many. Enter thou into the joy of our hearty congratulations.

After church Mrs. Rogers found in the poinsettia plant a fat envelope with these words on it:

Forty plus dollars
For forty plus years
From forty plus friends.
—Milton Junction Telephone.

NORTH LOUP, Neb.

Mrs. G. L. Hutchins received a most welcome Christmas gift in the way of a letter from her sister, Dr. Grace Crandall, of Shanghai, China, which arrived here December 23. It was mailed November 29. Doctor Crandall tells of working in a refugee camp, in which from 16,000 to 20,000 people are cared for. Food is a problem, and at the present time, the Red Cross is feeding the people but one meal a day, and that steam bread. Doctor Crandall says that at present there is plenty of help, but the need is very great.

Friday, the Seventh Day Baptist young people presented a short play, "The Christmas Road," directed by Mrs. Merton Barber, Lois Barber, and Mrs. Jim Scott, members of the committee. The play was supposed to take place in the South. The young lady, Mary Babcock, who was homesick, was made to see the way to Christmas by means of tabloids, showing the scenes of the Holy Child's birth. These were made very effective by the use of special lights arranged by Merton Barber. The nativity scene was especially beautiful. The costumes were in charge of Merle Davis, and showed much work.

Scripture was read by Geraldine Gowen, and prayer offered by Pastor Hill. Carols were sung by the audience, led by Delmer Van Horn, chorister of the Sabbath school. As an offertory, the public school trombone quartet sang "The Frozen Continent." At the conclusion of the offertory, the money taken in, amounting to $7.43, will be sent, as usual, to the Nebraska Children's Home.

On Christmas morning, the choir under the direction of the choir leader, Maxine Johnson, gave the cantata, "The Song and the Star," by Holton.

Singing "Joy to the World," the choir, numbering about thirty voices, made an impressive procession as they marched up the center aisle of the church.

The cantata consisted of much chorus work, there being solos, duets, men's and women's choruses, besides. Soloists were Mrs. Merton Barber, Delmer Van Horn, Albert Babcock, and Lillian Babcock.

As the offertory selection, Mr. and Mrs. Delmer Van Horn played the "Christmas Song" with violin and clarinet. The pianist, Mrs. Ava Johnson, and the organist, Mrs. Nina Johnson, gave as the voluntary "Christmas Fantasia."

Previous to the service Mrs. Harlan Brennick played Christmas hymns on the organ in the balcony, which were especially beautiful.

Mrs. Cora Hurley acted as reader during the cantata, which added much to the service.
—North Loup Loyalist.

MARRIAGES

KENYON-SAUNDERS.—On November 27, 1937, in the Gothic Chapel at Alfred, N. Y., Elwood Kenyon and Gertrude Saunders were united in marriage. Pastor A. Clyde Ehret officiated. Their future home will be in Alfred.

BOTTOMS-VOORHEES.—At the home of the bride's parents, Mr. and Mrs. Frank A. Voorhees of Friendship, N. Y., on October 20, 1937, Charles H. Bottoms and Janice Louise Voorhees, daughter of Mr. and Mrs. Vern Voorhees of Bolivar, N. Y., by their pastor, the groom's father, Rev. E. H. Bottoms. They will make their home in Richburg, N. Y.

RECORDEr WANT ADVERTISEMENTS

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

"BEMONETTER" for Sabbath Reading, ten cents. Send label enclosed, send remittance, D. H. Pax, Preston, N. Y., for one or more.

FOR SALE—Seventh Day Baptist Game. Played similar to "Auction." Mimeographed on cards with directions. 50c per set postpaid. A. H. Button, 425 Center St., Dunellen, N. J. 1-10-31.

COLLECTION ENVELOPES, 25c each. Other supplies carried in stock. Collection envelopes include box of 100 or 250. Denominational budget pledge cards, 50c per 100; duplex pledge cards, 10c per 100. Address orders to Sabbath Recorder, Plainfield, N. J.

NEW TESTAMENT AND PSALMS.—Printed attractively in color, these large, bound in cloth, 12.50 postpaid. Bound in leather, plain, N. J.

JUNIOR GRATED HELPS. four or eight months, four parts each year. Each part Intermediate Help three year courses, four parts each year, 12c each. Send orders to Sabbath Recorder, Plainfield, N. J.
The Sabbath Recorder

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published in Plainfield, N. J.

Vol. 124, No. 3

Whole No. 4,755

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Entered as second-class matter at Plainfield, N. J.

SABBATH RECORDER stands for and the denomination it should represent, not only rendering the service expected of him, but also giving away beyond and doing the "plus."

It is not enough just to get by. At the gas station, at the desk, in the local pit--everywhere the second mile that counts most. Let us not be afraid of doing the "plus."

Items of Interest

Judge Malcolm Hatfield, of the Juvenile Court in Michigan, says: "Children cannot cope with the cheap dancing halls, divorce mills, road houses, pool rooms and questionable theaters and magazines. Thousands of children are forced to turn to crime if their parents have not educated to their duties and responsibilities. Ten million children who are affiliated with no church cannot be expected to develop character and high ethical standards of morality."

The judge was exceedingly severe with two socially prominent and well-to-do parents in court recently when their only son was placed in a juvenile institution. The parents attempted to shift the responsibility for their son's conduct to his playmate, but the judge turned to the couple and said: "Both of you are so busy with your club, lodge, and social obligations that you have no time left to train your child. If I again hear of you employing the girl at ten o'clock at night to supervise this nine-year-old boy I will be forced to remove him from your custody."

The Christian Advocate

Seventh Day Baptists should heartily commend and second the opposition which our Adventist friends are giving to three bills pending in Congress. One bill, which would divide the year into quarters consisting of the 91st day in normal years and the 365th and 366th during leap years, was termed by Rev. C. S. Longacre, head of the religious committee, a "challenge to our liberties."

The bill, which was introduced by Representative Joseph Gray of Pennsylvania, would cause a fluctuation of week days with Sunday and Sabbath falling in mid-week during some years.

Another bill providing for a fine of $5,000 or two years imprisonment for those who advocate the non-admission of religious liberty, free speech, and a free press just as verily as in dictatorial forms of government."

--Religious News Service.

The National Preaching Mission completed its two-year schedule with the meeting at Jacksonville, Fla., December 5, 1937. The second year began September 13, 1936, and forty-one great centers of population were held covering the entire country with a few exceptions. The total attendance reported was 1,625,015. It is thought at least another bill should be added who attended the supplementary missions of the two and eight day nature.

This year a University Christian Mission will be held to be known as "Religion and Life Conference." This National Preaching Mission will be among colleges and universities. The first four of these will be the University of North Carolina, Ohio State University, University of Wisconsin, and the University of Pennsylvania; the dates are Ohio, January 16-23; North Carolina, January 23-28; Wis-
BAPTIST TRUTHS, Vol. XXXI, No. 7, February 20, 1937

SABBATH RECORDER

CONCLUSIONS: thai our new Statement of Beliefs could not have been formulated ten, or even five years, ago. When the committee was appointed, two years ago, many said no revision of our beliefs was possible.

The task of drafting our new statement was committed to four men—men of strong convictions and differing considerably in ideals and methods of biblical interpretation. For two years the committee gave time, thought, and prayer to the task. Counsel was sought from others. Open hearings were held at the last General Conference. When the draft was completed, it was presented to the General Conference where it received open and free discussion. It was then referred back to the committee for revision. When finally presented to the board at its meeting at Denver, March 9, 1937, it was adopted without a dissenting vote.

It was not such a statement as any one of us would have drafted or could have drafted. It is not a statement in any minds helped to shape it. And while it is not the best possible statement, it is superior in every respect.

It is significant at this hour, when creeds rest lightly on men's consciences and organic church union is the rallying cry, that Seventh Day Baptists should make a new declaration of faith. It is significant, when church leaders in many communions are laboring for a union which will not be, that our Baptist leaders have not been moving in the direction of private judgment in interpreting the Scriptures; that it is his privilege to read and explain the Bible for himself without dictation from any man, being answerable to God only; that he has the right to hold such religious opinions as he believes the Bible teaches without hindrance from any one, so long as he does not interfere with the rights of others.

Jesus Christ, the founder of the Church, stood for democracy among his followers. In the kingdom where Jesus rules, the greatest person is a servant—a slave—nor kings, nor princes, preachers, bishops, or popes. Hence in our denomination there is no governing body with dictatorial powers over any local church, neither associations nor the General Conference.

This legacy of ecclesiastical freedom is the costliest legacy left us by our Redeemer. It will forever be worth while for a denomination to withstand the new fashion of these artificial joinings to witness to this principle alone.

(Read carefully the General Statement and Polity of our Beliefs. Such do not appear in the Exposé.)

It is not within the scope of this article to make a general comment on each article in our Statement of Beliefs. However, attention will be called to some of the most important changes.

Art. I.—God. Here our belief is expressed not only in a good and just God, Creator, and Governor (Exposé), but in our loving Father.

Art. II.—Jesus Christ. In our Exposé we express our belief in the dual personality of Christ—Son of God and Son of man. In our new statement he is not only "God manifest in the flesh," but our Savior, Teacher, Guide, and Sustainer. It is to draw all men to him in love and obedience.

Art. III, IV, V.—while changed some, will not be discussed.

Art. VI.—Sin and Salvation. This is practically a new statement. It is partly covered by Arts. V and VII in the Exposé. The writer is convinced, if our heritage is to be repudiated or our convictions submerged.

It was adopted without a dissenting vote. It is the only thing that is disavowed in the transgression of the law—but he believes also that when we define sin as "any act, belief or statement which is contrary to the character and will of God," we have made a more searching, testing definition of sin. And in salvation we have made it center in the death of Christ, the one sacrifice.

Art. VII.—Eternal Life. This short article takes the place of Arts. VI, X, and XI of the Exposé. In this article we declare our belief in the resurrection of Jesus Christ (not a mere survival of influence after death), and that eternal life will be the reward of all the redeemed. While some of us were disappointed in finding no clear declaration of our belief in the second coming of Christ, there is at least a reference to it in the declaration, "He will come in the only glory," and again in reference to the Lord's Supper (Art. IX), "still he come." But it is well to remember that in the Exposé, no reference is made either to the resurrection of Jesus, or the second coming.

Art. VIII and XI are both new. One defines the Church, and the other stresses evangelism. These will not be discussed.

Art. IX.—The Sacraments. Seventh Day Baptists recognize only two sacraments—baptism and the Lord's Supper. In our Exposé, we declared the duty of all men to be "baptized" and declare the Lord's Supper to be "an ordinance of religion," neither of which represents accurately Seventh Day Baptist belief. In this statement many Baptists are slipping into the popular conception that baptism is a sort of meaningless thing, and are expressing their willingness to give up the practice of immersion for sake of church union, it is well that we have stated unequivocally our belief in the necessity and efficacy of baptism.

And in our new statement we have stated our belief that the Lord's Supper commemorates the suffering and death of the world's Redeemer "still he come." A faithful observance of the Sabbath. Our position on the Sabbath has never been expressed in one short paragraph more clearly or more comprehensively than here. And certainly when we declare that belief it should be kept by all Christians, we are under obligation to share it with others.

In conclusion, let me say that in our Statement of Beliefs we have clarified our thinking and strengthened our position. We have affirmed that there is a place in the world's work for Seventh Day Baptists; that we stand for liberty of conscience, for the freedom of the individual will, and for Christian democracy; that the distinctive tenets of our faith are fundamental and vital to Christian faith; and that no nationalistic church union is possible, for us, if those convictions must be submerged.

If these great truths for which Seventh Day Baptists stand shall only grip our minds and hearts, we will go forward with a vitalized program of Sabbath-keeping evangelism, and a new day will dawn for us.

MISSIONS

NOTES REGARDING MISSIONS

( Gathered at the annual meeting of the Foreign Missions Conference)

The annual meeting of the Foreign Missions Conference, which was held in Toronto, January 4 to 6, was of far-reaching importance. It was of unusual interest on account of two items in particular. The conference is composed of delegates from the United States and Canada, and, though this was the forty-fifth annual session, it was the first one to be held in Canada. The item of chief import, however, was the situation in China. This item made every session tense, and called for a more extended account of the annual session.

What the Foreign Missions Conference Is and Its Purpose

The Foreign Missions Conference is composed of boards and societies carrying on foreign missions work in the United States and Canada and the United States are members, the number now being about one hundred. There are similar conferences in other countries.

In Canada and the United States, the number of foreign missions and the establishment of Christian missions in foreign fields, as well as in Europe and America, and in Canada and the United States, the number now being about one hundred. There are similar conferences in other countries.

In conclusion, let me say that in our State-
THE SABBATH RECORDER

uniting Protestant churches in carrying the gospel to foreign countries, is the organization through which the various societies communicate with the federal government and through which the federal government communicates with the societies. It is through the Foreign Missionary Conference that missionary societies secure permission from foreign governments to do mission work in their countries, and in other ways it aids the boards.

Subjects Considered at the Annual Meeting

Subjects considered during the nine sessions of the recent annual meeting cover much ground and are significant. Among these were: Problems Faced by Christians in China, Problems Faced by Christians in Japan; The Scarcity of Missionaries in the Far East as it Affects the Foreign Mission Board and the Home Churches; The Bearing of the Missionary Enterprise on World Peace and the Social Order; The New Emphasis in Missions; Interpretations of the World Christian Program for Ministers, Adulta, Youth, Students; and The Living Church.

While these subjects were treated by some of the ablest men in the Christian Church, some of the best things were brought out in the discussions, much time was spent in worship, especially in prayer.

Delegates

It was stated that the management anticipated seventy-five delegates, but it was reported later that there were about one hundred and sixty-eight. These delegates were appointed by the boards and societies belonging to the conference and among them were many foreign delegations. It is not likely that any delegate who heard the writer could judge, there were more missionaries from China than any other country, but other foreign countries—such as Japan, Manilla, India and Africa—were well represented.

Over the door of the convention hall in the Royal York Hotel, where all the sessions were held, there was a large sign bearing the words, "none but the delegates are admitted." This rule seemed to be strictly adhered to. Evidently newspaper reporters had not been invited and none were present, though the great problems of the nation, as well as those of the church, were discussed by some of the foremost theologians of the land, all the while those bearing the greatest burdens of the world could discuss among themselves the problems burdening their hearts without fear of being misunderstood by a cynical world.

China and Japan

As already stated, what is taking place in China and its bearing on Christian missions is one of the most important questions in the mind of every Christian. The writer could judge, there were more missionaries from China than any other country, but the writer could not judge, there were more mission societies in Japan than any other country. There were more societies, but the writer could judge, there were more mission societies in Japan than any other country.

It is evident that millions of women, children, wounded men, and others are helpless and suffering; and it is equally evident that the support which makes their suffering bearable to the Japanese Christians is the greatest of all our foreign missions.

The problem of relief was under discussion several times and a large part of the last session was given to the computing of "ways and means." It is evident that millions of women, children, wounded men, and others are helpless and suffering; and it is equally evident that the support which makes their suffering bearable to the Japanese Christians is the greatest of all our foreign missions.

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Some Things We Can Do for China

The burning question with Christians is what can be done under the circumstances for the establishment of the kingdom of Christ in China. Rev. J. W. Decker, D.D., one of the secretaries of the American Baptist Foreign Missionary Board, said, "We have let one old-timer go back." He also stated that the missionary's wife wanted to go with him and the board had objected.

There is greater unity among denominations, nations, and races, but a world state governed by love.

The writer talked with officers of other boards and of the Foreign Missionary Boards of the United States and Canada, and found that there was a desire for the return of missionaries to furlough, and among them was Doctor Robinson, one of the secretaries of the Northern Baptist Foreign Missionary Board. He said, "We have let one old-timer go back." He also stated that the missionary's wife wanted to go with him and the board had objected.

Denominational Budget

Statement of Treasurer, December, 1937

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The Board of Translation, in account with the
Woman's Executive Board
Balance, December 12, 1937 $60.25
Harold R. Crandall, Treasurer
Denominational Budget $5.00
First National Bank, Salem 5.98
$66.23

No Disbursements
Balance, January 9, 1938

The resignation of Mrs. Kenneth Hulin as board member was read and accepted. The board regrets very much that Mrs. Hulin deemed it necessary to take this action.

Voted that the board make its annual gift of $10 to the Foreign Missions Conference. Voted that five dollar checks be sent to the associational correspondents for use in their work.

Voted that the board send $20 to Rev. H. Eugene Davis for relief work on his field.

The board was honored by the presence of Mrs. William Stillman, who is visiting the Southeastern Association in the interest of the Seventh-day Adventist Publishing House.

These minutes were read and accepted.

Adjourned to meet with Mrs. Oris Stutler the second Sunday in February.

Mrs. ORIS O. STUTLER, Secretary,
MRS. E. F. LOOFBORO, President.

YOUNG PEOPLE'S WORK

A STUDY IN CONTRASTS

BY BURTON B. CRANDALL
in the home. The family was to a great extent self-sufficient and the bulk of economic activity might be characterized as domestic. Social activities occurred largely in the home, and occasionally in rural corrals with occasional social affairs in a nearby home or village. Entertainment was to be found within the home. What did the social environment and economic organization have upon the religious life of these people? Religion was essentially a personal matter with the natural corollary of family worship. The prayer at mother’s knee, the first prayer in the family circle on Friday night, and the offering of grace at the table are all childhood memories to most of you. Likewise the minister preached a sermon exhorting his parishioners to mend their ways, to put away the devil, to do well, and a host of other things which might prevent them from entering the kingdom of heaven. The emphasis was placed upon the need for the individual to prepare himself for the hereafter. It is said of Cotton Mather, that fiery old colonial preacher, that his sermons on hell were so realistic that the members of the congregation used to clutch the backs of the pews to keep from falling into the bottomless pit.

Religious doctrine was focused primarily on the individual, and privately by the individual, with less attention to the so-called social implications of his actions. Perhaps this accounts in some measure for the growth of private communism. Many used to clutch the backs of the pews to keep from falling into the bottomless pit.

During the latter half of the nineteenth century social and economic movements slowly but surely broke down the domestic and individualistic forms of organization. Many saw the need for an organization which did much to break down this individualism among the rural population. The Grange was started in 1873 as a means of promoting social activities, and has later broadened its scope. Development of machine and factory production fostered the rapid growth of cities and towns. A rapidly spreading transportation net also tended to break down these barriers. New concepts failed to keep pace with the rapid growth of, and the necessity for, co-operative action. Individualism, as an individualistic attitude was not only rugged but ruthless as well. There was a failure to realize the social implications of actions which might seem quite desirable to the individual but detrimental to the economic well-being of society. A case in point might be that of the captains of industry, or the robber barons as one author has called them, who secured enormous profits for themselves at the expense of other individuals, usually labor. It is interesting how religious many of these men were, and how often they were moved to justify their acts by a peculiar twist of that passage of Scripture which says: "if you do my will, all these things will be added unto you." I heard that point expounded elaborately before an Epworth League group less than ten years ago. Money profits are not the end and purpose of the Christian religion. In too many cases religion has been kept in a compartment during the week and brought out only for Sunday, the law of the jungle existing during the week.

Into such a chaotic situation came the light of the social gospel. Our horizon had broadened so that a wider interpretation of Christianity was necessary. The increasing number and importance of human contacts required such a change. The emphasis was shifted from a personal application of religion for the after life and a personal application of religion to the implications of his actions in this life. Along with a new emphasis upon the social effects of the individual’s actions was the stress laid upon group action as the important method of meeting the ills which were so clearly setting us. This broadened interpretation of religion in which the co-operation of Christians was widely heralded as vitally necessary for social progress as a much social and economic co-operation between churches and denominations. This social gospel was ushered in with the wave of humanitarianism following the Civil War and has been given added emphasis since the World War.

The layman is now far more conscious of those about him and their rights and privileges. He has not been alone in an organization which did much to break down this individualism among the rural population. The Grange was started in 1873 as a means of promoting social activities, and has later broadened its scope.
with God means the surrender of my will to the will of God and allowing his light to shine through me. It leads to prayer and meditation, applying the principle of alternating between the mountaintop and the valley of service. As Paul said, "I can do all things through Christ who strengthens me."

I close with this short poem by Edwin Markham:

"Live and let live" was the cry of old,
The call of the world when the world was cold,
The cry of the world with a chill on the heart.
But "live and help live" is the cry of the new,
The cry of the world with the dream shining through,
The cry of the brother world rising to birth.
The cry of the Christ for a comrade-like earth.

M. WARDNER DAVIS
1865-1937

M. Wardner Davis, born in 1865 at Jane Lew, W. Va., was the second son of Rev. Samuel D. Davis and Elizabeth Randolph Davis. His father and mother represented one of the pioneer families in this section of West Virginia. The Rand-olphs came to Salem about 1793. The Davis family were early members of IMMIGRANT groups that came to Salem at the same time and to Lost Creek about ten years later. No other two families have been more interested in these communities.

Mr. Davis' father owned and operated a farm for the purpose of supporting his family, but his heart was in the ministry. Sermon speaking, he told me, was a part of his daily routine. He was a deacon of the Seventh Day Baptist church.

In 1891 Mr. Davis was married to Ivi Van Horn, daughter of the late William B. and Elsie Kennedy Van Horn of Lost Creek, W. Va. Mr. Davis passed away in the summer of 1934.

Since Mr. Davis served Salem College so long and in so many capacities, it was fitting that the funeral services should be conducted by the president of the college, S. Orestes Bond, assisted by Rev. J. Lowter Henrich, head of the mission department. The service was held in the Salem Seventh Day Baptist church, after which the body was taken for interment in the Evergreen Cemetery at Lost Creek, W. Va.
THE SABBATH RECORDER

Mr. Sutton sent me a Seventh Day Baptist game for Christmas. We played it and it is fun. I got a pretty blue silk dress for Christmas. And I got tinker toys, tiddly winks, a box to put my embroidery in and some modeling clay for Christmas. I got enough to last for awhile, I guess. I guess I must close.

Lovingly your friend, Virginia Dutoit.

Dear Virginia:

Of course I was pleased to receive your good letter and, as you see, it is the only one I have received. I have several letters on our page next week?

Your kitting seems to be rather unfortunate in regard to their hind legs. I do hope they will not have any more such accidents.

Yes, Christmas was good to you this year. I was pretty well remembered, too.

Lovingly yours,

Mizpah S. Greene.

OUR PULPIT

LIFE'S LIBRARY

BY REV. EMMETT H. BOTTOMS

Pastor of the Friendship (Nils), N. Y., Seventh Day Baptist Church.

(Taken from a paper Brother report)

Text—Revelation 20: 12. “And the books were opened.”

We are all writing books. I have written many more books than the Foreign word, thought, and action is on indelible record in these volumes of three hundred sixty-five pages each. And as much as I might wish, not one line can be erased. Reviewing these pages pays. Most of them may tell us of failures to come to the glory we desired. Many of them are blotted and stained. Some lines here and there may even be crimson blurred, and the letters almost standing on end from our impulsive tantrums of anger. It is a joy, on the other hand, to review some of these pages.

We are Epistles. To the church at Corinth, St. Paul wrote, “Ye are our epistles; written in our hearts, known and read of all men.” He meant that when we sit at our desk, walk the streets, drive the highway, sing in the choir, give testimony in our covenant meetings, or even read or pray, people are reading us; we are the books.

The books will be opened. Our eternal reward will depend upon what the books reveal when they are opened—may they be few or many. For some souls there are a great many—ninety or more; nevertheless they will all be opened.

Many of them are blotted and stained. Some have been crossed out. The New Testament warns us that every word and every thought will come to judgment. And the books were opened and another book was opened, at which every word is the Word of God by which our deeds shall be judged. If our sins are still living on the pages of these biographies, we shall be condemned. But if they have been forgiven we shall have life eternal.

The following lines, by an unknown author, give us richness of thought for our transition to the new year.

I came to my teacher with a quivering lip, My task undone; “Master, give me another sheet, I have spoiled one.”

In place of the old sheet, stained and blotted, He gave me a new one, clean, unsplotted, And into my glad heart smiled, “Do better next time, my child.”

I went to the Throne with a quivering heart, The old year done; “Father, hast thou another chance for me? I have lost this one!”

He took the old year, stained and blotted, And gave me a new one, unsplotted, Then down into my sad heart smiled, “Do better next time, my child.”

Do not be unhappy to let this report pass without inserting a paragraph of commendation to the books, and to sponsor the work of redecorating the church auditorium, and a word of appreciation to Mr. Voorhees for the nice work that was done.

I wish also to thank all who gave to make it possible for us to have the new hymn books which we are all enjoying immensely, and an additional word of thanks to Mr. Voorhees for the tacks which take care of the books so nicely. When taking account of these extra improvements we find that approximately $300 more has been raised by the church during the year than in any year during the five years’ pastorate.

I wish to thank the chorister and organist, Mr. and Mrs. Baker, for their co-operation and efforts to make the Sabbath service picturesque, interesting, and worshipful throughout the year.

EMMETT H. BOTTOMS.

DENOMINATIONAL “HOOK-UP”

FRIENDSHIP, N. Y. (NILE)

The annual meeting of the First Friendship Seventh Day Baptist church was held December 30, 1937.

The business session was preceded by our annual fellowship dinner which was greatly enjoyed by a goodly number of the members.

The pastor led in a short devotional period, after which full reports were given by the treasurers of each organization, and especially that of the church treasurer, who reported a favorable balance on the right side of the ledger. All approved.

The call to our pastor, Rev. E. H. Bottoms, for another year was unanimous.

CHURCH CLERK.

(The pastor’s report—in part—follows.)

The close of the year and the annual meeting reminded me of a text that is found in Revelation 20: 12, “And the books were opened.” We have our tabulated reports, we read our minutes, we take careful account of all the business of the year. The text will be referred to later.

As the years come and go they bring us new problems and difficulties, also many blessings. Many of us thoughtfully accept the blessings without a word of thanks, and on the other hand so often respond to our problems and difficulties impulsively, without prayer or careful thought, and as a result of these abiding “human” qualities we lose much of the joy that our heavenly Father has provided for us in our Christian church life.

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EMMETT H. BOTTOMS.

(See “Our Pulpit.”)

YONAH MOUNTAIN (NEAR CLEVELAND), GA.

We have had so many kind expressions of sympathy from many friends, showing a very decided interest and substantial contributions from others which have met a very pressing need for us that it is thought other readers of the Recorder would like to know something of the progress of the work in the mountains of northern Georgia.

Very briefly, in response to an appeal by Rev. H. C. Van Horn, who is the Recorder (which we first learned of when we read the Recorder) we received a nice cabinet organ from the Milton Junction (Wl) Church, as a gift. Brother Van Horn in some mysterious manner arranged for the payment of the freight on this organ for us from Milton Junction books on our nearest freight depot in Gainesville, Ga., twenty-five miles away. This organ has wonderfully helped us in our services and was a real source of inspiration when received, as well as a stimulus to larger attendance at our services. Through Brother E. A. Witter, the Adams Center (N.Y.) Church, we got us two tenor books, which, though having been used before, are in good condition, and have also added materially to our “tools” for the work. We are very dear Seventh Day Baptist sister, who would not like her name disclosed, sent us a substantial check which is to be used toward the construction of a small, but adequate, meeting-house which we plan to construct in the near future. The American Sabbath Tract Society, through Brother Van Horn, very kindly sent us a nucleus of religious and Sabbath-teaching books with which to start a Sabbath school library. To these books I have added a number of religious books from my own library, and many others have either loaned or given books to this library, so that now the volumes have been about doubled since we started with the books sent by Brother Van Horn. This library is operated under rules with check-out and date due slips, just as large libraries are handled, by the secretary to the Yonah Mountain Sabbath Society, Miss Madge B. Cowens. The people in this community seem to appreciate the library privileges very much, and we have six hundred five volumes in the Sabbath school library, which means a much larger circulation for the books, as many of these members come from different families and are not themselves members of the Yonah Mountain Sabbath Society. It is readily seen that the Sabbath truth is being spread in this home through the printed word as well as by the spoken word, and we believe it will bear fruit.

While we have a meeting-place now in an apple-packing house, it is not conveniently
located, and our plans are now going forward to build a house approximately 20 x 30 on or near the public highway, a mile distant. At some future time we shall give further information of our progress.

We still operate as a Sabbath society, but we hope in the near future to organize ourselves into a church. If any reader desires to give or lend any religious books to our library we shall be glad to receive them.

Best wishes to all of our friends for 1938.

J. B. CONVERSE

HONOLULU, HAWAII

We have been here since December 13. We are having a most delightful time in this beautiful land. If any of the folks should go back to China I wish they would get in touch with us at the Moana Hotel.

W. M. DAVIS

OBITUARY

Bond.—Emery Bond, son of Levi D. and Victoria Arnold Bond, was born in Upshur County, W. Va., February 6, 1869, and passed away November 25, 1937, after a long period of failing health.

At the age of sixteen he was baptized and joined the Lost Creek Seventh Day Baptist Church. He was united in marriage with Miss Rena Randolph May 24, 1893. To this union two sons were born: B. Randolph Bond and Carroll A. Bond.

Mr. Bond's quiet exemplary Christian life won him many friends. They with his family and the Church with which he was identified so long mourn his passing.

Funeral services were conducted at the house and church by his pastor, E. F. Lookbozo, and he was laid to rest in the Lost Creek Cemetery.

JONES.—Charlana Martin Jones was born March 24, 1857, and died December 13, 1937. She was the daughter of Roxalana and James Martin Jones and was born in Iowa. Pa. At the time of her death Mrs. Jones was living with her daughter, Sara Esther, at Hastings-on-Hudson, where Miss mother's father resided.

On November 1, 1882, she was united in marriage to Ira Wallace Jones of Wellsville, N. Y. Mrs. Jones was a faithful member of the Lost Creek Seventh Day Baptist Church and a loyal worker in the Ladies' Aid and Evangelical societies.

Funeral services were held at her home in the Alfred church, where her pastor officiated.

Interment was in the Woodlawn Cemetery in Wellsville.

A. C. E.

RECOYER WANT ADS

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

HERMONTES for Sabbath Reading, ten cents. Also Hebrew lesson, first lesson; tales; Holy Day Hymns; Noahs Ark; Bible Numbers. Order from Mrs. Lurla Tedds, 2142 N. Main St., Marshall, Texas.


COLLECTION ENVELOPES, Pledge Cards, and other envelopes, printed or hand written, 50c per doz., or $1.00 per 100; denominational envelopes, 25c per doz., or $0.50 per 100; double pledge cards, 10c per 100, 5c per 500; tree cards, 1c each, or $1.00 per doz., or $5.00 per thousand. Address: Seventh Day Baptist Publishing Company, Mount Vernon, N. Y.

LETTER TO THE SMITHS, by Uncle Oliver. Of special interest to young people, but one which the adults will find a blessing. 60c per doz., or $1.00 per 100; denominational, 25c per doz., or $1.00 per 100.

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THE SUNDAY AND GOD'S HOLY SABBATH

By RILEY G. DAVIS

Since nothing in God's holy Word... Its claims adverse to his command

Vol. 124  JANUARY 24, 1938  No. 4

THE SABBATH RECORDER

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