in full. Since that agreement was made, increases in the budgets of some other boards and the General Conference have so reduced the per cent of the budget received, as well as the income itself, that it no longer seems possible to carry on the full work of the board as in the past.

The Denver Church has extended Mr. Sutton a call to serve as its pastor, continuing part of his work with the board, the church and board paying the salary jointly.

The matter was considered in detail by the Sabbath School Board and it seemed wise under the circumstances to make such an arrangement. Mr. Sutton will therefore go to Denver about the middle of February where he will serve our church as pastor, continuing the editorial and office work of the board, but spending only two months of the year on the field instead of nearly one-half his time as in the past.

While joint work of such a nature has not proved satisfactory among our people in the past, this is probably the best that can be done under the circumstances. But it is to be hoped that the Denominational Budget may soon be so adjusted as to again permit the employment of a full time director of religious education and editor of the Helping Hand.

O B I T U A R Y

Burdock.—Deacon Marcellus Oscar, son of Edon P. and Hulda Crandall Burdock, born in Little Genesee, N. Y., January 29, 1847, died June 28, 1936.

In early manhood he united with the Little Genesee Seventh Day Baptist Church where he remained a faithful member until thirty-two years ago, when he moved with his family to Richburg, transferring his membership to the Richburg Church. In the early years of his membership he remained a faithful member until thirty-two years after that period he moved to Milton and gave his college work to become a mechanic. Before leaving Garvin he was baptized and became a member of the Richburg Seventh Day Baptist Church of that place, where his membership was at the time of his death.

He is survived by his father and mother; two brothers and one sister: Dale, Eileen, and Wilton, all of Milton; by grandparents, Mr. and Mrs. Theodore Hurley of Riverside, Calif., and Mr. L. A. Van Horn of Cedar Rapids, Iowa; and by many uncles, aunts and cousins.

Funeral services were held at the Milton Seventh Day Baptist Church, where the interment was made in the Little Genesee cemetery.

HURLEY.—Clair Eugene, son of Frank and Cora Van Horn Hurley, was born at Garvin, Iowa, January 2, 1914, and died at Milton, N. Y., December 30, 1936, as a result of injuries received while helping combat a fire on a farm near Milton.

While Clair was in his early teens, he came with his family to Milton. He was graduated from Union High School in 1931 and attended Milton College for two years after that time.

He is survived by his father and mother; two brothers and one sister: Dale, Eileen, and Wilton, all of Milton; by grandparents, Mr. and Mrs. Theodore Hurley of Riverside, Calif., and Mr. L. A. Van Horn of Cedar Rapids, Iowa; and by many uncles, aunts and cousins.

Funeral services were held at the Milton Seventh Day Baptist Church, where the interment was made in the cemetery.

McGIBBNEY.—Genevieve, daughter of Charles D. and Lois F. McKee, was born at East Hebron, Pa., July 6, 1883, and died October 2, 1936, at the home of her son in Bolivar, N. Y.

She joined the Seventh Day Baptist Church at Sulphur Springs, Pa., when she was twelve years old.

She married a Mr. Greene in 1905, and they moved to Bolivar, N. Y., where she was converted and later baptized in the church. She is survived by her husband, three children, four grandchildren, and a brother, Mr. Arthur Babcock, and a sister, Mrs. Verna Gleason, all of Bolivar, N. Y.

Funeral services were held at the home of her son in Bolivar on Sunday, October 5, 1936, and interment was made in the cemetery.

G. L. H.

GREENE.—Della Frank Greene, son of Stillman R. and Amy Ann Crandall Green, was born at Dakota, Wis., October 11, 1858, and passed away at his home near Hancock, Wis., January 1, 1937.

He was married to Louisa Cummings of Grand Marsh, Wis., April 5, 1883. To this union were born two children: Gladys (Mrs. Harry A. Chil­ sen) and Frank L., both of Hancock. He was baptized in early life, but did not join any church.

Mr. Greene is survived by his wife and two children: a grandson, John Dan; a sister, Mrs. Ella Hill; and a brother, George Greene. A half-brother, Earnest Hill, preceded him in death.

Funeral services were held in the home on January 4, 1937, conducted by Rev. Carroll L. Hill of Milton. Interment was in a nearby cemetery.

C. L. H.

HIS WILL

By Marie Hunter Dawson

I do not know

How much the plans

God may change

In answer to my prayer.

Pleading my own desire.

But I do know

His plans for me are best.

So I aspire to pray

That my desire should be

His will for me.

A prayer that he

So many years ago

Gave unto searching hearts

That day he said to say:

"Thy will be done!"

—Christian Advocate.

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The Sabbath Recorder

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The SABBATH RECORDER

The

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(Established in 1846)

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"The Minister Information Service gives And Politics" some stimulating thought from a recent address before the students of Chicago College of Divinity. After stating some good reasons, categorically, why ministers are in politics, appreciating "their deep desire to help shape future conditions of human life and shape them in such a way that men and women and children may live more abundantly," Doctor Eastman undertakes the "thankless and unpopular task" of enumerating some of the reasons involved. There are perils not only to the minister but to the cause he feels he is prophetically serving. First, he pointed out through ignorance of political theories and economic facts, possibly through his "naive trustfulness and vulnerability and through "emotionalism," the minister is likely to prove a false prophet rather than a true one. The false prophets of the past, we are reminded, did not think they were false. That was the judgment the centuries put upon them. The young minister of today... may see himself as a young Amos, but his congregation may see him as a pale ghost of Huey Long." Too often the minister is inspired by propaganda and partisan information.

The second peril is that the minister may drive from his congregation "not only those of all other political faiths but those who feel that something political and social issues are important, but there are troubles in human life that politics—even the best—can never solve. Have children, friendships go on the rocks, deaths come to a beloved brother, cares of a thousand varieties afflict your people. They lose the sense of God. They seek forgetfulness in pagan pleasures, but find them only husks and not food for the soul. So they try the church in the hope of getting something more nourishing. Do not send them away without it. It may be urged that folks need "security." With security their cares will vanish. Will they? "A deep economic insecure people of the world without care and sorrow and tribulation?" Ultimate security rests in courage. The troubles of your people may root in fear, and the fear in your security but faith. Politics is a great and important human activity, but you have — or should have — in your keeping something far greater: a cure for sick souls. If people find no courage, no faith, no healing in your churches they will go elsewhere.

Prophetic function demands a clear vision in great questions of right and wrong, and hosted great spiritual values. People must be guided and helped to relate themselves to "the eternal world as well as to the contemporary one."

Milton Quarterly Meeting When the editor aghished at the train at Milton Junction a cold rain was falling which, widespread in scope, covered the whole of Wisconsin with a heavy coat of dampness. They traveled in a hazardous. But open weather later prevailed, and though the road conditions were not much improved a beautiful Sabbath morning dawned, being part of the state. This made it promising for the services.

A goodly group met Friday night and received ministerial introduction to the introduction and all the S. D. B. Side Lights in the quarterly. I think this quarterly is a helping hand indeed. It surely makes the lesson plain.

We always rejoice in the high achievement of friends and all in whom we are interested. Word is at hand concerning the success of the SAB. Recorder, and it is in America in closing its year with accounts balanced and all obligations met. For the first time in eighteen years, Secretary Swartz

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on strong Recorder drives to help achieve the full work thereon. This time the Editor's letter, dated April 3, 1937, was returned, and May 1. It was voted to appropriate $25 from the treasury for Recorders, each church to name two from its group to be beneficiaries.

The churches, according to membership, are quite well represented now on the list, but a cursory survey reveals many who should be having them.

Besides the Recorder interest conference, opportunity was taken by the writer to present some of the crowding perplexities and responsibilities of Conference, especially with reference to the Seventh Day Baptist Building Taxation. The burden of immediate plans for raising one-half the 1937 taxes, laid by the Conference in its recent meeting upon the Tract Society, was explained, and appeal made for the churches to carry this up on their hearts and to support the Tract Board in whatever steps it might find necessary to take. One good friend at the close of the morning service was impressed to give five dollars to be used in this manner, and the appeal was heard and responded to. We wish the tribe of this friend might be greatly increased.

The quarterly meeting closed with a brief business session, the night after the Sabbath, and a scholarly sermon or address by Rev. Erlo E. Sutton on matters of religious education.

Items of Interest From a letter to the corresponding secretary of the American Sab- beth Advocate Society, who wrote on a postal money order for some books and literature, comes a good word of appreciation of the Helping Hand. The letter writer is a Sabbath Keeper seeking encouragement and fellowship. He says of the Helping Hand (First Quarter, 1937): "I have studied the life of a brother. I have read the introduction and all the S. D. B. Side Lights in the quarterly. I think this quarterly is a helping hand indeed. It surely makes the lesson plain."

Shanghai. These contacts with the work in foreign lands has helped them to think over there, and lend inspiration the more to heed Christ's commission, "Go ye into all the world."
How to Decide What to Do

By Edna B. Saunders

(Paper read at a meeting of the Evangelical Society of Alfred, V. T., published in the "Dundee," September 24, 1935.)

From the beginning of every man's day until he closes his eyes in death, he is faced with opposing forces, millions of forces, small, irritating forces, beautiful, fascinating forces, ugly, dominating forces, benevolent, selfish, insidious forces. They stand like an endless forest into which we must wander, choosing every step of the day, sometimes straying along with ease, sometimes striding with much confidence, again peering cautiously and uncertainly ahead, still again climbing through and over and above, every step an effort, taken only with the greatest difficulty.

From the moment we open our eyes to the consciousness of a new day until we decide to again retire we are making choices, forever deciding what to do.

There are amongst us always those who use very little effort in making decisions. They are carried along by the nearest current, following the lowest path of resistance. They stay in bed in the morning until the natural functions of their human bodies make them so hungry they are forced to arise. In the same way many a parent who has more than the usual sense of responsibility is not able to control his own. They have not been able to make the decisions for themselves, to determine what is wise, to do what will be the best.
The Sabbbath Recorder

Missions

Good Work

President Ezekiel G. Robinson once said to a class of ministers, "Gentlemen, it is good work that tells; it is good work, only, which, bright and shining as it is, can ever find. Put your hand to good work, and though you have a parish on the nether side of Kamchatka the world will hear of it and you will be wanted. The world is hungry for good work." Good work is always hard work. There are no short cuts. Some people with an extra amount of inborn ability and a large supply of brass and self-esteem may make a show without hard work; but they could do vastly more benefit if they realized that the sham is always detected by the keen observer. There is a temptation to be easy going in preparation for the ministry, in one's parish work, and on the mission field. This should be resisted as coming from the evil one himself.

Good work means systematic work. It is said, "Lazy people are always busy." They are following the road of least resistance without a definite daily plan and frittering away their time with dates, committee meetings, and programs.

Good work means unselshless work. When people do things with an eye single to their own advantage and glory, it is pure selfishness, and the results are not good, whether it be in private life, in a pastorate, or on a mission field.

Good work is sincere work. One may assume to be unselshless and parade as such for effect. This may deceive some, but not many. People consciously or unconsciously are always asking, "Is he sincere in what he is saying and doing?"

Good work is work done under the guidance of the Holy Spirit. It is possible for one to do a lot of things that are good in and of themselves, and at the same time for the Father to wish something else done. Christ told the disciples to tarry in Jerusalem with power to go to their homes in Galilee and elsewhere under ordinary circumstances would not have been a criminal thing to seek their Master's will and obtain the direction of the Holy Spirit. With the followers of Christ the problem is more than whether a given course is sinful in itself. It is the question of what the Father wants they should do.

Investment Committee Report

Adopted by Board of Managers, January 17, 1937

During the quarter ended December 31, 1936, there have been added to the Permanent Funds of the society the sum of $4,843, representing an additional liquidating dividend from the Pawcatuck Bank and Trust Co., on the participation account established some years ago but not recorded on the books of the society and, also, a bequest from the estate of Clara E. C. Stanton amounting to $6,064.76, to be known as the Mr. and Mrs. Charles H. Stanton Fund.

A letter — Work and Workers in LiuhO and Shanghai

Dear Secretary and Mrs. Burdick:

My Christmas greetings are too late and perhaps even my New Year wishes for you. We are busier than we have ever been at this time of year. We have more patients and have increased our service and the quality of our work.

The country work is doing well. Because a girl who had never walked for three years sold inasmuch as all dividend arrearages had been paid off, thus reducing future income to a lower rate. The First National Corp stock was disposed of in the belief that the financing of industry, which is its business, will not be profitably continued in the immediate future of the company.

The purchases give diversification to the society's investments by the inclusion of outstanding commercial paper, auto financing, cereal, and oil industries.

As of January 16, 1937, the society's investments in stocks and bonds have a market value $4,241.37 in excess of their cost or book value. After adding all profits and deducting all losses incurred previously as far back as October 18, 1931, when new accounting was established, surplus profits of $2,300 still remain.

Interest six months or more in arrears amounts to $495. This total, $375, is due from R. J. and E. C. Smith, who have assigned all rents to be received to this society. All taxes, insurance, water rent, etc., have now been paid. Therefore, during the coming quarter rents received can be used to start reducing the delinquent interest.

A summary of Permanent Funds classified by types of investments follows:

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<th>Type of Investment</th>
<th>Amount</th>
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<td>Personal</td>
<td>$500.00</td>
</tr>
<tr>
<td>Total</td>
<td>$50,000.00</td>
</tr>
</tbody>
</table>

Respectfully submitted,

KARL G. STILLMAN,
WILLIAM H. UTTER,
GEORGE B. UTTEN,
FRED M. AUSTIN.

We are busier than we have ever been at this time of year. We have more patients and have increased our service and the quality of our work.

The country work is doing well. Because a girl who had never walked for three years...
has been so benefited by DoctorRandall's treatment and walking through the streets on Sundays that many people are attending. The Sunday night meetings there are always crowded. One man told us he walks three Chinese miles to attend each week. The new baby organ helps a great deal.

Last Friday, Doctor O'Hara of the Episcopal hospital in Shanghai, St. Luke's, asked to come out with Mr. Davis. He wanted to arrange to come out with Mr. Davis. He wanted

Our pharmacy nurse, the daughter of the former Bible woman, has had to be put to bed with tuberculosis. We miss her faithful service. Fortunately, we have a student who can do her work under our direction.

We plan to celebrate Christmas with five days of evangelistic services. Of course, we will have to have a party, too, for the hospital children of whom we have eight.

Most sincerely,
Liusha, Ku, China, Miriam Shaw,
December 9, 1936.

LETTER FROM BRITISH GUIANA
FROM THE SEVENTH DAY BAPTIST CHURCH ON THE POMEROY RIVER, SOUTH AMERICA

DEAR SECRETARY BURDICK:
It is now a long time since I have written to you. I am now writing to let you know what we have done for the last quarter.

We had three persons baptized and one received upon testimony. We have received upon testimony.

During the quarter we had made an advance in regard to the completion of the church building. We have spent $27.84 for the increase he has given us through the gospel of his Son. We are now having our Week of Prayer, which has brought us much joy and encouragement. Each meeting was fairly well attended.

Dear Brother Burdick, the church joins in sending greetings to the brethren and asks that we pray for the increase he has given us through the gospel of his Son. We are now having our Week of Prayer, which has brought us much joy and encouragement. Each meeting was fairly well attended.

I will be glad to know when you have seen Elder Thorngate. I have written to him, but have had no reply. I hope he and his family are well.

I close to be your brother in the Master's service.

FREDERICK T. WELCOM,
Pastor of Bonaventura Church,
Bonaventura, Pomeroon,
British Guiana, S. A.,
January 8, 1937.

THE OPEN DOOR
BY ALICE ANNETTE LARKIN

CHAPTER V
For nearly an hour Ruth Harrison had been sitting on a big rock in the middle of the east meadow. The rock was well shaded by a gnarled old apple tree, but if it had not been, Ruth wouldn't have found the warm June sunshine unwelcome. A gentle breeze moved the branches of the apple tree to and fro, and somewhere, high up in the tree, a robin was pouring out its heart song. A few feet away from the rock, grazed Prudence, the small Jersey cow that was furnishing rich milk and cream for the Harrison family.

"I ought to be very happy and very thankful if only—"

Suddenly Ruth reached down to pick up the two sheets of paper that had fallen from her lap. The larger sheet contained only a brief message, but it was one that made it necessary for her to make a very important decision—a decision affecting not only her own life, but the lives of her entire family as well. There had been many decisions to make in recent months.

"Dear Miss Harrison," the letter began. "I am pleased to inform you that at last I can offer you a position in one of our schools—a teaching position, if I may call it. And the letter went on to give details, but Ruth knew these by heart, so she passed them by and a moment later folded the sheet of paper and slipped it into the pocket of her blue-flowered apron.

The message on the smaller sheet of paper was part of a letter written by William Thurston, and it had been read many times. The thought of his eyes rested near the commencement of his letter. I have written to the owner, and he believed he could even buy back the piano and a few other things if she wanted them.
Marilyn's question went unanswered, for onto forty years. I don't suppose you know about the little white church, Mr. their well, friendliness about them. Then the stone mill in Riverdale was erected. As was a membership of sixty, eight. Folks began attending the Conference in Boston, three hundred years ago, in 1635. After 1647, many schools, large and small, were established. In Proverbs 4: 7, the wisest of men record this advice, "And with all thy getting, get understanding." As we direct our attention to the future, to you today, I think of three words: information, recreation, transformation.

Throughout the development of our school system, information has been the first aim of education. It was for this purpose that the first grammar school in America was established in Boston, three hundred years ago, in 1635. After 1647, many schools were established. In Proverbs 4: 7, the wisest of men record this advice, "And with all thy getting, get understanding." As we direct our attention to the future, to you today, I think of three words: information, recreation, transformation.

THE SABBATH RECORDER

In order to recreate the bodies of the student athletes, physical education classes were hired, gymnasiums were built, and athletic teams were organized. This important part of education was developed until today scores of young men are gaining their first football. The athlete has become the hero of the university campus. And to a certain extent, this movement has justified itself, for stronger minded and more efficient athletes are coming into the sports, bodies that have come through the efforts of the exponents of recreation.

The American system of America today is one of the greatest in the world. What would our forefathers think could they see our great universities and multitudes of colleges with their buildings, laboratories, and stadia? What would they think if our schools passed an ordinance which compelled townships of fifty holdings to "appoint one to teach their children reading and writing," Latin Grammar Schools sprang up all over the country. But the dispersion of population by the westward movements and the fighting of the Revolutionary War greatly retarded the growth of educational institutions. In the early nineteenth century, the progressive examples of Massachusetts and Connecticut under Horace Mann, a state superintendent of education, brought renewed interest in the teaching of information.

Colleges began to come into existence early in the American history of education, with the founding of Harvard in 1636. In 1800, there were twenty-four colleges in the United States. These colleges were seeking solely for information. As we trace the growth of the scientific and the moral and spiritual realities as the things which really count in the successful life. Modern education seems to lack the knowledge of the unseen forces, which are stronger than those which are seen. Young citizens, we have been taught mathematics to discipline our minds; we have studied the physical sciences to understand the things which create nervous responses in our sensitive organs; we have delved into history to see the things that man has done before us and how we may do
them better; and we have begun to investigate ethics and philosophy to understand our hu- man nature and our relationship to the condi- tions of life. But how many of us, in our elementary, secondary, and our higher edu- cation, have learned of our relationship with God, our Creator and Sustainer? Not many of us have undergone that transformation of Christian life under the influence of our in- formation age schooling.

H. G. Wells says that education is getting minds out of blind alleys. We might add that religious education is giving eyes to the blind. Our educa- tional systems and our school buildings have done a wonderful work, unmatched in history, of training our minds and bodies; but, young citizens, we must seek for our soul- training elsewhere; we must find it for our- selves. We are given information and recrea- tion; we must look to our homes and to our Bible schools for transformation. It is said that the result of a true education is a trans- formed personality. Are you being truly educated? Am I?

There is a great challenge here for the older citizens; a challenge to see that we have an opportunity to get this spiritual training. The schools have developed a great system for preparing the young for life; but could not the next step, under your guidance and in- stitution, be religious and Christian educa- tion?

But our primary concern this afternoon is of the young citizen and education.

Young citizens, the greatest college that the world can give you is the Federal Council of the United States. The only entrance requirement is an open heart and a contrite spirit.

We don't even have to leave home to go to school in this great college, for it is all about us; it is God's own world: "The heav- ens declare the glory of God and the firma- ment showeth his handiwork. There he teacheth us in his own way, with his own text book."

---

The College of Transformation is just such a college for all the master Teacher, and on one end of the log. On the other end is a vacant place, for you, young citizen, and for me. All we need to do is to take our place. The Great Teacher knows his sub- ject, and he knows his students. He is waiting for a conference with you.

Doctor Strayer said that "Education is work that makes men, and not men who make work. Teachers can learn the activities of the individual who has been edu- cated."

Once a great cathedral was being built. All during the construction, an old man was about, picking up pieces of glass, here and there; but he never got in anybody's way, so the workers let him alone. Finally the church was completed, and the board of trustees of the new church was mak- ing an inspection tour the day before the dedi- cation. They went from room to room, and finally came to the great auditorium. All seemed to be in perfection, till one of the members spied a little window far up in the dome. It was so small it will never be seen. But there was a little, old man standing near by, and he tugged the sleeve of the man who had discovered the window. "Please, Sir," he said, "I'll put a window in there if you don't mind." This he was given permission to do. The next morning the church was opened for the dedicatory services, and as people came into the auditorium a hush fell upon them. There seemed to be an atmosphere of peace, of worship.

Finally someone noticed a shaft of light that shone down on the whole auditorium, and he traced the shaft to a little win- dow, far up in the dome. The empty space of the dome had a wonderfully stained glass window, made up of the bits of glass that the old man had gathered so faithfully. The hole in the wall had been transformed by that small old man, and the entire church was beautified.

So, young citizens, we may be transformed. The framework of our lives has been built by our infrequent, but if we have not had transformation, we are but an- other life, as the church was just another building without the window. So, then, let us have the beauty of Jesus shining through us, transforming us from emptiness to beauty, from omnipotence to royalty, from unhousedness to a well-developed background.

The Great Teacher is here and calls us; he calls us to lend that background to him for him to transform; he calls us to serve, to learn, to struggle, to win. Young citizens, Christ can transform any per- sonality, if we will but crown him King of kings and Lord of lords.

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Church Appeal for Flood Relief

The Federal Council of the Churches of Christ in America, through its president, Rev. Edgar DeWitt Jones, of Detroit, has issued an appeal to the Protestant churches of the country for "immediate and most generous co-operation of pastors and church people" with the American Red Cross in its efforts to raise funds for the aid of the sufferers in the Ohio and Mississippi valleys.

The full statement, as sent out from the headquarters of the Federal Council of Churches, is as follows:

The devastating floods in the Ohio and Missis- sippi valleys, involving widespread suffering, destruction of life and property, consti- tute a disaster of such magnitude that, as President Wilson of the United States and President of Christ in America, I appeal to its constituency for help.

The president of the United States has re- quested the American Red Cross to provide food, clothes, shelter, and medical care for all refu- gees from the flood. This responsibility will rest upon the Red Cross until homes are re- stored and victims of the flood can return to normal living conditions. In order to meet this need, the American Red Cross must raise $50,000,000.

In the face of the overwhelming disaster, I urge the immediate and most generous co-opera- tion of pastors and church people throughout the country with local chapters of the American Red Cross in their efforts to raise funds and supplies for the flood sufferers.

Rev. Dr. Worth M. Tippy, of the Federal Council of Churches, is in Washington and is co-operating with the officials of the Red Cross at the national headquarters.
CHILDREN'S PAGE

DEAR NORMA JEANNE:

I wish a good many of my Recorder children had just such bothering consciences as yours, so that they would set down as you did and make me and all the rest of the Recorder lovers a Christmas gift of one of their good character-istics.

And then how about some stories? I am sure not the same story you write interesting stories if you but tried—stories you write for your English lessons in school; stories about your pets; Bible stories told in your own words; accounts of vacation experiences; oh, I know you could think up many good stories that we of the Children’s Page would enjoy reading. Who will be the first story writer? My first story when I was a little girl was about a pet woodchuck my brother and I had for several years. What will be the subject of your first story?

I do not wonder that you are happy that Pastor Sutton is your new pastor. I am sure you will love both him and Mrs. Sutton as we do, and I am proud to call them my good friends. It was at Pastor Sutton’s request that I first began to edit the Children’s Page. In a few days you will enter junior high school. I hope you will enjoy your new school and have the best success in your studies.

Your true friend,
MIZPAH S. GREENE.

Andover, N. Y.
January 24, 1937.

OUR HORSES

BY LOIS R. FAY

VII. DICK

Did any of you children ever have a horse and saddle and bridle given you?

That was what happened to my brother, and I am sure any boy would be, even though neighbors kindly warned my mother that Dick wasn’t very safe; for he had been known to jump clear over a boy about my brother’s age who was grooming his forelegs.

Others said that perhaps Dick was fed too many oats by the owner; besides, that other boy had a very lively horse. What horse wouldn’t jump, if feeling lively when knocked on the legs by a careless boy?

We had all seen Dick before he came to live with us, for a prosperous coffee merchant, who had cleared up the island, brought Dick into the country to drive, both with saddle and with carriage. Dick liked to be a saddle horse best, but the coffee merchant, after a while, tired to drive around in their carriage to enjoy the country scenery, and we used to see them driving up the hill past our house. Dick stopping to rest, and me and my sister and brother sitting on a buck seat as if trying to tell them to go out and walk.

We children never thought then that some day that same white horse would be ours, but ours he was, and saddle and bridle. My brother rode him many times on errands around our farm home, and there were several times when Dick would have been glad to try the saddle, but eager to fill the buggy when we saw Dick being harnessed. Often Dick would do by us as he used to do by the coffee merchant’s family going up a hill. Especially if headed away from home, he would stop on a hill and look around at us, hinting that we walk. Sometimes he acted so weak we were afraid he couldn’t go.

A man who was used to horses told us Dick’s collar was too tight, which cut off his wind when he tried to pull. We heard of a horse which had been harnessed, so tightly, that it fell over the hill, causing the horse to fall to the ground for lack of air; but Dick did not fall, and he learned to pull better after his collar was fixed.

Dick was always gentle with us children, but he had much to learn, for there was farm work to do which he was not used to. My father had died a few years before, and the rest of us did not know how to feed a horse the best way. I suppose Dick did not always get enough to eat, for when he acted too lively we gave him fewer oats.

One day in the spring of 1899, I was given permission to drive Dick to Sterling to visit the school where my cousin was a student. I invited a girl friend to go with me and we had a splendid time driving Dick, for he was not too much for my horse sense.

Before we started on our visit, we took Dick to a creek near our home town; so I was allowed this trip as a special treat. But I had a hard time to make Dick go. He walked so slowly down the first steep hill and up the next; then down a long hill and up a short hill. I realized time was flying while Dick was only creeping, and tried to make him trot along faster, except whipping, which I hardly dared try.

Finally we came to a stretch of smooth, level road and I knew we would be on the road till night if Dick could not trot along faster. So I took the whip and gave Dick two sharp cuts, calling out, “Now Dick, you go along!”

Dick did manage to make a trot, but my surprise came when a man working behind a wall close by the road, said, “That’s right!”

I was greatly ashamed that a man had seen me whip Dick, so ashamed didn’t I whip him any more to make him go, and it took us over two hours to go the eight miles, so that the school session was almost over when my friend and I arrived there. We were both disappointed, and after a short visit, when school closed, we started home. As usual, Dick went faster when headed towards home and we reached home before dark.

How my folks did laugh at me, saying Dick tricked me because he knew he could, and my brother admitted he cut down on Dick’s oats a little, so he wouldn’t run away with us. I have always called it Dick’s great joke on me.

On the whole, we preferred this sort of trip rather than that he had been lively and run away with us, for Dick could run.

(Concluded next week)

AN INTERESTING ADDRESS OF OTHER DAYS

BY THE LATE REV. LEWIS F. RANDEPO

GIVEN (possibly) at a Sabbath morning service after a decade of years, at Hopkinton, N. J.

Scarcely had the wild shriek of the Indian war whooping spread through the country, having already crossed the Delaware River, when a man working behind his fence and stable gate was startled by the sight of his horse being harnessed. Often Dick’s oats were cut down on Dick, that I had learned to work. I was always a man grown I suppose, and I rejoiced that I had learned to work. My first deep sorrow came in my thirteenth year, when Dick fell close to our home and Mother and another brother died. Child- hood knows some bitter sorrow. But the proving-grounds of God are often in mercy sent.

The fixed condition of this year and my own sick- ness brought to me many serious thoughts about my condition. I knew I was a great sinner and a lost boy, and in my childhood way tried to seek the Savior, and when I died, then no doubt would have been in the Heavenly City instead of Hopkinton.

Yet, like so many others, I went along without profusely professing Christ and of course fell into a back-slipper state, and re- mained careless for more than three years. But Providence followed me in the “far off” days. The next older went to Alfred to school, took fever, and in five weeks time the time of leaving home, died. Following this blow, very soon Elder David Clawson of New Jersey came to our place and held a pro- tracted meeting, attended with great success, and the back-slipper boy was ready to move forward and was the first to the “mourner’s bench.” His story was one of joy to neighbors, children, playmates, school company, and strangers, till scores came flocking like...
doves to the window, crying earnestly and with loud voice, "What shall I do to be saved?" And the number of others I soon professed Christ and was baptized by Elder Clawson. No waiting for war, but through the gladness in the cold stream we put on Christ before the world. This was the winter of 1857 and 1858, one of the years of such general revival throughout the land, and was made sad by its adversity. I have gone up the nature of worship or organizations represented by them, we shall think at this time in terms of the building structure itself. We shall think of the tabernacle as representing the type of life that is well built, and while much good may be done it will eventually tumble. We shall think of the cathedral as representing the type of life that is well built in the Christian faith, where the "head of the corner" is Jesus Christ. Let us think of these comparisons both from the standpoint of personal living and of the welfare of the Church. Conflicting ideas and conflicting ideals make up the nature of present religious thought. On the one hand we have religious leaders who insist that salvation is possible in no longer a social religion in which Jesus was a great reformer whose principles, if followed, would bring salvation to the world. On the other hand there are still other religious leaders who insist that the Christian religion is a fulfillment of prophecy in a material way, in which Jesus is the Son of God. Yet these two systems are by far worse off than before. They may have been robbed of their historic and spiritual resources; but in so doing they have lost the greatest necessity of life—the power of Christ. That spark of life may have been feeble in old, but it has in many parts of the world been proved through the experience of the people, in such cases that to happen we must accept the God who has been made the head of the corner. And in the construction of a tabernacle, let us begin with the vine of Christ, let us be found beyond doubt and opposition. For with Christ within us nothing can stop the Church and Christian peoples from being the ruling power in the world.

The materials used in the construction of a tabernacle are usually of cheap goods of lumber, and are crudely constructed. Now such structures as these well serve the purpose, inasmuch they are intended to be used only for a short duration of time, but will not last throughout the ages. On the other hand, the great building of stone and metal, and are carefully built not only to be beautiful but to be useful for generation after generation.

In building a new world through social reform it would be well for us to rethink our methods. We are in need of a large number of changes in the affairs of the world today, so that the belief that social revolutions have broken out and bitterness spread abroad. Yet, as we change those conditions that cause such conflicts we run into dangers of other kinds, as well as of no less dangerous, of forming a new society. We may be the means of a man refraining from stealing, but does not reform him; but rather embitter him against the ones who restrain him. Thus if we choose to reform by law alone in an un-Christian spirit of force, there will eventually come a rebellion which will break down the walls of the new society. But with Christ within us nothing can stop the Church and Christian peoples from being the ruling power in the world.

The way with which Christ would have us make reform is through love. It is a love that comes only from the regeneration experiences with him who taught us the way of love and made us over to personal salvation, not by building cathedrals. When people permit themselves to be governed by these experiences they will strive to do the will of God willingly, in some cases, yet others, who men would do to think of them. One who would steal would work through such experiences be reformed so as to need no restraint. That is the Christian way.
Friends from Milton and neighbors enjoyed the films.

The annual church dinner and business meeting were held in the church basement Sunday evening. Among the children about eight were present for the dinner. The Religious Society met at 2 p.m. and elected trustees and officers, following which the business was held. Among the officers elected were Willard M. Babcock, moderator; Charles Williams, clerk, and L. J. Greene, treasurer; Mrs. Hazel Law- ford, auditor, and Mrs. Willis Stillman and Mrs. Charles Thorngate, pianist and organist. Mrs. Charles S. Sayre was elected chorister of the promising young choir.

In spite of icy road conditions many of the Albion people attended the quarterly meeting at Milton, January 16, and evinced no little interest in the presentation of some of our Conference problems and of the Sabbath Recorder drive for a greatly enlarged circulation.

--Contributed.

MILTON, WIS.

Monday morning the students of Milton College welcomed President who had been away for the past three weeks in the East. While absent from Milton, President Crofoot visited with many alumni of the college, not only in Washington, but also in New York, New Jersey, and Rhode Island.

He went to Washington, D. C., to attend a meeting of the Association of American Colleges, segregated November 14 and 15. Over five hundred attended this session which represented five hundred colleges in the United States.

Many outstanding personalities were present at these meetings. By far the highlight of the conference was the evening on which President Conant of Harvard and Doctor Mansbridge, of England spoke.

President Crofoot met many old acquaintances while at the meetings. 

ALBION, WIS.

Mrs. Jessie Davis of Milton showed moving pictures of her Conference trip for a few friends at the home of Pastor and Mrs. Thorngate, last Sunday afternoon (the 17th). The President was present and interested in the pictures as related to a project in his mind for the Shiloh Conference.

REV. HERBERT C. VAN HORN, Plainfield, N. J., editor of the Sabbath Recorder, denomi-
national publication, was one of the speakers at the quarterly meeting of southern Wis-
consin and Chicago churches which was held in Milton Seventh Day Baptist church last week-end. He was a guest of his brother-in-law, Louis A. Babcock, Milton, while here, and visited in Albion Sunday.

MILTON JUNCTION, WIS.

The pastor was unable to attend the annual meeting January 3rd, in being in attendance at the mid-year meeting of the Commission of the General Conference. At Plainfield, J. H. Parkinson was elected. He stated that Sabbath morning services have been maintained regularly with an average attendance of sixty, the highest attendance being eighty.

The Friday night vesper and devotional services have been less regular on account of severe weather. The average attendance has been thinned. Many have turned to Masonic and other religious groups in vesper and devotional leadership.

Some of the activities of the year are sug-
gested by the pastor's record of attendance at the East, C. E. Sleigh ride, C. E. Halloween Social, C. E. Wiener roast, box social, ice cream so-
cial, Sabbath school picnic, Vacation School picnic, five church nights, meetings and sup-
pers in the humanistic, Republican, weekly worship services.

Outside our own activities the pastor has record of attendance at district and county C. E. Meetings at Milton Seventh Day Baptist church, Milton Seventh Day Baptist church, Rock Prairie United Presbyterian, Clinton Baptist, Janesville United Brethren. He also attended the two County W. C. T. U. conventions, one Father and Son banquet, one meet-
ing at Madison to hear Kagawa, one commu-
nity survey group, two county Red Cross meetings, the dedication of the A. H. Lewis
THE SABBATH RECORDER

On Sabbath morning, January 16, the service was given over to commemorate the one hundredth anniversary of the building of our house of worship, and a marker was dedicated. This marker has been set in a boulder which has been placed on the church lawn. Rev. William L. Burdick prepared and read a most interesting historical paper upon the past hundred years of this church. At the close of this paper the pastor, Rev. Everett T. Harris, read the inscription on the marker and offered the following dedicatory prayer:

Thou Eternal God—God of our fathers and mothers—God of our children's children—all ages are united in thee.

Our hearts have been stirred as we remembered again those who have found thee within the walls of this house. We again we remember the saints who labored here and have made their contribution to the kingdom tasks before they were gathered home.

We long to have thy work carried on just as effectively as it has been. Guide us and strengthen us, that we who are living in this day may be a strong link in the chain of the generation of thepast.

Thou Eternal God—Maker of heaven and earth—thou diestd in thy creative power the boulder which is to hold this marker. Through the dim ages since creation it has been lost from the sight of men, yet it has ever been waiting until this day. As we set it apart for its use, we pray that thou wilt bless both the message of the inscription and the message of the boulder itself, weathered and beaten by storms yet waiting only to be used in fulfilling the plan of the ages.

Even so let thy great Holy Spirit call out from obscurity young men and women who shall thrill to the work of the past and answer the challenge of the future with the words of Isaiah—"Here am I, Lord, send me."

In Jesus' name and for his sake—Amen.

ASHAWAY, R. L.

Your pastor has otherwise spoken or officiated as follows: One radio address from station WCLC, led devotions at a W. C. T. U. meeting at Milton and at the graduation of rural schools at Janesville, preached in the Baptist School Board hour on Conference and at the annual gathering.

A Junior C. E. society has been organized under the leadership of Mrs. Randolph. The Vacation School, again supervised by the pastor, assisted by nine teachers, showed an advanced attendance over preceding years. A Union Preaching Mission with the Milton Seventh Day Baptist Church was well supported, preaching done largely by Dean A. J. Bond of Alfred, N. Y. The organ debt was paid off during the year. The church and parsonage have been newly panted, and other repairs attended to.

Quarterly "News Letters" have been sent to absent members throughout the year. Special notices have been distributed in this paper, as far as possible. We would like to have about fifty responses to these letters as to their worthwhileness.

—Church News Letter for January.

THE MASTER

(In memory of Lincoln)

We need him now—his rugged faith that held Fast to the rock of Truth through all the day Of soul and spirit, the sleepless night upheld By very God was he—that God who stays All those-souls who but trust in him.

And trusting, labor as if God were not.

His eyes beheld the stars, clouds could not dim Their glory; but his task was not forgotten To keep his people one to hold them true To that fair dream their fathers willed to them— Freedom for all to spur them to renew Their hope in bitter days stilled to condemn Such was his task. and well his work was done— Who willed us greater tasks, when set his sun.

—Thomas Curtis Clark.

MARRIAGES

CARPENTER-PRENTICE.—In the Gothic Chapel, Alfred, N. Y., September 6, 1936, Carlyle La Forge Prentice and Marian Imogene Carpenter of Alfred were united in marriage by Dean A. J. Bond. The new home is at 1 Stonelea Place, New Rochelle, N. Y.

OBITUARY

ROOT.—A burial service was held Sabbath afternoon, January 16, in the Garrett Cemetery, for Paul Sheldon, the infant son of Mrs. M. H. Root of Edgerton, Wis., conducted by their pastor, Chas. W. Thorngate.

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