he left for Alfred, N. Y., to visit his son and other members of the faculty of the university. He then came back to Wisconsin, and reached home Tuesday morning.

We are glad to see the president back with us again.

Milton College Review.

NORTH LOUP, NEB.

Not for several years has the Easter season been so generally celebrated in this community as it was this year.

Beginning Friday evening, members of the Seventh Day Baptist Church gathered in a candlelight service. A large white cross formed the only decoration. Very quietly, for the first fifteen minutes of the service, Mrs. Sylvia Brannon played old hymns, while Mrs. J. A. Barber read a prose poem, “The Second Night.”

Short talks followed and solos on The Cross were sung by Albert Babcock and Delmer Van Horn.

The next day, the choir, under the direction of Dell Barber, presented the cantata, “The Resurrection and the Life,” by Ira Bishop Wilson. Singing “Christ the Lord is Risen Again,” the choir marched in, in processional.

The cantata consisted of choruses and solos, solos being Mrs. Louise Bremnick, Mrs. Rover, Mrs. Maxine Barber, and Albert Babcock. Mrs. Geo. S. Mayo was the reader.

Immediately following the cantata the new hymnals were dedicated, with appropriate ceremony conducted by Pastor Hill.

—Loyalist.

BELTED TRIBUTE

The following is a poem which I began on October 30, 1929, in honor of my parents’ golden wedding anniversary, which was held on November 2, 1929. The poem was not completed at that time so was not read at the event, for which it was intended. I have just now completed it, a year after my father’s death. The first five verses constitute the part finished in 1929. The remaining four stanzas were written on New Year’s Day, 1938.

We were not born in wealth, amid its baubles; We knew not why it was to travel wide; Unknown to us the petty cares and troubles That harass those who, born in wealth and pride,

MOTHER’S DAY

Let every day be Mother’s Day—

Make roses grow along her way.

And beauty everywhere.

Oh, never let her eyes be wet

With tears of sorrow or regret.

And never cease to care.

Come, grownup children, and rejoice

That you can hear your mother’s voice.

A day for her? For you she gave

Long years of love and service brave.

For you her youth was spent;

There was no weight of hurt or care

Too heavy for her strength to bear.

She followed where you went;

Her courage and her love sublime

You could depend on all the time.

—Edgar A. Guest.

THE SABBATH RECORDER

Vol. 124
MAY 9, 1938
No. 19

MOTHER’S DAY

LETTERS TO THE EDITORS, by Uncle Oliver.

OF SPECIAL INTEREST TO YOUNG PEOPLE, but contain many helpful words for parents who have the interests of the young and daughters at heart. Paper bound, 24 pages and cover, 25 cents, bound in cloth, 50 cents.

RECORDED WANTS ADVERTISEMENTS—For Sale, Help Wanted, and advertisements of a like nature, will be printed in this column at one cent per word. For each additional insertion, 1 cent per word charge. Cash must accompany each advertisement.

NEW TESTAMENT AND PSALMS—Printed attractively in large size type and beautifully bound. "A Day for Her?"—$1.50. Sabbath Recorder, Plainfield, N. J.

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Children’s Page—Our Letter Exchange

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Religious Education—Minutes of the Regular Meeting of the Sabbath School Union

Our People—The Singing of Mother of Jesus

Christiana’s Corner

Olefinic:

Obituary
The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

American Sabbath Tract Society, Plainfield, N. J.

Vol. 124, No. 19

Whole No. 4,771

THE SABBATH RECORDER

May 29, 1939

THE SABBATH RECORDER

Think you the young cattle buyer's heart did not swell within him as he listened to words of appreciation of a dad like that, young people who are thinking about their faith and the world for tomorrow? The Temple of Religion will be a concrete embodiment of the spirit of worship and recognition of each individual of the respect due another's convictions of conscience. Since I was the first to speak in the World for Tomorrow, the proposed temple will be a focus for renewal of faith of an ideal and a demonstration to all that America is ready to project its religious heritage into its future life.

The setting of the lofty tower will be a beautiful scene of abundant trees, shrubbery, and flowers. The tower will contain great church organs so set that their music will pervade the garden, and a carillon. An auditorium will also be within the structure. Here programs of religious music will be put on and subjects of non-controversial religious subjects will be presented.

"I Knew Your Dad" Not uncommon is the experience of hearing somebody to people say, "I knew your dad." Few of us older ones now have it said to us, for those who knew the "dad" we knew are growing scarcer and scarcer. Usually it has been an interesting matter to hear one of the old fellows say, "I knew your dad." What anecdote is common to the sick, aged, and shut-ins. Too many pastors seem to believe in a shut door. But there is vast need of honest visitation upon the people. The pastor who is conscientiously faithful in personal visitation—and it is the hardest of the work—will find hearts in need of guidance and sympathy opening to him an wonderful opportunity of fruitful ministry furnished. Many an academic sermon will be helpless in the face of the problem what is the message always interests him.

The Milton Church is of good cheer under the able and inspiring pastoral leadership of Rev. Carroll L. Hill, who is painstaking in his ministry and is appreciated by all. The writer observes that this pastor believes in "dad." He is kind to the sick, aged, and shut-ins. Too many pastors seem to believe in a shut door. But there is vast need of honest visitation upon the people. The pastor who is conscientiously faithful in personal visitation—and it is the hardest of the work—will find hearts in need of guidance and sympathy opening to him a wonderful opportunity of fruitful ministry furnished. Many an academic sermon will be helpless in the face of the problem what is the message always interests him.

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Temple of Worship A tribute to the principle of freedom of worship and an unusual opportunity for expression of the pervading influence of religion in every phase of American life has been made possible by the New York World's Fair, 1933.

A generous site for the erection of a proper Temple of Religion has been set aside free of cost. Here all visitors, irrespective of faith or creed, will have opportunity for rest, quiet, and meditation. The temple will be a place of prayer. No formal religious services of any denomination will be held in the temple.

President Grover A. Whalen of the Fair Corporation, in making the announcement said, "It is of the greatest importance that the religious spirit in American life should be demonstrated at the fair in a significant way. Here is the place, keynote of liberty is freedom of worship, the right of each individual to entertain and practice religious beliefs according to the dictates of his conscience. This right guaranteed by the Constitution of the United States. It derives from the great injunction, "Love thy neighbor as thyself," as well as from the fact enunciated in the Declaration of Independence, that all men are created equal before God. The temple of worship designed to be the largest and most sacred, designed to be the ideal of our civilization, will have the remembrance left of holy and un-Christian practices. Careful, indeed, should one say, "The Temple of Religion—the one before it, the other day shall be warmed and his courage strengthened by hearing another say, "I knew your dad." If I want to be the kind of a dad that I am, my conscience is the only judge, I must be that kind today and every day.

Observations by the Following the secretary's work in Chicago, a day and two nights were spent at Milton, Wis., with relatives and friends. An invitation was accepted to speak before the Brotherhood of Milton and Milton Junction, and some of the work and problems of the Tract Society as represented by the editor of the SABBATH RECORDER and corresponding secretary were presented. About eighteen were present. A pleasant evening was spent and several embraced the opportunity to pay their subscriptions to the SABBATH RECORDER.

The secretary-editor usually carries a perfectly good book of receipts, so this part of a program always interests him.

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THE SABBATH RECORDER

CALLS ON THE ROAD

The secretary was most graciously helped from this point on, for a week, by his life-long friend, who closed his dental office and put his car and himself at the disposal of the writer. A stop on the northward journey was made at Stevens Point to visit—all too briefly—with lone Sabbathkeeper, about whom five years ago as converts to the Sabbath—by their own study and correspondence. Readers of the Recorder have often been blessed by the reports and correspondence of the Halladay family. It is always refreshing to visit with this consecrated, spirit-filled woman. We wish Mr. and Mrs. Halladay could sell their little farm and roadside station and camp so they could move to one of our communities and be at home with us.

An hour was spent at the farm home of Rev. Burchard Lovebrourt at New Auburn—for eleven years or more the faithful pastor of the church at that place. Brother Lovebrook's presence in preaching the word. He is of evangelical thought and zeal, and has held to a strong and abiding faith through many discouragements and dis-appointments. Any church or field, devices, a good pastor and an excellent preacher would do well to consider this man of God.

An old-time friend—member of the Dodge Center Church—was visited for an hour at St. Croix Falls. Professor Nels Sorensen is principal of the splendid high school at this point, and has been for fifteen years. We found him full of high ideals for the moral principles, and the Christian religion. We were really encouraged by his fine attitude and concern in these matters. And why not? Christian home, church, and Sabbath school influences must ever bear such fruit; and such fruit proves that whatever such influences cost is not too much.

STACY AND NORTH BRANCH, MINN.

For about a year the secretary has corresponded with people—Sabbathkeepers—of the above communities, villages about forty to fifty miles north of the city of Paul. Correspondence resulted in this aside from the usual route taken among our churches. Two days were spent with the people of these two places, who are really of one group, related largely by the ties of nature and marriage. We were very favorably impressed by the leaders here, and were most cordially received, entertained, and urgently invited to return and hold a series of meetings with the hope of a church organization being effected. Two evening services were held here with the people of Stacy. Gospel messages were given and some questions concerning beliefs were answered.

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The people are farmer folks or interested in preserving industries involving farm products—pickles to be explicit. The two days here were spent with special interest to Christian beliefs and practices. There are quite a number of children. One of the immediate results of this visit hoped for is the formation of a Sabbath school.

OTHER FIELDS

Turning southward, three hours were spent at Dodge Center, where Pastor Charles Thorngate and his helpful wife and daughter Mary are quietly but effectively carrying on. The church has passed through some severe trials in more or less recent years. But under the painstaking ministry of the present pastor wounds are being healed, and a united church—quietly but effectively—is quietly but effectively—seems not too much to be hoped for. Many are praying and working to this end. It was a matter of real regret that the secretary, who served this field for over seven years in the second and third decades of the present century, could not visit all the friends who would so much love to see. Opportunity, however, was afforded to call upon but three or four families outside the pastor's home.

At Center, we called at the State Teachers College to see another high type of school man, Professor Lawrence Whitford—one of the leading college chemists. We found him too busy to spend much time, but his work and influence are known to be of the highest value in his home and his good wife and two lively young boys, afforded real pleasure. We wonder that the building in which he lives has not been sold with a rival school was held, for it was a rainy day.

The contacts among the Iowa churches must be reported later.

THE BUILDING BUDGET

TOTAL RECEIPTS TO MAY 4, 1938

<table>
<thead>
<tr>
<th>Church</th>
<th>Pledges</th>
<th>And Gifts</th>
<th>Total</th>
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<tr>
<td>Albion, Wis.</td>
<td>$20.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Andover, N. Y.</td>
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<tr>
<td>Alfred, N. Y.</td>
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<tr>
<td>Battle Creek, Mich.</td>
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<tr>
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<td>Chicago, Ill.</td>
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<tr>
<td>Dayton, Beach, Fla.</td>
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<tr>
<td>Dodge Center, Minn.</td>
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<td>Edenburg, Tex.</td>
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<td>Geary, Iowa</td>
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<td>Hartsville, N. Y.</td>
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<tr>
<td>Jackson Center, Ohio</td>
<td>$20.00</td>
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</tbody>
</table>

Little Prairie, Ark. | 2.00 | | |
Lost Creek, W. Va. | 10.00 | | |
Marble, N. J. | 53.70 | | |
Middle Island, W. Va. | 10.00 | | |
Milton, Ont., Canada | 269.50 | | |
Milwaukee Junction, Wis. | 65.75 | | |
New Auburn, Wis. | 18.30 | | |
New York City, N. Y. | 68.00 | | |
Oakdale, Ala. | 8.00 | | |
Piscataway, N. J. | 83.30 | | |
Plainfield, N. J. | 227.51 | | |
Salem, W. Va. | 74.00 | | |
Salemville, Pa. | 53.95 | | |
Shilo, N. J. | 120.88 | | |
Walworth, Wis. | 11.00 | | |
Walton, Iowa | 5.00 | | |
West Edmondton, N. Y. | 10.00 | | |
White Cloud, N. Y. | 18.25 | | |

Individuals:
Mrs. M. C. R. | 10.00 | | |
"A Friend," Weatherly, R. I. | 4.00 | | |
From Georgia | 0.00 | | |
From Mystic, Conn. | 2.00 | | |
From Phoenix, Ariz. | 25.00 | | |

Mill Yard Church, London, Eng. | $1,709.16 | | |

THE SABBATH RECORER

SOMETHING FROM EVERYONE FINISHES EVERYTHING

A letter from England:

Dear Mrs. Stillman:
The enclosed cheque is for the Seventh Day Baptist Building Fund. We have the money coming in well. The building is an asset to the denomination and greatly needed.

Gertrude E. Richardson.

A letter from Arizona:

Dear Mrs. Stillman:
We don't know what your itinerary is, working for the Denominational Board. It is not going to include Phoenix, so our family wants to send our best by mail. We feel that the Sabbathkeepers should have a special interest in maintaining the Building at Plainfield. I am sure the work of this committee is greatly needed.

Sincerely,
Helen Thorngate.

Notes from Mrs. Stillman's letters:

A very pleasant and profitable stay at De Ruyter, Brookfield, and Leominister. Working committees in all these places.

At Adams Center a splendid committee met between church and Sabbath school. A forum was held Sabbath afternoon.

We account the Scriptures of God to be the most sublime philosophy.—Isaac Newton.

THE COUNCIL-CONFERENCE

Conference in session at Shiloh last August voted "that whereas questions of grave concern are agitating the Baptist Church, and that, in the opinion of the Seventh Day Baptist Building program, the consolidation of such boards as proposed by the Sabbath School Board for the re-vitalization of our spiritual life—The Conference directs that the program of the 1938 Conference be largely a constructive study council to appraise our denominational work, and to point us in the way in which we may better advance the cause and kingdom of Christ with a vision, renewed courage, and deeper loyalty."

In conclusion, plans for the 1938 Conference have been guided, and inspired in their work by the report of the proceedings of the Seventh Day Baptist Council held at Chicago, Ill., October 22-25, 1890. Fourteen Committees on Committees were set up by the Commission to cover the various fields of denominational interest and activity. These committees are already in process of organizing and starting their work through a small nucleus centered geographically about the chairman in Minnesota and, it is expected, that these groups will have programs of action ready for the discussion of their respective committees when the Conference convenes. The tentative outline for the Conference program follows:

CONFERENCE PROGRAM

Tuesday, August 23
9.00-12.00 Committee meetings
2.00-3.00 Committee meetings
6.00-7.15 Young people's supper
7.30-8.00 Worship service
8.30-9.00 General session

Wednesday, August 24
9.00-12.00 Committee meetings
2.00-3.00 Committee meetings
6.00-7.15 Young people's supper
7.30-9.30 Missionary Society

Thursday, August 25
9.00-9.30 Worship service
9.30-10.30 Education Society
10.30-11.30 Sabbath School Board
2.00-3.00 Committee meetings
3.00-4.00 Woman's Board

THE SABBATH RECORER

4.00-5.00 Business session
6.00-7.15 Young people's supper
7.30-9.30 Tract Society

Friday, August 26
7.00-8.30 Young people's breakfast
9.00-9.30 Business session
9.15-12.00 Business session
2.00-4.00 Business session

Sabbath Eve
7.30-8.00 Worship service
8.15-9.30 Prayer and conference meeting

Sabbath Day, August 27
9.00-10.00 Communion service
10.00-12.00 Sabbath morning worship
2.30-3.30 Program of the Young People's Board

Evening after the Sabbath
7.30-8.30 Organ vesper
8.30-9.30 Conference business

Saturday, August 28
9.00-10.00 Devotional service
9.15-12.00 Business
10.00-11.00 Young people's meeting
7.30-8.00 Worship service
8.00-9.00 Sermon

Monday, August 29
9.00-10.00 Business, if necessary.

It will be noted that both morning and afternoon sessions of Tuesday and Wednesday, or a total of twelve hours, are given to meetings of the Council-Committees. In addition to any chairman who feels that more time should be given to the work of his committee is expected to call his committee for a date four hours earlier than 9.00 a.m. on Tuesday, August 23, to make it possible to complete its work before 5.00 o'clock on Wednesday, August 24. Beginning with 4.00 o'clock on Thursday, the evening councils on the Committee sessions will report and their reports will be open for discussion by the delegates in general. The morning and afternoon sessions of Friday, an hour on the night after the Sabbath, and morning and afternoon sessions on Sunday are allotted for consideration of these reports and other Conference business. Further, in order that there may be ample time for all reports to be received for your consideration, a session for unfinished business is scheduled for Monday, August 29, and will be used for that purpose if necessary.

Such a program as is planned not only considerably reduces the customary time given to board programs, particularly those of the
MISSIONS
SMALL CHURCHES

There is danger that the importance of small churches in establishing the kingdom of God be overlooked. When we consider carefully in the life of our own country and the future of the world. There are nearly a quarter of a million churches in the United States. Some of these are large churches. A few number ten thousand or more, but most churches are small. One denomination with a little over six thousand churches reports 262 churches with a membership of nine or less; about one-fourth have less than fifty, and more than one-half less than a hundred. Taking into consideration the small churches in all Christian denominations, it is probably a fair estimate to say that two of three of them have a membership ranging from less than ten to one hundred.

Small churches predominate in small towns and rural districts, and they are salt of the earth. They are transforming men and women, boys and girls, in these portions of our country and making them both decent and desirable places to live. More than three-fourths from these communities are going forth men and women to the cities and becoming the leading spirits in the church and the state. It may be said that the hope of the United States and the world is the churches, but it appears that without the small churches religion would perish.

The small churches are maintaining their existence and carrying on their work by virtue of a tremendous effort. Many of their members are giving more liberally according to their means than are most people in the larger churches, and the small churches are carrying on under difficult financial circumstances. Many of these churches cannot carry on without help; but where they are putting up is not theirs alone. It is a fight for Christ’s kingdom. Members of a large church have no right to measure their obligations by the local needs. The small churches are making their fight and they should be helped. Small churches should not lie down in their efforts, as is sometimes the case, they should lift to the utmost; they should not be left to die in heaven struggles.

The foregoing applies to Seventh Day Baptist churches as well as to the 330,000 other churches in the United States. The small churches should have help in the work of transforming men, in training the youth, and in maintaining Christian institutions. Many of these churches are not getting the help they need and cannot fill the contributions in all these fields and work in their own way. Other churches might have help if they support pastors. But if these things are done the contributions must increase.

The Apostolic churches were small congregations, but they had a tremendous power in their day and their influence has increased as the centuries rolled by. Every point occupied, should be maintained for Christ and the truth and new fields should be opened up.

REV. AND MRS. H. EUGENE DAVIS RETURNING TO AMERICA

DEAR FRIENDS:

This will be a short note to let you know of our plans for the immediate future. Some of you may already know that we received, about a week ago, the cable from the board approving of our return to the States in April. We have, therefore, decided to return to the United States on May 2. We drove to Lower Buxton and helped to bury him, and I had to handle all the arrangements after I arrived. The funeral was a very large one and was held under many difficulties. Mrs. Edwards has three children and says she is lost and dejected of the trials she has had of life. I bore all the funeral expenses, which will total around five pounds.

The plans from the Memorial Board reached me and I am very grateful; I believe the Bath people will do their best to carry as agreed.

Brother Smith is helping a great deal and seems to be willing and steady. He just came in from Swift River, where twelve are awaiting baptism, and I took him right out to Tufton. Please pray for us and this field. We are much concerned over its care when we go on furlough. Kindest regards,

G. D. HARGIS

Cross Roads P. O.,
Jamaica, B. W. I.,
April 18, 1938.

MONTHLY STATEMENT

March 1, 1938, to March 31, 1938

Karl G. Stillman, Treasurer,
In account with the Seventh Day Baptist Missionary Society

GENERAL FUND

Dr. Cash on hand March 1, 1938 $2,455.76

$720.00

Toward China Field:

1.00

Anonymous .................. $ 41.66

Dr. Thorngate ................ 3.00

N. Y. City Church ............... 47.66

To Dr. Crandall: .................. $ 2.00

Primary Dept. First Alfred Church School ................................ 12.00

Primary Dept. First Alfred, N. Y. ................................ 10.00

Seventh Day Baptist, C. E. Union of New England .................. 6.00

Foreign Missions:

Faul R. H. Flamsburg ............. $ 1.00

Mrs. M. C. R ................ 10.00

Battle Creek Church .............. 2.00

18,1938.

Loan from Memorial Board on note 125.00

International Budget share for March, 1938 700.00

Permanent Fund income 360.37

Second Broach 16.00

Dr. George Thorngate 28.00

Chapel in the school 3.00

Chicago Sabbath school (for Tract Society) 3.50

First Alfred Sabbath school 5.15

Rockville Sabbath school 2.00

Milton Junction .......... 1.50

Primary Dept. First Alfred, N. Y. Sabbath school 1.00

$3,871.56

Dear Rev. and Mrs. H. Eugene Davis,
Shanghai, China,
April 3, 1938.

LETTER FROM REV. G. D. HARGIS

Rev. W. L. Burdick,
Ashbury, R. I., U. S. A.

Dear Brother Burdick:

Just a line to tell you Brother N. A. Edwards is dead. I received a telegram on Sabbath afternoon, and Sunday morning I drove to Lower Buxton and helped to bury him, and I had to handle all the arrangements after I arrived. The funeral was a very large
The manner in which these minutes were printed has varied greatly. Many of the minutes of the General Conference printed in a pamphlet by themselves, even after some of the societies were organized and publishing the minutes themselves, sometimes with those of the General Conference and sometimes each separately, down to the modern Year Book, which includes the records of annual meetings and reporting of the various foreign and domestic societies and boards. For a few years, nearly half a century ago, the minutes of certain of the associations were printed with those of the General Conference and societies; but that practice proved unsatisfactory and was soon discarded.

In the earlier days these records were all printed on durable paper made from linen and cotton fibre; but when paper made from wood fibre made its appearance, that was used because it was less expensive. But time has shown that such paper is not durable, that in course of time it discolors and crumbles to dust. All great libraries have suffered in this respect. Thousands of books have already had to be discarded on this account, and thousands more will share the same fate; and certain Seventh Day Baptist publications are sharing the same fate. A similar view is held toward many up to the present time. Because of this condition, the General Conference in 1914 ordered that a certain limited number of copies of the Year Book should be printed on pure linen paper. These are suitably bound; and, with proper care, should last for centuries to come.

Beginning with the year 1836, down to the present year 1936, we have a complete set of the minutes of the Eastern Association. From the beginning, this association has consistently continued to publish its minutes in printed form. The series of interesting historical papers presented at the celebration of the one hundredth anniversary of the organization of the association have recently been published in pamphlet form. Copies may be obtained from the office of the Sabbath Recorder at the nominal price of thirty-five cents a copy.

Of the Central Association, beginning with 1837 down to, and including, 1929, we have a complete file of the minutes for the years 1837, 1829, and 1925. For several years, now, this association has sent the Historical Society a typewritten copy of the minutes of the Association.
THOUGHTS ON MOTHER’S DAY
BY MADELINE RANDOLPH

To all of us, the day which has been set apart and called Mother’s Day has a great significance. Whether a man can say, “All that I am or ever hope to be, I owe to my darling mother,” as did Abraham Lincoln, or whether he says, “I do not blame my mother; God knows she tried to make something of me,” both hold in their memories the image of one whose greatest sacrifice was still not too great to make. This day of dedication, in our minds, should be a day of remembering to God for the gift of motherhood, and at the same time be a day to think with loving gratitude of those whose never-ceasing care has urged us onward to be our best selves. It might also be most profitable for us to decide for our own benefit whether or not we have lived up to the ideals we formed under our mother’s guidance.

This day should be one of joy and cheerful reflection, has, it seems to me, been made too sad by those who, in the past, have led worship services commemorating mothers. There are very few Mother’s Day sermons which I can remember when, as the pastor closed the meditation period, the eyes of all in the church were focused on those present, enrobed over with tears. The pastors of our churches are not the only ones to blame; few poets have written “Mother,” and those who did not leave us feeling desolate with an image of a shadowy, silver-haired ghost-mother, who has gone on before us. The song writers have torn our hearts with visions of sadness and the able help of a melancholy strain of music. So usual have these practices been that few children of this generation have not grown up with the idea that Mother of sorrow and the flower worn in dedication in the coat lapel must needs be worn accompanied by a funeral expression. Most mothers, dead or living, would not wish to be thought of and wept over, but would rather know that those for whom they lived and whom they loved the most were happy in the memory of these mothers.

As we approach this day, we might well keep in mind the picture we find of Mary, the mother of Jesus, a mother whose love and faith went deep as a mother’s love can go. The words from the gospel of Luke, “And Mary kept all these things, and pondered them in her heart,” serve to show us the quiet dignity of her spirit. Mary was not a mother whose possessive love held her Son back from others. That which he left behind he stood in the background, and, knowing the Divine Spirit dwelt in her Son’s being, understood his departure from the calm, unhurried life of a carpenter in Galilee.

Let us think, too, upon this day, not only of those mothers whose white hair, gentle understanding, and sweet ways bring us tender memories, but of the young mother, who stands behind the gray, shadowy smoke from this world’s turmoil. In her free hands lies the destiny of this world. Behind her smooth brow is worked out the lives of those who must build the world of tomorrow. She is not one who knew the actual horror of the grim destroyer, war, as her husband or brother came back from the battlefield wounded, or maybe, did not come back at all. She has only heard of the moral blights which have been brought about by each great upheaval of society. She has only heard, too, of the filth and slime of the present and pre-prohibition days. For her and those children she bears there are pitfalls which have been known to mothers before, but they are now in disguise. For her a prayer must be uttered—a prayer for wisdom, for understanding, and for a great faith in God, the faith that makes—mothers.

LETTER FROM DEAN AHVA J. C. BOND

To the Editor of the Sabbath Recorder:

As I am about to leave for Holland I feel that I ought to take time from busy preparations to say a word to our people. The situation has been so uncertain, and my own dealings as one of those who have been working with the Salvation Army, which has been exceedingly busy, that I might not be able to write. I have had time to read my Bible, and the Scripture of the day seems to be just what I need. The 14th of this month was the date fixed by the Continuation Committee since the Lausanne Conference.

I want you to understand that from my own standpoint the mission which takes me to Utrecht on this time is one of possible great importance to the Christian Church, and, I trust, to the cause of Seventh Day Baptists.

The Church is facing a paganization which can be stopped only by the forces unfeignedly given by the Christian Church as a whole. The Salvation Army forces unite as far as possible to meet this modern challenge of the principles of Jesus Christ.

I go to Utrecht with the conviction that the churches can join forces on many fields of common interest. It is true that at the same time each separate community may exercise its utmost freedom in the work of promoting the truths it holds and which seeks to preserve while it can, the local church, which has been our heritage. I may modestly say that by those who have been interested in this movement for the advancement of the independence of the local church and the freedom of each denomination in working out and presenting its own program for the salvation of the world.

In this interest I have had a letter from Dr. J. H. Rushbrook of London, the general secretary of the Baptist World Alliance, and from Doctor Carver of the Southern Baptist Theological Seminary at Louisville, Ky. Others have expressed their gratitude that I am to be there. And the following letter will further illustrate what I mean. I would like to have it understood that I feel exceedingly small in this group of sixty delegates from all parts of the world, and from many communions. On the other hand, I am somewhat conscious of the greatness of the viewpoint of that which is held by you, and would like to be sure. I am especially proud to represent Seventh Day Baptists, a denomination with a history, and with a distinctive message, and having the spirit of cooperation, where that seems to be the Christian way.

Thus I go, asking the prayers of all readers of the Sabbath Recorder for the success of the mission, more especially as one found in the beliefs which we hold, and who would have us at the same time take our place in the world, facing all the challenges.

Sincerely,

April 25, 1938.

AHVA J. C. BOND.

P. S.—Mr. Tomkins is an Episcopal rector, and is the secretary of the American Section of the Faith and Order Movement, I have felt that and others feel that he is the right man for the office.

Dear Doctor Bond:

I wish to express my pleasure at hearing from Doctor Leiper of your decision to attend the meeting in Utrecht. I cannot tell you how much it means to me and unhappines that I would not be able to offer you a place for the sake of procuring a delegate from the Southern Baptist
Convention. Even although we did not succeed in that purpose, the effort I am sure has not been in vain, as most of the results, which come to you a real debt of gratitude for this achievement. It is therefore an especial pleasure that you are to be the delegate, after all.

One of the questions about the World Council which should have great importance is that of representation in the assembly. There have been before this week, and will make the assembly too large if every church were given representation in it, and some have even gone so far as to propose that delegations be selected to represent countries rather than churches, just as we have done in the case of this Utrecht meeting. It seems to me that this would violate the whole purpose of the proposed World Council, and to satisfy myself I worked out an estimate of the possible membership, just to see if it would actually come to pass. I enclosed a copy, for I think the figures will be of special interest to you. I hope that every church will require revision, I think that the increase and decreases would probably cancel each other, leaving the total much the same as that which my estimate shows. If so, then it is clear we could have an assembly in which every single church could have from one to three representatives, or even from one to five, without exceeding a reasonable size. I think this point is of great importance.

I truly envy an enjoyable voyage and a very successful meeting in Utrecht.

With kind regards,

Sincerely yours,

April 21, 1938.

FLOYD W. TOMEKIN.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

As I saw that you did not have many letters coming I thought I could write one this week.

Is it cold or warm in New York? It is very warm in north Alabama now and my little sister, Betty, likes to go barefoot. And the other day she did go barefoot a little bit. She surely was tickled. I am taking music at school and I have already been in one recital and am going to be in another one April 28. I am going to New Hope High School and I am in the seventh grade. Everything is getting green now and the flower garden is getting beautiful. The tulips and roses are pretty, too. I am going to look for the mail and I guess I had better stop. Sincerely yours,

Woodville, Ala.

Mary Alice Butler.

DEAR MARY ALICE:

Your letter reached me just the day after I had sent last week's letters on to the Recorder, so of course it is the first one on our page this week.

You ask if it is cold or warm in New York. Strange as it may seem, I can answer yes to both questions. Wednesday it was so warm that we were saying how hot it was, wearing short sleeves and no wraps; in fact when I was coming home from Belmont on the street o'clock bus that night I saw barefooted children on the street; and before night the next day we were quite comfortable in a winter cost. Yesterday was still cold with a bit of snowfall, and today it is warm again. How is that for weather changes?

I am glad you enjoy playing music, for not only will you enjoy yourself but best of all you can give pleasure to others.

Your loving friend,

Mizpah S. Greene.

DEAR MRS. GREENE:

I have been attempting to write for some time, but just have to now. The last time I wrote to you was November, I believe.

Well, is it when the Shinglehouse silk mill went? A few people from here went there. Do you happen to know Betty Jane Hunt? She moved from here when the silk mill first closed.

I was looking over some of Mrs. Kenyon’s Recorder's a few minutes ago. There were not many letters, were there? I went to Sabbath school today, and I do go for the church is right on the hill by our house, and our minister, Mr. Creek, was there.

He comes every fourth Sabbath.

Esther Reed just came with Mrs. Kenyon's Recorder, so I will have that to read now.

Well, my mother says it's nine o'clock now and to go to bed, so I will have to suppose. I will close for the day.

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Your loving friend,

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DEAR MRS. GREENE:

This is my third letter to the Recorder. I will have to write a long one to make up. I was disappointed that I didn't get to go to church Sabbath day, April 16; it rained so hard we couldn't go. I had two songs I was going to sing. They were "Easter Greeting" and "I Hear a Sweet Voice Calling." They were very pretty songs. They had an all day meeting. Some people from Marion came.

I love all little pet chickens and we call them Snickers. His mama didn't like him because he had a little black spot on his head and we had to keep him in the house. He is the biggest of all the chickens. His mother can't lower all twenty-six chickens now, because they are getting so big. We have forty-six little lambs. One is black all over and is very cute. One night I got hold of him, and he is very fat and big. He has wrinkles on his neck.

My school will soon be out and I will be in the fifth grade next year. The lowest I got this year was Bplus. Friday we went flower picking and did we have fun. I brought home a lot of "Dutchman's Breeches." I guess I must close and go to bed.

Your Recorder friend,

Virginia L. Dutcht.

Deer Virginia:

Yours is indeed a nice long letter, but I must wait until next week to answer it. Lovingly your friend,

Mizpah S. Greene.

EASTERN ASSOCIATION

The Eastern Seventh Day Baptist Association will meet for its annual session with the church at Berlin, N. Y., June 9-12, 1938.

Will all planning to attend please send names to J. D. Vars, Berlin, N. Y.

CORLESS F. RANDOLPH,

Recording Secretary.
It was voted that the matter of announcement of special offerings and insertion in the Helping Hand of material on the work of the boards be referred to the Publications Committee. The secretary read the report of the director of religious education, which was adopted and ordered filed with the secretary. The minutes were read and approved. Adjournment. 

RUSSELL W. BURDICK, Secretary.

OUR PULPIT

THE SINGING MOTHER OF JESUS

Text: And Mary said, "It is not I who speak, but he who sent me." - Luke 1: 46, 47.

Did she say it or did she sing it? To ask the question is to answer it with a resounding "She sang!" No man ever came into the rich fullness of these words unless he found, in reading them, something sung to music. It is not surprising that this poem has become one of the major hymns of the Church. Through the ages it has been found in her liturgies. I like the way Bouck White writes about it: "The 'Marseillaise' of the ancient world! And this hymn of revolution, pulsing with the voices of men, carrying Jesus beneath her heart." Let us make no mistake about it, as Luke seems to have done. Mary sang these words; she did not merely say them. The mother of Jesus was a singing mother. When the first fear arising from the strangeness of the experience that was coming to her had passed, there was a song in her heart which sometimes came, like a swelling tide, to her lips. Jesus had a singing mother.

Did this song stir your heart with a strange emotion? Of the singing mother of Jesus? As Luke tells the story, the birth of Jesus is a revelation, not only of the power of God, but of his poetry. When God worked at his own round, he took his song with him. When Jesus was born in Bethlehem of Judea, you would expect that the angels would be there, singing to music sweeter than any earthly lips could frame.

Did I say, sweeter than any earthly lips could frame? I am not so sure. I was forgetting Mary, the singing mother of Jesus. The Church called her "The Magnificat," and for once the Church is wholly right. With a keen intuition, which Luke describes as an angelic message, she sensed the greatness of the thing that had happened to her. Through her a babe would be born who would be great in Israel; through her the Anointed of God would be born; and it was every mother's prayer in Israel. She wanted a Christ-life for her country's sake. When the fact of it was evident to her, she could do nothing other than sing.

It is good to know that Jesus came into the world choused by the angels' song; it is better to know that his mother had preceded them with a song. Not all babies have a coming heralded so. As we remember the singing of Mary, we remember that was not the whole story. If Mary had known all that the coming of Jesus would mean to her, would she still have welcomed him with a song?

I know what every true mother's heart says to this. To realize motherhood, a woman must pay a great price. And the price is paid for the joy that is found in the fact of it. To Mary there was more joy in giving than with many. Bearing for all the oppressed ones of earth, was composed and sung by Mary while she was carrying Jesus beneath her heart.

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A GIRL'S TRIBUTE TO MOTHER

There are many things I like to do;
Many others I leave undone.
Mother's ways, I feel were true.
For I like the way she won.

Smoking and drinking—no, not for me;
My Father never planned that I should,
He has given me vision enough to see
That such does not build womanhood.

Life has its blessings and its cares,
All for us to face, we know.
With God, we avoid its pits and snares,
As along life's path we go.

God made life so sweet and pure,
Why should we “miss it up”
With things that will not endure,
Then drink that “bitter cup”?

So as we travel life's pathway,
Make it a road that is good,
With sunshine scattered every day,
So God will be understood.

Yes, Mother dear, I will ever try
To do things you'd approve;
For life I face without a sigh,
As along path I move.

(Sent by a girl in Honolulu to her mother in Portland, Ore.)

OBITUARY

Dunn.—Ella S. Larkin, daughter of George S. and Anna Titworth Larkin, was born at Danellen, N. J., April 3, 1861, and died at the home of her daughter in Randolphville, Piscataway Township, N. J., April 29, 1938. She was married to Walter G. Dunn February 13, 1889. To this union three daughters were born. She is survived by her husband, the three daughters, Myrta Randolph, Jennie Dunham, and Marjorie Randolph, all residing in Piscataway Township; also a brother and sister, Dr. O. Eugene Larkin and Mrs. Hannah Crofoot, of Milton, W. Va. There are five grandchildren.

As a child she moved with her family to Wisconsin and in her early youth, she was baptized and joined the Seventh Day Baptist Church at Milton Junction. Upon returning to New Jersey in 1884, she united with the Seventh Day Baptist Church of Piscataway. She was held by the home of her daughter, Mrs. Myrta Randolph, May 2.

Pastor Trevah R. Sutton officiated. Burial was in the Hillside Cemetery at Plainfield, N. J.

Parrard.—David, son of Everet and Mabel Weber Partello, born April 13, 1937, at Ashaway, R. I., died March 5, 1938, at the “Western” Hospital.

He was a member of the cradle roll of the Sabbath school of the First Hopkinton Seventh Day Baptist Church. Funeral services were conducted by Rev. Everett T. Harris at the Buckler Funeral Home, Westerly, R. I., Interment in the First Hopkinton Cemetery, Ashaway.

"He shall gather the lambs with his arm and carry them in his bosom." Isaiah 40:11. R. T. H.

Spencer.—Harriet E. Saunders was born May 7, 1853, at Albion, Wis., and died at her home in Albion, April 7, 1938. She was the daughter of Raymond and Abigail Saunders and granddaughter of Jesse Saunders, early pioneer and one of the founders of the Seventh Day Baptist Church at Albion.

She was married to Irvin M. Sweat on July 27, 1874, who died September 6, 1889. On October 5, 1913, she married John L. Spencer, a Civil War veteran who died April 11, 1935.

She attended school at Albion Academy and taught on Albion Prairie. About twenty years of her life were spent in nearby towns, with sunshine scattered every day, So God will be understood.

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As along path I move.

(RECORDER WANT ADVERTISEMENTS

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Cash must accompany each advertisement.

LETTERS TO THE EDITOR

Or special interest to young people, but contains splendid words for parents who have the interests of their sons and daughters at heart. Paper bound, 84 pages and cover, 18 cents; bound in cloth, 30 cents.

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A MANUAL ON THE SEVENTH DAY BAPTIST PROCE

DUR (Revised), is a book of exceptional value to those who are interested in a Seventh Day Baptist ecclesiastical manner and organization. Bound in cloth, $1.00 postpaid. Sabbath Recorder, Plainfield, N. J.

COLLECTION ENVELOPES, Pledge Cards, and other Church engravings will be furnished at cost. Orders to be filled on collection enclosed, $1 per 100, or $1.00 per $100; or en

The Sunday and God's Holy Sabbath

That men of earth might not forget
His covenant of grace.
He gave to them a Sabbath day.
No mortal can erase.

This institution, like its Lord.
Was cruelly betrayed;
Yet in the sphere which God designed
Its light can never fade.

Come and enjoy this sacred rest.
Found written in the low—
The Sabbath God enjoins, from which
Some venture to withdraw.

Twas made for man, as Jesus said.
While teaching in the way
And he was faithful to observe.
God's holy Sabbath day.

—Author unknown.

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