OBITUARY

DAVIS—Anna C. Davis, daughter of Mr. and Mrs. John E. Davis, of Verona, N. Y., was born August 23, 1866, and died near Battle Creek, Mich., October 23, 1927. She married O. J. Davis, and with him came to Battle Creek thirty years ago. Mr. Davis died twenty years ago. She was a member of the Seventh Day Baptist Church and of the WCTU.

Surviving, besides the daughter, Mrs. Leo A. Von Noten, in whose home she died, are two sons, James A. Davis of Battle Creek and Cecil Davis of Lee Center, N. Y.; three daughters, Mrs. Arthur Williams and Mrs. Iras Newey, Verona, N. Y., and Mrs. George Beton of Daytona Beach, Fla. There are also eight grandchildren.

Funeral services were conducted by Rev. Henry N. Judson and Rev. Edward M. Holston. Interment was at Verona, N. Y.

HOOGENS—Charles S. Huggins was born in Clayville, N. Y., September 10, 1808, and died at Utica Falls, N. Y., November 12, 1937. He was the son of George and Addie Sharp Huggins. He was married twice. The first time to Miss Hattie M. Babcock at Grand Junction, Iowa, June 27, 1899. Of six sons, four survived: Earnest W. Samuel Perry, Herbert A., and Charles B. There are also six grandchildren.

Mr. Huggins was married again and joined the Albion Seventh Day Baptist Church when a young man. When he moved to Grand Junction, Iowa, he joined the church of his faith there and later he transferred his membership first to Gentry, Ark., where he spent some time, and then to Garvin, Iowa, where he lived for a number of years. He had just moved back to Albion this spring to make his home again.

Funeral services were conducted by Pastor L. O. Greene. Burial was in the Albion cemetery.

REOORDER WANT ADVERTISEMENTS

For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one half cent per word for each additional insertion. Cash in advance will be accepted. Be sure to give address.

COLLECTION ENVELOPES, Pledge Cards, and other supplies necessary for Sabbath schools will be sold at the following prices: 

1st. $2.00 per 100; 2nd. $1.00 per 100; denominational booklets: 1st. $1.00 per 100; duplicate pledge cards, 50¢ per 100. Address orders to Pastor J. J. Saunders, Plainfield, N. J.

LETTERS TO THE EDITOR—We are always glad to hear from our readers. Write to us and let us know how you feel about certain things. We will try to print as much as possible every week.


HOME-MADE CANDY—Home-made candy—2 lb. box for $1.00, for Christmas or other special occasions. Shipped on ten days notice. Mrs. Druhy, R. D. No. 2, Alliance, Ohio. 11-15-81

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, $1.00 postpaid. Sabbath Recorder, Plainfield, N. J.
The Sabbath Recorder

A SEVENTH DAY BAPTIST WEEKLY
Published by the American Sabbath Tract Society, Plainfield, N. J.

Vol. 123, No. 24 Whole No. 4,750

THE SABBATH RECORDER

That experience of China's Inland Missionaries comes to mind as Mrs. Stillman's message in the Sabbath Recorder of December 6 is read. Concerning the work of raising the budget for the Seventh Day Baptist Board, she says, "Then all of a sudden—comes victory! And the interesting thing about it is that it has been there all the time. We know that we shall never be lost in the end."

This faith which is being backed up by hard work, patient effort, and consecrated zeal in Hebrews we read, "Now faith is the substance of things hoped for, and a well authenticated marginal reading in the American Standard Version is "the giving substance to" the thing hoped for above. We can fit this victory-faith picture. Lifting together on this, as on other projects, emergency and regular, we have victory.

Gospel of the Present Tenace

A friend in writing of Indian primitive personal experience and faith speaks of "perfect victory in our blessed Lord," and quotes the words, "My grace is sufficient," and comments: "No, not with me, but with thee." Does this grace go beyond the present tense? How thankful, Christians, we should be for the good news of now. There are times when we stand near those about to pass, not believing in the faith, or their brother is doing—then how important and comforting to know personally, and to hear him say, "My grace is sufficient for thee."

Are you come to a day of wilderness, uncertainty, and unrest? Turn to him who is saying to-day, "Elouquence is not sufficient for thee." God said to Joshua, "Every place that the sole of your foot shall tread upon, to you have given it, a strong and a sure courage." The assurance is this, that with God the giving was a present, accomplished fact—the good news of the present tense. The only application of this to our way of conducting business should be, forward, and the land be possessed.

Jesus said, "I came that they might have life, and might have it more abundantly." There are those who live in the past. There are those who live only in the future. But there are others who enjoy the sunshine of the present, and find their safety and peace in the abiding presence and knowledge of him whom to know aright is life eternal." The victorious life must believe and herald the gospel of the present tense.

A President's First Day of a preacher, Dr. Rev. Dr. L. B. McFletcher, in "The Effective Evangelist," is to bring men, women, and children into living union with God. It gives any object which he puts ahead of prayer, he has no right in the Christian ministry, and the sooner he finds out his proper vocation the better.

In these days when the ramparts of Christianity are being battered on every side, those who are called to be ministers of God need their foundations well laid and their spiritual contacts sure. While there are many points of attack which the minister must make, he must never lose sight of the first and main object, the thing that is above us can fit into this victory-faith picture. Lifting together on this, as on other projects, emergency and regular, we have victory.

Victory Ahead

Some years ago, the workers of the Inland China Mission, a mission sponsored by no organized financial backing, had a memorable meeting. Gathered from far distant places, they met for deliberation, planning, and prayer. A large schedule was arranged, calling for a five year program. Many new workers would be needed and large sums of money must be had to carry out the plans. Much time had been spent in prayer.

It was talked that there ought to be another meeting called for thanksgiving and rejoicing at the close of the five year period when the achievement of the goals had been made. It was an expensive matter to get together, fraught with dangers and difficulties. Then some one proposed, since they all believed their prayers would be answered, that the thanksgiving meeting be held at once before they dispersed to their various stations. It was done. At five o'clock on a Thursday evening, as many workers had entered the field as prayed for, and double the money had been contributed.

London (NCJO)—How the work of the Hebrew University in Jerusalem has provided proof of the accuracy of Biblical tradition was described by Dr. F. S. Bodenheimer when speaking at a meeting held under the auspices of the Bible League in London.

Doctor Bodenheimer said that his work at the university had begun with the Mount Sinai expedition in 1935. This expedition was carried out research into the problem of manna. Tradition as recorded in the Bible had been found to be accurate in almost every detail, and the problem of manna was an insignificant act which had been clearly observed to be the work of the ants, who speedily removed the millions of tiny grains of sugar. The names of the insects had been clarified. The Bedouin guides who had accompanied the expedition had, it was later discovered, been unable to supply an adequate name for worm and ant.

From Connecticut comes the news of strong opposition, in which clergymen of the state
of Grace will speak by short wave. The hour is 1:30 p.m., Eastern Time. President John T. Manson of the American Bible Society

The invocation of a Bund N. Y. Bund, for example, was read. The invocation of a camp as unwelcome as possible. We find ourselves quite in sympathy with those who wage warfare against Nazism. But we are just as much in sympathy with some of the methods of such warfare. The Monday papers carry news that Connecticut "Blue Laws" have been invoked to arrest work attempted on the camp. Workers come out from the cities on Sundays and cut brush and do other work on the farms. The settlements, last Sunday, served a warrant on such a group citing Chapter 330, Section 1705-C of the state laws, forbidding work on the Sabbath. The group was dispersed and two members of the state-is a dangerous reed for budget

Disbursements

Missionary Society $676.00
Education Society $29.07
Ministerial Retirement $75.07
Tract Society $182.00
Biblical Education $75.00
Sabbath School Board $182.75
Young People's Board $100.00
Women's Board $13.00
Ministries $78.00
Education Society $91.00
Historical Society $10.40
General Conference $45.00

There is an Eye that never sleeps, beneath the wing of night; there is an Arm that never tires, when human strength gives way; there is a Love that never fails, when earthly loves decay. —Anonymous

(Received by Madge B. Conyers, Cleveland, Ohio.)

THE SABBATH RECORDER

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A DENOMINATIONAL TRAINING CAMP

BY D. NELSON INGLIS

The Commission, at its meeting in Denver, 1936, appointed a committee to study the possibility of holding a Denominational Training Camp for young people between the ages of fifteen and eighteen. The committee was composed of Clay H. Bond, James L. Skaggs, Nathan E. Lewis, Paul H. Hummel, and Professor John H. Hauser. Distance has made meetings impossible, but we are hoping to get together this winter at Plainfield, at the time of the meeting of the Commission. Several questions arise immediately. Where shall such a camp be held so as to serve best the largest number of churches? How many shall we think we can bring? Who shall be the leaders and how many? What sort of curriculum would we select? How shall the expense of holding such a camp be met? The committee suggests that, if there are definite suggestions in the minds of those who read the preceding report, they be sent to some member of the committee before the twenty-fifth of December. These will be well considered.

Can we visualize what such a training camp might mean to our denomination in the course of eight or ten years, as groups of twenty-four or thirty young people, presenting each of the denominations, meet for common study of denominational problems, beliefs, and possibilities; study local church situations; study fundamentalism; and attend to more related problems? There would be opportunity for acquainting East with West and strengthening those ties for which Seventh Day Baptists are noted; there would be possibilities for leadership training in our own spheres, perhaps never before attempted; it would mean the training of laymen as well as future pastors or missionaries—and we have sensed a lack in this regard for some time. Some of us have felt that we need to think seriously about securing for the next generation a better trained leadership than that which we have furnished to date—a generation of young leaders to who will quietly take up the work at home or wherever they are called, and who will give of time, money, talents, and energy for the good of the cause that we give. This whole Christian unity which will include the Sabbath of Christ.
MISSIONS

THE WEEK OF PRAYER FOR THE CHURCHES

January 3-9 has been set aside as the 1938 Week of Prayer. This Week of Prayer is observed simultaneously with other lands throughout the world. It is called from the Department of Evangelism of the Federal Council of Churches, and the observance of the week is promoted in other lands by the World's Evangelical Alliance, London, England.

For more than half a century Christian churches have observed the Week of Prayer at the close of the year. It has been continued through the decades not alone because it is a fitting way to enter upon a new year, but because of the encouraging results which the custom has brought.

The Department of Evangelism has published a folder containing an outline of the topics to be used during the Week of Prayer. These topics have been prepared by Rev. William Hiram Poulkes, D.D., moderator of General Assembly of the Presbyterian Church, U.S.A. Copies of these topics have just appeared and are being sent this week by the missionary secretary to all our pastors and church leaders. We believe that Seventh Day Baptists may unite in prayer for the churches with the rest of Christ's followers throughout the world. The importance of this is seen when we remember that the Church is the institution which Christ has established to bring his kingdom throughout the world and upon it is the future of the human race.

LETTER FROM ROSA W. PALMBORG, M.B.D.

(In this letter Doctor Palmborg and Miss Susie M. Burdick are mentioned. Recent news from devastated Shanghai.)

DEAR SECRETARY BURDICK:

I do not know how much you hear directly from China, but I am sure you hear as much as we do, which is not much. The Chinese people are not asking for help. If we were to ring their bell, they have a big fire bell that is not rung. China is not suffering from a sub-continent's end, but we cannot help ourselves. Salaries are being cut by 20 per cent. I saw a notice to this effect, but we have to be thankful that we have even a little.

A letter from Miss Ruth Phillips, who is back in Shanghai, was such a pleasure to receive. She writes:

How do I miss you dear folks! It seems as though half of Shanghai is gone, and the war home feeling that I always had when stepping into your home here, isn't here any more. It seems as if you and your girl friends are all falling into the home, both for myself and all my friends here. It isn't the same with my hosts, who seem to keep getting away from me. I know how much you both long to be here. I realize that all of you have had to work, and can see each day, more and more, how doubly hard it would be for you to be here.

China is certainly eating bitterness and will have much more to eat, I presume, before she is through. It is hard enough for us who are younger to see and bear, but how much more difficult for your Miss Burdick, who have served this great country so long and faithfully. Sometimes it seems almost like the end of everything. I keep thanking God for the brave Chinese, for they say if this is not the end, that out of death comes life, and out of darkness light. It is because we believe that China has really the seeds of life which cannot be destroyed. We have faith and courage to stay, that by our presence now can be of some little help, and in the days of rebuilding to come, one part.

Today is an anxious one for Shanghai, and the Chinese are retreating from Chaopei and Kuangwon, and are running for the north almost a solid mass of black smoke of burning buildings and ruins to screen the retreat of the Chinese army.

The girls' school is down people who would not have to be told to care and look after their friends. The Chinese Red Cross has a bigger job than ever before, and is handling two thousand refugees, Eleanor Wool with her small family, has the job to care. We figured that there are over two hundred refugees, most of these are women and children, and very young to see and bear, but how much more is this to be a bigger job than they can manage. They have done very well, but the sudden and tremendous amount of work has taxed them under-organized and understaffed for so much. The Japanese have not respected the Red Cross flag, and the Chinese have tried to do their first aid at night and without lights. Dressing wounds, and bringing ambulances over such roads at night has its difficulties. We have sent doctors who are willing to face the fires that the soldiers are using against the retreat of the Chinese, and several of the lot, and several of them have lost their lives.

We are all well and are enjoying the warm weather here, and trying to get used to it as cheap as possible. But always there is the undercurrent of sadness for our beloved Chinese friends and those who are carrying on this terrible unrighteous war. May God help them.

Sincerely yours,

Rosa W. Palmborg.

1449 N. Vista St.,

Hollywood, Calif.

PREACHING MISSION — SPLENDID WORK IN DE RUYTER

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

DEAR BROTHER BURDICK:

Our Preaching Mission closed Sabbath morning and we took Pastor Ralph H. Crumb and one of our work, and Doctor Grace has two patients here with one or two nurses. Then with all the teachers and the rest of us we swelled the number to over sixty. Didn't it feel a busy place? This morning all hands have been gettingtagged.

May does not know what to do, whether to try to go to America or Timbuctoo; it hardly matters. Engene feels it is as dangerous here now as when you folks left, so is reluctant to tell her that she may return. Miss Susie is senior boy of the school to a waffle breakfast Sabbath morning. I am happy to see young people, too, for them. Grace is his "right hand man" and is busy with her and Dick. Dick with the general work, and she with her and Doctor Burdick's. Dick is busy with interne work for St. Luke's and sometimes on St. Elizabeth's hospitals. He is seeing real service and real suffering. There are many terrible tales we could tell you, but what is the use. Everyone is helping all he can and in every way he can.

Dr. Crandall left November 17, but that must have been a mistake; it was probably October 17. Speaking of the great number of wounded, she says:

We felt that the task is a bigger job than they can manage. They have done very well, but the sudden and tremendous amount of work has taxed them under-organized and understaffed for so much. The Japanese have not respected the Red Cross flag, and the Chinese have tried to do their first aid at night and without lights. Dressing wounds, and bringing ambulances over such roads at night has its difficulties. We have sent doctors who are willing to face the fires that the soldiers are using against the retreat of the Chinese, and several of the lot, and several of them have lost their lives.

We are all well and are enjoying the warm weather here, and trying to get used to it as cheap as possible. But always there is the undercurrent of sadness for our beloved Chinese friends and those who are carrying on this terrible unrighteous war. May God help them.

Sincerely yours,

R. L. Burdick.

DE RUYTER.

Nov. 29, 1937.
AN EMERGENCY APPEAL BY THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

As the united Christmas appeal for civilian war sufferers goes to 125,000 pastors from the Federal Council of the Churches of Christ in America, Christian leaders and organizations in China send brief word-pictures of need. These Christmas offerings will be used under Christian auspices for civilian war sufferers who are pictured for the National Christian Council and the Council of Women for Home Missions, 297 Fourth Avenue, New York.

Mr. Jeffers writes:

Praise God that we still distribute tracts and printed literature among our people, and that we have not given up efforts to reach them with the gospel. We have been able to write to many of our displaced people, to inform them that we will lose that privilege. They have a large list of people who need religious literature, and are taken from us, literature stored away in attics or closets cannot be used for the good of others, and the purpose of their printing will be lost.

The tracts especially named by Mr. Jeffers can no longer be furnished by the publishing house, and is an indication that the work among war refugees, but unless large gifts are sent, postpaid, to Mr. Frank Jeffers, 1223 Franklin Street, Racine, Wis., practical men missionaries and single ladies are at their stations in Canton and throughout the province.

Send us twenty missionary doctors.

The most urgent needs of the hospitals in Shanghai are doctors, nurses, and medical supplies. Nearly all the remaining medical stock in China has been sold out. Efforts should be made to increase immediately such supplies and possibly medical personnel from abroad.

In spite of many hardships the people in Shanghai have continued generously in their endeavors to assist the war refugees. Several hundred thousands of refugees have been assisted and spent during the last two months for relief work among war refugees, but unless large gifts can be collected from foreign sources in the immediate future, the situation is bound to become extremely difficult.

The Shanghai public is approaching the end of its resources, particularly because of the virtual complete stoppage of the railroad and the closing of many large factories during the past few weeks.

It costs about three cents a day to keep one refugee alive. Thus approximately $700,000 per month will shortly be required for refugees in the Shanghai area alone, without taking into consideration the needs of schools and hospitals.

Up country appeals are being received from Soochow, Chinkiang, Nanking, Wuhu, and Hangchow. Many other points are receiving international relief activities have been started.

ARTHUR E. HUNGERFORD

297 Fourth Ave., New York City.

TRACTS AND PUBLICATIONS WANTED

Wanted—Copies of "A Sabbath Catechism (Mrs. Willard D. Burdick), "Jesus Christ, the Lord (Rev. A. C. Allphin), "What Is Salvation? (Rev. Mr. A. T. Young), Happiness in Christ (Rev. Mr. H. H. Young)," (Hurry), and other Sabbath tracts; also clean copies of the SABBATH RECORDER. Please send, postpaid, to Mr. Frank Jeffers, 1223 Franklin Street, Racine, Wis.

Mr. Jeffers writes:

Peace on the earth:

Joyfully sang the angels long ago;

They could not know

That when two thousand years had rolled their way

The golden age of peace would still delay.

Peace on the earth?

The nations of the world are sore beset

With Nazi war, and we do not see

Signs of the dawn, the peace that was to be.

Good will to men.

And yet it comes—that day expected long

When earth at length shall learn the Bethlehem song;

When sounds of war in every land shall cease;

And nations, in joint declaration as Lord the Prince of Peace,

O blessed time!

And so I say: It still shall sweetly chime,

And still on hearts of hosts of many locks,

The Christ Child knocks.

—Selected.

HOME MISSIONS COUNCIL MEETING

(Revised by the Woman's Missionary Council and the Council of Women for Home Missions, 297 Fourth Avenue, New York, January 9, 1941.)

The Home Missions Council and the Council of Women for Home Missions, interdenominational organizations made up of secretaries and other representatives of the major national and church extension boards, will hold joint annual meetings in New York, January 10, 11, and 12, at Marble Collegiate Church. Sunday, January 9, will be observed as a day of thanksgiving and prayer.

The following cities and churches, with the presiding officers, have been given as hosts:


the ceaseless murmur of conversation and broad smiles everywhere attested.

After lunch Professor William, carillonneur of Alfred University, gave a carillon recital especially for those who had never heard the carillon before. The cheery sound of the bells floating down to listeners out of the snow-filled air was one of indescribable beauty as they sang familiar hymns and songs. At the same period an open house was held at the Gothic, the building which houses the School of Theology. All visitors who cared to were free to inspect the classrooms and living quarters of the students. Many took advantage of the invitation to see just what progress in equipment and personnel has taken place in their seminary under the able leadership of Dean A. J. C. Bond. Favorable comment concerning the building was heard on all hands.

A Sabbath afternoon program for the young people arranged by the Young People's Board concluded this semi-annual meeting. Wayne Road led a short song service, after which Helen Mae Button directed the congregation in a responsive reading, and Nancilu Butler offered prayer. Burton Crandall, president of the Young People's Board, gave the talk of the afternoon using as his subject "A Study in Contrasts." Our speaker talked with enthusiasm about the RECORDER. Luther Chrlow played as a trumpet solo Adams' "The Holy City," and Paul Maxon led the congregation in a brief worship service using as his theme, "Light -

C H I L D R E N ' S  P A G E

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This is my first letter to the Children's Page. I like to read the children's letters. I am ten years old and in the fifth grade. I was baptized and joined the church last August, with nine others. I am living with my grandparents, Mr. and Mrs. A. A. Babcock. My friend, Marvin Crusan.

White Cloud, Mich.

Dear Marvin:

A hearty welcome to our RECORDER page, and please do not forget to write often.

When I was a little girl I visited my Grandfather and Grandmother Fellows in Covert, Mich., so you see I am always interested in hearing from Michigan people.

It is great fun to read from the members of that fine class of boys and girls who came into the church by baptism last summer and I feel sure you will all find joy in your Christian service. The White Cloud Church is indeed to be congratulated.

Andover boys and girls can bring out their ales for a Lincoln meeting this afternoon, for we are having quite a snow storm. It is the dark that I am writing by electric light, although it is only a few minutes past three o'clock. Do you like winter sports?

Affectionately yours,

Mizpah S. Greene.

Dear Mrs. Greene:

I have just received a card from Pastor Shaw. He is at Phoenix, Ariz. I am going to write to him later.

September 28, was Misty's birthday. Wednesday is mine. Now that I have seen you I know to whom I am writing. It is time to go to school so I must close.

Your RECORDER friend,

Dickie Bond.

P. S.—Miss Hiscox from Rhode Island sent me some Chinese stamps. I am collecting stamps.

Dickie.

Salem, W. Va.

Dear Dickie:

I know how much you and other Salem people are missing Pastor Shaw, so I can also appreciate how pleased you were to receive the card from him. You will like to write to him, too, I am sure. It is surely easier to write to those whom we really know and have talked with than those with whom we have just corresponded. That's why I enjoy answering your letters better than ever since I learned to know you at Conference. Didn't we have a fine time that week?

Did you visit Atlantic City after Conference?

We did and found it very entertaining.

I hope you had a very happy birthday; yes and Misty, too.

Lovingly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I was very glad to see you the other night at Eleanor's. I hope you will come over to my house some time when you are in Wells-

ville. Mother will be glad to see you some time, I know. So, dear, also.

I am looking forward to the day when my baby sister, will be three months old Monday. Mother has begun to feed her a little soup now. It doesn't seem possible that she is that old but she certainly does grow fast.

I will have to make my letter short as I must get ready for supper.

I hope to see you soon.

Sincerely yours,

Juanita Greene.

P. S.—I do hope you have more letters for the RECORDER this week. Good-by.

375 S. Main St.

Wellsville, N. Y.

Dear Juanita:

It certainly was a pleasant surprise to find that Eleanor's new home was right next door to you, and I'll enjoy coming in to visit you and your nice family. We have been at Eleanor's several times since I saw you, but always in such a rush that we didn't have time for a call next door, but we will come in soon. I can hardly wait to see baby Mabel as well as your other brothers and sisters.

Julian Ann is just eleven months old today, just eight months older than Mabel.

You see I did have more letters this week, and here's hoping I'll have even more next week.

Lovingly your friend,

Mizpah S. Greene.

CHURCH FORCES WAGING CAMPAIGN AGAINST LIQUOR

New York (NCJO)—A meeting of representatives of six churches in the Bay Region of Berkeley, Calif., to institute a "war on the liquor traffic," during which California legislatures were charged with accepting "orders and bribes from the liquor interests," by Rev. Gail Cleland, an Alameda minister, was an instance in the campaign against liquor now being waged by many religious groups in many parts of the country.

Applying a recently enacted state law, the W.C.T.U. of Alabama claims a victory for temperance education in the naming of Miss Estelle Bozeman as alcohol education teacher for the state's public schools.

In Michigan, dry forces are planning fifteen local option elections for 1938.

Aunt, Ga., ministers are urging a curb on sale of beer in Georgia. The Atlanta Methodist Ministers Association adopted a resolution stating they were not in accord "with the sale of alcoholic beverages anywhere."

Expressing opposition to "our state or any other state going into the liquor business," the annual Conference of the South Georgia Methodist Episcopal Church, South, reaffirmed its campaign for temperance.

A campaign in Milwaukee took the form of a letter from the ministers' vice committee to the liquor license board, for reduction in the number of taverns; elimination of floor shows and dancing from places where liquor is sold; removal of screens from doors and windows of taverns.

Dry forces in Tennessee were split by a difference of opinion over the governor's liquor tax plan. Prohibitionists under the leadership of Bishop H. M. Dubose of the Southern Methodist Church endorsed the tax plan, while the United Dry groups, many of whom are Methodists and Presbyterians, have attacked the plan.

In Knoxville, Tenn., the Tennessee Baptist Convention adopted a resolution excluding from membership any member who engages in the manufacture or sale of intoxicating beverages. Any member thus engaged must resign from the convention or discontinue sale or manufacture of liquor.

Drys in Alabama have been on the offensive since the organization of the Alabama Prohibitionists in 1935. Since then, they have built up such a strong political nucleus that the early return of the whole state to prohibition is freely predicted. In a recent election, Geneva County moved out of the wet into the dry column.

MY JESUS

BY FRANCIS SAUNDERS

(A Sophomore in Salem College, preparing for the ministry.)

When trials arise and troubles distress,

And I am weak and wearisome,

My soul is dwelling in loneliness,

'Tis then that his face I seek.

When cares seem greater than I can bear,

And the world is cruel and cold,

I know that I have nothing to fear.

If the hand of my Savior I hold.

Lovingly your friend,
THE SABBATH RECORDER

OUR PULPIT

THE STRUGGLE AGAINST EVIL

(Sermon preached by Rev. Everett T. Harris before the yearly meeting of the Society of Friends, at Rockville, R. I., October 16, 1937.)

Scripture—Matthew 13: 24-43.

Text—Romans 12: 21, "Be not overcome of evil, but overcome evil with good." Jesus did not shut his eyes to the fact of the reality of sin and evil in the world and of the necessity for continually fighting against it. We do not need to look beyond our own personal lives to know that this is true. Some may say that sin is a creation of man's mind and there isn't a devil after all, but they do not follow Jesus when they say it.

The battle cry is: "God is good, God is all, is good; therefore there is no such thing as sin, pain, disease, and death," but the facts are certainly against them. It is necessary to explain the presence of pain—terrible soul-wracking pain—and to explain the presence of sin that leads to death of body and soul in this present life as well as in the hereafter.

Yes, we must look the facts in the face and realize that if we can explain the final stages and that it is necessary to get the best of it early in the struggle or it may get the best of us.

Jesus taught us to pray, "Our Father which art in heaven... deliver us from evil." But our heavenly Father expects us to do all that we can to help ourselves. The problem is, how can we work with him in overcoming evil in our own lives, in our churches, in our communities?

A big order—yes, but one that deserves no less, because the long, slow process of overcoming evil in our own lives, Paul gives the secret in the words. "Be not overcome of evil, but overcome evil with good." In my own experience this plan works. I well remember my struggles in earlier youth to stop eating wrong. I got my mind into spite of all efforts to drive them out. Have you ever tried to miss a stone that was in the road in the days when you were learning to ride a bicycle? If you succeeded, though you hit it every time. Looking at it continually, you guided toward it instead of away from it. So it is when we try to overcome evil by main strength of will. We think about it, we try to fight it, and cut the evil thing indelibly into the brain. That was just the dilemma I was in as a youth trying to overcome. I had hitched a ride on the train, and slipped into the habitude and could not break loose. One day the words of Paul, "overcome evil with evil," were in my mind in spite of all. I decided to turn the swear words into prayers. Every time they came into my mind I tried to pray with those same words. And it worked. Jesus Christ and the devil cannot stay in the same mind and heart together. When he comes in, the devil goes out. Not only did the habit of swearing stop, but the whole struggle ceased to be a struggle and I am no longer bothered with it. That is my own testimony. So we can overcome evil when we give it a chance.

Jesus told a parable concerning the cleansing of a house of evil. The evil spirit wandered about for a time, then returned to the same house, looked in through the window and saw how clean and garished were the rooms, but noticed as it went through the empty rooms, and back went the evil spirit; found his cousins, uncles, and his aunts, and came again and took possession. Jesus compared the state of that man was worse than the first.

It is not enough to rid oneself of bad habits, wrong intentions, and evil passions. The evil must be replaced with good—good deeds, clean thoughts, and a passion for good. Whatever things are just, pure, lovely, of good report, of good repute, lovely, think on these things.

It is impossible to keep out of our attention the evil that is in the world. The tares were there, but the wheat has also been fallen—the crimes, murders, wars, the divorces, the assaults, the scandals, the evils of every description. But it is not necessary that we know about it. We may be especially shocked and surprised when the evil comes to our door and we are forced to say, "Nothing can be done about it." We may say, "God is good, God is all, is good; therefore there is no such thing as sin, pain, disease, and death." But we all knew that there were hypocrites in the Church and Babsom made his report. Hypocrites, false teachers, skeptics, and just plain unbelievers—they can all be found under the same church roof. What is the Church supposed to do about it? Can we overcome evil with good?

Jesus told a parable that may shed light on this matter—a parable of good wheat and tares. He used the wheat to represent the chosen people. He used the state of the Church. He began thus: "The kingdom of heaven is like unto a farmer who goes to plant grain, but while men slept, and sleep judgment be carried on by the church and the spreaders of righteousness. Then should come the division. Not the servants but the angels—superhuman powers would bring about the division.

Now it seems that the main teaching of the parable touches the problem of what to do against evil in our churches right at this point. The good and the bad are mighty hard to separate. The book is full of it. "The farmer is to raise good wheat—not to go around rippin' the tares up the back or out by the roots, as the case may be. We would be a mighty poor farmer if we didn't plant this to come evil with good; that is to say, to do all that we can to help ourselves. The Church is not blaming anyone for the tares. The Church is not blaming anyone for the tares if the Church tried to divide them here and now. Let the superhuman powers do the dividing at the time of the harvest. In the meantime we may well give our time to raising good wheat, and to making sure that we are good wheat and not tares ourselves.

The parable breaks down when we try to apply the details. It was meant to teach a particular truth, that is, that a certain patience should be exercised in dealing with the evil that is found in the kingdom on earth. If we would apply literally in detail we would be forced to say "Once a tare always a tare." But Jesus taught that men can repent and be changed from a tare into good wheat. This, then, is the business of the Church—to sow good grain, to raise good wheat, to exercise patience and judgment, and try to make them into good wheat, to let the matter of sitting in judgment be carried on by the Master. The Church is not in control. The Church is in control of raising good wheat, that is carrying on a full program of religious education and evangelism, will overcome much of the evil that is in the world.

To use wise patience in dealing with evil does not mean to be indulgent or complacent toward it. As Paul says, "As it is written, 'I will raise up unto you...'_381 Then should come the division. Not the servants but the angels—superhuman powers would bring about the division.

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To use wise patience in dealing with evil does not mean to be indulgent or complacent toward it. As Paul says, "As it is written, 'I will raise up unto you...'_381
"Watch out for them, contend for your faith, but leave them alone, and let good overcome evil in your life."

There is evil in the community, state, and nation—organized evil, powerful forces of evil. Paul says, "Put on the whole armor of God so that you may be able to stand against the wiles of the devil."

For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places.

The powers of darkness seem to be having their way these days in greater measure than ever before. When the fruit is war and mass murder, vice and crime, poverty, sickness, and death, we know of a certainty that it is the result of God's enemy, the devil.

When it comes into our own community in the form of drunkenness and loose living, we can see it even more clearly. How shall we struggle against evil in high places, against the powerful organized evil, against the evil that reaches into our own community life?

Now I know it sounds so ineffective as to be almost ridiculous to say, "Let good overcome evil in the world," but just that is what I do say. The principle still holds good. With- out doubt the economic order in which we live is corrupt and the political situation is filled with evil—just as full of evil as the people in it. Some there are who say tear everything and start again. Rabboni Babson interviewed young people in twenty prominent Protestant colleges this past summer and was told that the reason they were no longer interested in the Church was because the church people were hypocrites—confessing one thing in church and practicing another thing in business. Babson then told them, "But we are not going to tear down the church, but work to destroy evil."

The great struggle of good overcoming evil, to build a world fellowship of nations where mutual trust and helpfulness shall displace hate and greed for power.

But force against force does not create love. Add a negative to a negative and we get two negatives. The greed, the violence, the sins in high or in lowly places will be counteracted and overcome only by a positive force of good—of kindness, of willingness to go more than half way, of willingness to suffer for right, of such love as was seen in Christ on the cross.

Be aware of the tares—they are on all sides without and within—but give our best time and thought to raising good wheat. After all, we are not alone in this struggle. "If God be for us who can stand against us?" "Overcome evil with good."

DEMONINATIONAL "HOOK-UP"

WATERFORD, CONN.

A program of music and recitations carrying the spirit of Thanksgiving was presented at the church school of the Seventh Day Baptist Church Sabbath morning by the younger pupils of the school. The program was prepared and presented under the direction of Miss Ruth Swanney, and included the following:

Song, Thanksgiving—Class
Violin solo, "O Beautiful for Spacious Skies"—John Hefferman
Recitation—Eleanor Brooks and Ellen Swanney
Violin solo, "All Through the Night"—John Hefferman
Harmonica solo, "America"—Paul Briggs
Recitation—Harry Getchell,Paul Briggs, John Hefferman
Song, "Give Thanks"—Class.

—New London Day
THE SABBATH RECORDER

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the Rev. Gerald D. Hargis family. Mr. Hargis is the Seventh Day Baptist missionary in that field.

CORRESPONDENT.

DODGE CENTER, MINN.

Saturday night, while Pastor and Mrs. Thorngate were quietly resting and reading, nearly their entire church company filled the Pearson room completely, to the great pleasure and surprise of Pastor and Mrs. Thorngate, bringing lunch and many plans for entertainment and pleasure for all. The "profiles" and stunts put on by celebrated (7?) families to say nothing of the speedy wedding trips caused shouts of merriment. After the lunch was efficiently prepared and served by willing hands, the entire company joined in singing; also men's choruses, male quartets, girls' chorus and junior choir added to the evening's enjoyment, closing with all singing "God Be With You Till We Meet Again." The pastor and wife very much appreciated such efforts.

—Dodge Center Star-Record.

MARRIAGES

LYNOODCOCK.—At the Seventh Day Baptist church, Verona, N. Y., November 25, 1937, Mr. Gerald Edward Davis, the Rev. E. L. Tucker and Lois R. Fay, Princeton, Mass., were united in marriage, Rev. Alva J. Davis, the bride's pastor, officiating.

OBITUARY

CRANDALL.—Alpha Latimer Crandall was born at Milltown, December 1, 1851, and died November 24, 1937, at the home of his daughter, Mrs. John L. Stewart, at North Loup, Neb., since that time. He is survived by his widow, Genia Rood Crandall; two sons, Paul R. and Horace C.; two daughters, Mrs. John L. Stewart and Mrs. F. G. Clement; ten grandchildren, and two great-grandchildren.

WILLIAMS.—Miss Lillian I. Williams was one of eight children born to Orin P. and Rhoda Joel Williams. She was born near New London, N. Y., December 22, 1853, and died at the home of her niece, Mrs. Warner Thayer, near Stacy Basin, October 29, 1937.

She had taken a four year course at the Chautauqua Literary and Scientific Circle, and was a student at Alfred University. She taught school for a number of years in Onondaga County, N. Y. She was a member of the Verona Seventh Day Baptist Church, always faithful in her attendance at its service until failing health prohibited.

In absence of the pastor, the funeral services were conducted by Rev. E. L. Tucker of the Evangelical Lutheran Church of Verona, N. Y.

An ambitious and arrogant hierarchy is not noted for its piety, but for its greed for power and its abuse of it.—Liberty.

"Some have too much sail and others too much ballast to steady the ship or to make it ride safely through a storm."

RECORDB WANT ADVERTISEMENTS

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

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes, 50c per 100, or $.10 per 500; double pledge cards, 100: 50c per 100. A. L. D.

LETTERS TO THE EDITORS, by Uncle Oliver. Of special interest. Usually contains many helpful words for parents who have the love of their sons and daughters at heart. Paper bound, 80 pages and cover, 15 cents; bound in cloth, 50 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.


A MANUAL OF SEVENTH DAY BAPTIST PRACTICES (Revised), is a book of exceptional value to those who wish to know more about Seventh Day Baptist ecclesiastical manners and customs. Bound in cloth, $1.75 postpaid. Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, $1.75 postpaid. Bound in leather, $3.00. Sabbath Recorder, Plainfield, N. J.

HOMEMADE CANDY

Home-made candy—2 lb. box for $1.00, for Christmas, birthdays and special occasions. Shipped on ten days' notice.


CHRISTMAS GREETINGS

The greetings to RECORDER readers come to you from the heart. It is so easy to say "Merry Christmas," and it helps those who say it. But when it comes from the hearts of those who hail the glad day and enter into the joy and peace significant of the season, it is profound indeed. Our hearts grow tender as we think of the coming of the Babe so many years ago in Bethlehem. As we read again the story of the inn, the shepherds, and the wise men, our hearts expand in sympathy, wonder, and love.

Touched with the sacredness and sentiment of the season we think of all of you, especially: we would enter into your joys and sorrows, and in fellowship with you look up to sing praise—and "Glory to God in the highest, peace on earth and good will toward men."

That this number may help more especially to mark the occasion, it is given a festive coat. There are, within the beautiful cover, messages from representatives of different departments of the Recorder Press. When you read the RECORDER from week to week you may be conscious of the editor, or of the author of the article being read, but forget completely the many others who with the addition of knowledge, skill, and experience makes possible such a paper. Without them the RECORDER would not become. So they are coming with the editor to wish you all a Merry Christmas in the name of him whose name is honored in the greeting. May this Christmas be a season of rich personal experience to you all.