THE SABBATH RECORDER

OBITUARY

ADAMS.—We laid Mrs. Adams to rest at Rialto, April 5, 1938. She first accepted Christ as her Savior and united with the Riverside Seventh Day Baptist Church during the series of meetings held by Pastors H. G. Hargis and Lester Osborn.
Because Pastor Hurley was called to conduct a service at the same hour, the writer was requested to take charge of the farewell service for Mrs. Adams.

CONNOLLY.—Rev. William Smiley Connolly died in Kingston Public Hospital on Sabbath, February 26, 1938. He was a faithful and beloved worker in Kingston, Jamaica, for many years.

EDWARDS.—Rev. Nathaniel A. Edwards died at Lower Buxton on Sabbath, April 16, 1938. He was a quiet, sweet spirited, beloved worker in Lower Buxton, Jamaica, for many years.

ROGERS.—Elva Benjamin was born July 24, 1860, in Belfast, N. Y., and died May 22, 1938, in Daytona Beach, Florida.
She was married to Albert C. Rogers January 1, 1899. There were two children: Harry, who died in 1901; and Mrs. Eleth Gavitt, with whom she lived for twenty-five years after the death of her husband. Accepting the truth of the Sabbath when she married Mr. Rogers, she became a member of the Plainfield Seventh Day Baptist Church. She loved the Bible and was a close student of denominational history. She was a help and blessing to the last two years of her life, and was faithfully and tenderly cared for by her daughter Ethel and husband.
The funeral was from the Daggett and Wetherby Funeral Parlors, Daytona Beach, she was under signed officiating. Burial in Plainfield.

SINDELL.—Cora, daughter of Horatio G. and Amanda G. Hargis,was born January 14, 1877, in Minnetonka, Minnesota, and died in Daytona Beach, Florida, December 19, 1938.
She was married to Martin Sindell. To this union four children were born. Surviving are her husband, four children, and one sister, Mrs. Ruth Sindell of Memphis, Tennessee.

RECESSIONAL

God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guiding calls not thee to guard—
For frantic boast and foolish word,
Thy mercy on thy people, Lord!

—Rudyard Kipling.
Then in Boulder, more recently, we called on a wonderfully cheerful little woman—for years crippled in the spine and unable to sit in a chair. On her back-face straight on her side, is propped a Corona typewriter. At her hand is a telephone, by means of which she gathers the latest news and hears the latest music. But another is helped by the ready "pen"—a mother crippled by an accident and unable to lift her body except by a contrivance under the bed. But her cheerfulness and optimism are Christian spirit. Do such spirits a favor by calling? Rather is it the other way bestowed. In such presence one is rebuked for ever having cherished a feeling of self pity or rebellion for inconveniences or a bit of ill fortune suffered. We may well thank God for such unconquerable spirits, and take courage.

``Western Slope''
The ``Western Slope'' includes all of the state of Colorado west of the ``Divide'' or ``Continental Divide.''

Great Hearts
Jesus said, if ye have faith as a grain of mustard seed ye shall say to this mountain be removed and cast into the sea, and it shall be removed. Did he not mean that the real essence of unwritten laws, the unspoken, that secret and sweet of faith would enable one to overtop mountains of difficulty?

Some years ago this editor told about a woman in West Virginia—bed ridden for years—who refused to be conquered by physical handicaps, but supported both herself and an aged, invalid, daughter with a small garden. For twenty-eight years she lay flat on her back—face straight up—and her basket weaving and other fancy work had to be done with arms outstretched and head on the pillow. This was the simulation of the whole mountain town. Her Christian faith removed mountains not only from herself but from the doubts of many who knew her.

The other day the cheerful faith of another was seen, who had met with a serious accident but is recovering. The mountain. Clangers came to her for their recitations, but doubtless received abundantly more this her German lessons. "I am having a vacation," she says, and covered largely with peach orchards from which much of the Middle West, west of the Mississippi, is supplied, and the inspirations of juicy fruit.

Between the Colorado and the Gunnison rivers rises and stretches back for many miles the Grand Mesa—the last flat mountain in the United States—over ten thousand feet elevation, covered with lakes, summer resorts, and at this time of year heavy snow.

At Aspen the summit of vast mountain peaks on nearly every hand, many of them towering upwards of twelve hundred feet, and some over fourteen hundred feet, such as Capital Peak, Pyramid Peak, and Castle Peak. The old city of Aspen, once a contender for the state capital, lies at 7,850 feet and has a ski trail considered the most dangerous in America, second only to one in Germany. Here last winter many expert ski runners and others came to enjoy the sport in their contest in their popular sport. A record was made: the trail—two and five-eighths miles—was covered in one minute and forty-seven seconds. In a photograph secured, only the blur of a man is seen on the snowy course.

In this beautiful little city, sequestered at the base of en circuiting mountains, a service was held in honor where the young wife is a loyal member of the Boulder Church. She is a daughter of a loyal line of Seventh Day Baptists, many of whom have been lone workers and members of the church. Here was the inspiration of the homes. This group of workers are also known as Brother Ralph Coon and others undertake to do. One line has to see faces lighting up to understand how much people look forward to Pastor Coon's coming. This young man's language is full of tactful suggestions and the earnest prayers, he more than ever understands the power such a life has among the people visited.

Sabbath at the Grand Junction
Grand Junction was approached from the east stages or train by Denver, by federal route "40" over Berthoud Pass, 1,132 feet altitude—at this time of year covered with snow. But the ascent continued, and no difficulty was encountered. Muddy Pass and Rabbit Ears Pass, farther on at lower elevation, are part of the Continental Divide.

The western portal of the Moffatt Tunnel is seen at close range on this route—the tunnel itself over six miles long being a wonder of man's engineering skill. It is the longest tunnel in America. When the two construction outfits working from opposite sides of the mountain came together, their borings, it is reported, varied not an inch.

The valleys with fine fields, pastures, and orchards are scarcely less interesting than the mountains to one who has thought of this part of Colorado as largely waste land. But it was people in whose interest this trip was undertaken, and upon them calls were made at Tabernash, Steamboat Springs, Craig, Rifle, Aspen, Palisade, Grand Junction, and Fruita—the last place visited at the time of this writing.

The Colorado valley at the junction of the Gunnison and Colorado (Grand) rivers is some ten miles wide and seventy miles long. The valley is fertile, well irrigated, and covered largely with peach orchards from which much of the Middle West, west of the Mississippi, is supplied, and the inspirations of juicy fruit.

In visiting a farm in the nearby town of Fruita we discovered that a farm only a short distance away lived a lady who was a Seventh Day Baptist, Mrs. C. P. Hill. She was an energetic, earnest Baptist, and morning services were held in her spacious home. Nine adults were present and two young children. Mrs. Hill moved to Colorado two and a half years ago, and is a member of a Baptist Church. About 1920 she was asked to teach a Sunday school class. In her interest she borrowed the Bible Advocate and the Sabbath Recorder and at once began keeping it. She rents her farm on conditions no work shall be done on it on the Sabbath. Brother Coon and the writer are probably the only Seventh Day Baptists she has ever seen. Howard Brown, a young man, works for the renter of Mrs. Hill's farm. He and his wife are earnest, loyal Sabbath keepers, and may, with Mrs. Hill, attempt to hold regular Sabbath services in her home.

In the afternoon twenty people met in the Southerland home—thanks to the good use of Pastor Coon's car that brought many of the number. Mrs. Southerland spends some time in New Mexico and knows many of our folks at Riverside. She very kindly remembered seeing and hearing the writer there, two years ago. She was the children a helpful sermon and the editor brought the Bible message, later informally showing our Seventh Day Baptist Building pictures and distributing tracts. One would like to mention all at this meeting, but the name of one elderly person only will be remembered. She was a brown-haired, soft face and soft voice heard in prayer would mark her in any congregation. Her name is often seen in the Bible Advocate over helpful articles. Doubtless it will be seen similarly in the Sabbath Recorder some time. It's refreshing to meet such souls.

Today, Sunday, we move on from the friendly community of Olathe, 20 miles away to visit people at Olabe, Colorado and Montrose. This morning before breakfast a twenty-six mile drive through Colorado National Monument was indulged. The window down the roads, the cliffs, gorges, monuments, the "shivers," "cake ovens," grand views of the valley and distant snow-covered mountains, with a score of early blossoming flowers thrown in, beggar description. The high point on the Monument Drive is 6,858 feet. At breath taking "turn outs" one can look down upon towers and monoliths that would dwarf Empire
The Building Budget has been a part of the Denominational Budget every year since the building was built, until this year.

For several years only maintenance was included in the Building Budget, for the building was not taxed.

When taxes were first imposed they were not included in the budget because it was hoped it would be possible to have the taxes lifted and this sometimes with success.

The effort to have the taxes lifted from the building is still being carried on, but meantime taxes already imposed must be paid.

All this means an accumulated debt of back taxes and loans secured for the purpose of paying taxes.

It is expected that next year the Building Budget will again be a part of the Denominational Budget.

In the correspondence this week was the following letter:

Unless I forget it you will find enclosed a very small check from a very lone Sabbath keeper. I happened to be at church in Los Angeles on the Sabbath and Bernice Brewer was there and presented the interests of the "Building" so well that I hope the Denominational Board will survive.

MIRIAM SHAW.

Paducah, Ky.

May 18, 1938.

C. V. D.

MISSIONS

TWO LESSONS IN CO-OPERATION

The writer can never forget and will never cease to be thankful for two experiences which came in the first ten or twelve years of his ministry.

The first was in connection with his pastorate at Lost Creek, W. Va. The church was nearing the end of its first century and it was the pride of the church that there had never been a dissenting vote. There were forty men, heads of families, in the church. They were a strong and united body, so united as to be an exceptionto fellowship. When they came to conducting the affairs of the church, no one came to the meeting with a purpose of putting something over—carrying his point. They sat down, talked the subject over, and tried to find the mind of the Spirit by listening to what the others thought. This continued till something over—carrying his point. They sat down, talked the subject over, and tried to find the mind of the Spirit by listening to what the others thought. This continued till something over—

Give. Christian individuals and Christian groups have it in their power through the resources which are at their command to comply with the foregoing Go, Come, Send. Our love of God and of our neglected fellow men will be measured by our response to this missionary imperative. May every heart prayerfully respond to the missionary imperatives and thus hasten the coming of his kingdom throughout the world.

TIDE SABBATH RECORD

STATE BUILDING AND RADIO CITY, if placed beside them in New York.

The very fossilized remains of dinosauria have been excavated. Who can picture the conditions of the past of such country? Or tell the changes that have taken place or how the occurred? The all-seeing eye of the Great Architect has witnessed what man can never see; his hand has sculptured as man's, whose skillful, never can. Great is our God.

THE SABBATH RECORD

TOTAL RECEIPTS TO MAY 25, 1938

Churches

Pledges and Cash

Albion, Wis. ........................................ $20.00

First Alfred, N. Y .................................. 180.00

Alton, Ill. ........................................... 150.00

Battle Creek, Mich .................................. 23.00

Bountiful, Utah ...................................... 10.60

Brooklyn, N. Y ...................................... 48.30

Chicago, Ill. ......................................... 125.00

Daytona Beach, Fla. ................................ 87.12

Dodge Center, Minn ................................ 20.26

Edinburgh, Tenn. .................................. 17.00

Garwin, Iowa ......................................... 9.20

Hollisville, N. Y .................................... 2.00

First Helena, Pa. .................................... 4.00

Schenectady, N. Y ................................... 3.00

Independence, N. Y ................................ 35.00

Jackson Center, Ohio ................................ 23.00

Battle Prairie, Ariz. ................................ 20.00

Los Angeles, Calif. ................................ 20.00

Lost Creek, W. Va. ................................ 68.25

Marbleton, N. V .................................... 53.70

Middle Island, W. Va. .............................. 20.65

Mill Valley Church, London, Eng. ............. 34.86

Mount Pleasant, Wis. ............................... 280.76

Milford, Conn. ...................................... 68.25

New Albert, Wis. .................................. 18.30

New Castle, Pa. .................................... 78.00

Nortonville, Kan. .................................. 5.00

Oakdale, Calif. ...................................... 20.00

Piscataway, N. J ................................... 83.30

Pittsburgh, Pa. .................................... 50.60

Roanoke, W. Va. .................................... 5.00

Rockville, Md. ...................................... 5.00

Salisbury, Md. ...................................... 74.00

Salem, Wis. .......................................... 53.95

Shiloh, La. ........................................... 51.90

Syracuse, N. Y ...................................... 9.25

Terre Haute, Ind. ................................... 5.00

Walworth, Wis. ...................................... 11.00

Waterford, Conn. ................................... 10.00

Wellton, Iowa ....................................... 7.00

West Edmonston, N. Y .............................. 3.00

Wilton, Cloud, Mich. ............................... 19.25

Individuals:

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

" Mrs. W. B. R. ......................................... 5.00

From Galesburg, Ill ................................ 5.00

L. K. .................................................. 5.00

From Phoenix, Aria ................................ 25.00

From Los Angeles, Calif ........................... 5.00

$2,081.15

NEGBRO CHURCHES IN THE UNITED STATES

It is estimated that there are more than 13,000,000 Negroes in America (1937). Of these 11,000,000 are in the South. The thirteen southeastern states have the largest numbers; Georgia leads with 1,071,123 or 52.0 per cent of the state's total (U. S. Census Reports 1930).

When taxes were first imposed they were unusually large number of new missionaries and workers attempted to convert the negro. 1920-1930, there was a slight decrease in the totals in some states, due to a migration to the North; but that has been somewhat overcome by a return of many from the North, and the natural increase by birth. Of the 11,000,000 Negroes in the South, fully 6,000,000 are not Christians.

WORKERS NEEDED

Missions have passed through critical days. Staffs have been reduced so that the impression is abroad that no more missionaries are needed. Yet, year before last 393 were sent out. This spring one society alone is sending out forty new missionaries. The most vigorous calls of our officers look at us in surprise when asked if more missionaries are needed. Beyond that, however, the average age of active missionaries is rising at a steady rate. For replacements alone an unusually large number of new missionaries will be needed in the immediate future. In addition to this, there are calls for specialists in educational and agricultural and other lines of service. For all these very urgent needs, men and women trained and equipped to cooperate, with superior training, are being sought by the boards of foreign missions and other agencies.—Taken from Layman's Movement.
heaven and in earth belongs to him; he has also set a day in which he will judge the world, through the truth.

We may well imagine the interest with which the expectant disciples received these words. When they knelt on the mount that day, they worshiped him after a fashion, but some doubted. Into their perplexity and uncertainty of speech Jesus walked, with peculiar quiet, quitting their troubled spirits with a monumental task, the full significance of which they were not to begin to appreciate for some days yet.

Eagerly they seized the comforting words of his promised presence; they had feared that he was going to leave them. How reassuring the words, "even unto the end of the world." Jesus was to be with them forever!

Time passes. The Master has long since gone, but the promise, in humble, obedient anticipation they tarry in prayer until the Holy Spirit takes possession of them and reminds them that the presence of Jesus upon which they had relied was a living presence and that it was available for all who would meet the conditions. Then, and not till then, apparently, did they begin to think about the other words of Jesus. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Yes, they were to claim Jesus' comforting, sustaining presence only as we carry on the remembrance of God in humble, obedient lives. The very presence of our Lord. The very likeness seemed to grow still more beautiful as we heard of the beauty and power of the character that animated her life. Many who were present will pray more earnestly that the Lord will fill their hearts with love even as he filled Susie Burdick's heart to overflowing.

Just before the supper hour Dora Hurley had arranged a vesper service, using Bob Harrold to assist. Then we had a message from the Van Meters. Lester Van Meter was raised in the Riverside church. He married Miss Greta F. Sutton here three years ago entirely on faith, and returned only because of Mrs. Van Meter's health. The service was in its place. Their experience is a living God who never fails those who trust in him.

After the delightful supper hour in the church basement, the young people conducted the evening service. Lots of music, of course, with choruses and special, was used during the evening. Willard Wells, John Butler, and Don Phillips gave three very fine talks. These were followed by a candlelight consecration service that was most impressive. And there were some real consecrations, too, and not just a service called by that name.

The consecrations seemed to come as a natural outgrowth of the whole day for his glory and for our good. The association turned to a young man for the service. He is Willard Wells, 1413 W. 84th St., Los Angeles. Willard is enthusiastic and consecrated, and the association with four years of age to the leadership. May he have the guidance of God and the loyal support of every Seventh Day Baptist on the coast.

THE SABBATH RECORDER

COUNCIL-CONFERENCE COMMITTEES

In the Recorder of May 16 the list of Council-Conference officers was presented, and the personnel number of three of them, the Committee on Spiritual Life and Religious Education, and the Denominational Administration, was given. The fourth committee on the Commission's list is the Committee on Financial Methods. This committee is made up of Karl Stillman, chairman, Dr. Edwin Whiford, A. S. Babcock, Frank Hall, Rev. Harold S. Crandall, Morton R. Swinney, Rev. Harry Sutton.

Under the leadership of President J. W. Crofoot of Milton College the nucleus of the Committee on Missionary Interests consists at present of President J. W. Crofoot, chairman, Rev. Edwin Shaw, Mrs. Carroll Hill, Rev. Harold D. Babcock, and Mr. Milton J. Babcock.

Rev. James L. Skaggs, the new pastor at Sparta, Georgia, is chairman of the Committee on Sabbath Interest and Promotion and his nucleus group consists of Mrs. George H. Trainer, Orville B. Bond, Hurley D. Bond, Rev. E. F. Loofbor, Rev. Walter E. Hancock, Rev. Clifford A. Beebe, L. Main Bond, Brady Sutton, Rev. the Hon. A. Crazon, Miss Greta F. Randolph, Mrs. Clara B. S. Jeffer. Some members will be added to this committee, especially in the nucleus groups, during the denominational convention. The president has added in the hope of getting all over the denomination by the time Conference Meets.

The consecrations seemed to come as a natural outgrowth of the whole day for his glory and for our good. The association turned to a young man for the service. He is Willard Wells, 1413 W. 84th St., Los Angeles. Willard is enthusiastic and consecrated, and the association with four years of age to the leadership. May he have the guidance of God and the loyal support of every Seventh Day Baptist on the coast.

LOCY F. HURLAB, 
Corresponding Secretary.

WOMAN S WORK

RESTORING THE FAMILY ALTAR

THE ARCHBISHOP OF CANTERBURY

Beyond all doubt, the center not only of the first, but of the deepest and most lasting influences in human life. It may be that the young people in the home are scarcely conscious of these impressions; but they may for that reason be not last, because they form part of their abiding, self-conscious life. It cannot be denied that in the home the foundations of personal and national religion must be laid; and if they are not laid in the home, their establishment hereafter will always be precarious. It seems to me essential that all the relationships of the home should be consecrated by their association with the one supreme relationship, binding all the others together, to the one eternal Father. And there is no way comparable to the old and honored custom of family prayer to set the remembrance of God right into the heart of the home life from beginning to end. I trust that there are families who, as the home is consecrated, will do all that is possible to revive this most glorious custom.

I say "honorably." Let me give you two very simple illustrations. The first is one

PACIFIC COAST ASSOCIATION

The annual meeting of the Pacific Coast Association was held with the Seventh Day Baptist Church of Riverside, April 8-10. There was a good delegation present from Los Angeles and Salt Lake, with a few folks from other places. No delegates came from Healdsburg or from Dinuba. The excessive rains this winter and spring have hindered the ranchers in their crops, until they were not able to get their crops in the ground. Brother Easterly wrote that in some places in their county there had been over one hundred inches of rainfall. They were kept at home to get in the crops if possible. We missed them, and they missed a good delegation present from Los An...
ONE LITTLE CHILD

BY WM. T. ELLIS

Seventeen persons, of four generations, had been gathered in the ancestral home for a week-end family reunion, delightful Deborah, three years old, being one of the youngest. It was a Christian family, but like many another, had grown lax in the matter of grace and temper to them.

At the first meal together, there was no waiting to ask a Divine blessing upon the food until little Deborah’s bird-like voice spoke up, “But we must pray first,” and she set the example by folding her hands, closing her eyes, and bowing her head.

Needless to say, the grace was spoken, not only then, but at every other meal of the united Family. And Deborah will never know how many unspoken graces these homes to the dependent usage of which she had so artlessly reminded them.

—Religious Digest.

"W.W."

Dear Sisters of the Women’s Societies:
The reports in the RECORDER and Year Books indicate that all of you have been working. Are you willing to do an “extra bit” for our beloved denomination?

Doubtless you have read the article, "Council-Conference Committees," page 312, May 16 RECORDER.
The Committee to Consider Woman’s Work has been assigned to Shiloh and Marbleboro. The group will study the report, and then make a decision as to whether the day be marked by sorrow, strong to endure in God. We thank Thee and praise Thee, and in the words of him to whom this day is sacred, close our obligations: Our Father which art in heaven.

The thought of such gatherings as these ought to inspire us with a desire that they may increase in the days to come.

Most of us who are here carry the memory of their own childhood. Perhaps we were very thoughtful, and certainly our minds wandered during those family prayers, but whether we knew it or not, they were laying the foundations within us of reverence and remembrance of God.

—Religious Digest.

That Book is the rock on which the Republic stands.—Andrew Jackson.

May 18, 1938.

"Here lies a man who saved his all! For days we were told he would fall; He knew no pleasure, shared no game. And died before the blizzard came."

THE SABBATH RECORDER

CHILDREN’S PAGE

Dear Recorder Children:
The people who were Recorder boys and girls when I first began to edit the Children’s Page are now grown-up young people and now another group of children are the Recorder children. I am again writing the first story I prepared for Recorder boys and girls, which will be new to you.

WINKIE’S ADVENTURES

Once upon a time, in a quiet corner of a stubby field, where the air was all sweet and sticky with sunshine, a very tiny baby was born.

Now you may think a field a curious place in which to be born: but truly it wasn’t, for he was a field mouse baby; so of course it was just as good a place for him to be born as his little heart. Winkie, for that was the mouse baby’s name, was anything but a pretty baby at first, although of course his mother thought he was beautiful. Mothers are like that, you know. But he soon grew into a very attractive, cunning little fellow, with his sleek grey coat and his twinkling little beads of eyes. He had a dear father and mother whom I imagine he called Mommy and Poppy in mouselanguage, and two sisters—Squeaky, Blinky, Bright-eyes, and Puff. He ought to have been a very happy and contented little mouse very nearly as contented as he was about to have been a very little gray mouse had he not been a very little gray mouse. He wanted to have a great adventure. Poor foolish little Winkie.

One day he was sat grumbling to himself, while his brothers and sisters played happily together, a big green frog, Pop-eyes by name, came hopping along.

"Ho! ho!" said he, "don’t you want to go traveling with me, mousie boy?"

"Hey, Winkie," said the frog, "with a delighted squeak, and although Poppy and Mommy had told him never to go out of the field, he slipped quietly away with Pop-eyes, and they hurried down the cliff and along the dusty road. Winkie did not find it very much fun after all. The sun was hot, the dust tickled his little feet, and they were in fear of their lives of larger animals. By the time they reached the bank of a nearby stream, Winkie was a very frightened little mouse, and oh,
THE SABBATH RECORDER

THE HISTORICAL SOCIETY

BY CORLIS P. RANDOLPH

NO. VI

Minutes of the Southwestern Association for the years 1929, 1931, and 1932 have just arrived from Rev. Clifford A. Beebe, as we suspect. At any rate, here are our thanks to him.

An offer of crossing the missing minutes of the Northwestern Association comes from H. R. Loofbrook, of Milton, Wis. Of course the offer in gratefully accepted.

Of numerous papers published by churches, the Historical Society has the following:

The Review, published monthly by the First Hopkinton Church, at Ashaway, R. I., of which the society has two copies of Vol. I, No. 1 (January, 1889). No editor is named. This issue contains a statement of faith, "We Believe," by Rev. A. E. Main, and a brief history of the church. Afterward, this church published bi-monthly, the Ashaway Messenger, "to promote the interests of church and kingdom of God and to serve our community." Rev. A. L. Davis was editor. The first issue appeared under date of January-February, 1924. In 1929, the paper was changed to a quarterly. Of this paper, the society has the following: Vol. I, Nos. 1, 2, 3, 6; Vol. II, Nos. 2, 6, 7; Vol. III, No. 1, 2.

The Welton Messenger, published by Corliss P. Randolph, N. Y., published the Quarterly Bulletin. No editor is named, but Rev. William L. Burdick was pastor at the time of the preceding issues: Vol. VI, No. 3 (September, 1917); and Vol. VIII, Nos. 2, 3 (September and December, 1919). Later, the church published an Annual Bulletin. The society has two numbers, January 1, 1923; and March 1, 1924. No editor is named, but Rev. A. Clyde Ehret was pastor.

The Milton, Wis., Church published a Year Book, of which the society has copies for the years, 1917, 1918, 1919, and 1924. No editor is named, but Rev. L. C. Randolph was pastor. Afterward, the church published the Quarterly News Letter, of which the society has copies: August, 1920; October, 1921; April, 1923; October, 1923; October, 1924. No editor is named, but Rev. H. N. Jordan was pastor until the church, when Rev. James L. Skaggs appears as pastor.

Vol. I, No. 1, of the Bulletin, published quarterly by the church at North Loop, Neb., in the interests of the church, and edited by the Publicity Committee, appeared under date of January-March, 1918. Several of its numbers contain much of general interest pertaining to the early history of that church. Valuable illustrations of "dug-outs," log cabins, early church edifices, and portraits of early settlers of the society have the following issues: Vol. I, Nos. I, III, and IV, complete; Vol. V, Nos. 1, 3, 4; Vol. VI, Nos. 1, 2; Vol. VII, complete; Vol. VIII, Nos. 1, 3, 4; Rev. A. L. Davis was pastor down to the middle of Vol. IV, when Rev. H. L. Polan followed him.

Of the Quarterly Review, published by the church at Newport, Kan., the Historical Society has the following numbers: October, 1922; January, July, October, 1923; and April, 1924. Rev. H. M. Lowen was the pastor. Subsequently, the Newport Review was published by the pastor (Rev. S. Duane Ogden), on behalf of the church. The first issue appeared under date of October, 1928. The society has Vol. I, Nos. 1, 2.

Of the Messenger, published at Welton, Iowa, Rev. Claude L. Hill, pastor, the society has but one number, that of Vol. II, 1923. "The Messenger is an organ of the S. D. B. Church, of Welton, Iowa, edited by the pastor and corps of helpers."

The Lost Creek Booster, Lost Creek, W. Va. The First issue, "published in the interest of the Seventh Day Baptist Brick Church for the promotion of all the best interests of the entire community," Rev. H. C. Van horn was pastor. It is dated February, 1924. It is 8 pages, and in 16 columns. The society has the following issues: Vol. I, Nos. 1, 2, 3; Vol. II, Nos. 1, 2, 4, 5.

The Pep-O-Gram was "published monthly by the Christian Endeavor Society of the Nina Baptist Seventh Day Baptist Church." Rev. Lester G. Osterberg was pastor. Hurley S. Warren became pastor October 17, 1925. Its editors were Arvida M. Voorhees, Neil K. Kilbey, and F. C. Dormer. It is 8 pages, and 16 columns. The society has the following issues: Vol. I, Nos. 1-10, 12; Vol. II, Nos. 1-3, 6, 7, 8, 9. It is dated January-February, 1926. The society has the following: Vol. I, Nos. 1, 3, 6; Vol. II, Nos. 1-5.

The Waterford Review was published bi-monthly by the church. Some in "the interests of Christian religion in the community." The first number was that of February, 1924. The Historical Society has the following issues: Vol. I, Nos. 1-7; Vol. III, Nos. 1-7; Vol. IV, Nos. 1-3; Vol. V, Nos. 1, 7. S. Duane Ogden was editor for two years of this publication, by Carroll L. Hill, beginning with Vol. IV. With issue dated April, 1928, it became a monthly.

The Boulder News Letter is the title of a publication issued by the church at Boulder, Colo. The Historical Society has but one issue, the "Conference No.," bearing date of December, 1936. The society has 8 pages, and is mimeographed. Ralph H. Coon is the pastor.

The Church Echo, a mimeographed sheet of eight pages, is a quarterly edited and published by Trevah R. Sutton, pastor of the Pawcataway Church, at New Market, N. J., and supported by voluntary contributions. Its initial appearance was under date of October, 1927. The society has the following issues: Vol. I, Nos. 1, 2; Vol. II, No. 1.

Nors 1—Inquiry is made for publications, catalogues especially, issued by De Ruyster Institute, and the Historical Society hopes there must be some in the hands of families of those who were officers, teachers, or students there. Gifts may be De Ruyster publications, such as announcements, catalogues, reports, etc., etc, which will be appreciated.

Nors 2—The decision of the Mill Yard Church to invite the General Conference to meet with it on October 29 and 30, 1928, was not without wisdom of such action was discussed as early as March, 1928, at the business meeting of the church, it was decided that a special meeting of the denom­

ate Board of Trustees of the American Sabbath Tract Society met as a special session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, May 8, 1938, at 2 p.m., with Rev. H. R. Loofbrook presiding and the following members present: Corliss F. Randolph, LaVerne C. Bassett, Court-
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the Seventh Day Baptist Building reported progress through

the Committee on Appeal

A communication from the president of

fitted up the offices in

the Seventh Day Baptists Church. It was completed.

kept and

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Then he says,

came and said to him,

There are people who think that they have

found out the secret meanings of this book

of mysteries. I make no professions of this

kind. I do hope, however, to draw from this

picture of the ideal city a lesson of some value.

The Beloved Disciple tells us that an angel
came and said to him, "Come, I will show you the bride, the

temple. He was looking forward to the coming of our Lord Jesus

Conference announcing the time allotted to

Adjournment at 2.43 p.m.

Our
discouragement. The way of deepening spiritual power,

not the lack of employment,

progress be realized.

The way?

of our lives.

Our

discouragement.

The inhabitants of the city are of the highest

social grade. Now the language of the text is symbolic. What does it mean that the

length and the breadth and the height of it

are equal? No one would suppose that a city

would be built in such dimensions. Whatever

else it means, it is a city of symmetrically de-

veloped life. If the life of that city is normally

and ideally developed, the inhabitants must

have had that kind of education. The moral

life of a municipality can rise no higher than

the character of the people who make up the

population. Let us, then, seriously reflect that

an ideal society can be approximated only as

every member of that society sets himself to

living the ideal life. As the length and

breadth and height of that city are equal, so

each one must live a life of symmetrical dimen-

sions.

There is a normal physical development.

God takes no pleasure in weaklings. If there

are underprivileged, underfed children in this
city, the entire municipality sets itself to

remedy this defect. I know the sadness that

oppresses us all as we see how many of our

great centers of population are
designed to be born and grow up in the midst of

filth and disease. I know how we feel about

our own community, and we offer our bodies a "living sacrifice," we are con-

fident that God delights in a perfect sacrifi,

cy, acceptable.

But why is it that we make no professions of this

idealization? To prove this. The body

shall change

the house we live in.

The body

shall grow old and wither; the

head. God takes no pleasure in weaklings. If there

are handicaps in the midst of disheartening in-

difference and economic difficulties.

The Committee on Appeal for the Seventh

Day Baptist Church reported progress through

its secretary, Hurley S. Warren.

A communication from the president of the

Conference announcing the time allotted to

the board for its Conference program was

read by the secretary.

It was voted that a committee with the

president as chairman be appointed by the

president to plan the board's program for

Conference. Committee appointed: Corllis F. Randolph,

chairman, Asa M. Davis, Comrade, with Mrs. Ethel T.

Stillman, treasurer; Rev. Herbert C. Van

Horn, corresponding secretary.

It was voted that when we adjourn today

we adjourn to the call of the chair.

The minutes were read and approved.

Adjournment at 2.43 p.m.

Corllis F. Randolph,

President,

Courtland V. Davis,

Recording Secretary.
There is the intellectual direction that our development must take. We may call this the intellectual development because it reflects on the close relation that exists between our intellectual and physical natures to be assured of the importance of living our body's order. So much depends upon all our physical senses, especially eyes and ears, for intellectual culture. They furnish the great incentives to mental action which is so much of absorbing interest to learn. Men in the wise and diligent use of their faculties of observation and discrimination have gained, or are rapidly gaining, the mastery of the physical world. God never placed upon man a requirement to which he has been more obedient than to the command—"replenish the earth and subdue it." It is because men have been intellectually alert, alive to their finger tips, that we see these modern achievements.

Perhaps the world does not need so many further incentives to spur upon physical and intellectual activity. But there is evident need of practicing a bit more strenuously the social trai-ts. Perhaps Stalin, of Russia, and China have been devastated, defending their rights by military force, while without a stroke of defense Austria surrendered to Hitler, and Lithuania surrendered Vilna, its ancient capital, to Poland. Which is better, to die fighting, or to give up both the coat and the cloak? As a whole we do not tell thee: for the world is mine, and the fulness thereof. Psalms 24:1-2.

Do you remember the parable of the householder who planted a vineyard and went into a far country, and when the time of fruit drew near, he sent his servants to the husbandmen. But the husbandmen did not care to part with any of the increase and refused the authority of the householder. While I believe not the generally accepted teaching of that particular parable, do we not refuse the authority of the householder, God, when we with some of the increase he has permitted us to make? For it is God who gives us power to get wealth. (Deuteronomy 8:18.) He gives us materials to use and a brain that we may know how best to use them. "If any of you lack wisdom, let him ask of God, and he shall give him," (James 1:5.) Has not he who made us and all things else, a right to ask a share of the increase? Is it a grievous thing that he should take whatever he could from us weaker powers. Now in spite of their effusive self-justification the world condems such conduct. Let us hold fast to our faith in the kingdom of love.

**SHALL THE MEEK INHERIT THE EARTH?**

By Rev. Neal D. Mills

"Blessed are the meek, for they shall inherit the earth," said Jesus, and he staked his very life on that conviction. It was a daring adventure to make such a statement in a Utopian dream to war-town, force-ridden world of his day. Could any one expect to conquer his enemies by love? Could either a nation or an individual hope even to survive without the use of force to crush the enemy at every possible opportunity? Was love stronger than the armies of the Roman Empire? Jesus answered, "Yes!" And many events of the last two thousand years have amply demonstrated that "All they that take the sword shall perish with the sword." The meek have often been quite miraculously, to inherit the earth.

But as we look over the earth today we see many things that make weak hearts quake. We have Russia, with its mystery in Russia, quickly fall into the hands of a cruel autocrat. Another democracy in Germany was stifled to Keep the way for the dictator, Hitler, whose power continues to grow. Ethiopia, Spain, France, and China have been devastated, defending their rights by military force, while without a stroke of defense Austria surrendered to Hitler, and Lithuania surrendered Vilna, its ancient capital, to Poland. Which is better, to die fighting, or to give up both the coat and the cloak? As a whole we do not tell thee: for the world is mine, and the fulness thereof. Psalms 24:1-2.

Do you remember the parable of the householder who planted a vineyard and went into a far country, and when the time of fruit drew near, he sent his servants to the husbandmen. But the husbandmen did not care to part with any of the increase and refused the authority of the householder. While I believe not the generally accepted teaching of that particular parable, do we not refuse the authority of the householder, God, when we with some of the increase he has permitted us to make? For it is God who gives us power to get wealth. (Deuteronomy 8:18.) He gives us materials to use and a brain that we may know how best to use them. "If any of you lack wisdom, let him ask of God, and he shall give him," (James 1:5.) Has not he who made us and all things else, a right to ask a share of the increase? Is it a grievous thing that he should take whatever he could from us weaker powers. Now in spite of their effusive self-justification the world condems such conduct. Let us hold fast to our faith in the kingdom of love.
Some may say, perhaps, since there is no more Levitical priesthood, that tithing is not binding in this age. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." And what does Paul say in 1 Corinthians 9: 6-14? Speaking of his own and Barnabas, apostles preaching the gospel after the ascension of Jesus, to the Corinthians, "Have we not power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.

"Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that planteth a vineyard, and eateth not of the fruit thereof; or who feedeth a flock, and eateth not of the milk of the flock: he that titheth of his vineyard, and eateth not of the fruit thereof; he that feedeth a flock, and eateth not of the milk of the flock; the same shall in like manner bless the Lord of his mercies, for he hath taught our souls to tread the vineyards, and given us drink of the wine which our hands have made. For the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people.

In Acts 6: 2, 4, it says of the twelve disciples, "They said therefore, Select seven men among you full of the Spirit and wisdom, whom we will set over this business; and we will give ourselves unto prayer and the ministry of the word, for it is seemed good to us by the Holy Ghost to put them in charge of this service." In the East and in the West, and in the city and in the country, the church was organized. In the city, a local church was formed, a church at each mission station. In the country, the settlements, the mining camps, the farming communities, all were organized into local churches, and each church was a self-sustaining unit, having its own treasury, and supporting its own pastors and other workers.

The History of Tithing in the Church

In the early days of the church, the early Christians, according to the New Testament, were accustomed to give a tithe of their income to the church. Jesus had said, "Give unto Caesar the things that are Caesar's, and unto God the things that are God's." This teaching was carried forward by the early church leaders, and the practice of tithing was adopted.

The apostles, in particular, were known to have practiced tithing, and their example was followed by other Christians. The practice of tithing was continued by the early church leaders, and it became a part of the Christian way of life.

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