year. Friday night services have been at the church during the summer and at homes in the winter, with an average attendance of fourteen. The average for the Sabbath school is fifty-five; of Y.P.S.C.E., fourteen; of Junior C.E., six.

The pastor has been active in Red Cross work as president of the local branch and vice-president of the Rock County Chapter. He has attended various Boy Scout meetings, County C.E. meetings, and County Ministers' Meetings. He served as representative of the Sabbath School Board on the Commission at Shiloh, N.J. He was delegate of the church at the Northwestern Association at White Cloud, Mich., and the General Conference at Shiloh, N.J. He was delegate of the Northwestern Association to the Southwestern at Fouke, Ark., and delegate of the quarterly meeting to the semi-annual meeting at New Auburn, Wis. He has preached or spoken at the Seventh Day Baptist churches at New Market, N.J.; New Auburn, Wis.; White Cloud, Mich.; Fouke, Ark.; Berlin, Wis.; and at the M.E. churches at Milton, Milton Station, and Evansville, Wis.; also a funeral service at Welton, Iowa. He now broadcasts the Sabbath school lessons each Friday at 9:15 from station WCLO.

The foregoing is relative to some of the activities of the past year, but "time marches on" and other things are happening. For two days recently the men of the church met in the woods of the "church forty" to cut dead timber for fuel at the church. A large supply is ready to be hauled.

The Brotherhood of the Milton and Milton Junction Churches met Sunday night, January 23, for the annual oyster supper. Over fifty men were present. Attorney H. M. Nowlan spoke on "Our Banking System." A lively discussion followed.

Quarterly meeting of the southern Wisconsin and Chicago churches met at Milton, January 21-22. J. F. Randolph preached Friday night, L.O. Greene Sabbath morning, Miss Matheson of the National W.C.T.U. spoke in the afternoon, followed by Stanley McVayoy, a student from the Hawaiian Islands. The Junction young people furnished music at the young people's hour. Professor D. N. Inglis led an interesting discussion on the coming Council-Conference in the closing session.—January News Letter.

DODGE CENTER, MINN.

Friday evening prayer meeting at parsonage. A nice attentive company was present last Friday evening.
The talks by Miss West in her Chinese costume, at all of the Sabbath day services were all very interesting and profitable to those who were privileged to hear them.
The moving pictures and accompanying explanations given by Miss West in the evening were specially enjoyable and educational.

Miss West left Monday afternoon, (January 31) for Minneapolis, where she will meet her cousin, Dr. Isaphene Allen, who is practicing in Anoka, Minn. From there Miss West will go to Welton, Iowa, where she will have charge of the services next Sabbath. Miss West has gained many friends in her visit among us and we all join in wishing her well and hoping she may again visit Dodge Center.—Dodge Center Star-Record.

OBITUARY

BURDICK.—In Westerly, R. I., November 23, 1937, Sarah A. (Mosher) Burdick, aged ninety-four years.

She was the daughter of Mr. and Mrs. Daniel P. Mosher and was born at New Market, N.J., on December 3, 1843. She married Edward Hoxie Burdick, a Civil War veteran, and came to Westerly to make her home seventy-two years ago. Mrs. Burdick died in 1904. She is survived by her daughter, Mrs. James Jolly, who has faithfully and lovingly cared for her in her declining years. She also leaves several grand and great-grandchildren, nephews, and nieces.

Mrs. Burdick was the oldest member of the Pawcatuck Seventh Day Baptist Church, the Woman's Aid Society of that church, and the W.C.T.U. She had an abiding faith in her heavenly Father.

Farewell services, at which her pastor, Harold R. Crandall, officiated, were held on Sabbath afternoon at the Buckler Funeral Home. Interment was beside her husband in River Bend Cemetery.

H. R. C.

RECODER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word per insertion, up to half page. Each insertion must accompany each advertisement.

BERMONDS—For Sabbath Reading. Theological, also Hebrew taught by correspondent. Address Dr. W. B. Sanford, 1811 4th Ave., Chicago, III.

WANTED—Student to work on farm; steady work, moderate wages, good home. Address: B. D. Davis, X.D.R. No. 5, New Market, N.J.

SEVENTH DAY BAPTIST CHURCH RIVERSIDE, CALIFORNIA

Constituted 1880.

Vol. 124 FEBRUARY 21, 1938 No. 8

Contents

Editorials—Cry From Afar, "America's Greatest Gift."—"Lincoln and the Higher Law."—"Home of Interest"—"114-116


Sarah A. P. Goliath

Our Pulpit.—The Relation of the Sabbath to Victorious Living.—118-119

Denominational “Hook-up” Obituary

More—Investment Committee Report.—Mississippi.
The Sabbath Recorder

(Founded in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Vol. 124, No. 4760

The American Sabbath Tract Society, Plainfield, N. J.

THEODORE L. GARDNER, D. D.,
Editor Emeritus

HERBERT C. VAN HORNE, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.
Luther W. Orton

Hav. Eric E. Butters

Entered as Second Class Matter at Plainfield, N. J.

Terms of Subscription

Per Year...

His Majesty.

Papers to foreign countries including Canada, will be charged 26 cents additional, on account of communications whether on business or for subscription, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscription. - All subscriptions discontinued one year after date to which payment is made un-

less expressly entered for.

Cry From Africa

From Africa, again and again, comes the plea for help. Correspondents report from two different foreign countries that Seventh Day Baptists are people who have said in any true legal sense that this is a Christian nation, some authorities to the contrary notwithstanding, for Christians are entitled to no special rights or privileges. By way of parenthesis, may I say, if a politician has any right to an opinion in the realm of the spiritual, that there is no such thing as a Christian state even in a religious sense, for, according to my theology, religion is strictly a personal matter. Men are saved, not by states, nor by races, nor by groups, nor by families, but as individuals. A wholesale trans-

America's Greatest Gift

This was America's greatest and most dis-

The Sabbath Recorder

This is direct from God. It is born with liberty for all.

Is this liberty of which we speak con-

And after date

enth Day Baptists are people who have to work hard to get along. Pastor Alexander Makwina of the Sholoh S. B. Mission refers (Dec. 5, P. 19) to Labor Day.- "Why, He who wants people as yourselves whom working hard to work for him. Luke 5: 10." Parts quoted are just as they were written by Mr. Makwina. "We must want

one of you to come and teach us 2 years and go back to America, not being told. We wish true Sabbath, Matt. 15, 25. 45; 16: 24. Jesus want a man to work for him who say Isaiah 6: 8. You the strong people we are working for. We need Drs. Acts 18: 20, Phil. 3: 7. Please come to us 12 tribes not yet heard the Sabbath. Come and teach us not your own selves, Matz. 28: 19. We are not going again, comes the plea for help. Correspondents report from two different foreign countries that Seventh Day Baptists are people who have said in any true legal sense that this is a Christian nation, some authorities to the contrary notwithstanding, for Christians are entitled to no special rights or privileges. By way of parenthesis, may I say, if a politician has any right to an opinion in the realm of the spiritual, that there is no such thing as a Christian state even in a religious sense, for, according to my theology, religion is strictly a personal matter. Men are saved, not by states, nor by races, nor by groups, nor by families, but as individuals. A wholesale trans-

America's Greatest Gift

This was America's greatest and most dis-

The Sabbath Recorder

This is direct from God. It is born with liberty for all.

Is this liberty of which we speak con-

And after date

enth Day Baptists are people who have to work hard to get along. Pastor Alexander Makwina of the Sholoh S. B. Mission refers (Dec. 5, P. 19) to Labor Day.- "Why, He who wants people as yourselves whom working hard to work for him. Luke 5: 10." Parts quoted are just as they were written by Mr. Makwina. "We must want

one of you to come and teach us 2 years and go back to America, not being told. We wish true Sabbath, Matt. 15, 25. 45; 16: 24. Jesus want a man to work for him who say Isaiah 6: 8. You the strong people we are working for. We need Drs. Acts 18: 20, Phil. 3: 7. Please come to us 12 tribes not yet heard the Sabbath. Come and teach us not your own selves, Matz. 28: 19. We are not going
THE SABBATH REFORMER

The invasion of China by the Japanese has made the Chinese people "open-minded to the work of Christian missionaries and more responsive to the Christian gospel than ever before," says Dr. Stanley Jones in a recent report. Doctor Jones, who has just completed a three-month tour of Chinese centers, said he found all China united to oppose Japan's aggression.

"As I leave China," the report said, "I want to pay tribute of gratitude to the Christians of China, both missionary and native, who have been active in other ways. I firmly believe that this is the spirit in which we are laboring in the twilight of this day. It is twilight. The day has been long and the labor hard. Noble souls have shared in the gigantic task. They have gone to their reward. They have borne the burden in the heat of the day who need refreshment and rest. Thank God, we are not here to kill men but to build them! It is twilight, but twilight comes before dawn. Who will answer the call of tomorrow's sun?"

-M. P. Recorder.

THE SEVENTH DAY BAPTIST BUILDING

"To be or not to be" may be the question some months from now. Increasingly, however, the weight of opinion seems to favor proceeding wisely and without haste. Only yesterday morning at rose dawn our churches were asked to help in deciding where the Building should be located. Well do I remember the Sabbath morning that the question came to a vote in the Salem church. Church was so large as to make it impossible to sue one occupy a chair in the choir along with some other college fellows. To a few of us at least there seemed to be an outstanding friendly rivalry from certain places with respect to location.

And as the clock struck the hour for work to begin at the present site folks, younger and older, throughout the denomination sacrificed willingly in order that they might support the workmen at their task. There was large interest and much enthusiasm. And with great rejoicing in the Lord the dedication took place at high noon yesterday.

The afternoon has been hot. Downtown has blistered the hopes of many. Homes and farms have been lost. Wages and salaries have decreased. Investments and their returns have shrunk. The law of diminishing investment is operating with no respect for persons.

And yet, in the light of all this, we are just as much the sons and daughters of God in this testing hour as we were in the moments of joyous dedication.

One of my chief reasons for hoping that Conference might come to Plainfield this year was that the Denominational Building might be reached on the plane of intelligent information and sympathetic understanding of the situation.

But far more important than retaining the Building or disposing thereof is that as a people we become so united in Christ that whatever the people do shall be done under the leadership of Christ. If we are unreservedly yielded to God he will reveal to us his will with respect to Japan's aggression. If it is his Will that we retain it, shall we be retained. If he wills otherwise we are better off without the Building and shall find great happiness in using our energies in other ways.

-Rev. Hurley S. Warren

MISSIONS

THE USE OF PROPERTY - STEWARDS OR OWNERS?

There are two ideas regarding the use of property; one is that of ownership; the other is that of stewardship, Christ's stewardship. According to the ownership idea, when one gets property, he owns it, the Almighty himself having relinquished all claim upon it. Property is liberty; the man is at liberty to use all he can acquire as he pleases so long as he does no immoral thing with it. It must be used for honest and philanthropic works, but there is no duty to do so; he can do as he pleases. He can lavish it upon himself or hoard it about him knee-deep without incurring the divine disfavor. This is the policy of the world.

According to the stewardship idea the wealth of this world is entrusted to men to be used for Christ and his cause. It holds that no man has a right to lavish on himself, hoard, or waste; whatever the amount entrusted to one, a portion is to be used for suffering and sinning humanity, and all that remains after one's reasonable needs and the reasonable needs of those dependent upon him are supplied, is to be used for Christ, either by giving it directly to his cause, or by investing it for Christ where the income therefrom can be used in carrying out his Gospel Commission. "So should principles of all nations." It may be that the very best service some can give is to invest their wealth in some business enterprise, great or small, and consecrate the income to him and the advancement of his kingdom on earth. The ownership policy is that of the world, but the stewardship policy is that of the followers of Christ, the Christian idea.

-From the Richmond Poor (Luke 12:16-21), the trouble with the rich man was not that he was rich or that he had been prosperous, but he was condemned and reckoned out of the Christian fellowship because he had followed the ownership policy regarding property. He is not charged with a single vice; there is not the slightest intimation of formal or unfairness in the acquisition of property. His fields brought bountifully, and he made the mistake of considering it his own to be used as he pleased. He laid it up for himself; God was reckoned out of the matter; he was not a partner, even. To teach the folly of such a course was the reason God shut him up in the darkness and the reason God has handed it down to us.

What was in the mind of the Father and Creator when he placed in the earth the means of growth and life? Are stores and shops and bade them come forth at the touch of Christianity? Was it that a part of his creatures might bask in plenty and ease? Or to preserve the blessing of the gospel to all upon the earth? Does the Father, who looks with infinite compassion upon all men, propose that those blessed with wealth shall provide for themselves the wealth made possible by the blood of his Son, while the teeming millions tread the thorny and bitter road to despair? Did the Father lay his Son, beloved and precious, on the altar and then place this wealth in our hands to lavish on ourselves while those for whom this wealth was provided to share in misery and shame because they lack that which our wealth might carry them? No! All this wealth has been made to come forth at this time and given to Christians as Christ's stewards that the whole world might be evangelized in our day.

We talk of being partners with Christ, collaborators in his work. Are there any who share in his glory? Is it possible that we want to be partners with Christ and still not let him be partner in the property that the good God has given our hands and feet? Are there any who share in his everlasting glory and not share our money with him?

To use the property which comes into our hands as stewards of Christ is to share in his understanding of the world is more than a duty; it is a great and glorious privilege. Men never know the great joy of living till all is dedi-
cated to Christ as his stewards. The self-seeker simply cannot be happy, no matter what may be his circumstances. Seek wealth, using the strength of your body, the skill of your hands, and the genius of your mind! Seek it, use it, and enjoy it! But know that the highest and best that can come only when you seek it and use it for the soul, for humanity, for the Savior who loved you and gave himself for you. Seek it and use it for Christian missions, the evangelizing of the world in your day!

DO WE NEED MORE?

God creates; man creates nothing. We put together some things already created, making something, and give it a name. The gold and silver in the hills might have served a better purpose had not man made them into dollars, causing much of selfishness in this world of ours.

The Creator's sunlight, air, and ocean do not make one envious, but selfish and generous. You see a rainbow or a brilliant sun, you call another to enjoy it with you and you add to the beauty of it. Salvation is abundant and free, and one who accepts the "Good News" wants others to enjoy the same salvation.

Remove selfishness from the world and you have taken out sin.

Yes, just what this wide world needs today is the right rule of the wonderful, plentiful gift that the Almighty has so richly provided for his children before placing us here.—A. S. B.

INVESTMENT COMMITTEE REPORT

JANUARY 14, 1938

During the quarter ended December 31, 1937, no changes have been made in the investments of the Missionary Society. The business recession which became evident last September continued to be an adverse factor in the investment field and we are holding a reasonable amount of cash available for the purchase of securities when it becomes apparent that business conditions are definitely improving.

Considerable progress in the collection of delinquent interest items has been made and the balances collected and other six months in arrears as of December 31, 1937, amounts to $368.75. This contrasts with a sum of over $1,000 only a few months ago. Only two accounts are involved, viz., R. J. and E. C. Smith, $340; and Westley Industrial and Improvement Co., $287.50. On the former, as advised in earlier reports, we have an assign- ment of rents. All taxes, insurance, water rent, and repairs have been paid in full. We have a fine tenant in this house and can expect the unpaid balance to be reduced periodically.

The funds of the society are invested as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>$3,132.55</td>
<td>2.97%</td>
</tr>
<tr>
<td>Stocks</td>
<td>44,004.19</td>
<td>42.59%</td>
</tr>
<tr>
<td>Bonds</td>
<td>15,052.31</td>
<td>14.25%</td>
</tr>
<tr>
<td>Mortgage notes</td>
<td>40,210.71</td>
<td>38.06%</td>
</tr>
<tr>
<td>Real estate</td>
<td>2,251.44</td>
<td>2.13%</td>
</tr>
</tbody>
</table>

Respectfully submitted,
Karl G. Stillman,
Chairman.

MISSIONARY SOCIETY

Statement of Condition as of December 31, 1937

The Society OWNS:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cash</td>
<td>$3,132.55</td>
</tr>
<tr>
<td>Checking accounts</td>
<td>2,502.48</td>
</tr>
<tr>
<td>Industrial Trust Co.</td>
<td>235.48</td>
</tr>
<tr>
<td>Savings accounts</td>
<td>3,806.53</td>
</tr>
<tr>
<td>Washington Trust Co.</td>
<td>678.58</td>
</tr>
<tr>
<td>Cleveland, Ohio</td>
<td>4,485.11</td>
</tr>
</tbody>
</table>

Investments:

Stocks, bonds and notes         $116,237.90
Less, reserve for depreciated  7,224.10
  securities                   109,013.80
Real Estate
  In China                      $51,829.86
  In Georgetown                 2,500.00
  In Washington                 2,500.00
  In Minnesota                  2,251.44
                                   66,821.30

The Society OWNS:

<table>
<thead>
<tr>
<th>Notes Payable</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Washington Trust Co.</td>
<td>20,250.00</td>
</tr>
<tr>
<td>E. C. Burdick</td>
<td>100.00</td>
</tr>
<tr>
<td>E. C. Smith</td>
<td>500.00</td>
</tr>
</tbody>
</table>
                                   21,250.00

Excess of Assets Owned Over Amounts Owed $163,793.70

The above excess is applicable as follows:

Funds: Permanent Fund          $95,165.64
      Debt Reduction Fund        10,473.16
      Administration's good fund 2,638.28
      Relief Fund                444.42
      A. J. Perpetual Fund        1,045.65
      Franklin P. Randolph       63.04
      Memorial Fund              128.00
                                   $121,151.73

Respectfully submitted,
Karl G. Stillman,
Chairman.
strong in Italy today. There isn't a single professor in a single university in Germany today who can call and soul his own. He that teach the young Germans that Aryan is the only culture. Democracy is the only form of government that dares to be careless of its foundation. It dares not be careless if it continues to exist.

To worship a tribal or national God is not properly to worship God. The unity of man is there be international peace. Only when we means to be a penitent. Only when we fatherhood of desperatly about our country must be very insecurity. economic world.

The Japanese. I gratefully received by the Japanese. The each one Japanese. I played on the any pictures. Only a group of missionaries came to help the wounded, no musicians came to help the wounded, no physi-ANSWERS TO CONTESTS came to help the wounded, no musicians played on the streets, and no artists painted any pictures. Only a group of missionaries came to help and tell them they were sorry.

When in Oxford, England, he made friendly advances, which were gratefully received by the Japanese. The world isn't frustrated because of political and economic insecurity but because of spiritual insecurity.

As we go from this conference I hope we go tremendously sobered. Those who care desperately about our country must be very penitent. Only when we realize what the fatherhood of God means to all nations can there be international peace. As we go out from here, the dictionary means to engage in, to carry on, to contend for—peace, we must remember that the unity of man is an inexcusable responsability—Condensed Transcript.

M. S. G.

Dear Recorder Boys and Girls:

I have just room to tell you that I am eagerly looking for letters. Only one came last week and none this week.

Lovingly yours,

Mizpah S. Greene.
We have turned every one to his own way.

Just what does that mean?

"All we like sheep have gone astray,

Johnny was dull in the study of arithmetic and was often chided by his teacher. One day he was asked, "Johnny, if a farmer has twenty sheep in his field and one jumps over the fence, how many will be left?"

"None," said Johnny. "Well, I am surprised," said the teacher, "that you know so little about arithmetic.

And Johnny quietly replied, "Teacher, I may not know arithmetic, but I know sheep.

That is one way we fall into sin.

We do wrong because others do wrong, "Everybody's doing it," we say in excuse. Our psychologists say it is the "herd instinct"; which we think is for the same thing as We sin because others sin. Someone jumps over the fence and we jump it, too.

"All we like sheep have gone astray.

"We have turned everyone to his own way.

Not always do we follow someone else. Often we sin all by ourselves. The writer does not know a great deal about what every one of his own sins were highly original—they were not copied from any one else! He did them all by himself! And you know what that means in your own experience, don't you? Something, either from within or without, urged you, and you yielded. The psychologists would say it is the "self instinct." I say, "I want what I want when I want it." The "self" must be satisfied. The laws of the state, the demands of humanity, the eternal principles of God's word, the call of conscience, all these are ignored that we may do what we want to do. It may be all unconsciously on our part, but really we are doing it for Self, for I am God's will, and to His will, but is unable to do so.

"For I see another law in my members, war against the law of God which is in my members and tend to make sin powerless."

But one must repent in faith. That is he must believe that God accepts such sincere repentance on his part, and that he is therefore now actually received into God's family. He is well, but is unable to do so.

"Then in the subconscious or unconscious, as psychologists compare the mind with a well of water; the conscious mind is likened to the surface of the water—you can actually see everything that is floating there; then the subconscious mind is likened to the water just under the surface—and sometimes by a little action of the will, we can make change in the surface of the well something that was sinking below that surface; then the unconscious mind is likened to the bottom of the well. Things may sink to the bottom and well and continue to send up bubbles, but for the life of one he cannot tell what it is down there at the bottom. Now we sometimes find in the subconscious or unconscious, that are unpleasant and distasteful to us. We try to forget them, to push them out of our attention instead of thinking about them, and using them as we should try to evade them—only we don't; they evade us! They sink down into the unconscious mind and continue to send up their bubble to the surface to trouble us, but we don't know what they are. (Le-son: Never try to dodge reality.)

Then in the subconscious or unconscious mind is the entire history of your life. Nothing is ever lost, no thought or emotion, no word or act ever escapes. No matter what books may be in heaven for future reference, you carry your own book of facts or things that are unpleasant and distasteful to us. We try to forget them, to push them out of our attention instead of thinking about them, and using them as we should try to evade them—only we don't; they evade us! They sink down into the unconscious mind and continue to send up their bubble to the surface to trouble us, but we don't know what they are. (Le-son: Never try to dodge reality.)
The Sabbath Recorder

History, and your racial history. Add to these, the book of the all-powerful God, and you may begin to see why you often do things for which you can give no adequate explanation. How often I hear men say, "I don't know why I did that. I didn't intend to, but I did it." Isn't that just what Paul said? I delight in the law of God inwardly, but I battle against the law of sin which is in my members. "But I see another law in my members (forces that do not reside in consciousness), warring against the law of my mind, and bringing me into captivity to the law of sin in which I am a member." Is there any way to heal the subconscious mind? Yes, indeed!

1. Surrender in Faith. One must do with the forces within the subconscious nature just as he did with the known sins of the conscience. He must bring them to the law of the Spirit, and allow the Holy Spirit to bring the conscious mind to the law of faith. What he did to the conscience, he must do to the subconscious nature.

Just as one brings his known sins and lays them out in the light before God, being that they be forgiven and healed, so must he also bring his being, his self, and lay that before God, asking that the depths of his nature may be healed. God is waiting for just that!

Again, just as one must repent in faith that God will grant him forgiveness and receive him as his own, so one must surrender his entire being, subconscious and all, in the faith that God will cleanse and purify "members" which bring one "into captivity" to sin.

Read Romans six, and count how many times the phrase, "yield thy bodies unto God," occurs. "I commend thee unto God, that thou mayest keep thyself, as God hath appointed, the sabbath a delight, the holy of the Lord thy God." Remember, "Abiding in the love of Christ." How wonderful are the victories of fully surrendered life! How perfect life is! How perfect love is! How perfect joy is! How perfect health is! How perfect peace is! How perfect life is! How perfect God is! How perfect heaven is!

But are we then safe? No! No! No! There is no knowing from whence it is impossible to fall. Whether, even of the archangels fell! Conversion is not the end. One can backslide from that. The filling of the Spirit is not the end. Provision for victory in Christ through the Spirit is limitless, but the need of the helpless creature never ceases! Only a moment by moment walk with the Lord will suffice. One must keep within God's will; one must keep yielded. In no other way is one safe. If one wishes to continue victoriously he must know

III. HOW TO KEEP VICTORIOUS LIVING

The secret of continuing victoriously is abiding. But that is not some strange, mystical state of rapture. It may produce spiritual exaltation and power, but that is effect, not abiding. The Bible tells us that there is no abiding so simply that we miss it. Abiding is obeying.

Read John 14: 21-23, and you will find the secret. "The Father abideth in me, and I in the Father. " Then read John 15: 10 gives the secret of our abiding in him. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Read 1 John 3: 2-6, especially verse 6. "Whosoever abideth in him abideth in the light; and whatsoever abideth not in the light hath darkness. But he who keeps the commandments abideth in him." That is safety!

The secret of continuous victory, then, seems to be this: Abide in God by faith. How? By faith heals the conscious mind; surrender in faith heals the subconscious mind; continuous obedience keeps one continuously within the victory already gained.

IV. HOW THE SABBATH IS RELATED TO VICTORIOUS LIVING

First, the Sabbath is part of God's will. If one is going to abide within God's will he must abide within all of God's will, nor most of it, nor part of it, but all of it. And the Sabbath is part of God's will. It is not all of God's will, as some Sabbath keepers appear to think; neither is it most of God's will, as some other Sabbath keepers appear to think. But it is part of God's will. We are not abiding if we violate that.

The Bible is authority in the realm of religion. And the Bible says, "The seventh day is the sabbath of the Lord thy God." There is a specific law of the Old Testament which says that the seventh day used to be the Sabbath, and now some other day is the Sabbath. There is no place where one can read that the Lord's Day is now substituted for the Sabbath. The original statement has never been changed nor abrogated. "The seventh day is the sabbath. And to abide is to obey!

Now Jesus said "The sabbath was made for man." It was planned for his use and intercession, his mediatorial and governmental growth in grace. But it is not man's Sabbath. "The seventh day is the sabbath of the Lord thy God." By God's ordinance, the sabbath of the Jews, nor of the Seventh Day Adventists, nor of the Seventh Day Baptists, nor of the Christians, and one is out of God's Sabbath. It was planned by his wisdom; it was instituted by his authority; it was set apart for his worship; it leads man into fellowship; it is for his service; it prepares man for his eternal companionship. "Remember the sabbath day to keep it holy." It is a gift from the Sabbath lead you off, from the Sabbath, doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; but if thou dost this, honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: (complete surrender, that) Then shalt thou delight in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob "thou hast spoken it." Isaiah 58: 13, 14.

May you find victory in Christ. And may the Sabbath lead you ever deeper into the light. May your love for God and your love for man, you shall forever abide within his blessed will.

God is ready and willing to work, if we are ready and willing to let him, and to be used by him.—D. L. Moody.
DENOMINATIONAL "HOOK-UP"

ROCKVILLE—SECOND HOPKINTON, R. I.

The annual business meeting of the Second Rockville Church was held at the parish house on Sabbath night, January 8. The business meeting was held at the home of Deacon and Mrs. Walter D. Kenyon for the annual dinner and church meeting. In the business meeting the pastor and the treasurer gave their annual reports; officers for the church and the Sabbath school superintendent and the assistant were appointed; and a committee was chosen to plan for the continued work of the church.

These churches were favored with a visit from Editor H. C. Van Horn on January 14 and 15. He gave inspiring sermons in the Rockville on Friday night and Sabbath morning and at the Second Hopkinton Church on Sabbath afternoon.

In the fall of 1930 the New England Seventh Day Baptist pastors and their families spent a pleasant day at Lewis Camp, near Ashaway. That was the beginning of a plan to meet quarterly at the four parsonages. With few exceptions these gatherings have been held regularly. The last few times Pastor and Mrs. Carroll Hill were with us, and some time after they went to Milton, Florida, the others joined us.

On January 24 the quarterly gathering was held at the Rockville parsonage. The social time and the dinner served by the care-takers of the parsonages were greatly enjoyed. Those present were Pastor and Mrs. Harold R. Crandall and Miss Elizabeth, Pastor and Mrs. Earnest Brooks; Mrs. R. W. Bost, Jr., Pastor and Mrs. Albert N. Rogers and Brian, and Pastor and Mrs. Willard D. Burdick.

The Rockville pastor and wife will miss these friendly gatherings, but we hope that a fourth family will soon be found to take our place; and that the quarterly get-togethers will be continued. W. D. B.

BOULDER, Colo.

The church celebrated Christmas in an appropriate manner. A vesper service, in charge of Miss Reba Kenyon and Pastor Ralph Coon, was held Friday evening. The Sabbath morning service consisted of a Christmas sermon and inspiring music by the choir. Charley was presented by the school. The young people of the church formed into a choir. The children had a small part in this service. A program was presented by the Sunday school and a program by the C. E. pledge. The speeches were given Mrs. Margaret Hummel on a very important birthday date, last December 3, by the women of the church. A fine time was had by all. Later, Margaret sent the women a note of thanks in the form of a "peppy party" for Captain Hummel at the Hummel ranch never seems to run dry.

The regular quarterly meeting of the Denver and Boulder churches was held at the Boulder church on Wednesday, February 5. There was a sermon by the Boulder pastor in the morning, followed by a basket lunch. A musical program was presented in the afternoon by the young people of both churches. Some of the Boulder people remained for a social hour in the evening arranged by the Denver young people. L. R. W.

BROOKFIELD, N. Y.

The young people of the Union Christian Endeavor society of Leonardville and Brookfield have been celebrating their Christian Endeavor Week. Following the previous custom of the Brookfield society, a luncheon was planned for January 29, after the Sabbath school hour, at the Brookfield parish house. After a delicious three course banquet in charge of Miss Wilma Welch, the program of speeches on Christian Endeavor work and history was presented with Grover Williams as toastmaster.

The Christian Endeavors were invited to a C. E. Rally at the First Baptist church of Edmonston Sunday afternoon and evening with a box lunch at the supper hour. A delegation of the leaders of the church and society, which had a well-planned program and closed with an impressive candlelight service.

The young people of several communities were invited to the Leonardville Seventh Day Baptist church as guests of the Union Brookfield and Leonardville C. E. society on the evening of February 5, for a C. E. Week Rally—the various groups contributing to the program of devotions, song service, papers, selections of special music. A pleasant social hour followed when the same became better acquainted and refreshments were served to over sixty-five guests; Leslie Welch greased and Leonard Base and Pastor Paul Burdick were social committee.

February 6 was the date of the annual business meeting and dinner of the Second Brookfield church, after forty participants in the dinner and while instrumental music and games entertained the children and young people the parish house was packed. The business session was held with a large attendance of members present at the parish house. Report of the church and auxiliary societies were given. Special announcements were made. The auxiliary societies were enthusiastically endorsed for the coming year. Letters were read from absent members and it was voted that the clerk write letters expressing the church's sympathy and interest. A motion made to maintain the present interest and enthusiasm were manifest in the work of the church and denomination.

Mrs. Elizabeth Crumb, who has served very faithfully and efficiently for twenty years in the capacity of trustee and clerk, desired to be released from her tasks and Mrs. Lina Brooks was elected to take her place. A hearty vote of thanks and appreciation was given Mrs. Crumb for her services to the church through these many years.

CORRESPONDENT.

ALBION, W. I.

The Albion Seventh Day Baptist Church observed its ninety-fifth anniversary January 29, 1938, with an all-day program and din-
ner. It was founded January 22, 1843, with a charter membership of twenty-nine. The names of 1,044 people have appeared on its roll.

A communion service followed the regular morning worship, conducted by Pastor L. O. Greene, who preached a powerful sermon on the value of the church and church membership, taking Revelation 2:12 as his text.

Following the morning service the congregation enjoyed dinner in the basement of the church.

The afternoon prelude, "Praise God From Whom All Blessings Flow," with variations, was played by Dorothy Babcock Sayre of Whitewater, and she and Miss Rachel Coon of Milton sang a duet, "Come Unto Me Ye Weary." The roll call followed, each member responding with a testimony or Bible verse. A number of letters from absent members were also read. The junior choir of the church sang "Sun-down," and brief histories of former pastors and pastorates were given.

Mrs. J. J. Noble told of the nine-year pastorate of Rev. Thomas Babcock, beginning in 1854, during which there were 204 additions to the church. Mrs. D. L. Babcock told of the pastorate of Rev. Joshua Clarke beginning 1864, with 145 additions. She also covered the pastorate of Rev. J. E. N. Backus, who published a Sabbath school paper called the "Sabbath School Gem." Mrs. Sayre placed on exhibition a copy of this paper printed March, 1874, here at Albion. This was No. 17 of Vol. 7. Mrs. Babcock also told of Rev. Varnum Hull and Rev. Wm. Emert.

Mrs. C. S. Sayre covered the two pastorates of Rev. S. H. Babcock, the first from 1878 to 1887, and the second from 1898 to 1904. He was the father of our senior pastor, M. J. Babcock. Recollections of Rev. E. A. Witter's six-year pastorate were given by Mrs. M. J. Babcock, and of Rev. T. J. V. Horn's eight years, by Mrs. C. M. Sheldon. Mrs. Jessie Bliven paid tribute to Rev. C. S. Sayre who was pastor for ten years, from 1912 to 1922.

Rev. L. D. Seager was the next pastor, and Mrs. M. Babcock told about him, and Mrs. Vine Palmiter followed, telling of Rev. J. H. Hurley. Mrs. E. E. Loofboro spoke briefly of Charles W. Togthman who left Albion last fall. A surprise tribute to our present pastor Rev. L. O. Greene, by Deacon Lester Kelley, was cheery by the congregation. The meeting closed with the singing of the hymn, "O God Our Help in Ages Past."

CORRESPONDENT.

OBITUARY

AYARS.—Tillie Ayars, daughter of the late Jonathan and Jane Ayars, was born in Flipper, N. Y., May 3, 1861, and passed away at the home of her son, Dr. Oscar S. Ayars, 8 Johnson Street, Salem, N. J., August 17, 1937.

In 1881, she was united in marriage with Frank Ayars of Shiloh. The same year of her marriage she was baptized and united with the Shiloh Seventh Day Baptist Church and remained a faithful member until her death.

Mrs. Ayars was of a genial disposition and radiated sunshine. She loved to sing and she and her husband spent many hours singing hymns and the good old popular songs.

On her second wedding day, Doctor and Mrs. Ayars entertained a few friends in their home and she enjoyed the occasion very much and it will be a beautiful memory for those who were privileged to attend.

Mrs. Ayars was looked for with pleasure to attending the General Conference in Shiloh but the Malay fever, kindly called her to enter the beautiful home which he has prepared for those who love and serve him while on earth.

Mrs. Ayars is survived by her son, Doctor Ayars, a granddaughter, a grandson, and two little great-grandchildren, who are twins. She will also be missed by a great host of friends.

SOUTH.—Esther Leila Mills, daughter of R. J. and Katie Greene Mills, was born in Hammond, La., August 13, 1896, and died December 29, 1937, in a New Orleans hospital.

She was a member of the Hammond Seventh Day Baptist Church. She is survived by a devoted husband, Major John S. South; a father, R. J. Mills; one sister, Mrs. Ella Johnson; three brothers, Elmer L., Harold A., and Wallace G. Funeral services were held at the Thomas Funeral Parlor in Hammond, conducted by Pastor Verney A. Wilson. She was laid to rest in Greenlawn Cemetery.

RECOORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like character, 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.

"BENMONITERS" for Sabbath Reading, ten cents. Address Rev. L. O. Greene, Star Route, Albion, N. Y.

WANTED—Single man, S. D. B., to work on farm. Must be willing to work, good wages. Good home. Father H. Davis, Star Route, Albion, N. Y. 2-7-38.

The Sabbath Recorder
Vol. 124
FEBRUARY 28, 1938
No. 9

Contents

Editorial.—Brief Tribute.—In Every Room.—A "Pastor Introduces Himself."—Death Begins at Forty .......... 136

Denominational Budget .................. 137

Being Christian ........................ 138

Missionary—Miss Hulette M. Burdick Passes Away.—Letters From Orlando, Fla. 137

Funeral services were held at the Thomas Funeral Parlor in Hammond, conducted by Pastor Verney A. Wilson. She was laid to rest in Greenlawn Cemetery.

A Deserved Tribute ................. 138

Women's Work.—From the Corresponding Secretary.—A Brief History........ 138

Alfred School of Theology Improvement Fund .......... 139

Eva Ayars was of a genial disposition and radiated sunshine. She loved to sing and she and her husband spent many hours singing hymns and the good old popular songs.

On her second wedding day, Doctor and Mrs. Ayars entertained a few friends in their home and she enjoyed the occasion very much and it will be a beautiful memory for those who were privileged to attend.

Mrs. Ayars was looked for with pleasure to attending the General Conference in Shiloh but the Malay fever, kindly called her to enter the beautiful home which he has prepared for those who love and serve him while on earth.

Mrs. Ayars is survived by her son, Doctor Ayars, a granddaughter, a grandson, and two little great-grandchildren, who are twins. She will also be missed by a great host of friends.

SOUTH.—Esther Leila Mills, daughter of R. J. and Katie Greene Mills, was born in Hammond, La., August 13, 1896, and died December 29, 1937, in a New Orleans hospital.

She was a member of the Hammond Seventh Day Baptist Church. She is survived by a devoted husband, Major John S. South; a father, R. J. Mills; one sister, Mrs. Ella Johnson; three brothers, Elmer L., Harold A., and Wallace G. Funeral services were held at the Thomas Funeral Parlor in Hammond, conducted by Pastor Verney A. Wilson. She was laid to rest in Greenlawn Cemetery.

RECOORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like character, 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.

"BENMONITERS" for Sabbath Reading, ten cents. Address Rev. L. O. Greene, Star Route, Albion, N. Y.

WANTED—Single man, S. D. B., to work on farm. Must be willing to work, good wages. Good home. Father H. Davis, Star Route, Albion, N. Y. 2-7-38.