OBITUARY

AMBUEHL.—Adolph Ambuehl, who was for many years a resident of Farina, III., died at his home in the village January 6, 1938. He was united in marriage with Emilie Soldner. Eight children were born to them, four of which survive. Among the survivors are: Mrs. Leta Rogers and her daughters June and Gene, who are members of the Seventh Day Baptist Church at Farina. Funeral services were conducted at the home of St. John's church (known as the Ambuehl church) Thursday afternoon, March 10, by the pastor of the church, Rev. Mr. Schieler, who was assisted by Rev. Claude L. Hill, who was his father's brother who was a member of the deceased, and burial was made in the Ambuehl Cemetery.

C. L. H.

PETTITT.—Mrs. Frances Josephine was born March 30, 1860, in the town of Genese, N. Y., and died at her home of her daughter, Mrs. Ferris Whitford of Little Geneva, March 5, 1938. Her father was John Marshal Crandall and her mother was Lydia J. Crandall Remschoff. She is survived by one son, Earl L., of Buffalo, N. Y., and three daughters: Mrs. Fred Lewis of Bolivar, Mrs. Bert Baldwin of Bolivar, and Mrs. Ferris Whitford of Little Geneva; also eight grandchildren and three great-grandchildren. She had been a member of the Seventh Day Baptist Church here for fifty-six years.

Funeral services were held at her home Monday, March 7, and burial was in the local cemetery.

H. S.

PIERSON.—Phillip Allen, two month old son of Mr. and Mrs. Leonard Pierson of Dodge Center, Minn., died March 14, 1938. Besides the disappointed and sorrowing parents, two young brothers, Paul and David, with many other relatives survive him. The farewell services were in charge of Pastor Charles W. Thornmare, and burial was in Riverside Cemetery.

C. W. T.

Searcy.—Addie House Searcy, daughter of Ed. and Julia House of Tichnor, Ark., was born January 20, 1865, and died at Nady, Ark., January 20, 1938. She was married to Mr. Harvey Searcy January 20, 1880. They always lived on Little Prairie, near Nady, Ark. The Searcys were Sabbath converts and loyal members of the Little Prairie Seventh Day Baptist Church, conscientious Christians, tithe, and interested supporters of denominational work.

Mr. Searcy died July 1, 1926. Mrs. Searcy is survived by two sons and grandchildren. The sons, George and Willie, are converts to the Sabbath and have been Seventh Day Baptists for more than thirty-five years.

Mrs. C. C. V. H.

RECOR DB WANT ADVERTISEMENTS

For Sale. Help Wanted, and advertisements of a like nature, will run in this column at the rate of $1.50 per cent per word for each additional insertion. Cash must accompany each advertisement.

WIDOW—Unencumbered, experienced, capable, driver car, would like position as companion, managing housekeeper, or cook in service or Sabbath day family. Box 642, Gene. N. Y.

A MANUAL OF SEVENTH DAY BAPTIST PRACTICE (Revised). Is a book of exceptional value to those who would know more about the Seventh Day Baptist ecclesiastical manners. By D. C. V. 5-16-30.

COLLECTION ENVELOPES, Pledge Cards, and other supplies carried in stock. Collection envelopes printed in eight colors, full color, 100c per 100. Pledge cards, 50c per 100. Address order to Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE EDITOR, by Uncle Oliver. Of particular interest to our readers, and the letter writers have the interests of their sons and daughters at heart. Paper bound, 12 pages and cover, 50 cents; bound in cloth, $1 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.
The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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expressly renewed.

Immeasurable Certainties

There are many things we know. There are others from the lack of which we must suffer. Life is full of limitations and disillusionments; full of disappointment and uncertainty. There are some that cause doubt; there are a few things that man needs to do if he is to fill his high place amid life’s tumults. One of his great needs is that of certainty.

Just as certain—or more so—as he is of his body, with its physical properties, man is sure that he has the property of certainty—the reality of a soul. All life’s experiences testify to the fact. "The soul is more immediately and certainly present in fact in external nature." The most fleeting meditation concerning this helps substantiate it. "To conceive of one’s self as an animal, and then as a non-free, non-moral animal, is idiotic." The certainty of the soul is immeasurable in all its implications.

The certainty of full of significance is the reality of God’s existence. For long, man has believed in the power and goodness of God, and the Christian has known him as a "Father." But the world has drained into a state of unbelief upon the nature of God or man’s need of God. However, not only nature refutes such unbelief but man’s constant experience proves it every avenue of life our senses contact the finite "while our souls experience the infinite." As one well says, "We see limited space about us, but are conscious of space that is un­

bounded. We touch the narrowness of time, but thrill within to a sense of the majesty of eternity. ... We live the imperfect, and yet never surrender our vision of the ideal." The whole course of human progress as revealed by history and contemporary life, as mani­

fested by revelation and experience, speaks of God, the reality of his existence, his power, love, and overruling government. Such a fact we may be sure, and in our confidence move forward.

No less a need and certainty in life is the fact, person, and place of Jesus Christ. There is no doubt that he lived, and where and when. No less is the certainty of his power and influence living down through the ages and in the present. The possession of Christ in personal and corporate life is fundamental to human good—more so than anything else in the world. As his words and works have the abundant good life. As he came to bring this to us, he came with it for all.

Here, then, are three great certainties of measureless importance. Let the Christian Church address itself to building upon these certainties—set itself indeed to the education and education of certainty. Let the Church readress itself to the ministry of presenting Christ as the great need of humanity. Let the Church proclaim the Advent and the appearance of the riches of God, and the love of God through his Son, Jesus the Christ, our Savior. Let these certainties be preached without the fear of creeds. There is power in the life of the man when he dares say I believe," and as the world says it with convictions in the interest of the Seventh Day Baptist Building, which took the writer there at this time. Certainly no one could be more warmly praised by anyone, anywhere, any time, than he was there. It was a matter of the utmost pleasure to preach to the gospel to those who seemed hungry and thirsty for the things of righteousness. Verily they should be filled. The secretary-editor will not soon forget the joy and uplift of this visit. "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be fainting.

Observations by the Correspondent

The Jackson Center Seventh Day Baptist Church was organized in 1840. The folks there are already planning an appropri­

ate celebration for two years hence.

The church is a pastor since last June, when Rev. Verney A. Wilson left to take up the pastorate at Hammond, La. The church is still going, but continue­

bravely with an onward facing front to carry on the work. Prayer meetings are maintained, and judging from the readiness shown in a meeting conducted by the secre­

tary, when volunteer prayers were called for, the prayer meetings are helpful and live affairs. The teams at attending, and through the winter the meetings were held in the homes. The calling of a pastor ever longed for was very needed repair on the church property are being planned.

The Methodist brethren have a fine young Christian pastor who feels a responsibility for the whole community, and not only does some preaching most acceptably to our people but calls on and prays with the sick and shut-ins, thus endearing himself to all. He was there. It was a matter of the utmost

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Your Church Paper

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The Stillmans

Many people do not live to be sixty, and for two people who live together for sixty years is worthy of note. Especially is it good in these days of so-called trial marriages and frequent di­

vorce that these folks have of this sacred relationship. A clipping from a city paper near Milton carried in the picture you see here of a celebration recently held in honor of the sixtieth wedding anniversary of Rev. and Mrs. M. G. Stillman. The picture for these good friends was held at the Seventh Day Baptist church, Sabbath afternoon following the forum. The only person in attendance who was present at their mar­
Immeasurable Certainties

There are many things we can do without, but there are others from the lack of which we must suffer. Life is full of limitations and disillusionments; full of disappointment. There are some things that cause doubt; there are a few things that man needs to tie to if he is to receive of one's self as an animal, and then as one who possesses all its implications. This is the reality of a soul. All knowledge concerning the non-physical is known than any fact in external experiences testify to the fact. The soul is more immediately and certainly known than any fact in external facts we may be sure, and in our confidence move forward.

No less a need and certainty in life is the fact, person, and place of Jesus Christ. There is no doubt that he lived, and where and when. No less is the certainty of his power and influence in bringing down through the ages and in the present. The possession of Christ in personal and corporate life is fundamental to human good—more so than anything else. For he came that we might have the abundant good life. As he came to bring this to us, he came with it for all.

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Many friends greeted them with congratulations and Pastor Carroll L. Hill presented them with a bouquet. A purse of sixty-three dollars was presented by Doctor Edwin Shaw who said: "Here are sixty-three dollars from your church friends; one for each of one hundred and thirty at another. They served the work of the board; namely, that aside from all other considerations, the American Tract Society has a primary concern for the one thing which justifies our separate existence as a denomination. Otherwise, we should inevitably find our church home with the great body of Baptists; for we are Baptists, very essentially so, and differ from the great majority of them only in that we observe the seventh day of the week, instead of the first, as the Sabbath; for the seventh day is the Sabbath of Jehovah; and our existence as a separate denomination is for the purpose, not merely for the sake of adding to our numbers as a separate communion, but primarily for the purpose of restoring the Sabbath to the entire Christian Church.

To this end, the certificate of incorporation of the Tract Society sets forth the purposes for which it is formed to promote the observance of the Bible Sabbath and the interest of vital godliness and sound morality, and to provide literature of the Seventh Day Baptist denomination.

The concrete forms of our activities in carrying out the purposes set forth in our certificate of incorporation are printing and circulating literature, and field work.

Miss Ethel Butterfield helped in contacting a number of our people in Chicago during the week between the White Cloud and Milton Sabbaths. Through the kindness of Mrs. B. F. Langworthy, Mrs. Stillman made the trip from Milton by automobile, a very great convenience to her.
THE SABBATH RECORDER

on the farm; and a copy ought to be in the hands of each of our pastors, and of all others who have influence in the sphere of the
our young people. It magnifies country life and its opportunities for leadership in its sev-
eral aspects, whether vocational, social, civic, or religious. It makes wholesome reading for
restless and aimless young people in the city.

Our first periodical publication was the Seventh Day Baptist Magazine, which first made its appearance in August, 1821—now one hundred seventeen years ago—as a quar-
terly. This was discontinued for lack of support with the September, 1825, number, sixteen issues in all having appeared. On April 14, 1830, appeared the first issue of the Protes-
tant Recorder, which was the first with full publication. This, too, lacked patronage; and, after
five years, it was acquired by the American
Tract Society. The Recorder has been subsidized. After several gaps, finally expiring May 21, 1839. On March 10, of the following year, 1840, the Seventh Day Baptist Register made its
appearance. After four years, this gave way to the Sabbath Recorder, the first number of which appeared on June 14, 1844. Twice-every eight years later, in 1872, it was
acquired by the American Sabbath Tract Society; after having passed through the hands of various proprietors, at least four in number, the last of whom was Rev. George B. Ut-
ter. Therefore, the Sabbath Recorder has been published by five different societies, over
fifty-five years. Its publication is not the primary purpose of the Tract Society; but its publication is indispensable to its interests, as to all other denominational agencies, as a medium of communication and general denom-
national intelligence. It does not appear to have been self-sustaining from the time that it
began to be published by the society, but has had to be subsidized. At the present
time, if conditions were normal with us, the income from invested funds would just about
cover our expense for publication at full tide, except for the subsidy for the Sabbath Recorder. In re-
cent months, through its corresponding secret-
ary, the board has made a strenuous effort to increase its subscription list. This cam-
paign has been disappointing. It has fallen
far short of the results hoped for. But the Recorder is a serious not to say grateful
problem for the board and for the denomina-
tion at large. Its paid subscription list has decreased forty per cent or more. The par-
ents take the paper, but the children do not.

When the parents pass away, no one takes
their place on the subscription list. The New
York editorship has been an avoca-
tive, which, but a few years ago, was in as
dire financial straits as the Sabbath Re-
corder, has recently added about twenty-
two thousand new subscribers to its lists, as the result of an intensely concentrated effort. This
was effected by the pastors of the churches of
the area served by this edition of the Advoc-
ate—some eleven states.
The Boodschapper in Holland, from which we
were obliged to withdraw our support, in part for financial reasons, has suspended
publication, for lack of adequate support. This was accentuated by the death of Elder Velthuysen last winter.

With great reluctance, our appropriation
for the aid of publication of the Mill Yard
Church in London has been wholly discon-
tinued. The appropriations made by the Tract and Missionary Boards to our European
fields have a value far beyond that of mere
dollars and cents—important as that is—in that they are a tangible assurance to those churches of our love and affection, and of our interest in their welfare and pros-
perity. The necessity for their discontinu-
an is great.

As one of the measures of rigid economy
which the Tract Board has been obliged to
practice during our period of economic de-
pression, the field work of the corresponding secretary has been reduced to a very low
minimum, and the interests of the society have suffered in consequence. The recent visit of
the secretary among churches in behalf of the
Sabbath Recorder has disclosed a lack of
information among them regarding our work
that is little short of disastrous. The field work should be resumed as soon as possible, as
reasonably possible. The message and appeal by word of
mouth are far more effective than the printed page. Yet, the printed page at best, does not always give the whole story; the printed page isn't read. The printed page is
much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however, much more likely to be read, however.

A recent letter from him reports that the
General of our German churches, who last met at Berlin, was a great suc-
cess, "a very blessed time. Though one
church was dropped from the Conference, three new ones were added. Despite the
handicaps placed upon Christian churches in
Germany by the German government, brother Conrad has edited her whole prosperous-
ly. For our success and encouraging example, let
us thank God, and take courage anew our-
self.

(To be continued next week)

WOMAN'S WORK

Following a custom in vogue in New York City for the last few years of holding a May Day luncheon for Protestant church women, the three national church women's groups—the Committee on Women's Work of the Foreign Missions Conference, the Council of
Women for Home Missions, and the National Council of Federated Church Women—are uniting in an appeal to church women in all of the communities of the West, said to number seventy-seven thousand—to hold simi-
lar interdenominational luncheons on Tues-
day, May 3, 1938, to continue their

UNITY IN CHRISTIAN SERVICE

Believing that both enthusiasm and inspira-
tion will come with the knowledge that so
many in all parts of the country are simulta-
eously gathering for earnest thought of how
to relate to church, the nation, and the world, and that attention may be focused on the vital needs of the day, an out-
line program has been arranged that will be
sent free to any applicant on receipt of a
stamped and addressed envelope (size 5 by
10 inches).

The Secretary of the National Committee
of Church Women, Room 63, 297 Fourth Ave., New York, N. Y.

REPORT FROM INDEPENDENCE, N. Y.

We have done nothing very startling the past year but we have kept up our usual
work. We have a twenty-five cent supper
once a month to raise our money. Just now
each member is contributing a yard of pennies to the treasury. Since the purchase of our
building to be used as a parson house, we have
taken over the work of keeping that in repair.
We have practically made it over inside and
have a very convenient and comfortable place in which to hold community gatherings. We
also rent it for reunions and things of that
nature. This past year we have repainted six
walls and put in three new windows in the
dining room, refinished the floor and laid a new rug in the living room. Also, we have
added several new pieces of kitchen equip-
ment and are planning to lay a new floor in the dining room.

It does not seem practicable for us to have
programs or to do quitting as we have done. Our people are scattered over quite a wide area and see each other so seldom that all
seem to prefer visiting. We have just had
our annual election of officers and planned
our work for the coming year. Our numbers
are small, but we all work together for our
church and community, and we hope the com-
nunity is a little better for our having lived in it.

Yours for Christ and his Church,
Bessie E. Clarke.

January 10, 1938.

"ENTHUSIASTIC WITNESSING"

BY JAMES BEVINS

(Paper given at yearly meeting at Shiloh, N. J., November 27, 1937.)

Last Thursday, all over the land, millions of boys and girls who were college and high school football games to watch those few men who represent them battle for a material victory. This battle represents the contest of hours
and untold sacrifices. During the short
time that the game was being played, those on the sidelines in many instances could
not even know just why they were at it. In
the hope that it would be an inspiration to
their men out in the field, that they might make a little sacrifice, and win the game. This truly was enthusiastic witnessing. It was
loyalty to a traditional school spirit. And,
when the game was won, what was first
to have? An invitation to the game to
be touched or seen. Rather, it was the satis-
faction of knowing that a job had been well done.

Witnessing has been defined as making a
testament. Witnessing for Christ would be
testifying for him. We have a privilege, a
challenge in the world today, neither to be refused nor to be bound to do. The challenge is to
know Christ, to live Christ, and to tell others

215

THE SABBATH RECORDER
of him. We are not accepting the challenge as we should, and when we do accept we do it half-heartedly. For back of him, we speak softly, as if we were ashamed. I do not think that Christ meant for us to have this attitude toward him, but to use him to pull ourselves up to his level.

The connection between school spirit, football games, and living for Christ, may not seem very real at first. The three things are highly comparable. Football and life are both contests requiring all of the best that is in us to win. In football the team is composed of eleven elected players. In Christ's game, anyone may voluntarily get in the game. But here, as elsewhere, the more we put into the game, the more we can get out of it.

The goal, the heaven, the best trick play is service, and the reward is not a felt letter but everlasting life. Every daily contact would be a gridiron, if we would let it. But we will not. We are afraid it will hurt our business or our reputation. But what are business and reputation? They cannot go with us, when we publicly acknowledged him as our Savior. We have his example. The Bible is a copy of the trick plays and training rules. The rest is up to us. What are we going to do? Now is the time. Our daily life is the place.

It is when we are in our shops, our offices, our barns, our homes, that we need to play the game hardest and best. The whistle for the half has already blown for some of us. Others have yet to hear it. Let us take up the game wherever we are and give all we have and keep giving until the Coach blows the great whistle that marks the end—'Well done.'

Mary Alice Butler

Woodville, Ala.
March 17, 1938.

Children's Page

Our Letter Exchange

Dear Mrs. Greene:

I am sorry to say that there are three people sick at our house, Ruth, Betty, and I. Mama has quite a job as you can see. We are settled down now and Mama is sewing.

I surely do hope that you are all right.

Betty has been sick for a while, and lots of times Mama has to read her the Children's Page in the SABBATH RECORDER to keep her still. I also like to read the stories and letters.

It is very warm in Alabama now and the leaves are growing green. It is a funny time to have flu, but we have it here.

Sincerely yours,

Mary Alice Butler

Woodville, Ala.
March 17, 1938.

Dear Virginia:

I am glad you have had time to write me such a nice letter, but of course I am sorry that one of the boys is having scarlet fever. I hope neither you or anyone else will come down with it. It is not a very nice disease. Eleanor had it several years ago, and I know.

Lovingly yours,

Mizpah S. Greene

The SABBATH RECORDER
AULUS, OR THE DAWN

A STORY OF THE FIRST CHRISTIAN CENTURY

Reading it through he next recited aloud, "O Lord, our Lord, how excellent is thy name in all the earth!" and concluded with the first hundred and fourth Psalm. This seemed to him a veritable hymn of the creation, most fitting to have been employed when the morning stars sang together and all the sons of God rejoiced. Especially did he read with appreciation.

Here is this great and wide extended sea;
Therein are moving things without number,
Living creatures both small and great.
There the ships make their way.

With thoughts such as these and with a heart filled with reverence to the one Creator and Ruler of the cities of the earth, Aulus sat down on a large rock and left his mind to the vault of heaven which seemed to be descending over his head and soon burst upon his vision. Already the sun was throwing aloft over the mountains to the east arrows of light, rosy fingers of glory that Aulus, although a Roman, was a believer in Israel's God. In unison with that he was naturally a keeper of the Sabbath of creation, the day who had become proselytes to Judaism. Ever since Pompey conquered Jerusalem, many Jews resided in Rome, and great activity was displayed by them. They had been signally successful in the Eternal City. The old effete civilization was fast down. The new era was surely coming. Judaism was used in the providence of God to prepare the way.

Many outside of Judaism became proselytes of the gate, without becoming full Jews. It became quite fashionable for many of the rich to observe the Sabbath. Aulus, however, had become a full Jew.

He who had hitherto lived without God and without hope in the world and had lived afar off was now attempting to approach. He who hitherto had lived as a stranger and a foreigner now counted himself a participant in the covenant of Israel's God.

No greater length of time was necessary to complete the journey upon which Aulus was set. Before arriving at Soli the road descend into a wide and great plain extending as far as to the seacoast to the east. In this plain lay in the times of the realm of Teseur, brother of Ajax, who after the Trojan war was said to have founded Salamis and ruled his Cyproite realm.

As Aulus looked out over the plain he thought of the legend but did not know how speedily other foes than Greeks and Trojans would encounter another stronger than Troy would be sacked and burned, or how surely a wide domain would be opened in the island he would partake of the fruits of victory.

The next day in Soli Aulus was drawn by curiosity to approach a large concourse of people gathered in the public square. Some person standing on an elevated spot was addressing them. They were giving him breathless attention. As he drew nearer he was deeply impressed by the appearance of this man. At once he was reminded of statues and heathen vanished, their person as an Olympian Jupiter. As Aulus listened all thoughts of statues and the heathen vanished, for this was Barnabas who was at this time in Salamis. He had spoken as one inspired. His words were with force, awakening thought and producing conviction in many minds. In truth the Holy Spirit did inspire him.

Aulus had heard indefinite reports of Jesus. Now he obtained clear information respecting him. Moreover, some inner voice told him from every word of the speaker strong importunities to yield allegiance to Jesus.

As one by one the throng dispersed when the preacher's words were ended, Aulus found himself in a very strange condition of mind. It was evident to him that a veritable conversion had been wrought on his heart there and he resolved to go to his room for meditation and prayer. For days the conflict continued. Aulus spent much of his time in reading from the Scriptures, which he had learned to love.

When Alexander, setting up his world-conquering expedition, came to the tomb of Achilles, on the Trojan shore, he exclaimed, "Happy art thou, O youth, who has been blest with a great herald of thy worth!"

And it is said that Alexander, on that expedition, slept nights with his copy of the Iliad under his pillow. So did Aulus return to the holy Scriptures, which are able to make us wise unto salvation through faith in Jesus Christ our Lord. As Achilles' peerless herald, could adequately set forth in its true meaning all that is involved in a soul conflict when the great question of all questions is to be settled for eternity.

Aulus was under deep conviction of sin. His pride was grievously wounded because all his former allegiance to Judaism appeared to him now utterly inadequate for his soul's eternal safety.

Moreover his conscience now accused him of a thousand wrongs. But the Man who had been set forth before him, crucified for his sins, seemed to stand by him and plead with him. At last he relented. His mind was made up. But he was in great perplexity still. He did not know what to do in order to be relieved of the burden of his sins. He accordingly sought Barnabas. The man of God was still in the city.

"Peace to thee," said Barnabas when the young man stood in his presence.

"How can there be peace to me, when there is no peace to the wicked?"

"Who told thee that thou art of the wicked?"

There is none that doeth good, no, not one. He who was a Roman, the purest of Scriptures of truth; but chiefly when I heard thee discourse in the market place did I come to the knowledge of myself and am troubled to know how I shall be saved from my sins. For this reason I have come to thee. Every door of escape appears shut in my face."

"My child," said Barnabas, a great compassion coming into his face, "believe on the Lord Jesus Christ and thou shalt be saved." At once there dwelled upon Aulus the simplicity of the pure teaching of Christ and his own possibility of fulfilling it all.

"Nothing in my hands I bring,
Simply to thy cross I cling."

As we sing in these our days. At once as with a flash of inspiration from on high he became a believer. God flooded his soul with a heavenly joy. The dawn had come at last for him.

Thereupon arrows of truth were welcomed with gladness from out all of the sacred Scriptures. The citation of his heart's pride was stilled and burned and the image of his soul's Saviour was enshrined within.
THE SABBATH RECORDER

OUR PULPIT

IT CAN HAPPEN HERE

BY DEAN AHWA J. C. BOND
(Sermon preached March 19, March was "Go to Church Month" in Alfred, N. Y.)


My text is one of the short petitions of the Lord's Prayer, and a few of the Lord's men, my text, and the use I am about to make of it may perhaps fail to challenge us as it should. For no one should pray for something that he is not willing to work for. The truth of the matter, is, he cannot. For it is not a prayer unless he is willing to put forth some effort to help it come true. As this world is constituted man does not look to God and him for help. The resources are God's, but he calls upon men, made in his own image, to help him build a good world.

When we say, then, "Thy kingdom come," if we are sincere, we will begin to look about us to see what we can do to help. Now I hope I have made you see the significance of my text and the wish I use to make of it, and that the time has arrived somewhat your puzzlement concerning my theme, It Can Happen Here. You may have thought I was about to prophesy some disaster which was about to befall, possibly a national calamity in which we all would be caught. Surely we are having plenty of such predictions, and world events are ominous enough. I would not hide my eyes from the world scene, nor fail to take into account what we are doing to thwart the forces of righteousness. But I am deeply concerned, also, lest we become too frightened by the ghosts of evil and run away from the field of action, or become so shaky that we cannot use effectively the forces all about us waiting to be released for the building of the kingdom of God.

"Thy kingdom come." Are these words to be repeated forever without hope? Can we never say them with confidence that will thrill and an assurance that will lead us to explain with a robust faith: It can happen here; we will set up his kingdom in our midst.

During the early centuries of the Church Christian converts were not allowed to perhaps were not even taught—the Lord's Prayer until the time of their baptism. These Christians had been relieved of it, they stepped from the baptismal water. Then it was shouted aloud in an ecstasy that proved the inrush of the Spirit.

We cannot brush from our memory the Lord's Prayer. We aremeet them every day for. That makes me mad." I said, "I imagine the good Lord will store your prayers away and make them effective when the time comes, when the need is great." Then I thought, suppose she had expected the operation was to be on Wednesday and had prayed all day Wednesday when the operation was to be on the Sunday following. Then something will happen here. It must happen in us first. Thomas Mann says "It is the task of the spiritual intelligence to lead the soul back to its original home in Paradise; and many souls are homesick today for that return.

The parable of the ten virgins we may find some suggestion as to what is required of us. In Moffatt's translation it says that five of them were stupid and five of them were sensible. We take a little pride in doing foolish things sometimes, but no one wants to be stupid. So perhaps we may be more anxious to avoid their stupidity than we would have thought of mere folly. But I think the stupid virgins have had more than their share of notice anymore. President Norwood said to the university faculty recently that if there is anything good in the world, let us talk about it. So let us talk about the wise, the sensible virgins.

They had their lamps, as did the stupid, but theirs were trimmed and burned. So far they were sensible. And, when the bridegroom called, they were ready. We may be sleeping. Do not overlook that point. They slept. The sensible virgins slept and were not condemned for sleeping. What better way to put in the waiting time? But they could afford to wait, and to sleep during the waiting time. They were ready had he come early. They were ready when he came late. As I see it , that happy condition for us is very largely a matter of being and of trusting. There are the little things we may do to prepare for emergencies, but whether things come out as we expect is of little importance. The oil of his grace will light us through—all the way through.

Recently I was at the bedside of one who has been a very dear friend of mine for forty years. The doctors feared to operate, but he, the patient himself, insisted and they yielded. The operation took place on Tuesday. On Monday evening one of the sisters came into the room and exclaimed in surprise, "Doctor, I thought you were to be operated on today. I have been praying all day for you. That makes me mad." I said, "I imagine the good Lord will store your prayers away and make them effective when the time comes, when the need is great." Then I thought, suppose she had expected the operation was to be on Wednesday and had prayed all day Wednesday when the operation was to be on the Sunday following. Then something will happen here. It must happen in us first. Thomas Mann says, "It is the task of the spiritual intelligence to lead the soul back to its original home in Paradise; and many souls are homesick today for that return.

Many friends called on my sister, whose husband it was that was ill, and assured her they were praying for him. That was all right, but she was not sure but what in addition to the burning lamps which they all carried, there would be needed for her the oil of grace in extra supply to carry her beyond the immediate goal of their prayers. So I gently spoke to her, when she said to me with more calmerness than I felt, "I trust I have a faith that will leave my hope in God unshaken whatever happens." I think she, and all such, are to be classed with the sensible virgins.

We are aware that the time is at hand in which a great deal of faith is placed in material things. We have experienced so much freedom and have found so much value in the gifts of science that we feel no need of anything more. We are getting pretty well fed up with it, however. Someone has said that science may give us the ladder, but Christ is the bridge. And it is loving we need. Power may be good, but it is dangerous and destructive without love.

In a faculty meeting recently a professor gave us an interesting insight. During the discussion period I showed my interest in a given matter by asking a question about Shakespeare. When we had adjourned a professor stopped me to know what good Shakespeare had done the world, and declared we would be just as well off if Shakespeare had never lived. Well, I wasn't just ready to dispute that statement. But I asked him who had made what he would call an important contribution to our life. "Fara-day," said he, "Oh, no, said I, "what did he give us?" "Oh, light," and he pointed to the electric lights in Social Hall, and then I said, "What good is light if you don't know where you are going?" He was joking, I suppose, and so was I. I think he was half in earnest. And I am sure I was two-thirds in earnest.

Another verse wrote from London to his friend in Paris, "I suppose there are beings in England as well as doings, but one cannot tell. This verse, among others, that will make you calm in difficulty, this extra supply of Christian fortitude and force that will convert the spot where you are into a temple of God or a product of humanism. It is the gift of God bestowed upon those who wait for it. It can happen here.

Now, after I have tried to emphasize the inwardness of the kingdom of God, by way of practical suggestion I am going to speak of doings, which have an external meaning.

One of the things I think it means to connect up with his life of Loyalty to God, to which I have already referred, is a doctrine of the Church voluntary association. It is not a human organization. It is the body of Christ. To join the Church means to connect up with his life of Loyalty to God, to which it means loyalty to him. This Seventh Day Baptist Church at Alfred is the Church of Christ. It is not a church, but the Church. It is not the whole Church, but neither is it a fragment of the Church. Just as far as its influence reaches it is the Church of Christ. The Church of Christ is constantly growing. The church at Alfred is growing, and that is our social duty. Work for the church is work for Christ. The beauty and strength of each member in the church beautifies and strengthens the church and helps it express more clearly and more potently the life of Christ.

A man said to me the other day, "Mark me one, I was at church Saturday." Well, I thought to myself that I don't know why I was there. I never took the trouble to decide it for him or against him. There are so many things involved that I am not able to reckon. I can only imagine that there are people who attend church during March who thereby score a good mark in the sight of God. The opportunity is not always afforded. They use their opportunity when it comes, and during many following Sabbaths will draw life from the memories of the Sabbaths spent in the sanctuary. March will not measure the good received.
I have always appreciated the story of the man brought up to keep Sunday who set out to prove there was nothing in this idea of Sunday observance. He wrote a letter to the local paper in which he said he planted his corn on Sunday, and cut it on Sunday, and said he was raising his corn on Sunday, and cut it on Sunday. He read the local paper in which he said he planted his corn on Sunday, and cut it on Sunday, and said he was raising his corn on Sunday, and cut it on Sunday. It was a note by the editor and read, “God does not make false final settlement in October. Do not count on just what month God makes final settlement on church attendance. Possibly not in March. But do not lose sight of my main point here. Love for the church and work for the church and the influence of the church are determined by our loyalty to its head, Jesus Christ.

“My kingdom come.”

It can happen here.

The days are evil looking back.

Yet count we not his promise slack.

But watch and wait for him.

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DENOMINATIONAL “HOOK-UP”

DAYTONA BEACH, FLA.

The recent visit of Mrs. Ethel T. Stillman and her sister, Mrs. Hubbard, focused the interest of the group here on the Denominational Building. Many individual contributions and pledges have been made, and the Church Aid Society, under the able direction of the president, Mrs. George Massad, of A. E. Massad, N. Y., held a benefit library social for that fund.

It was on the afternoon of March 16 that about thirty members and friends met at the winter home of Mr. and Mrs. Henry Jay on the Indian River. Each one came, representing by costume or symbol the title of a book, and there was good fun and a jolly time as the guests went on the clever titles were puzzling enough to keep the keenest thinkers busy. When the call for closing the contest was heard, the highest score had reached seventy-two points out of a possible thirty. This was held by Miss Nell St. John.

Then followed supper, the principal dish being a memorable clam chowder made by Mr. and Mrs. Moore. It was learned also that Mr. Julian Parish was celebrating his birthday that day and there suddenly appeared a plate with lighted candles which was accompanied with the good wishes of all.

The treasurer was happy to announce that the silver offered toward the building fund was an even ten dollars.

The Church Aid society, which is composed largely of winter visitors from our northern churches, is very much alive and busy during the five or six months of its annual activities. It furnishes an opportunity, not only for substantial financial aid to the local church and denominational interests, but also for pleasant social contacts that are much enjoyed.

HOUSTON, TEX.

A LETTER FROM DR. GEO. B. SHAW

Dear Friend:

Mrs. Shaw and I have been to a rodeo. Possibly you may see in your local papers said there were eleven thousand nine hundred and ninety-eight others present.

And I have been on “The Don’t Trek to Superstitious Mountain.” This is a super picnic. I should like to tell the Kiwanis Club about it. There were five hundred fifty who went. It is fifty miles to the base camp in the mountains. There were possibly two hundred of us who chose to spend six hours climbing to “Weavers Needle” and to “Glomerous Cave.” We were entertained and furnished with lunches, and a Spanish dinner at night.

The evening program was by cowboys, Indians, and Spanish and Mexican musicians and fire works from the rocks that rose five hundred feet just back of the natural “bow” where we sat. The program ended at nine o’clock, a ticket was a birthday present from the Thorngates, and my transportation and good company are credited to Dr. and Mrs. Victor Randolph.

And we have been to “The Coast.” We are at Riverside, Calif., at the homes of Duane Hurley, Wayne Rood, and with other friends and relatives. At Hollywood we had lunch with some stars of the first magnitude. At Pomona we called on cousins. We spent thirty seconds at the Rose Bowl in Pasadena, and thirty minutes in Palm Springs. We arrived Arizona before the flores in California.

On Wednesday, March 9, we left Phoenix for Houston, Texas, about a big place. When West Virginia were dropped down at random in Texas it might take a long time to find it, but it would be well worth the time and effort.

GEORGE B. SHAW

6918 Abline Street.

Houston, Tex.

—From Salem Herald.

DODGE CENTER, MINN.

The members of the C. E. society are active in both a spiritual and social way. Much is gained from each Sabbath afternoon meeting. A business meeting is planned for the first Sabbath evening of every other month. It is at this time that projects of a beneficial nature to the church are held.

This group has bought the church piano, volunteered janitor service, the payment of which is applied on pastor’s salary, and just now is renovating the church program signboard, and raising money for new entrance steps to the church building. Part of the fund for the latter was raised in rather a unique way. A large layer cake was sold at a “Dutch auction” at a church box social. (Each person pays off the amount that he raises the last bid. The last bidder wins the cake.)

The church choir is made up of young people who are faithful to practice and dedicated to a musical way.

The prayer meeting group is almost entirely made up of the young people. Each takes a willing part in the spiritual prayer and spiritual work.

Our C. E. is gratified to be represented in the “Beacon.”

CORRESPONDENT.

BROOKFIELD, N. Y.

At the beginning of Christian Endeavor Week a special meeting was held at the Y. M. C. A. at the Fred B. Davis. Following it was a short program in charge of the toastmaster, Grover Williams, which included Christian Endeavor histories of the various societies. About forty were present.

The following evening, January 30, two car-loads of young people were taken to the city in a social time and evening program.

Sabbath night, February 5, a rally was held at the church. There were about forty young people. Two programs were present, averaging over fifty people.

—CORRESPONDENT.

MILL YARD, CHURCH, LONDON, ENG.

During the last quarter the services at Mill Yard were brought by the pastors. The sermons have been continued studies of Hosea’s message, and the life of Jesus. On the Sabbath when he was in Manchester the pulpit was taken by B. A. Morris who delivered an address on Baptism which was greatly appreciated.
The Sabbath Recorder

The Friday evening meetings were conducted regularly at King's Cross, the book of Isaiah being the subject of meditation.

The children at the Westerfield Baptist Mission, Tottenham, and the young men's class at Highgate have been addressed regularly.

An invitation has been received to address the Men's Service held at St. Peter's church of England at Highgate, Sunday, January 30, 1938.

Among the letters of interest which have arrived including reports from our missions in Nyasaland and Rhodesia, was one from Caylon, announcing that several Seventh Day Baptist churches have been formed there under Pastor Mendis. We have sent a reply asking for further information regarding their origin and other questions.

At the request of Rev. T. Brimley, who had a severe cold, Pastor McGeachy, conducted the watching service at the High Cross Congregational church, Tottenham. A good number were present to hear the address on "New Year Resolutions."

OBITUARY

BURDICK.—Mary Walton was the oldest of six children of Minor and Jane Ann Vosburg Walton, born on May 19, 1859, in the town of Eagle, and died at her home in her son, Jesse Burdick, of Richburg, N. Y., on February 9, 1938.

In early life she joined the Little Genesee Seventh Day Baptist Church and was baptized by Rev. James Summerbell.

On March 19, 1878, she was married to her son, Jesse Burdick, with whom she had made her home for the last several years, and five granddaughters.

She had remained a loyal observer of the Sabbath and a faithful member of the church through her life. A number of years ago she was the first women to bathe in the Nile, transferring their membership to the Nile Church, from which she never changed.

Funeral services were held in her son's home in Richburg on Sabbath afternoon, February 12, 1938, by her pastor, Rev. E. H. Bottoms, and burial was in the Little Genesee cemetery.

GLASPEY.—Mrs. Hattie E. Glaspey, a daughter of the late Mr. and Mrs. E. K. Glaspey, was born in Cattaraugus County, N. Y., on February 9, 1938, and died at her home in Nortonville, Kan., March 6, 1938.

She was almost a life-long resident of Kansas, having come here as a nine-year-old girl. On October 3, 1988, she was united in marriage to Edward M. Glaspey. To this union were born two children, Helen, of Atchison, Kan., and a daughter, Miss Cora, of the home, who with their father mourn her passing. Besides the immediate family there survive three grandchildren, Nancy, Gretchen and Claude Glaspey; and a brother, Elmer Burdick, of Nortonville.

She was one of the oldest members of the local Seventh Day Baptist Church, both in years and in length of membership. A woman of splendid character, she was beloved by all her neighbors and friends.

Funeral services were conducted from the home by her pastor, Rev. Lester G. Osborn, and interment was at the village cemetery.

PASHLEY.—Harriet C. Pashley, daughter of Ethan C. and Martha M. Taylor Randell, was born in Ashaway, R. I., September 16, 1862, and died at her home in Ashaway, March 14, 1938.

She was preceded in death by her husband, the late William Pashley. Surviving are two daughters, Miss Clara Pashley of Bristol, Va., and Miss Lucile Pashley of Ashaway; three brothers, E. B. Randell of East Pepperrill, Mass., and D. Edwin Randell of Wittery; and a niece, Mrs. Leonard Brown of Mystic.

She was a faithful member of the First Hopkinton Seventh Day Baptist Church joining by baptism and confession of faith on March 8, 1879.

Funeral services were conducted at her home in Ashaway by her pastor, Rev. Everett T. Harris. Interment was in Oak Grove Cemetery, Ashaway.

WHEELER.—Katherine Augusta, infant daughter of Mr. and Mrs. Ernest Wheeler of Nortonville, Kan., was born March 20, and died a few hours later. The little body was laid to rest in the village cemetery by sorrowing family and friends, the service being conducted by Pastor Lester G. Osborn.

"She did not die; she simply laid the soul's frail vesture by, and gently passed away. As melts the morning star in golden day."

S. L. G.

RECIPE WANTED ADVERTISEMENTS

Sale, Help Wanted, and advertisements of a like nature, are charged one cent per word, first insertion of one half cent per word, each additional insertion.

Cash must accompany each advertisement.

JUNIOR TALENT SHOW.—Four year course.

Entertainers welcome. Attractive prizes awarded for each talent. Prizes to be presented each year, lasting 4 years. First, second, third, and each 1st. Sabbath Recorder, Plainfield, N. J.

LETTERS TO THE EDITOR.—By Uncle Oliver.

Our column is open to young people, but care must be taken to select articles that will have the interests of their sons and daughters. We reserve the right to accept or reject any articles submitted. Place of sale, 25 cents; bound in cloth, 35 cents. Mailed on receipt of price. Sabbath Recorder, Plainfield, N. J.