souvenir and they united in giving her a remembrance.—Milton News.

ALBON, WIS.

Last Sabbath, April 24, was very pleasantly and profitably spent with Miss Anna West and her mother. Miss West had charge of the morning service and gave a very thoughtful and helpful sermon on Prayer. The junior choir and adult choir each sang an anthem and the whole congregation joined in singing with great fervor all four stanzas of the hymn, "We've a story to tell to the nations." A picnic luncheon had been arranged by the committee in charge of the whole service, Mrs. C. S. Lawton and Mrs. L. J. Green, which was served to a large company. In the afternoon was given a miscellaneous program at the town hall by the Milton Advocate temperance association which explained and demonstrated her large assortment of Chinese articles. Mrs. West and Miss West also assisted in the Sabbath school classes. They were accompanied from Milton Junction by Deacon A. B. West.

The Missionary Society of the church sponsored a miscellaneous program at the town hall Wednesday evening, April 21. Each member had been given about six weeks to save or earn one dollar by April first, and the poems telling of the methods by which these dollars were obtained were a feature of the entertainment. There was also music by the junior choir, Albion quartet, and a vocal duet by Mrs. C. S. Lawton and Mrs. J. J. Noble. A short play was given by the ladies on "Gospel," directed by Mrs. C. S. Sayre.

The Home Benefit Society turned out in a body with many guests to celebrate Mrs. D. L. Babcock's birthday at the home of her grandmother, Mrs. Charles Saunders. Correspondent.

OBITUARY

CHEESEBO—Ada Leora Cheesebro was born at Buffalo, N. Y., August 11, 1862, and died at her late home in Brookfield, March 23, 1937. She was a member of the Seventh Day Baptist Women's Missionary Aid society for twenty-six years. Her loyal support has been appreciated and her presence and support will be very much missed in the days to come.

Services were conducted by Pastor H. L. Polan, at the home. Burial was made in the Brookfield cemetery.

KAGARISSE—Susan Rebecca (Wolfe) Kagarisse was born at Salemville, Pa., June 8, 1877, the daughter of John and Susan (Berger) Wolfe, and died at Eldorado, Pa., April 24, 1937. On October 1, 1898, she was united in marriage with William F. Kagarisse, who survives with the following children: Sherman, Ora, William, Mrs. Ora Walter, Mrs. Dorothy Guyer, and Mrs. Mae Imler. There are thirteen grandchildren, and one brother, Charles C. Wolfe. She was a member of the Seventh Day Baptist Church of Salemville.

Funeral services were conducted by Rev. L. M. Malby, assisted by Rev. Frank L. E. M. Lewis.—Mrs. Edwin Herbert Lewis died at the family home, 358 Tenneyson Avenue, Palo Alto, Calif.

Before her marriage to Doctor Lewis she was Elizabeth Loxley Taylor. She was born in New York, a daughter of Mr. and Mrs. James Manning Taylor. Her girlhood was spent in New York City and Plainfield, N. J. With Doctor Lewis, who was for many years a member of the University of Chicago faculty, and later dean of the faculty of Law there, she lived in Chicago from 1890 until her removal to Palo Alto.

She is survived by her husband and two children: Herbert Taylor Lewis of Chicago; and Mrs. Arthur Yvor Winters of Los Altos.

Dr. D. Elton Trueblood, Stanford chaplain, was asked to take charge of the funeral service because of his friendship with Doctor Lewis' sister, Mrs. B. P. Langworthy of Chicago, president of the National Federation of Parity and Teachers. Interment in Alta Mesa Cemetery.

STILLMAN—Lambert, son of Deacon Ransom T. and Eunice Cranford Stillman, was born in Leonardsville, N. Y., September 11, 1857, and died March 5, 1937.

In 1889, he was baptized and united with the Leonardsville Church, remaining a member to the time of his death. He was married February 25, 1892, to Miss Nettie Hibbard, who survives. Farewell services were conducted by Pastor H. L. Polan, assisted by Pastor Paul Burdick. Burial in the West Edmeston cemetery.

STILLMAN—May Clarine Coon, daughter of W. H. and Harmina Burdick Coon, was born at Utica, Wis., October 17, 1862, and died at Milton April 2, 1937. Her early years were spent in Utica and she attended Albion Academy and Milton College. She was married December 31, 1883 to Albertina B. Stillman. Mr. Stillman died January 9, 1933. To them were born seven children. Surviving are four sons: Claude D., Clair L., James I., and D. Theodore; and two daughters; Ruth A., and Rose H. There are nineteen grandchildren. She is survived also by one brother, James H. Coon of Milton.

Mrs. Stillman was a member of the Milton Seventh Day Baptist Church, circle number two of the Benevolent Society. She was a member of the Milton Christian Temperance Union.

Funeral services were conducted by Pastor Carroll L. Hill, assisted by Rev. Edwin Shaw and Rev. M. G. Stillman. Interment was made in Milton cemetery.

LEONARDVILLE, N. Y.

In Memory of the Death of Mrs. Elizabeth Loxley Taylor.

On October 1, 1898, she was united in marriage with William F. Kagarisse, who survives with the following children: Sherman, Ora, William, Mrs. Ora Walter, Mrs. Dorothy Guyer, and Mrs. Mae Imler. There are thirteen grandchildren, and one brother, Charles C. Wolfe. She was a member of the Seventh Day Baptist Church of Salemville.

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C. L. H.
for liberty of conscience and in loyalty to the teaching of Jesus should elicit within us strong determination to be true and push far forward. Then there is the power from around us—good organization, well balanced to keep up gathered momentum. Individuals must form and continue good habits, and make writing about it a constant concern. There is pleasure and joy in well regulated and well oiled church machinery. But there is a danger in being satisfied just to run the machinery and forget to do a danger as one of our pastors suggests, of grinding the machine. But at best, this power from around is not compelling—its results are placid, inert. Inertia, lack of movement and progress are all that can be detected.

Again, it is suggested there is a "power from before," like the impetus of large plans and great hopes and expectations. The need of all such can hardly be over emphasized. If success is to follow in the Lord's work we must make large plans, exercise faith and hope, and create the atmosphere of expectancy in which spiritual growth and results may be experienced.

Yes, there is something—much—to be said of the "power from higher levels" and of large and far reaching plans. It never be forgotten that there can be no possible substitute for the Power from Above. Without that there is no future for Seventh Day Baptists. It will be a danger as one of our pastors suggests, if any power from our own level is not enough. We must have Power from on High. There is no other way.

"Repent" Jesus came preaching repentance, as his great forerunner, John the Baptist, came. "Repent, the kingdom of heaven is at hand." Is it not as true today as it was nineteen centuries ago that if the kingdom of God is to be realized by men, repentance is needed? Many church organizations are aware of this and seem to think so. Sin, it is felt, is not so bad after all—unless it is found out by some one who will really trouble about it. And then, it may be, the sin can be atoned for by a generous contribution, or by engaging in some social uplift work. That many churches apparently do not realize the dangers are present. Fundamental changes of life may be inferred in reading some catchy phrase or worldly slogan on the bulletin board. All too scarce are the challenging words of divine source we hear. "Ye must be born again," or "God now calls on all men everywhere to repent," or "Strait is the gate and narrow is the way." All too often men are loosely asserting, "The way is wide enough for the whole world to walk in it."

Jesus called men to repentance, still calls. Repentance means a real sorrow for wrong doing and a desire to make a change about it. Let repentance begin at the house of God. What has the church to repent of? Carelessness, indifference, apathy, complacency, one-sidedness, unbelief, futility, to do what "whatever I have commanded you." First of all it is a matter of, course, of repentance on the part of individual Christian members. Does the church fail to practice what it preaches? Then it should repent, and "bring forth fruit worthy of repentance."

Live Without Books?

"We may live without friends; but civilized man cannot live without cooks." One wonders if these lines of Meredith really speak the truth. One would hardly call it life to live without friends or without books. Indeed, it would be hard to imagine in our day any life without books.

The world long got on without electrification, steamships, telegraphs, telephones, cotton gin, sewing machines, grain binders, automobiles, Zeppelins, aeroplanes, radios. If all these things were taken away, life would perhaps be imaginable in some way. But destroy all the books and every one of the means of producing one—and what would the reaction be? We cannot imagine. A dazed world would cry out for "books, books, books!"

Were some creation of man, or the result of the creative genius, to be set up as a monument to man's ingenuity, one would hardly choose the flying machine, a steamship, or even a telephone. But the book surely ranks as a revealing and possible power. One would, perhaps, not tarry long in choosing the book above other things. The book, it is, which stands pre-eminently, overwhelmingly supreme in the affairs and influences of the human race. It is the sole "embodiment of what a man must have or perish intellectually, perhaps ethically." That is highest and best in man and in civilization finds its rise, inspiration, and encouragement, directly or indirectly, consciously or unconsciously, in a Book—the "Book of books."

THE SABBATH RECORDER

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Home of Interest A colorful demonstration on behalf of international friendship and good will will be made by official delegates from many countries who will be given special honor by the national officers and state presidents of the Woman's Christian Temperance Union in the U. S. A., with a dramatic representation of the World Convention of the W. C. T. U. movement convening at Washington, D. C., on June 3, next, it is announced from the headquarters of the National W. C. T. U., official hostess of this sixteenth triennial gathering.

Latest advances indicate that temperance leaders from all quarters of the globe, Japan, Australia, New Zealand, South Africa, and most of the leading European countries will be represented, with an expected attendance of between three thousand and four thousand at the sessions in Constitution Hall.

The World's W. C. T. U. Movement comprises fifty-three national organizations, in thirty-nine of which the official title is the same as that of the U. S. A., including Burma, Bulgaria, China, Egypt, Germany, India, Ireland, Italy, Japan, Persia, the Union of South Africa, the Union of S. W. Africa, the United States of America, the Virgin Islands, Greece, Sweden, Switzerland, the British Dominions, and the East Indies, representing a total population of about sixty million people and an annual aggregate income of over $200,000,000. It is the largest, most widely distributed, and most powerful women's organization in the world and is engaged in a comprehensive campaign for the enforcement of prohibition through education, agitation, and public opinion, based on the conviction that the total prohibition of alcoholic liquors is the best and only way to establish and maintain a pure public health, honest and efficient business, and family life in the home and community. It is a national, state, and local organization, and its members include both men and women.

When Luther was in the heat of his great conflict with Rome, and hour after hour was filled with the laborious work of preaching, writing, and contending for the truth, he said, "I cannot get on without three hours of prayer every day."

That able Christian English soldier, Havelock, when overwhelmed with strenuous labors during the terrible months of the Indian mutiny, so felt the absolute need of much secret prayer that he made it his rule when he had to march at eight to rise at six, and
when he had to march at six to rise at four, in order to insure for himself at least one moment of undisturbed communion with God before the pressure of the day's duties began.

The same thing was seen in Livingston when pioneering for Christ in Central Africa. His private journals show how very near he kept his thoughts turned to God, and how his strength was gained by dwelling much in "the secret place of the most high." He valued, as Thomas A. Edison, the great electrical genius and inventor, said: "Cigarettes and tobacco have a violent action on the nerve centers, producing a degeneration of the cells of the brain, and this is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrolable. No man or boy who smokes cigarettes can work in my laboratory or think any serious thoughts without degenerating in the world without manufacturing more by the means of cigarettes."

I.

CONFERENCE PRESIDENT'S CORNER

A recent visit to Shiloh finds the folks there joyfully anticipating Conference. Committees are at work: sanitary toilets are being installed at the church, and soon will be in the school building; homes are being canvassed, the needs of housing will soon be fully provided for; and prayers and asking and praying and Conference." A dear little four- or five year old, one-half year old, asked me, "Have you come for Conference?" Well, that's the spirit.

Professor Alfred E. Whiteford, director of Conference music, met the president at this time. He was greatly pleased with the local work, and the way he is doing his assignment. Dean Whiteford is an old master at handling choir and Conference music and is carefully taking up the work. With his leadership and with Mrs. Ella Sheppard enthusiastically at the head of the committee, everything is indeed favorable for this important and vital part of the Conference program.

II.

A friend from Illinois writes quoting from a former "President's Corner": "To raise the money would be easy if everyone listed as a Seventh Day Baptist would do his part. Only $3.40 per member in the next four months would do it."

The person goes on to speak of tithing her small personal income, and planning to send her "share." The amount was forwarded, although a bit had to be borrowed to do so. "I am anxious," she writes, "that these debts are paid at the end of the Conference year, and that there be no rementhrances in missionary work."

So far as the president knows, this is the first reaction to the plea in that "corner." Only $945 is reported as last month's budget income.

It is the knowledge of deep interest in the Lord's work as revealed in such offerings as well as larger ones, that gives hope to the workers of the field and courage to the leaders in the office. We must not disappoint those whose faith is leading to service and sacrifice.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments. Psalm 111: 10.
A电缆gram was read from the Generalissimo Chiang, printed in the China Daily. The message states that the Chinese are willing to witness as to their faith and what God has done for them, than ever before.

There is lots of work to be done. God is moving in China in a wonderful way. The witness of Generalsissimo Chiang, printed in the China Daily, shows that the Chinese are willing to witness as to their faith and what God has done for them, than ever before.

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THE SABBATH RECORDER

We thank the Board of the Missionary Society most sincerely for their generous sup-
port for so many years, but the board would have to support the Dutch Seventh Day
Baptist Churches as it hitherto and to do so. to keep the Church and the
Baptist Church and to start the work of a good deed of mercy.
Mr. Taekema has written you about the plan

SOUTH AMERICA—AN OUTFRING

Greetings from the Church of Bonavent,

Mr. Velthuysen ...

Our little church has made a special of-

HOLLAND

Mr. Davis has written you about the plan

Our board met for the first time after the
death of Brother Velthuysen on March 21. The
new president must be chosen at the
yearly meeting of the churches, to be held in
August.

It was decided that the publishing of a
magazine will be stopped. The publish-
ing took place with a deficit of a few hun-
dred guilders per year, which can hardly be paid in the circum-
stances we are in, but the main reason for
this decision formed the editorial difficulties.

On March 21, the Haarlem Church called
Rev. P. Taekema as its pastor, which call he has accepted. The Hague Church too has called him as its pastor. We have not yet
had his reply, but there is good reason to
assume he will also accept this call, as we
discussed the matter at the last meeting of the
board.

So far the Hague Church (of which I am
the clerk) got its receipts only from the col-
lections. Last fall the proposal to adopt the
budget and pledging system met with some objec-
tion by a few members, but the system is
nevertheless adopted by volunteers. The
budget amounted to $525, and pledges came in to the
sum which enables us to carry out the whole program. We hope
the effect of the affairs will cause still better results from
this.
"Is my name written there, On the page white and fair? In the Book of Thy Kingdom Is my name written there?"

Scripture—Romans 16: 15; Revelation 21: 18-27;Philippines 4: 22.

"— AND JULIA"

I wonder if you have enjoyed the little sketches of a few of the women who "laboured much in the Lord" in the early days of the Christian faith? Obscure women, with only a hint, here and there, in the Bible record, of what they did. Nevertheless, immortal, for their names are "written in the Lamb's Book of Life," Dorcas and Phebe, Lois and Persis, Prisca, and now one more—"and Julia.

Her name is on the roll of Honor, Salem, New York, as one of the "Little Flock" of Shiloh, female members, in whose family records of the Caesars. But those of whom history tells us were wicked, notorious women. Perhaps our Julia was also of Caesar's household. But we are sure that this one to whom the apostle sends greeting in his letter to the Romans was a worthy Christian. For, later, Rachel, who joined the Shiloh Female Society, Paul sends a message "chiefly from the saints that are of Caesar's household."

Was "and Julia" one of these? I like to think that she was.

In the old Seventh Day Baptist Church of Shiloh, N. J., which is this year celebrating its two hundredth anniversary of vigorous life, there is a quaint old organization called the Shiloh Female Society. It dates back to November 21, 1814, and has been in continuous existence all these 123 years. Composed of devoted women whose personal means, perhaps in many cases, have been small, their hearts were eager to have some share in the Master's work. So, with nine charter members, they banded together in this unique fashion: Each paid one cent to join, and each week of the year each laid aside a penny, and at the annual meeting (they held only one each gathering), the mites were brought together, and the members agreed as to the disposal of the total sum.

When the society had reached its fiftieth year there were 155 members and their mites had totaled almost $1,000. Today, after nearly a century and a quarter, the Shiloh Female Society is still quietly faithful to its pledge.

The long list of members has been preserved through the years. And there are names of women on that ancient honor roll whom no one now living can recall. Yet the record stands today to remind us that they were warm, their hands out-stretched, and their lives self-sacrificing—"Mary and Hannah and Sarah and Julia, and Julia.""Yes, their names are "written there," in unfading testimony to their love for the Master.

Dear Lord, however humble may be our share in the kingdom tasks, we plead for thy acceptance of our loving service, as thou didst bless her who "gave all she had." Amen.

MINUTES OF THE WOMAN'S BOARD

The Woman's Board met Sunday, May 9, 1937, at the home of Mrs. S. O. Bond, W. Va. The president, Mrs. E. F. Loofboro, presided, and other members present were: Mrs. C. H. Siedhoff, Mrs. G. H. Trainer, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. O. B. Bond, Mrs. S. O. Bond, and Mrs. Oris O. Stuller.

Mrs. Loofboro read Matthew 5: 13-20. Prayer was offered by Mrs. O. B. Bond. The minutes of the April meeting were read. The treasurer's report was read and accepted.

Correspondence was read from Mrs. Hargis, Judge and Editor H. C. Van Horn, Plainfield, N. J.

Voted that Mrs. Loofboro be chairman of a committee to plan for the Conference program and that she name other members of the committee.

The minutes were read and accepted.

Adjourned to meet with Mrs. Hulin the second Sunday in June.

MRS. E. F. LOOFBORO, President.

MRS. ORIS O. STULLER, Secretary.

RETURN AT JERUSALEM

FROM THE FOREIGN MISSION CONFERENCE

At Jerusalem in 1928, two hundred fifty five people from fifty-two countries representing twenty-six national Christian Councils gathered to work together in the service of the church and of all the activities pertaining to the Christian community. The thought and discussion of this group centered around the so-called "younger churches" which were represented by a goodly proportion of nations.

In this conference there were forty women, including about ten from America. The conference lived together on the Mount of Olives for three weeks, over the Easter season, and it seems almost as if the problems of these "younger" types of mission work. Some of these standards have been realized and many have not. The church can neither support nor drop a problem, especially when it tries to move as a unit.

The World We Live In

And now at the end of ten years the time seems ripe for a re-study of the whole Christian world situation, for in these ten years dictatorships and the totalitarian state have arisen—communism has made great gains in the ranks. Ethiopia has been swallowed up. Japan and Germany have gone militaristic. China has been shaken from end to end. . . . Spain is being torn asunder by internal strife with the cortex of the struggle. The Near East has developed increasing antagonism toward the Church, and the whole world has been through a terrific financial depression.

Here in America where the greater part of the world missionary budget is carried, the depression has fallen heavily, and mission budgets have been cut in a disastrous way. . . . At last the tide has turned and times are getting easier, and help is being given to the thing to which we look forward is not "the good old times" we left in 1929, but something far better, far more constructive—co-operation between nations, between classes, between races, and between denominations, for a new order will mean changes for the Church as well as for everything else.

How could any time be more strategic for a conference on "The Christian World Community," as that planned by the International Missionary Council for the fall of 1938 at Hangchow, China.

This conference proposes to be one in which the problems of the Church and the Christian community, north, south, east, and west, are discussed. Because it is located in the East and because the majority of those attending will be far more familiar with the world, the conference will be centered on the problems of the East, but the problems of the West cannot be overlooked, and the thinking and experience of the Christian world will be focused on these problems for the benefit of all.

The Abolition of Delegates

Roughly, the allocation of delegates is as follows:

Nations 207; missionaries 68; sending countries 85; total 360.

This would include members and certain co-opted persons who will bring the number to around four hundred.

Women

The conspectus provides that "in the delegations very special effort should be made to ensure the inclusion of well qualified women and laymen, as well as clergy," and at a later meeting of the Executive Committee the officers were instructed "to see that measures be
Until last year when our hOO ty
spite of various
reports
time.
Buxton
the missionary command of the Master.
Hangcltow, China,
are
discover
wildered, confused, or unheeding, that they may
God
in the
For the men and women in the
For the men and women in the Church as it heeds
the Church
andNumber and spirituality
Burdett
1931, to study the position of the ris­
and women together
1930.

Note: The following requests for prayer di-
rected by the Committee of the Hangchow Confer-
ence in the fall of 1938, are sent to you in this
issue. They may be presented to your church through prayer calendars, maga-
zines, or Sunday-school work. Other appeals will follow from time to time.

Let us pray:

For the Church Universal at work in the world, of which our church is one part, that it and we may be open to the
For the leaders of the Church that they may quietly wait upon the Word of God and do his bidding fearlessly.
For the representatives of the Church abroad that God may guide them in the
For God's sake that his officers and workers may be
This is taken to me lately, and I am

By this you will be informed that the Lower
Buxton, Seventh Day Baptist Church still
exists. We have passed through a very trying time. Satan, the church's great enemy, has been fighting against this church from the time it was organized by our beloved and well
estated Rev. D. Burdett Coon in 1930. In spite of various misunderstandings and false reports we were able to keep our
spirituality until last year when our liberty was taken
away. This they succeeded in doing through
the judge, a Roman Catholic, though he saw my
point of view,
it in open court, turned away from it and gave the
property to the non-sabbath-keeping side.
Buxton, having
fore
fore
The Christian Endeavor Union of New
England has helped me greatly in my efforts
for the kingdom. Their gift of twenty dollars per month was divided up after a time until
I did not get but the quarter sometimes at the
close of two months. Great depression has taken place
now and they are not sending more than eight dollars for workers. I beg you to remember this need. I have that the Lord is not unrighteous to forget your
work. On May 26, 1935, I was ordained to
the gospel ministry and thought I would be more actively engaged, but the suit of last
year with its worries has given me a nervous
breakdown, in spite of which I tried to do work today in community and state; The World Council of Churches which met in
Edinburgh in July, 1932, to consider the greater unity
among the Christian Church; and
the National Missionary Council which meets in
Hangchow, to plan unitedly that the great
outward thrust of the Church as it heads the
missionary command of the Master.

LETTER FROM JAMAICA

Dear SABBATH RECORDER READERS:

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point of view, it in open court, turned away from it and gave the
property to the non-sabbath-keeping side.
Buxton, having
fore
fore

Yours in his service,

Lower Buxton,
Brown's Town P. O.,
St. Ann, Jamaica, B. W. I.

YOUNG PEOPLE'S WORK

SING

BY MARGARET CARPENTER

Oh, swallow, sing some gladsome thing
And cheer this world of woe.
Oh, carol long your merry song
And teach it joy to know.
So lend it then to weary men
That they may live with hope again
And know the bliss that comes from this
Embracing of their care.
Far happy word, as oft I've heard,
It lifts me up and cheers my heart,
So lend your strain and help to gain
Some darker soul to light.

OPEN LETTER

The Sabbath Recorder
Editor of Young People's Department,
Plainsfield, N. J.

DEAR SIR:

After having read the articles "Credo" and
"A Reply to Credo" published in the Sabbath
Recorders of March 22, 1937, and
April 12, 1937, respectively, I wish to present a
few of my ideas, which although not in
standardized creed form, yet represent a defi-
inte set of beliefs.

Now, in considering the former article and
the reactions to it, I have come to the con-
clusion that the whole matter "boils down,"
so to speak, to the ever present issue—religion
versus science. The stimulating "Credo"
frankly supports a certain scientific view of
religion and shows profound thought.
However, I was more greatly interested in the
latter article, which presents a different scientific view, while at the same time applies the
acid test to science much as science applies it to
religion.

Often whenever science and religion are
mentioned in the same breath, antagonism is
created. This seems strange to me, since I feel that both are progressive and necessary.
Science is progressing still through reason;
religion through divine factors. In normal proportions both are essential, since in progress
as a whole, human and divine elements exist.

Frequently, some scientist becomes implan-
tient with those who attempt to explain physi-
cal phenomena by means of Biblical data, and
likewise a layman is inclined to criticize the
scientist for emphasizing factual evidence.
However, it seems to me that if the Scriptures had been created as a scientific treatise and the
science textbook had been planned as a
guide for the soul, then there might be some ground for argument, but undoubtedly, such
antagonism arises from misconceptions and mis-
understandings on both sides.

Of course, the question arises—why did the
Bible refer to subjects which are likely to
excite scientific perusals? Probably the an-
swer is—because of the great moral truths con-
tained therein. For example, the Scriptures say that God created cosmic matter. This makes
God a personality, an ordainer of the
laws of the universe—indeed, a great moral
truth which to me is true science. This religion
which strikes deeply at the roots of such reasoning as pantheism.

Personally, I feel that science is bound by certain limitations. As a scientist, I believe that such
but at this farthest point another factor enters
—religion. Furthermore, this religion is de-
pendent upon faith, which I believe is
founded on the conception of an Almighty Father who watches over his children. Such faith
is possible only through mere scientific facts; it is faith which goes beyond human,
scientific knowledge.

Somehow, I feel that in this modern age, characterized by materialism and scientific point of view, there is being placed an over-
significance on the theory of naturalism. To
offset this condition there should be a renewed
emphasis on the supernatural, from which evolves belief in divinely inspired works of
God.

Sincerely yours,
ELMER W. WILKINS.
Friendship, N. Y.
TO THINK ABOUT
BY REV. HARLEY BUTTON

For many years our denomination has been represented in the International Society of Christian Endeavor by a trustee elected by the General Conference with the officers of the Young People’s Board. To be associated with such an organization in creating a better spirit of interdenominationalism. It is of definite value to the person who as trustee attains the honor which will every two years. He gets an inside view of the great work of C. E. and secures practical information for the societies of C. E. which are organized in our churches. Being represented at the conventions also encourages the groups of C. E. societies in the denomination. There are all kinds of societies, and the present trustee who will be discussed at a special meeting of young people at the General Conference this year. Are there enough societies of C. E. in the denomination to warrant the expenditure of money to send the trustee to the conventions? Should the denomination as such be represented at the meetings of such as the International Council of Religious Education, and the Youth Council movement? The work is a key to work as young people more unified? These are some of the questions to be discussed at this meeting. Will you please think about them and be ready to give your reaction?

MY CREED
BY P. W. LAMSON

I am accepting the invitation given in the column, "Work," of the Sabbath Recorder of March 22, 1937, to disagree in some respects with the author of Creed.

I believe man was made in the image of God, after his likeness (Genesis 1: 26; 27; 1 Corinthians 11: 7), and for the inspiration of Word of God says so (2 Timothy 3: 16). Since man was made in the image of God, who is the Most High, how can he evolve from a lower to a higher form of life? It all comes to the question of whether one believes the Bible or not.

I believe we may have eternal life, but that it is not given until the resurrection day. God only is immortal (1 Timothy 6: 16). We who are mortal must put on immortality. (See 1 Corinthians 15: 53; and the fifty-second verse tells when this will take place.) It is our hope that we will escape from it. 'Neither doth it fast off as did Abraham. It is the gift of God to be given when Christ comes to claim his own. We make a mistake in looking at spiritual things by only half having seen them. Can we comprehend the mind of the Infinite? We must believe what he says because he says it. Jesus saith, ye shall have help to see, and yet have believed.' If God can create life in the beginning it is certain that he can recreate after death. Even those who are living at Christ’s coming must be changed. They too must put on immortality. (Read 1 Corinthians 15: 53: 57.)

Regarding the Sabbath. It is not for us to set aside a day of rest. That has already been done by our Creator. It is the seventh day, the day of the Lord’s memorial week. Creation, on which he rested, and so no other day can take its place. He blessed it and sanctified it, that is, made it holy. Man cannot make a day holy, for he, himself, is not holy. The most he can do is to be careful not to profane a day which God has made holy. In Exodus 20: 8, in the giving of the Ten Commandments, God does not say to choose a day for the Sabbath and make it a holy day. He says, "Remember the Sabbath day, to keep it holy," and in the tenth verse he says that the Sabbath day of which he spoke is the seventh day. Notice, too, that it is not a Jewish Sabbath, but the Sabbath of the God.

In other words, it is the same Sabbath day that he set apart at creation and made holy and he wants us to remember to keep it holy. "Whoever obeys my words and follows my advice, I will make my dwellings his home and his throne he will blossom like a bright flower for the mothers still here with us, and with sermons and songs in honor of mothers. And if you are one of you remember your mother with a loving gift or card of remembrance? My family made my heart glad in that way yesterday."

"I’m sure you realize, boys and girls, how much you owe to your mothers, and how they show their love for you every hour of every day. I believe no other day is so precious, provide little treats and parties, endeavor in many, many ways to make your days joyous and worth while." They are even ready to bring you healing for your hurts and comfort in unhappiness, and can be depended upon for advice in every time of need. Is it not mother who teaches you your first prayers and brings you your first prayers and brings you your first knowledge of God and his beloved son, Jesus? Oh, dear children, what would we do without other dear mothers who stand ready to mother us?

And those of us who are grown up and long past our childhood love Mother’s Day, and each other’s mothers, home and loved ones wherever they may be. I want to tell you what a Christian woman did in memory of her mother, who had been so fond of flowers, and requesting that at the end of the Mother’s Day services these lovely blossoms were to be taken home by the girls. The night came, the sorrowful, and the sick. Don’t you think that was a very splendid way to honor his mother? And now I have another message for you, a message you have heard many times before, and that is that I am anxious looking for letters, and I am anxious letters from the Recording child. I know the weeks fly by very swiftly and that you are very busy with work and play and work will take time to sit down and write a letter, verse, or story for the Recorder. Many grown-ups and children as well as the Recorder, except that they do not appear each week. And how about you boys and girls who never have written? How should we love to hear from you, too. The larger our Recorder band the better I am pleased.

Did you not enjoy reading the letter last week from our new Recorder friend in far away British Guiana? I feel pretty sure she will enjoy reading letters from her new friends in the United States, and I also feel proud of our Recorder friends, as well as myself waiting much longer. Now I must close my letter and prepare a little story for you, though I had much rather have your letters.

Sincerely yours,

MIZPAH S. GREENE.

May 9, 1937.

The following is really a true story of a little girl who has been a "grown-up" for many years, yet who is beloved by her real name, and have told it from memory.

WHAT THE MIRROR SAID

Ella might have been a very pretty little girl who couldn’t be seen around her. Her hair was golden and curly and her eyes were as blue as the skies, but she didn’t look one bit pretty for all that, and she never had her hair cut. She was cross and disagreeable to everybody, even to her own loving and devoted and good brother and sister. She would draw her face into the most terrible frown and stamp her foot if she couldn’t have her way.

You can imagine that her parents were very much worried about her, and tried in every way they knew to improve her behavior, but she only grew more disagreeable every day. At last a friend of the family who was interested in this little girl made the following suggestion: When Ella has one of her fits of temper, why don’t you hold a

Savior from sin through the shedding of his precious blood and that is "there is salvation in any other" (Acts 4: 12).

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3: 18).

CHILDREN’S PAGE

OUR LETTER EXCHANGE

DEAR RECORDER CHILDREN:

Yesterday was Mother’s Day in our An- dover and Independence churches and I have no doubt in all your churches; with white flowers worn in the hair and bright flowers for the mothers still here with us, and with sermons and songs in honor of mothers. And if you are one of you remember your mother with a loving gift or card of remembrance? My family made my heart glad in that way yesterday.

I’m sure you realize, boys and girls, how much you owe to your mothers, and how they show their love for you every hour of every day. I believe no other day is so precious, provide little treats and parties, endeavor in many, many ways to make your days joyous and worth while. They are even ready to bring you healing for your hurts and comfort in unhappiness, and can be depended upon for advice in every time of need. Is it not mother who teaches you your first prayers and brings you your first knowledge of God and his beloved son, Jesus? Oh, dear children, what would we do without other dear mothers who stand ready to mother us?

And those of us who are grown up and long past our childhood love Mother’s Day, and each other’s mothers, home and loved ones wherever they may be. I want to tell you what a Christian woman did in memory of her mother, who had been so fond of flowers, and requesting that at the end of the Mother’s Day services these lovely blossoms were to be taken home by the girls. The night came, the sorrowful, and the sick. Don’t you think that was a very splendid way to honor his mother? And now I have another message for you, a message you have heard many times before, and
mirror in front of her face so she can see for herself just how ugly she looks?"

Her family were so discouraged and un-
happy about Ella’s naughtiness that they were
willing to try almost anything, so after that,
as soon as she began to frown someone war
ting into her face. She never wore a smile
there, to her surprise, was her little cross face
before her as in a large mirror. The little girl
quickly put her hands before her face and
turning ran behind the house. Glancing up
at the kitchen window she saw her face also
toured there, and when she fled to the bar
she saw was perfect. Then she tried hiding
the play house as a means of escape, only to
find that sister Beth had hung a mirror there,
and when she ran crying into the kitchen
hunting for mother there was her own little
face looking back at her from the mirror
where daddy combed his hair at least three
times a day.

"Oh, Mother! Mother!" she sobbed, throw-
ing herself into her mother’s lap. "I’ve tried
and tried to get away from myself, but myself
is always looking at me. Then I get away from
myself like such a cross, ugly one. Let’s wipe
away your tears now, and then you try smil-
ing into Daddy’s mirror and see how much
better yourself looks."

"I’ll try," said tightly to Mother’s hand Ella
smiled into the mirror and then cried out, "Oh,
Mother, I like myself now and I like myself’s
happy face.""Oh, how happy it wasn’t the easiest thing in
the world for a cross little girl to become a pleas-
ant one, but she tried very hard to break her-
sell of her bad habit and with the whole
family to help her she improved every day. Whenever
she did start to give way to a fit of
temper, the remark, ‘Look in the mirror,
Ella,’ was usually enough to curb her.

**EARL P. SAUNDERS**

Earl Perry Saunders—1856-1937—son of
Anson Perry and Mary Jane Williams Sau-
unders, was born October 16, 1856, in Provi-
ence, R. I., and Mrs. T. S. Henley of Biloxi,
Miss.; also a brother, DeAlton of Greenville,
Texas, and five grandchildren.

Farewell services were conducted by his
pastor assisted by Rev. Edgar D. Van Horn
of Alfred Station. The body was cremated
and committal services were in the Alfred
Rural Cemetery.

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**OUR PULPIT**

**BACCA LAUREATE SERMON FOR HAMMOND HIGH**

(Delivered May 24, 1936, by Rev. S. S. Powell, Pastor
[Methodist Episcopal Church, La.])

**THE TREASURES OF WISDOM AND KNOWLEDGE**

"In whom are hid all the treasures of
wisdom and knowledge."—Colossians 2: 3.

It gives me great pleasure to speak on this
occasion. Let us in imagination go to the
city of New York and take a passage on one
of the giant ocean steamships to be laden
with a great company of pilgrims bound for
the Holy Land. We take a southerly course,
past the Madeira Islands, and enter
through the Strait of Gibraltar, the Mediter-
anean Sea. Our object in June, the poets
of old have ascribed to each other by
a dream, or automobile. Five miles south
of Jerusalem is Bethlehem, the city of
David and of the Genealogy of Jesus. It is
interesting to know that the Church of the
Nativity there is the oldest monument of
Christian architecture in the world. It was
built in the year 327. Underneath that church is the
Grotto of the Nativity, which the combined
architectural and art treasures of the
world unite in believing as the birthplace of our Savior.

Beneath the choir, at the east end of
the nave, we descend by a flight of steps, cut out
of the living rock, and enter the cave of the
Nativity. The Church is a low, irregular, poor
chapel, walled and walled with marble, and
lighted with hanging silver lamps, which are
always kept burning. A bright silver star is in-
serted in the pavement at one side, sur-
rounded by the inscription in Latin, "Here
Jesus Christ, King of Glory was born.

It is interesting to know that Jerome, a
celebrated writer of the fourth century, spent
good part of his life near this place, deriv-
ing inspiration from the holy bird, and
there it was that he translated the entire Bible
into the Latin language, which became the
classic language among the race for the
Roman Empire, one of the greatest versions of
the Sacred Scriptures.

So may we also draw inspiration from that
wondrous earth, the mystery of the inhabi-
tation.

Jesus Christ is more than man. There is
between Christianity and other religions the
distance of infinity. Everything in Christ as-
tonishes. His spirit overawe, and his life,
his idea, and sentiments, the truth which he
announces, his manner of convincing, the
profundity of his doctrine, which grasps
with but one glance the one sense and sense
of those difficulties, the most admirable solu-
tion, his gospel, his apparition, his march
across the sea and the maus, everything is a
proidy, a mystery insoluble, which plunges
to revives which we cannot escape.

At the time of his coming the Olympian
deities seemed to have wide sway over the
Gentile world. Intemperance had well
strangled humanity. Mankind stood on the
threshold of precipice, and many there was
whose hearts cried out after the living God.
But help came in the coming of the Son of
God.

His religion is from an intelligence which
certainly is not that of man. There is in it
a profound originality which has created a
series of spiritual maxims before unknown.
Jesus borrowed nothing from our science.

One can absolutely find nowhere, but in him
along the instincts of his soul, the
classical and standard Bible for the
Sacred Scriptures. One of the greatest
versions of the

THE SATURDAY RECORDER
on the Mount—that is the Architect's plan, of which the Christian is the cathedral. Christiani ty is a vital force, the living Christ within, the living soul, building, a right character.

Handel wrote his musical score, but when that score is translated through the words, and the violins and the 'cello and the flute, and a hundred other stringed instruments, and the voices, then the score of Handel becomes the music that he describes.

In the Kensington Museum in London are the cartoons of Raphael. These are charcoal sketches, the outlines of Raphael's great masterpieces. From them, as models and skeletons, are fashioned the paintings and seraphs and the Madonna and Child.

The Sermon on the Mount is an outline sketch. It is a very descriptive and exhaustive statement of what Christ was, and what his disciples are to be. It is Christ's ideal of the Christian. It is his sketch of what he wants you to become. And you are to translate it into pure thoughts, into holy deeds, into stern resolves, until your intellect is clear, and your will strong and firm, and your character white as a cloud and firm as a mountain.

It is given to the clod to climb to the Mount—that is his level of endeavor. But when your intellect is as a cloud and your character as a mountain, then the score of the great master of all the ages is yours. And when your character is as a mountain, then the score of that Master becomes the music that you will sing and play upon the Mount—that is the Architect's plan, of which the Christian is the cathedral.

Do not give your intellect to the clod. Do not give your character to the clod. Do not give your intellect or character to the clod now. It is given to the clod to climb to the Mount—that is his level of endeavor. But when your intellect is as a cloud and your character as a mountain, then the score of the great master of all the ages is yours. And when your character is as a mountain, then the score of that Master becomes the music that you will sing and play upon the Mount—that is the Architect's plan, of which the Christian is the cathedral.

The installation services of Rev. E. E. Sutton were held in the regular quarterly joint meeting of the Denver and Boulder churches, on March 6, 1937. Preaching service was held in the morning, with song and sermon on the top. Place cards and favors were small paper ladders. The ninety guests were seated by decades at the tables, and each group responded to the "Rollcall of Decades." Three members of the original "Mission Band" were present: Jesse and Fred Maris and Walter Stillman.
MARRIAGES

Barker-Freeborn.—On March 20, 1937, in Belvidere, III., by Rev. J. G. White, Mr. Donald Barker and Miss Florence Freeborn, both of Milton Junction, Wis.

Read-White.—Mr. John H. Read of Rogersville, Mo., and Miss Cornelia White of Rolla, Mo., were married at the Seventh Day Baptist church in the community, Ark., by their pastor, Rev. E. E. Lewis. The young people will be at home in Rogersville after May 10.

OBITUARY

Howard.—Junius Addison Howard was born in Sampson County, N. C., November 30, 1857, and died at his home in Nortonville, Kan., April 17, 1937, after a lingering illness of three months following a paralytic stroke. In 1877 he moved with his parents to Cumberland County, N. C., where he met Miss Nettie Margaret Kivette, whom he married on December 23, 1880. To this union were born seven children, all of whom survive with their mother. There are two grandchildren and a sister, Mrs. Ella Kivette of Statesville, N. C.

Mr. Howard was a respected and helpful citizen and neighbor, and a loyal member of the Seventh Day Baptist Church, which he served as a deacon.

Saunders.—Earl P. Saunders was born January 5, 1856, and died April 4, 1937. Extended obituary found elsewhere in this issue.

RECORER WANT ADVERTISEMENTS

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

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURES (Revised) In book of Canontl, and an a e JUIt contents which will value to those who would know more about Seventh Day Batpest ecclesiastical manners and customs. Price, attractively bound in 10th F postpaid. Sabbath Recorder, Plainfield, N. J.

JUNIOR GRADED HELPS. four year course. Four parts each year, 166 each. Intermediate Helps, three years course, four parts each. Sabbath Recorder, Plainfield, N. J.

FOR RENT

APARTMENT FOR THE SUMMER NEAR LEE UNIVERSITY

A furnished apartment on a quiet street in Ashaway, Rhode Island, may be secured, for either single or married, one room, a sitting room, and consists of five rooms and bath.

It is located within walking of all other desirable beaches.

For particulars address Principal C. Newton, Box 164, Ashaway, Rhode Island.

5-17-37

LET US TAKE TIME

—for the good-by kiss. We shall go to the day's work with a sweeter spirit for the work and have more energy.

—to speak sweeter foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

—to be pleasant. The small courtesies, which we often omit, because they are small, will some day look larger to us than the wealth which we covet, or the fame for which we struggled and sacrificed.

—to get acquainted with Christ. The hour is coming swiftly, for all shall have a touch of his hand in the darkness, which means more than all that is written in the daybook and ledger, or in the records of our little social world.

—for the evening prayers. Our sleep will be more restful if we have claimed the guardianship of God.

—to read the Bible. Its treasures will last when we have ceased to care for the war of political parties and fall of stocks, or the petty happenings of the day.

—to get acquainted with our families. The wealth you are accumulating is divided father, have mothers. The man from the home to the daughter whom you have no time to care, or can with.

Since we must all take time to die, why should we not take time to live, to live in the larger sense of a life which has been for eternity?

—From Christian Advocate.