assisted by Mrs. H. L. Polan, were enjoyed by old and young. The games were grouped around a collection of about forty pictures of Seventh Day Baptist churches and nearly as many living ministers, the object being to find the churches with our ministers and the churches which they serve, also other denominational positions held by them.

From The Hebron, Pa., Churches

On Sabbath, January 18, the quarterly meeting of the Hebron churches was held at the Second Day church. Due to bad weather and icy roads, attendance was not large, but a good meeting was enjoyed. Pastor R. W. Wing preached in the morning, from the text Mark 8: 34, on following Jesus. A tureen dinner was served at noon. In the afternoon Clifford A. Beebe preached on "Footsteps of Jesus," from Mark 10: 32; Misses Rachel and Mary Carey were beautifully played and sang the song, "Footsteps of Jesus." A covenant meeting was held, and the Lord's Supper administered by Elders Wing and Beebe, assisted by Deacon J. W. Hemphill.

On Sunday, Jan. 12, the annual church meeting and oyster dinner of the First Hebron Church was held at the Town Hall Community Hall. Officers were elected as follows: moderator, L. A. Kenyon; clerk, Don Starns; treasurer, Clara Beebe; solicitor and collector, Clifford A. Beebe; trustee for three years, Steven Snyder; checker, Rachel Carey; organist, Mrs. R. W. Wing, C. A. B.

Little Genesee, N. Y.

Sunday night, January 5, the church held its annual business meeting preceded by a tureen supper. Some of the high lights of the reports were as follows:

1. Presenting the Association of Seventh Day Baptist churches and national work for the college. The discussion will cover the Gospel of Luke, centering around the International Uniform Lesson topics.

2. "Come, put a new song in the Lord's house." The evening became also an impromptu reception for the happy bride and groom.

3. Interesting monthly meetings of Tithes' Storehouse Association formed a year ago.


5. Vacation school held in July with very satisfactory results.

6. Attendance of nine young people at Seventh Day Baptist Summer Camp at Shinglehouse.

7. Courses in Leadership Training School at Silver Lake taken by three members.

8. Two Leadership Training Courses given here and a number of units earned.

9. Two telegrams from the convention of an appreciative nature, received.

10. White Christmas service under direction of Sabbath school, given Monday evening before Christmas. Amid white surroundings, saturifying an atmosphere of purity, a very worshipful service conducted, followed by cantata, "The Child Jesus," by junior boys and girls occupying places of regular choir, learned and rendered with neither words nor music before them. White gifts presented by classes and organizations of church included attractive baskets of food and toys, $5.00 given the Cliftonville Seventh Day Baptist School. $10 toward Onward Movement fund, box presented by juniors for Litho Hospital, together with $4 for Testaments in Chinese language for patients, a pieced quilt for a needy family, and many other useful gifts. Best of all, pledges were made for greater consecration for the coming year as our white gifts to the King.

12. Church sponsors entertainment course of three numbers, two of which already given. Church grateful to U. S. Senator Ruth D. Holt for coming from West Virginia for this one lecture, also to those here who prepared and installed the splendid musical numbers, and to the Bond quartet of Alfred who ably assisted in the musical numbers. The third number to be a home talent play.

Following reports and election of officers plans were formulated for the coming year.

Milton, Wis.

President Crofoot left for the East Thursdays and attended the opening session of the Association of American Colleges to be held in New York next week. He will also attend the Council of Church Boards of Education. He will be gone two weeks and hopes to return to some practical work for the college while there. President Crofoot is also scheduled to preach in the Plainfield, N. J., Seventh Day Baptist Church, January 11.-Milton News.

Milton Junction, Wisc.

Last Sunday was Temperance Day. Trevor Sutton of Milton gave to this (Section M. E.) school an interesting talk on "Ways of Combating the Evils of Liquor Through Education." This talk is especially timely as many movements as the Allied Youth.-Milton News.

New Auburn, Wis.

At a special business meeting of the church held on the evening of September 8, 1935, former pastor, C. B. Loofbourrow was asked to again serve the church in that capacity, but is to be relieved of practical work.

We were all made very happy by the accepting of Christ by seven of our young people. Baptismal services were conducted at Azalea-handle Lake on Sabbath afternoon, September 28.

Mr. E. E. Chuchward and family, Mrs. A. O. Chuchward and family, Mrs. R. E. Loofbourrow; Mr. J. W. Sanford; Mr. D. N. Laverett and family; Rodney North, Perry Dangerfield and Pastor Loofbourrow, and Mr. Geo. Truman and family of the Church of God, attended the October session of the semi-annual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches, held at Dodge Center.

The annual business meeting of the church, also the annual dinner, was enjoyed by about fifty of us at the home of Mr. and Mrs. A. M. North on December 29.

Pastor Loofbourrow was called to Dodge Center, Minn., to perform a marriage ceremony on January 4. While there he attended the Sabbath eve prayer meeting and occupied the pulpit Sabbath morning.

Mrs. A. G. Chuchward was present at the church, Milton, Wis., on January 18, having been sent as a delegate from the northern Wisconsin and Minnesota Seventh Day Baptist church.
classes and other organizations. These were presented at the altar with appropriate little speeches. The money gifts amounted to $46.45. The Junior C. E. gave a basket of food and toys for the needy.

It is customary once a year for the church to observe the quarterly communion on Friday evening instead of Sabbath morning. This occurred on January 3, with the members seated in the social room. Music by the ladies’ quartet, Mesdames W. D. Mil- lar, A. E. Ellis, E. F. Boehm, and B. F. Joh- son; a custom call and covenant meeting with letters from absent members preceded the Lord’s Supper.

The annual dinner and quarterly business meeting of the church was held Sunday evening, January 5. Reports from the various organizations were optimistic. The church observed the Week of Prayer, January 6-10, with good interest and attendance.

Following the suggestion of Conference, the sermon period on January 11 was used by Pastor Holston in presenting the interests of our missions.

RECORDED.

SALEM, W. VA.

On Sunday evening, December 15, the church folk served a covered-dish supper in the church parlors in honor of Pastor and Mrs. Geo. B. Shaw and Miss Miriam. The following day the Shaws left for a few weeks’ visit in Phoenix, Arizona, and Houston, Texas, where they will be guests of Dr. and Mrs. Geo. Bshaw to be a returned family, and Mrs. and Mrs. James Stillman and a family. Miss Mir- ian leaves for Shanghai on the S. S. President Taji, that sails from Los Angeles on Feb- ruary 7.

The annual Christmas program was given at the church on Friday evening before Christmas. The “Living Christmas Tree” pageant was very effectively presented. The white gifts were given by the various or- ganized classes of the Sabbath school for worthy purposes. Following the program, Santa made his appearance and left treats for the children.

Rev. and Mrs. T. J. Van Horn, who are ably-supervising the church in the absence of Pastor and Mrs. Van Horn, were in reception at the church on New Year’s eve. A dramatic- zation, entitled “The Witnesses” based on St. John’s Gospel, was impressively presented. A large lighted taper, representing Christ, held the central position of the stage. As each Witness bearing a lighted taper, pre- sented his testimony that Christ was the Son of God, he stepped into relative position, so that with the last Witness their positions were shifted in order to form a cross. “In the Cross of Christ I Glory” was then sung by the Witnesses. The members of the congrega- tion, having been provided with candles upon entrance formed a circle and their candles were lighted by the Witnesses, and all joined hands and sang “Let the Light Be Burning.” A prayer was offered, and the program closed with the singing of “Blest Be the Tie.” The congregation then assembled in the church parlors and enjoyed a covered-dish supper.

The Ladies’ Aid of the Salem Church continues in its activities. A missionary study group has been organized. Such a need has been felt before.パンeraable material has been compiled, and is available for study of our own missions.

RECORDED.

GENTLY, ARE.

The Gentry Seventh Day Baptist Church held its annual meeting January 1. A co-opera- tive lunch was served as luncheon and a business session was held in the afternoon, at which time Rev. E. R. Lewis extended a call to serve our church as pastor for the coming year. The clerk and treasurer were re- elected. A new trustee (Mr. Julian Parish) was also elected for a term of three years. While the women were preparing lunch and quilting, the men were setting and split- ting wood for use in the church.

RECORDED.

RELIGIOUS EDUCATION

HOW ABOUT A CHILDREN’S PAPER?

Communications have recently come to the Sabbath School Board asking that a leaflet or small paper be furnished by it for the chil- dren’s division of our Sabbath schools.

For many years such a paper was published weekly, but was discontinued because it was not self-supporting. Some feel that such a paper is desirable. If in Sabbath schools for children might be self-supporting if used for all our children instead of purchasing such papers from other publishing houses. Can this be done?


Unfortunately many systems of lessons for children are used in our Bible schools, and more unfortunate still, different systems are used for children’s classes in the same school. If we had a paper for children, it would be necessary for some one system to be used, probably, the International Group Graded, which seems best adapted to the use of our people.

Neither the Sabbath School Board nor Tract Society can go into debt to publish a paper of this nature. If it is done it will be done if and when funds are in hand for such a purpose.

A survey will be made to determine how many copies of such a paper would be used if published.

REPORT OF THE DIRECTOR OF RELIGIOUS EDUCATION

Owing to the fact that the director was on the field and did not attend the September meeting of the board, no report has been made since the July meeting.

From the time that report until the ses- sion of General Conference held in Alfred, N. Y., August 20-25, 1935, his time was given to writing of lesson material for the last quar- ter. Much of this work was done in Chicago, where he and Mrs. Sutton spent the last week in June and all of July, supplying on Sabbath days the pulpit of our church there.

A trip was made to Newton, Iowa, August 24, to attend the regular annual session of the NorthWestern Association, and a part was assigned him on the program.

Following this meeting, some two weeks and a half were spent in Milton in preparation for General Conference, office work, and settling in an apartment. All sessions of Conference were attended, a part taken on the program of the board, and serving as chairman of the Ministers’ Discussion Group which met Wednes- day and Thursday afternoons.

The week following Conference his wife and son, he went to the Central Asso- ciation, beginning work there on the last day of August. Five weeks were spent on this field, the director being asked to speak in all the larger centers on Sabbath morning, visiting the churches in the following order: De Ruiter, Vermont and Syracuse, Brookfield, Leonardville and West Edmiston, and Adams Center. In connection with all the churches of the association, except Syracuse, a conference of some form was held with workers and other leaders. Calls were also made in many of the homes of our people.

In this association considerable time was given to the preparation of lesson material for the first quarter of 1936, ten days be- tween week-ends being spent in tourist camps for study.

The return to the Western Association was made on Friday, October 4. The pastors of this association and the faculty of the semin- ary at Alfred had worked out a definite program for the director that would utilize all his time.

The first work was at Little Genesee where gospel meetings were held for seventeen nights, a Leadership Training Class presenting the service except on Friday and Sabbath nights. Rooms were furnished us here and we did light housekeeping, the entire expense being paid by the church, including the food used.

Work with the Andover and Independence churches began on Monday, October 21. Dur- ing the first four nights a Leadership Training Class was held. The break from Friday until the following Mon- day was made in the work here that the semi- annual meeting of the Western Association might be attended at Hebron, Pa. Here your representative spoke three times. Returning to Independence for Monday night, we began a series of gospel meetings which continued until Thursday.

On November 3, a morning and afternoon conference of the pastors and selected workers from the churches was held at the Gothic in Alfred, at which the director discussed various religious, educational and other vital denomina- tional problems.

Gospel meetings began at Alfred Station on the night they closed at Independence, and our son Trevahl delivered the first sermon. The meetings lasted until the evening of November 10, your field worker speaking each evening.

The last week in the association was spent with the church at Alfred. Here the director not only spoke at the Sabbath morning serv- ice but was also requested to give the lead- ing of Religious Education.” This address had been previously delivered before the Alle- gany Ministers’ Association which was held for October at Houghton College. Two con-
fences were also held with the Alfred workers. At the last of these it was decided to ask the men of the seminary to put on Standard Leadership classes for the nearby churches.

While working with the Alfred churches rooms were again furnished and we took care of ourselves, a plan which probably makes it easier for all concerned.

From our point of view, the plans made by the pastors and churches of this association for the work of this trip was the best planned and the most satisfactory of any that has ever been made for our work on the field since becoming director.

During the period for which this report is given, sixty-eight sermons and addresses have been delivered, four lectures given to seminary students, two Leadership Training classes taught, ten workers’ conferences held, and 2,685 miles chargeable to the board traveled. Respectfully submitted, December 15, 1935, ERLO E. SUTTON
Director of Religious Education.

MARRIAGES

BURNHAM-GREENE.—Maud Lena Greene, daughter of Elwood Greene of Nile, N. Y., was united in marriage to Kenneth Daniel Burnham of Palmyra, N. Y., January 11, 1936, at the Seventh Day Baptist parsonage in Little Genesee, N. Y. Pastor Harley Sutton performed the ceremony.

OBITUARY

BARROW.—Williameta Jane, youngest child of David R. and Angeline Davis Platts, born in Broome, N. Y., died January 1, 1936, at Milton, Wis. (Extended obituary elsewhere)

BOWLER.—Mary E. Bowler was born at Little Genesee, N. Y., July 9, 1847, and died at her home in Little Genesee December 21, 1935. She was the daughter of William L. and Frances Ennis Bowler.

BOYD.—Jessie L., daughter of the late James Boyd, of the Little Genesee Seventh Day Baptist Church for over fifty-seven years. She taught a Sabbath school class for thirty years and was church organist for twenty years. She was an alumnus of Alfred University. For many years she was corresponding secretary of the W.C.T.U. in Allegany County. She was survived by one brother, W. F. Bowler of Little Genesee, and one sister, Mrs. Anne Greenman of Mystic, Conn.

The funeral services were held at her late home Monday, December 23, and burial was in the local cemetery. Pastor Harley Sutton officiated.

CARSON.—Robert O. Carson, was born at Windsor, Kan., September 20, 1881, and died at Elkader, Iowa, July 15, 1936.

At the age of sixteen he joined the Reform Presbyterian Church, of which he was a member at the time of his death. He was married November 10, 1909, to Miss Carrie Muncy, of Nortonville, Kan. Mrs. Carson has been a Seventh Day Baptist all of her life and he has often attended her church. Her death was mourned by all who loved her and was loved by all who knew her in the community where he spent his life.

Funeral services were conducted at Elkader by Rev. R. H. Coon, pastor of the Boulder, Colo., Seventh Day Baptist Church, of which Mr. Carson is a member. Interment was in the Elkader cemetery.

CRAWL.—In the home of Henry and Maria Brand Crawle, was born in the town of Brookfield, N. Y., on March 11, 1848, and died at his home in Brookfield January 1, 1936.

Mr. Crawle joined the Second Brookfield Seventh Day Baptist Church in July, 1916, and again in July, 1919, after an absence in the West for a number of years. He was a kind man of high principles and strict integrity; he was faithful to his church and will be remembered for his helpfulness to others. He is survived by his wife and also by three daughters living in the West. The funeral was conducted by his pastor, Rev. H. L. Polan, and burial was made in the Brookfield cemetery.

LANE.—Bailey W. Langworth, was born at Nortonville, Kan., on July 16, 1894, and died at Belle Fourche, S. Dak., January 5, 1936.

He was the youngest of seven children, three sisters surviving—Mrs. Lizzie Barthe of Atchison, Kan.; Mrs. Eliza Randolph of Fortuna, Ill.; and Mrs. Jessie Crouch of Nortonville, Kan. He was baptized and joined the Seventh Day Baptist Church at Nortonville when a small boy in the parlor of Rev. Geo. W. Hills. Since 1919, he has lived in South Dakota, engaging in business there.

Funeral services were held at Belle Fourche by a minister friend, and at the Nortonville church by the pastor. Burial was at the last place.

SPOONER.—Sarah, daughter of Ephraim and Oliva Reed Spooner, was born at St. Charles, Ill., September 26, 1860, and died at the home in Brookfield, N. Y., January 11, 1936.

When a child she came to live at North Brookfield. In the spring of 1870, she was married to DeWitt Spooner who died in 1907.

She was a faithful and very helpful member of the Second Brookfield Seventh Day Baptist Church, and Mrs. Anna Greenman of Mystic, Conn.

The funeral services were held at her late home Monday, December 23, and burial was in the local cemetery. Pastor Harley Sutton officiated.

H. S.