

rude log house in which I was born; looked into the little brook where so often my feet have been wet by the pure running water; looked again upon the home where my parents died and two of my children were born (Ahva and Curtis), the outline is much the same as in days gone, but time is making its changes. Many faces of ten years ago are gone—some of them to the long home. Children have grown to men and women. Youths are grown and married and settled in life. "Strangers have taken the kinsman's place at many a joyous board."

In the meantime, similar changes have been made here. Many old and young have died. Some have married. In schools and churches the change has not been, in some respects, so marked as in West Virginia; for many years, they have been established things here. To us, however, the building of two chapels not far away has had a tendency to make a marked change in church attendance on Sabbath morning—a change much regretted. If the change is for the glory of God, we ought to submit.

Since first coming to Rhode Island, I have preached 953 times—almost twice a week on an average; of these, 477 have been in this house. Quite a number more I have either sent a supply or an exchange; so that it is reasonably certain that I have supplied the desk here on an average of once each week. I have baptized during my ministry not less than 106 persons, 34 of whom have been in connection with my work in Rhode Island. Have married 110 couples, 64 of whom have been in connection with my work in Rhode Island. Have officiated at 68 funerals, 54 since coming to Rhode Island. During these years of work there have been seasons of joy, others of sorrow.

I have made many mistakes, but trust I have done some acceptable service and that seed has been sown that will in God's own time bring forth a golden harvest. For my misgivings, I trust God will forgive, and give me grace and strength for duties yet to come.

Of you, my people, I beg your forgiveness for any failures to do my whole duty toward you. I crave your sympathies and prayers. I thank you for your co-operation in the great work for the Master.

During some of these years among you I have felt fully assured of the co-operation,

spiritually and financially, of the entire Church. A fear that this is not now entirely true in each case, brings sadness more felt than told. If I am mistaken, may God forgive my misapprehensions. If my apprehensions are true, there ought to be in some way a change.

Circumstances plainly say to us, be active, be earnest and zealous in the work to which God calls. Christ said, "Be ye also ready." Not many of us are very old, but certain it is "that each day passing over us, brings us still nearer home."

NOTE:—Above address found among papers of my father. After a decade of service and of the passing years since it was read, it may still be of interest to a few readers of the SABBATH RECORDER. Some of the remaining older members of Second Hopkinton and possibly a few in Salem, Ritchie, and Greenbrier, W. Va., may be glad to reminisce in this way.

As time goes on and I often read and meditate of Father's work and labors during his period of thirty years in Rhode Island (1883-1913) and several years in West Virginia, I have come to appreciate and realize more fully the great and wonderful work which he carried on and of the love and respect he held by all with whom he came in contact. He lived to serve the people, and his records and kindly acts still radiate the proof that he lived a straightforward, exemplary life.

In closing, I truly thank God for such a father and also for a kind Christian loving mother. Their love, teachings, and tender care, given in much earlier years, are still guiding me on. Thoughts of these dear ones always bring tender and loving recollections.

LEWIS F. RANDOLPH, JR.

Ashaway, R. I.

## MARRIAGES

CHESTER-WHITFORD.—Addison Chester of Ashaway, R. I., and Olive Whitford of Bradford were united in marriage at the Ashaway Seventh Day Baptist parsonage on February 12, 1937, Rev. E. T. Harris officiating.

HILL-DOW.—In Hopkinton, R. I., at Camp Yawgog, near Rockville, Frank M. Hill and Hazel E. Dow, Rev. E. T. Harris officiating.

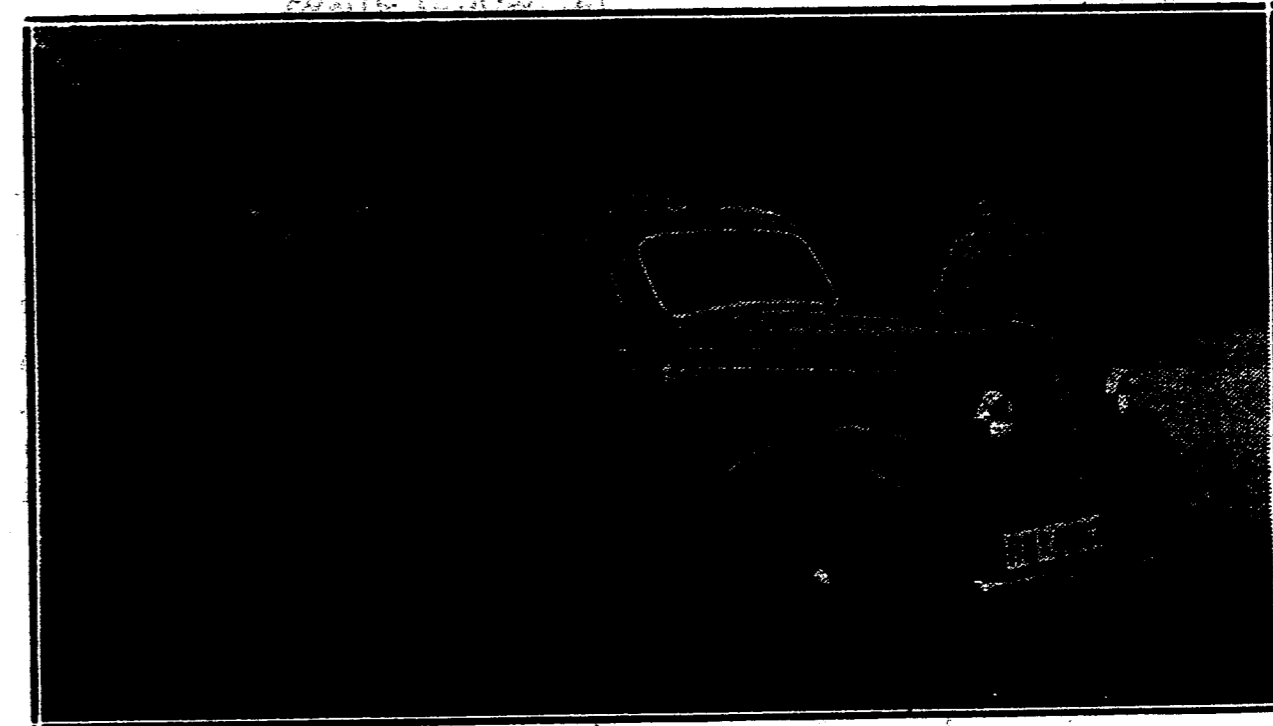
WORCESTER-HARRIS.—At Clarksburg, W. Va., December 4, 1936, Mr. Edwin L. Worcester and Evelyn W. Harris, by Rev. J. Marion Smith.

# The Sabbath Recorder

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## LEADERS IN GERMANY

From left to right: Miss Anna Sasz (who, for many years, has been a member of Dr. Conradi's family), Heinrich Bruhn (expert engineer of the City of Hamburg, and treasurer of the German Seventh Day Baptist Association), Dr. L. R. Conradi, Mrs. Heinrich Bruhn. (Photograph taken in June, 1936.)

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# The Sabbath Recorder

(Established in 1844)

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THEODORE L. GARDINER, D. D.,  
Editor Emeritus

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.,

Mrs. Okey W. Davis

Luther W. Crichtlow

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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year after date to which payment is made un-  
less expressly renewed.

**"Love Your Enemies"** Jesus set a high standard of life with regard to one's relationship to his fellows. It is easy to love our friends, and not hard to get along on the best of terms with our friendly acquaintances. But to love our enemies! That seems different, and hard, and so often impossible. But if we are to believe Jesus and are really to be his followers, we must accept this dictate of his at its face value—and love our enemies.

It will help if we begin by doing the enemy a favor. In doing him some good turn, we do even more for ourselves. "Bless them that persecute you," Christ's great follower urged; "do good to them that despitefully use you; bless and curse not." The records show that Paul made this a rule in his own life, as did Jesus who said in his hour of supreme physical suffering, "Father, forgive them for they know not what they do."

Another help will be found in speaking well of the enemy to others. There must be some good thing in him. Discover it and exploit it among your friends. This may not be

so easy. It is much easier to look upon all his actions with jaundiced eye, prejudiced mind. Rub up the glasses a bit—or put on that pair that corrects nearsightedness—and you will be surprised at the soul satisfying results.

Still a further help toward loving one's enemy may be found in an attitude illustrated by Thomas Jefferson, in the early history of this country, toward his bitter enemy, Alexander Hamilton. It is a striking contrast to the attitude of Aaron Burr, the murderer of Hamilton.

In his beautiful home at Monticello, Jefferson placed a fine marble statue of his enemy, Alexander Hamilton. To all inquirers he would answer, so it is said, "Hamilton is an honest man and a real American. I can honor him." Such an attitude makes tranquillity possible and is an open road to love.

Study to know the enemy. The American boys in the army of occupation came to know the Germans whom they recently had been fighting, and their invariable testimony was one of utmost favor. By knowing them they came to appreciate and love them. "My boy," said an old Catholic priest to a friend of the writer, years ago, "If we knew each other better, we'd love each other better."

Yes, with the spirit of Jesus within, by doing our enemy a good turn, by speaking well of him, by maintaining toward him an honorable attitude, and by knowing him — we shall find it possible to love him even as Christ loved us and gave himself for us.

**You Are Interested** You are interested enough to remember that we are in the midst of a campaign for new subscribers. The SABBATH RECORDER has returned to a weekly basis of publication. It now visits your home every week. Many evidences of pleasure and satisfaction in its weekly visits are seen in testimonies of appreciation in letter and personal word.

Many churches are organizing the campaign for new subscriptions and for extended interest in the RECORDER and work it represents. Subscriptions are coming in — and many churches are not yet reporting. Six hundred subscribers ought not be too many to secure. But time passes. Two months only remain till May first.

The RECORDER is as much yours as it is ours. We plead with you to enter into full partnership with us in this campaign.

**Dwight L. Moody** One hundred years ago, February 5, Dwight Lyman Moody was born, a man who left an impress upon religion still deeply and widely felt. Not a school man, he profoundly affected student life. Not a theologian, he clarified much religious thinking and won men to Christ who have placed the stamp of God upon the thinking and philosophy of men in many lands.

He was one of the world's greatest evangelists, whose influence and power seemed as great at the close of his career as at its beginning. He influenced and won men by what he said and what he did and what he was. That influence in mission fields, in campus life at Northfield, in a multitude of Christian service, is still alive—fulfilling his autobiographical prophecy: "Some day you will read in the papers that Dwight L. Moody of East Northfield is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now. . . . I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die; that which is born of the Spirit will live forever."

Many in America were led by Moody to accept Christ, who so profoundly affected their lives that they became leaders world famous. Henry Drummond, the scientist of Scotland, was one—who has helped hold multitudes to vital truth in his *Natural Law in the Spiritual World*.

In England one night, a young nobleman, medical student, Wilfred Grenfell, drifted into a Moody meeting, and was about to drift out again, bored by a long prayer by a brother who seemed to lack terminal facilities. He was arrested, however, by the humorous but quiet announcement of Mr. Moody, "We will sing number . . . while our brother is finishing his prayer." Grenfell got something that night that sent him a Christian doctor to Labrador—an outstanding example of consecrated, trained, Christian service.

Dwight L. Moody was born a poor boy, and worked his way up from the bottom. He became a good financier. He appreciated the value of money, but never used it to build a fortune. *The Gospel Hymns* brought nearly a million and a half in royalties, but he never used a cent of it for himself, but directed it to Christian work and benevolences. Denied an education himself, he made an

education possible for thousands of boys and girls by founding the Northfield schools.

His great interest was to win men for Christ, to open God's Word, and to emphasize the meaning and value of the spirit-filled life. Mr. Moody drew and moved multitudes as did no other man of the last century. "He was the embodiment of an evangelism that was Scriptural in its basis, spiritual in its aim, personal in its method, social in its expression, co-operative in its action, effective in its appeal, and fraternal in its spirit."

His influence as a preacher was summed up by the *Review of Reviews* in these words: "Mr. Moody's value to the spiritual value of the times in which he lived transcends that of any other preacher of the gospel."

**The Editor Closes His Field Work** Six weeks of rather intensive work in the interest of the campaign for enlarging the circulation of the SABBATH RECORDER were completed by the editor at Adams Center, N. Y., February 13 and 14. The visit with the good people of this church happened when Pastor Orville W. Babcock was sick in bed. This was to be regretted, but the preparation for the editor's coming had been made and the program was carried out. We were glad, when we left, to know that the pastor was well on his way to full recovery, and doubtless was able to fill his own appointments later in the week.

A good congregation was in evidence on Sabbath morning and gave earnest attention to the message of the visitor. Then Sunday, an all-day social at the church parlors was featured, and after the dinner things had been cleared away, about forty interested ones listened to the presentation of denominational problems and opportunities. The interest and concern of these people were manifest in questions and suggestions that held us in this informal meeting for more than two hours. The reaction to the SABBATH RECORDER plans was very encouraging, and no doubt before this, with the pastor leading, a good, live campaign is being put on.

The Adams Center folk already are looking forward to the meeting of the Central Association, and gave the editor-president of Conference a most hearty and urgent invitation to come back for that event.

A late train at Watertown was taken Sunday night for New York, and the editor was

able to eat his breakfast at home the next morning, and to be back at the office shortly after nine o'clock.

#### WILLIAM M. STILLMAN

"passed on to the Holy Land" March 1, 1937. International Hospital at Naples, Italy—result of pneumonia.

With his wife and her sister, Mrs. Frank J. Hubbard, he was enjoying a two months' cruise in the Mediterranean, with Palestine as the ultimate goal.

### CONFERENCE PRESIDENT'S CORNER

#### WILL TITHING DO IT?

A question often asked me is, Will tithing take care of our financial problem?

More and more I am convinced that it would. And not only that—but it would solve many of our other problems. What a spiritual blessing would come to churches and denomination if time and effort were released to planning how to use our money instead of how to raise it.

I verily believe the giving of the consistent tithes with "offerings" which would follow out of joyful hearts and lives, would mean not only a vastly better supported local church and its program, but would mean vastly enlarged service in present and newly opened world fields.

The argument that people cannot afford to tithe because of low income, or lack of means, would seem weakened by the amount of money turned out of poor people's pockets and old socks and children's banks at the Red Cross calls for recent flood relief and other emergency needs.

We may well be impressed by the record this past year of a "Tither's League" in one of our rural churches. The Conference Year Book shows that this church paid its pastor, \$1,010, and raised for other purposes \$634. Of those amounts the Tither's League ("Storehouse Association") paid for the pastor \$614, and of the \$634 for "other purposes," \$378.91—and in addition report \$99.22 paid to the Red Cross, Near East Relief, etc. When it is realized that the membership of the league is but twenty-four out of a membership of 188, and that the incomes represented are in the lower brackets in the community, indeed av-

eraging but \$440, the figures and implications are most impressive.

There are tithers found in every church. Why not get together and try the "storehouse" plan? At least three more churches are making inquiries about it.

### CHRIST IN PUBLIC LIFE

BY ROSS STOODLEY

(A paper given at the fall meeting of the Central Association, 1936, held at Leonardsville, N. Y.)

Nineteen hundred years ago there lived upon this earth, One who touched the depths of the human soul and reached the heights of spiritual experience as no other has ever done. That Person caused the beginning of what we know as the Christian Church. From him we take our name. Out in the future he saw the kingdom of God established in the hearts of men. He and his followers prayed that the time might come when the will of God would be done on earth as in heaven. Are we today carrying on the will of God?

The president of Yale University recently said, "Our world has today no greater need than a vigorous revival of true religion—one in which every class and every community should share." If you will turn in your Bible to Second Chronicles 7: 14, you may read these timeless words: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." To me this points out the way. More than anything else we need a religious awakening. It is time for a moral earthquake. We today are trying to live by bread alone. Jesus said it could not be done. We have learned from some bitter experiences during the recent depression that he was right. Any generation or individual that tries to live by bread alone commits all manner of folly and gets into all kinds of difficulty. Man cannot live by bread alone, because he is more than physical. He is mind and he is soul. There are no vitamins in things, and no calories in goods, for man's soul; we have found this out. Woodrow Wilson was right when he said, "Our civilization cannot survive materially until it is redeemed spiritually."

Perhaps we have been following the wrong or false lights. In a magazine a short time ago appeared a remarkable cartoon. It pictured an

old man in a very deep cavern trudging along a boggy road which was obstructed by stones and logs. He is captioned, "Befuddled Mankind." In his hand is a thin, flickering light called "Materialism." He is crying "I am lost." Just at the side of the picture stands the majestic Christ with a glorious light radiating from his person. He is called, "The Light of the World." Beneath the cartoon is the striking title, "Perhaps We Have Been Following the Wrong Light"—and so we have, and we are paying a high price for it. We have been too long following the thin, cold lights of materialism, nationalism, and militarism. A revival of religion could change this, but nothing else can. Revivals of religion cost. The price to be paid is high. It means prayer, repentance, forgiveness, obedience, justice, discipline, mercy, self denial, and love; and this is not easy. We want the fruits of a revival, but we are not willing to pay the price for it. If there is to be a change in the moral and spiritual life, it must begin with those who wear his name and profess to be his disciples. Prayer is one of the conditions of a spiritual awakening. A religion that crowds out prayer is not a religion. It may be a philosophy, but it is not faith.

My idea along these routes of religious awakening is to rearrange the alphabet to suit ourselves. It is very popular these days and I would suggest a triple "P" program—*pep*, *punch*, and *push*. What we need today is more pep, more punch, and more push. When we were younger we learned a little good-night prayer. It went something like this, "Now I lay me down to sleep." You all know or at least remember some of it. Let's rearrange that prayer because too many of us are laying ourselves down to sleep in the morning, and sleeping all day. I would suggest a morning prayer something like this:

Now I get me up to work—  
I pray thee, Lord, that I'll not shirk.  
If I should die before the night,  
I pray thee, Lord, my work be right.

Have a purpose in life and then fight for it. Purpose is our most valuable inherent quality. Know what we are going to do five years—ten years from now, and keep pushing. Push takes courage. So often every thing you attempt fails. It is easy to start something and quit; it takes a magnificent backbone to keep going in spite of all odds. Pep or enthusiasm is a necessary quality for anyone who

wishes to influence easily. It alone is worthless. It could be compared to the bass drum of a band, but with punch and push, pep is essential.

And so I believe that to put Christ in the public life today we as Seventh Day Baptists must do our part. As I said before, "If there is to be a change in the spiritual life of us, it must begin with those who wear Christ's name and profess to be his disciples. We are citizens of the greatest country in the world. We as citizens of America have a great tomorrow — great in population, discoveries, wealth, scientific research, inventions, communication, travel, and education. Will we have a great tomorrow in religion? Unless more attention is given to the ethical and spiritual forces in our land, the same pallbearers that carried others out to the graveyard of forgotten men await at our door. We need a spiritual awakening—"O Lord, wilt thou not revive us again, that thy people may rejoice in thee."

### MISSIONS

#### CONCERNING DOCTOR CONRADI

Recent letters from Rev. L. R. Conradi indicate that his good work goes on with the same unflagging interest and zeal which have always characterized him. The outlook in Cassel, Stuttgart, and Frankfurt, as well as Dortmund, all, is encouraging.

The task of establishing his German ancestry to the satisfaction of the state government for the renewal of his license to edit his *Monthly*, took some time. But that done, he resumed all his editorial work, and is making ready for a hoped-for visit to this country at the time of our General Conference in August, next.

The death of Elder G. Velthuysen was a sad blow to Brother Conradi, to whom the former had become a valued friend and a true yoke-fellow. Their reciprocal relations in church and other religious work were a source of comfort, strength, and encouragement to both.

There was a meeting of several brethren of the German Association at Hamburg, at holiday time; and the reports made at that time were encouraging. Since the new year, Brother Wipperman has been touring eastern Prussia and Pomerania; and Brother Conradi has visited the churches at Dortmund, Gel-

senkirchen, Berlin, and Kiel, and was expecting soon to spend several weeks in southern Germany.

### ILLUMINATING LETTER REGARDING CONDITIONS AND MISSION WORK IN CHINA

One of our most important foreign mission fields is in China. The missionary secretary is indebted to Dr. Boothe C. Davis for an interesting and illuminating letter written by Dr. Willard Sutton regarding conditions and mission work in China. Doctor Sutton and his wife, Dr. Ellen Sutton, are alumni of Alfred University and Mrs. Sutton is the daughter of Rev. and Mrs. T. D. Holmes who were missionaries in China twenty years and who have lived in Alfred twenty-five years and have been active in the work of our church in that village. Doctor Sutton's mission field is in southeastern China and what he writes is illuminating to those who are watching China. While he corroborates what our missionaries in Shanghai and vicinity have written, his field is different and his observations and descriptions are particularly helpful in that they broaden our knowledge. Doctor Sutton's letter is too long (about five thousand words) to be printed in full, and we content ourselves by giving excerpts.

Our student body has been slowly growing in spite of the depression and many disturbances of the past years, and as time goes on I find more duties and responsibilities creeping in on my time. Our school has what I believe to be one of the most beautiful college sites in the world. On a large river with boats, large and small, passing on the tides, we can see miles over the rice fields of the Foochow plain to the mountains which surround us on all sides. From our house we can see Foochow city with its million people, about six miles away, and in the opposite direction Mamoi and Pagoda Anchorage, where the largest steamers anchor and where in the picturesque days of sailing ships the harbor used to be crowded with vessels from England and America.

Fukien is a coastal province about the size of New York State and is largely mountainous. It has been hemmed in by the mountains and Pacific Ocean for many centuries and three quite different dialects have been developed, so that when we come to Foochow we have to learn the local seven-toned dialect in order to work with the common people, and Mandarin (the National language) when anything is done with students, officials, and other educated people. There is an estimated population of about ten million people, and most of

the people (like the rest of China) are farmers. Hence an important part of our work should be to serve the rural communities. The Chinese have been "farmers for forty centuries" and they know a lot about maintaining the soil and growing many types of crops, but most of them are very poor. They are specially in need of help in learning to select seed to grow better crops, and to breed up better poultry and animals, which are for the most part the pig, goat, water buffalo, and cow. They have lots of malnutrition and a sad lack of knowledge of sanitation. Education has been an important part of Chinese civilization for many centuries, but until recently it seems to have been inaccessible to the farmers' children. A few years ago some friend in America started a fine thing by giving a few thousand dollars as a foundation upon which our present important rural service work was started, which is being carried on by our school.

This rural service work which has been started on a small scale has grown quite rapidly. After a year a number of government officials were impressed, and now a large number of villages have been turned over by the government to be under the direction of our rural service department, with the funds to support the work. But of course we are operating only around Foochow and there is a great need for this service all through Fukien province.

Our campus has many acres of flat riverbottom land which is most valuable for rice, potatoes, fruit trees, etc., and also many acres of hillside land which can grow sweet potatoes, tung oil seeds, and can also be used for experimental work. It is quite logical that our site has been chosen for an agricultural center, and this year a new department of agriculture has been established including rural economics and rural sociology. There is much land of various types available and for a number of years work has been going on in selecting and improving rice and poultry, and there has been much work with bees and the study of harmful insects. This year we have received considerable aid from the Fukien government to get this agricultural work started, and the National government has suggested the establishment of a school of agriculture here one or two years later.

To make things interesting, and show how wild our country is, a full grown leopard was shot on our campus during the summer of 1935. Two young ones were killed in 1927, all quite near some of the faculty residences. Cobras are also inhabitants of the campus, but no one seems scared of them.

The chemistry department offers the usual work of a four-year college course. Considerable work has been done on water analysis and animal feeding experiments, examination of fish liver and seed oils, making of hard porcelain using local clays, chemical and microscopic examination of typical igneous rocks of the region, and now work has been well started on local teas which are again being improved as Foochow attempts to regain its position of world leadership.

The Chinese Republic has just celebrated its twenty-fifth anniversary on October 10. The war lords who rose in this period wasted money and the schools suffered, so that for quite a period of time the mission schools were holding to high standards of education while the government schools were run down, having little discipline and many strikes among the students. But those days are now past and the government is rapidly building up its school system, both in extent and in quality. The national and provincial officials are really trying to make education what it should be in China, so that the mission schools can still make their contribution, but the government schools will surpass them in size. With mission contributions apparently on the decline from the depression and other causes, the teachers in the Christian schools of China will have difficulty in keeping up with the standards of the new schools which are being reorganized and strengthened. Mission schools should not hope to be as large as the government schools, but they have special contributions to make, and they must always aim for the very highest standards.

Foochow has been making rapid progress in a material way. When we came, nearly thirteen years ago, there was a rather poor electrical service in Foochow, but out in the country we had to use kerosene lamps until 1926. Our only connection with Foochow was by a small sampan and a devious footpath through the rice fields, which was almost never used. Then we employed a motor launch which made travel much easier, especially in stormy weather. Gradually other improvements have come in so that now we have radios, automatic telephones, and a fairly good road with busses every twenty minutes. Formerly it took much time and planning to make a day's visit to Foochow; now one can quickly decide to go, and get back in less than two hours. The city streets were widened, starting in 1928, so that now motor cars can go almost anywhere. Six times a week Shanghai-Canton planes stop here and land in the river, right in front of our campus. This line has been said by some to be the most dangerous air route in the world; but since the use of Douglas Dolphin planes, about two years ago, there have been no accidents and relatively few delays due to bad weather. The speed with which roads and bus lines have come into Fukien in the last few years is very remarkable. When the service connections get a little better there will be motor bus lines to Shanghai, Nanking, and Canton. A thousand miles of new roads were built in this province in two years.

From the time of ancient Egypt, 3,000 B. C., China has had an organized state and culture of its own, and is the only place where it has continued down to the present time without a break. Wars and the overthrow of emperors have taken place many times, and in some of these transitions there have been depressions where the country suffered. The present transition from the corruption of the last empire to a republic has been a very radical change, but is only a small thing viewed in the light

of a long history, although conditions of banditry and civil war brought many of the people great suffering. Ever since I have lived in Foochow armed soldiers were a common sight on the street and almost every year has brought its excitement from trouble by war lords, bandits, communists, and others. Several times gunfire has been heard from the campus as armies attacked, and during Christmas week a few years ago we watched modern airplanes drop large bombs on Foochow. Twice communists captured western and southern parts of Fukien, causing some of our American friends to hastily escape, losing most of their household goods and other property, and in the summer of 1934 it looked as if Foochow city were going to be in danger of falling. But the forces of control are coming in so that now the remaining communists have been driven over a thousand miles inland, most all of the bandits have been suppressed, and what is more, the Chinese are more united in spirit than ever before. A fine program of road building and general development is going on. The Central government is growing more powerful all the time and is getting the confidence of all.

To tell you about the complicated situation with Japan would take a whole book at least, and since this letter is getting too long it must be passed up for the present. In a word, Japan has adopted an aggressive policy which will attempt to dominate Asia and drive out European and American culture and commerce, to replace them with the products and ideas of Japanese origin. The territorial aggression since 1931 has been a repetition of the antiquated methods of western countries, fifty to a hundred years ago, and is parallel in some ways to what has happened in Abyssinia. It is naturally claimed that law and order are brought in, but actually the opposite is often the case. The most tragic part of it all is that coming in as protected Japanese subjects are the renegades of Corea and Formosa, as well as those of Japan. Opium and vice are brought in on a scale not seen before, and Chinese officials can do nothing about it. The North China smuggling operations were on such a large scale that they could not be called smuggling.

All China asks is to be left alone, and already she has worked out many problems of reconstruction in fields of public health, education, industrial development, mass education, unification, and national defense. When Japan took Manchuria in 1931-32, China appealed to the League of Nations for help and wasted much time; now the Chinese realize that they can rely only on themselves and a wonderful change has come in their thinking. They are getting, in this crisis, a wonderful unity of spirit and patriotism.

Very sincerely yours,  
WILLARD J. SUTTON.

Department of Chemistry,  
Fukien Christian University,  
Foochow, South China,  
November 20, 1936.

## THE OPEN DOOR

BY ALICE ANNETTE LARKIN

## CHAPTER X

It was early October. All along the river banks and up and down the country roads the trees were beautiful in their autumn colors. Here and there a sturdy maple had begun to shed its leaves, and soon there would be gay, leafy carpets in many places. In the flower garden at the Harrison farm, giant zinnias and marigolds still blossomed, and as yet the dahlias had been untouched by frost.

The sun was just going down in a cloud of glory when Ruth Harrison stopped for a moment on her way home from Mrs. Stearns' to look at the flowers. She was late tonight. Mrs. Stearns had been in the city for the day, and she had asked Ruth to remain until she returned.

Ruth and Stanley were getting along remarkably well, and Ruth wondered why the other teachers had stayed so short a time. She had come to admire the boy who was so eager to learn everything, as he said, and so brave in his misfortune. Mrs. Stearns was kindness itself.

Ruth had sure proof of this tonight, and she could hardly wait to impart a delightful piece of news to the other members of her family. So she hurried to join them in the main room of the barn where they still sat around the supper table. They had known that she would be having supper with Stanley, so they had not waited for her.

Dick and Marilyn had come home hungry. Their walk from the school bus, a distance of three quarters of a mile, gave them good appetites, and they were always ready to eat.

It was a cheery scene that met Ruth's gaze when she stepped into the big room. The oil stove was burning brightly, and it not only made this part of the room very comfortable, but the light from its burners was very welcome now the sun had disappeared behind the horizon.

"How cozy you look here," Ruth exclaimed as she took off her coat. "If Uncle Jimmy could look in upon you now, I think he'd be made very happy. But I've some news for you. You know we've all been wondering what we should do when the cold weather arrives, for we never could heat this building as it is now. It did look like a big problem—one of the biggest we've had to solve. But

we needn't wonder any longer. I have the answer."

"O Ruth, what is it?" begged Dick and Marilyn almost in the same breath.

"We're going to have rooms in Mrs. Stearns' house," answered Ruth. "She's been planning this for weeks, and we can move over there for the winter whenever we wish to. I tried to tell her we couldn't impose on her that way, but she says it'll be a favor to her. She'll be sure I won't leave Stanley without a teacher if we're all living there, and she has more rooms in that big house than she can possibly use. Oh, she is so thoughtful!"

"Indeed, she is," said Aunt Abbie Jo. "A big load has rolled off my mind since you came in with your good news, dear. I never expected such a wonderful thing to happen."

"We have many things to be thankful for tonight," Paul remarked, rising from his chair. He was using no crutches now, and his face was no longer thin and worn. "Mrs. Stearns' kindness means that we can go right ahead with our plans to make this barn into a comfortable home. The insurance money will be enough to start with, and whatever we get from the power company will help carry on the work. It may be a year or two years—perhaps more—before the work is completed, but another winter ought to find us with a home we can live comfortably in."

"Children, I feel like singing the Doxology," said Aunt Abbie Jo, as she wiped tears of joy from her eyes. "Let's do it."

It was while they were singing "Praise God from whom all blessings flow" that a car stopped some distance from the barn. It had come so quietly no one heard it and everyone was surprised when someone knocked on the door near which Paul was standing. He hastened to answer the knock.

"Bill Thurston," he cried a moment later, "where in the world did you come from? Hurry inside so we can look at you. O man, I certainly am glad to see you."

Bill grasped Paul's hand. "Paul Harrison, am I seeing straight?" he demanded. "Why, you're looking like your own self again. Congratulations, old fellow! And Ruth! Oh, my dear! I've been starving for a look at you." And Ruth found herself being held close in Bill's arms regardless of whoever might be in the room. But no one was there. Aunt Abbie Jo, Paul, Dick, and Marilyn had suddenly

disappeared in the direction of the small room that had once been a harness room.

"O Bill, I'm so glad, so very glad, to see you," Ruth said when she could speak at all. "Tell me how you come to be here."

"I couldn't stand it any longer, Ruth, I've missed you so. Every day has been worse than the one before, and every letter you sent has made me realize more and more what I'm losing. Ruth, I had to come, but I've only a little while to stay this time. The man who brought me out from Thornton is coming back for me at ten o'clock. I have a business appointment there early tomorrow morning, a very important one."

Aunt Abbie Jo and the others came in now, and after Bill had talked a few minutes with them Paul suggested that Aunt Abbie Jo and the children walk over to the church with him. He wanted to try out his cornet and see if the old stove was all right. A little fire would be needed when Ruth had some of the girls there tomorrow.

"Bill and I will come over in a little while," Ruth said as they went out.

"Sure we will," said Bill. "I want to see the little white church. But Ruth, let's talk about us now. I know that all your hearts are in your work here, I can read that in your faces, but what about me? Won't you marry me soon, dear? Please don't say no this time. I can't bear that."

"But don't you see, Bill," Ruth said earnestly, "I am needed here? I couldn't give up my position now— who would support the family? Paul plans to do some farming next year, but he isn't strong enough to do hard work, and he won't be for some time. I couldn't go back to Edgewood and leave him and Aunt Abbie Jo with the whole responsibility of the children. And Bill, the boys and girls here in Riverdale need me, too. I love you so, but we'll have to wait."

"Will you marry me if I tell you that you won't have to leave Riverdale, Ruth?"

"Why, what do you mean, Bill—if I won't have to leave Riverdale? I don't understand."

"No, I know you don't, dear, but you will. You remember the talks we had a long time ago about my work. You knew then that I would never be satisfied until I could get back on a newspaper job, but there didn't seem to be any opening. Well, ever since I could read between the lines in your letters that

you would never come back to Edgewood to live, I have been looking for a job near you. At last I have found it. The appointment tomorrow morning completes the business. That was one of the reasons for my coming to New England. The first of January I begin work with the *Thornton Daily News*."

"O Bill, I'm so very, very glad."

"Glad enough to say you'll marry me?"

"But how can I, Bill?"

"Let me tell you. Paul said that you are going to make this barn into a house. Now why can't you and I build a little home somewhere out here? I've learned that a new road is coming through here in the spring. I can easily drive to Thornton every day. And Ruth, I've thought of something else. Why couldn't Paul take your place with the Stearns boy after a while? It would give him an income and it wouldn't take too much of his strength.

"I know you are all needed out here. Your letters telling of what you have been doing have opened my eyes. I'd like to help in some way. Riverdale isn't the only place where things have been going from bad to worse. The whole world is in a turmoil. Unless there is a change we are heading straight for destruction. Larger armies and navies cannot solve our problems. Neither can socialism, communism, industry, sports, or education. Christ alone can cure our ills. He must be the Captain of our lives. You and Paul have given me a new vision—a vision of a strong Seventh Day Baptist Church growing from your small beginning. O Ruth, as you have said in your letters, God has set before you an open door, and no man can shut it."

"Men have tried, but they failed," Ruth said thoughtfully. "O Bill, you have made me so very happy. I can't refuse you now. In the spring—oh, I'd love a spring wedding out here. If mother and father and Uncle Jimmy only knew how wonderfully things are working out for us."

"I think they do, dear. And you have made me the happiest man in the world. Now shall we go tell Paul and the others?"

"Yes, tell them in the little white church that has come to mean so much to us all."

(The End)

"The inalienable rights of man are God given, and not granted by governments."

## WOMAN'S WORK

## LINES ON LIFE

Life is not measured by our years,  
Nor tears,  
Nor by our worldly fears,  
Or cares;  
For life is measured,  
And treasured  
Only  
By our dreams,  
Our deeds,  
Our faith,  
Our prayers.

—E. W. Huffman.

## EXCERPTS FROM REPORT

(Excerpts from Mrs. Hubbard's report of the Foreign Missions Conference, Asbury Park, N. J., January 4-8, 1937.)

Nothing could have been more deeply spiritual and worshipful than the retreat led in thought by Miss Muriel Lester, of Kingsley Hall, London, the first evening of the meetings. Even had she not expressed it in words, one would realize in seeing her that she had found "Joy in Christian Living, in Christian Service, in the Christian Adventure, and Joy of the Ongoing Enterprise"—the theme of the retreat; and that she received this joy and power to serve through her constant dependence on God.

In deliberations throughout the meetings, the basic thought was the interpretation into action of the Christ principles. To this end individuals and groups of women have given of their talents and their time in clearly and searchingly facing facts in attempting to find a better, fuller way to express these principles.

The Christian Literature Committee has been able to launch one new magazine this year for women and children in China—called the *Woman Star*. On the cover of the first issue is a facsimile signature by Madam J. Kai-Shek.

A letter of friendly greeting and Christian fellowship was sent to Madam Kai-Shek from the Woman's Committee of the Conference.

Two commissions appointed at the last meeting reported. Commission I studied the possibility of securing more interest in the missionary cause by the "younger adult" (twenty-five to forty-five years of age). From the report and from floor discussion it was concluded that we need the refreshing outlook, the creative thinking, the fearless approach,

and the clear facing of facts which the "younger adult" offers us for building of a Christian community. It was suggested that a place on our boards be given these young people, with an opportunity to help plan programs and form policies; it was further suggested that we refrain from a "can't-be-done," "never-has-been-done" attitude, vocal or unexpressed; that we emphasize world fellowship, not separately home and foreign missions; that a study be made of some of the questions of vital interest in world missions today, such as: The Caste System—East and West; The Cinema—East and West; Mass Movements in India; Economics and the Christian Ethics; Co-operatives, etc.; that we read interesting missionary literature.

From one of the eastern countries came a charming, consecrated young woman—Mrs. Indu Pak from Korea, who told of the change wrought in the lives of some of her people through Christianity. A group in which she and others have worked have helped bring about better economic conditions. By co-operative planning the standard of living has improved, better educational facilities sought and given, better food provided for the family.

Some practical suggestions made at meetings of woman's committee:

1. Inclusion, more generally on our committees and boards of the younger adult.
2. Better preparation of all women for administrative and committee work, and more knowledge, by reading and study, of world missions in its fullest and broadest aspect.
3. Promotion of World Day of Prayer.
4. Purchase for the use of pastors and for general circulation among members, of the *International Review of Missions*.
5. Sending of books to the Philippines. (Is this not also an idea for our friends in far-away communities?)

In a meditation—"Contentment"—Dr. Douglas Horton of Chicago said:

A group of children were asked to tell what to them were twelve loveliest things. Some of their replies were: cold of ice cream; feel of clean clothes; climbing high; hot water bottle; honey in the mouth; baby kittens; cool mist on a hot day; a baby's smile. To a group of men was put the same question. A few of their replies were: waving grain; silence of deep woods; the successful solving of a problem; friendship; revelation of science; a spinning wheel. In these and other replies is shown a recognition of the intangible which brings a certain satisfaction.

## "CANDLE IN THE HEART"

The lines quoted below are one of the poems in the anthology recently published by Miss Alta Van Horn, head of Teachers' Training Department of Salem College. "To My Parents" reads the simple dedication; the parents are Mr. and Mrs. Robert Van Horn of North Loup, Neb. Love is the candle in the heart; the story of love is told by various writers. For a number of years Miss Van Horn has been selecting poems from *Good Housekeeping* which fitted her plan. Reviewers call the compilation "unique," but we call it "a lovely idea."

## CANDLE IN THE HEART

I was an unlit candle  
Until the day you came;  
Until your kiss awakened  
In me this lovely flame. . . .

Now I am shedding gladness  
Everywhere about,  
And none but you can ever  
Put the radiance out.

—Ethel Romig Fuller.

## YOUNG PEOPLE'S WORK

## THE BEACON

During the last quarter of 1936 there occurred an event of some significance to Seventh Day Baptists; and that was the appearance of the little mimeographed paper for Seventh Day Baptist Christian endeavorers that was then unnamed, but which is now known as the *Beacon*. This paper recently made its third appearance within the space of four months and has been well received by the young people it was intended to serve. In it appears news from various C. E. groups throughout the denomination presented in a spicily entertaining vein.

The editor of the *Beacon* is Duane Hurley, a third year student in Salem College, at Salem, W. Va., where the paper is also published. Associated with him is a fine staff of assistants, also students in the college, who manage to get the vast amount of work necessary to the appearance of such a periodical done at regular intervals and in a commendable manner. The editorial page, "Features," is worthy special attention, for it is surely unique in its conception and execution. Our hats must perforce be doffed to Editor Hurley, his capable staff, and the *Beacon*.

The spinning wheel, swiftly revolving in space, centers in a slightly moving axis, in a controlled central force. Such a controlled force should be found which would bring contentment and calm in the whirl of ceaseless activities. In friends one glimpses the possibility of a satisfying contentment. From another Friend who has said—"Lo, I am with you always"—one learns the secret of real contentment, and knows a value which will abide.

Dr. Robert E. Speer, chairman of the conference, in his address reviewed some of the things *changing* and *never changing* during the past fifty years.

He said in a discussion recently, about a certain book, one remarked the author was a good fellow but one hundred years behind the time; another remarked he was too much of a modernist. What is the right relationship between the present and the past? It might be said the present is seventy-five per cent of the past and twenty-five per cent of the future. We cannot separate the present from history and experience.

Personnel changes. Methods, attitudes, and modes of expressing truth change. America's place in the world has distinctly changed. When Doctor and Mrs. Speer, during the first years of his secretaryship, presented their credentials at the border of Persia, no one there had ever heard of America. There was much difficulty in convincing the officials that the credentials and country were not faked.

Some things never change. God, Jesus Christ, facts of history, spiritual principles never change. Community aim and basic motive of missionary enterprise remain unalterable. "Thy kingdom come." In things ever changing and never changing one has to decide 'twixt truth and falsehood.

The strength of the missionary cause lies in the common men and women who simply love and serve.

Much thought was given to *Rural Missions*. Community development under a specially qualified group of workers was considered desirable in many instances. Training of nationals for such work is most necessary. A plea was made to send our strongest men into rural sections.

Plan, build, pray for the Hangchow Conference, that riper experience, wider interpretation, and fuller realization of the Christian principles may result in the journey toward world fellowship.

The Young People's Board of the denomination is sponsoring the *Beacon* and contributes to its publication in the form of financial aid. The sentiment of the Young People's Board is especially favorable towards the paper and wishes to extend encouragement to its staff in every possible way. Says President Burton Crandall, of the Young People's Board, in the most recent number of the paper, "There is much to do and the C. E. *Beacon* is the outward symbol of a renewed interest and determination among our young people. Editor Duane Hurley and his competent staff have given us the preface to a volume of achievement to be written by the various groups throughout the denomination."

All the material appearing below, except "Alfred Young People's Worship Service" by Margaret Lawrence, is quoted verbatim from the January 25, 1937, number of the *Beacon*. Here and there, however, condensation of source material has been resorted to, due to limited space. Our only excuse for republishing the *Beacon* material in the SABBATH RECORDER is that the former has not the circulation of the latter, and it was thought advisable to give as many Seventh Day Baptist young people the benefit of the material appearing in the smaller paper as possible.

The material concerning the activity of the Alfred young people written by Margaret Lawrence is the first of three or four papers in which it is proposed to describe for your benefit various activities of the Alfred young people. The Alfred young people, believe it or not, are busy and they propose to prove it. Luck to the *Beacon*.

#### SHILOH, N. J.

On Tuesday evening, December 29, members of the Shiloh Christian Endeavor held a business meeting and social at the parsonage. Allen Bond expressed his desire to join the Shiloh C. E. society, saying that it was "a little bit too far to walk to Nortonville," where he is already a member. It was moved unanimously that he join with the group.

Attending the meeting were several guests, including Frank Cruzan, Francis Saunders, and Duane Hurley, editor of the *Beacon*. Mr. Hurley talked to the group about the Christian Endeavor paper and its possibilities.

The business session at which officers were elected was followed by games and a social hour which was closed by singing hymns.

#### DENVER, COLO.

Once again the Denver Christian endeavorers bring home the banner. At a rally held December 21, the group had one hundred per cent of its members present. Four more members would have enabled the group to win the attendance banner too. The group is active in union C. E. work. They plan to co-operate in a week's program, January 31 to February 7, taking over the meetings of the entire church for that length of time.

#### RIVERSIDE, CALIF.

Dr. George Thorngate, from Phoenix, Ariz., was a visitor in Riverside the first week in January. He attended the Christian Endeavor meeting and told the group about China and missionary problems there.

The Riverside group at Christmas time sent a basket to a needy family near town. The mother, who is trying to care for and support four children, was so grateful for the "small, present" that she sent a lovely "thank you" note to the society.

#### BOULDER, COLO.

On New Year's eve the juniors and seniors of the Boulder Church went to the home of Roy Davis to watch the old year out and the new year in. Games were played until about eleven, and then refreshments were served. At 11.30 Pastor Ralph Coon gave a short talk on "Jesus the Door." After the talk, testimonies and resolutions were given. About three minutes to twelve short prayers were offered by members of the group. The prayers lasted until after midnight. "We young people in Boulder feel that it is better to pray the old year out and the new year in," writes the group's correspondent.

#### NORTONVILLE, KAN.

In place of the regular sermon on Sabbath morning following Christmas, the Nortonville Christian Endeavor choir of twenty voices gave a cantata, "The Carpenter of Nazareth." Those who were home for the holiday season and helped in the cantata were Cecil Stephan, Herbert Crouch, and Austa Stephan, from Milton College; Alton Wheeler and Zella Babcock, from Salem College; Lois Wells, of Ft. Riley, Kan.; and Vivian Wells, of Linsburg, Kan.

"Right now at the beginning of the new year our society feels very enthusiastic and has high hopes for improving our meetings and accomplishing more during the coming year,"

writes Marie Hurley, of the society. The Nortonville C. E. boasts twenty or more active members and during the school term while many senior members are attending college and teaching, the seniors who are at home meet regularly with the group. There are not sufficient numbers among the seniors to merit a meeting of their own. "We're glad to tell the world that our society has been on the map for fifty years," the Nortonville gang asserts! They plan to have a special celebration on the anniversary. Arrangements are already being made to make it a notable event.

#### DE RUYTER, N. Y.

From De Ruyter comes an encouraging report. "We are a small group," the correspondent writes, "but even with the regrettable loss of some of our members we feel quite encouraged with the progress we are making." About half the last year's membership was lost because of individuals moving away, going to school, or working. The society has weekly meetings on Sabbath afternoon at three o'clock. After a period of song and season of prayer, some topic is taken up by a leader, appointed by the president weekly. The society has a business meeting once a month and plans to have a social often.

In November the society invited the church to meet with them at the home of E. P. Burdick. The gathering they called a "church-nite." The December social was held at H. W. Phillips and again the church joined in the good time. The excellent program arranged by the social committee was enjoyed by all. Social occasions during the summer consisted of wiener roasts at the lake or at Highland Park.

#### NILE AND RICHBURG, N. Y.

Since Rev. E. H. Bottoms is pastor of both the Nile and Richburg churches, the young people of the two churches united and are known as the Nile-Richburg group. "The group in this vicinity is small," according to reporter Thelma Clarke, "so that we cannot note any marked advancement during the year; however, we are very much alive."

An average attendance of twelve, including intermediates and seniors, attend each Friday evening. All are active members of the C. E. society. The special music for the Sabbath morning services is furnished by this group. The Nile-Richburg group has enjoyed several parties and wiener roasts during the

year. Each time outside friends were invited in order to stimulate more interest.

### ALFRED YOUNG PEOPLE'S WORSHIP SERVICE

BY MARGARET LAWRENCE

At the regular monthly business meeting of the young people's Sabbath school class of Alfred, N. Y., it was suggested that we have a worship service. The suggestion was unanimously agreed upon, and it was voted that the three theological students—Luther Crichlow, Elmo Randolph, and Marion Van Horn—have charge of the programs for the first two months. The place of the service was to be the Gothic Chapel on Sabbath eve, immediately after the organ recital.

The first service was held on January 8, 1937, and was in the order of a dedication service. Following the singing of hymns led by Elmo Randolph, sentence prayers, and a brief talk on the meaning of religion by Luther Crichlow, Marion Van Horn gave an inspiring dedicatory talk and led in the singing of "Follow the Gleam."

The atmosphere is such that can be created in no type of service other than this hour of prayer and meditation. Following a week of classes and hurry, the peace and comfort offered are beyond description, and preparation for the Sabbath can be found in no better way. The inspired talks by the seminary students are wonderful to hear and help one to appreciate God's work to its utmost.

### C. C. VAN HORN

Christopher Columbus, son of Ai and Amaranda Rachel Loofboro Van Horn was born at Farmington, Ill., July 19, 1854, and departed this life at his home, Nady, Ark., December 23, 1936.

He was married to Meleta Alice Hurley, May 28, 1887. To them was born one daughter, Edna Van Horn Wilkinson. Mrs. Van Horn died in 1891. On November 11, 1903, he was married to Laura Whitney. To them were born two sons, Paul Whitney, who died in infancy, and Marion Christopher.

Pastor Van Horn professed Christ and was baptized at the age of ten years and united with the Welton, Iowa, Church. He served the Little Prairie, Ark., Church as pastor faithfully from 1920 to 1929, and the

year 1936 as long as his health would permit. He lived a conscientious and faithful Christian life.

Many in our denomination can attest to the power of the gospel of our Lord as sung by Brother Van Horn. Many are left to say "He taught me my first lessons in music," or, "All I know about music C. C. Van Horn gave me." "His spirit was gentle and his voice was sweet."

He is survived by his faithful wife and two children, Mrs. Edna Van Horn Wilkinson, Battle Creek, Mich., and Marion C. Van Horn, Alfred, N. Y.; one brother, Rev. T. J. Van Horn, Daytona Beach, Fla.; two sisters, Mrs. D. B. Coon, Boulder, Colo., and Mrs. John Hurley, Riverside, Calif., and other relatives.

Farewell services were conducted in the Little Prairie church, by Rev. W. L. Davis, pastor of the Fouke Church, assisted by Rev. Mr. Lewis of the Camp Shed M. E. Church. The burial was in the Hockinberry cemetery.

W. L. D.

#### A TRIBUTE

I knew the late C. C. Van Horn for more than fifty years. He loved the Bible and the Bible's God. He was obedient to the teachings of Scripture. He did not ask whether obedience to these teachings would bring fame and fortune. He obeyed and trusted God. He was a peacemaker. In the five states where he lived and labored, when he knew of misunderstandings, strife, and confusion he went in a wise and tactful manner directly to those concerned and earnestly sought and often brought about harmonious relationships. He was not a professional preacher. But he preached the word in telling ways. He had a physical defect in his speech which would have shut the mouth of another than himself or a Phillips Brooks. But he persisted. He was a true missionary having a passion for lost souls. He labored for years on a neglected missionary field in Arkansas. He was loved and esteemed by the people wherever he lived. People always found him in the right place for gospel song and gospel service. His counsel was always wise. Whether financially supported or not, he yielded himself to the work of God even to death among a people of great need. His work was well done. All glory and honor to the God who gave us such a layman. May God grant peace and joy and courage and

faithfulness of life to his son and daughter and widow, and give us many more such laymen as C. C. Van Horn.

D. BURDETT COON.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

As you are wanting stories, I am going to write you of a trip I took last fall. Whether I'll be first or last in writing I don't know. When we took our trip I wasn't quite eight years old.

It was on the morning of September 10, 1936, at two o'clock, when we left our home for places in Illinois where we had a host of relations. We went to my grandparents' home, Mr. and Mrs. Charles Du Toit, and got them, then to my uncle's and got him; we were then on our way. Our purpose in going was to see the sights and to attend the "Du Toit" family reunion and to see where my grandfather had lived more than fifty years ago.

It was grand riding along the paved highway so early in the morning and to smell the fresh air that you get from only early morning rides. Sunrise was beautiful on the awakening world. At six o'clock we were a long way from home, and feeling a bit hungry we got out our lunch boxes, our lunch consisting of fried chicken, etc. We were soon speeding along again.

Around noon we saw big hills of dirt or something and wondered what they might be. Nearing them, we saw they were made of the earth and minerals that are taken from the tops of coal mines. They were very pretty in color, a reddish color showing most.

When we came to the Mississippi River it was a great sight. We crossed on a tall bridge. We hardly knew we were crossing such a big body of water. After crossing the bridge we were then in the state of Illinois.

It was about two o'clock when we arrived at grandfather's sister's home, a bit tired but feeling that it was worth it.

We spent a week at several points in Illinois. The most interesting place was the place where my grandfather spent most of his childhood days. It had been fifty years since my grandparents had been there, and the only landmarks of the old homestead were the tall

walnut trees and some perennial flowers. My uncle took pictures of the place and I picked some of the flowers my great-grandmother had planted in her front yard that now was a part of the barn lot, but they were blooming nevertheless.

On Sunday we had a big dinner at our reunion and a fine time. In a couple of days we were homeward bound.

The morning we left it was raining and rained on us for fifty or sixty miles, but by the time we got back to the Mississippi River everything was sunshine. This time we crossed the river on a different bridge. This one had a railroad above us and was much larger than the other. After we were across we drove down to the water's edge and we washed our hands in the Mississippi. Leaving here, we took in points of interest in Iowa that were on our road. We arrived home about eight o'clock. Our car registered eight hundred thirty-eight miles. I had missed a week of school but it was well worth it.

Since I have told you of seeing my grandfather's childhood home, I will tell you where my grandmother's childhood home was and who she was. She was born at Lost Creek, W. Va., and her childhood was spent near Wheeling, W. Va. She was the daughter of William and Mary Bond. Her name was Virginia Jennie Bond, now Mrs. Charles Du Toit. Her grandfather's name was Richard Bond and we think the grandmother's name was Polly Bond. These are ancestors of the many Bonds who live in the East.

I will close now, hoping to see my story in print soon.

Your RECORDER friend,  
VIRGINIA LILLIAN DU TOIT.

Garwin, Iowa

DEAR VIRGINIA:

I have been very much interested in your description of your trip into Illinois, as I know others will be. I was glad, too, that you have told me so much about your family. The name Du Toit is new to me, but that of Bond is, of course, very familiar as I have many friends by that name.

As it happens, you were the first one to write after my last call for stories and letters and I'm hoping to receive many others from your pen.

Your sincere friend,  
MIZPAH S. GREENE.

DEAR MRS. GREENE:

I am eight years old and will be nine next March 7. I go to Dunellen Whittier School and am in the fourth grade.

I have a little sister, Carol, sixteen months old. I have lots of fun playing with her.

Our church likes our new minister, Rev. Trevah Sutton, very much.

Please write to me.

With love,

MIRIAM ELAINE KELLOGG.

Dunellen, N. J.

DEAR MIRIAM:

It's good to add another Dunellen girl to our list of RECORDER children. You see Pastor Greene and I made our home there for nearly a year, over thirty years ago, and have a warm spot in our hearts for Dunellen and New Market people. I hope when you write again you will tell me who your parents are. Perhaps I knew them when they were about your age.

Your true friend,  
MIZPAH S. GREENE.

## OUR PULPIT

### MEDITATION

BY REV. GEORGE B. SHAW

"And Isaac went out to meditate in the field at the eventide." Genesis 24: 63a.

Meditation is the twin sister of prayer. Meditation is the couch of the soul. The eventide is the vesper bell of nature, and twilight calls for meditation and worship. "And Isaac went out to meditate in the field at the eventide."

Isaac was a quiet, meditative man, whose whole life and character seem represented in this text. Longest lived of the men of his time, he is chiefly known as the son of Abraham and the father of Jacob, with whom he is associated in the familiar expression, "Abraham and Isaac and Jacob." He was a dutiful son, a faithful husband, and a generous friend. At the time spoken of in the text, he was mourning the death of his mother, Sarah. Isaac is generally regarded as a type of Christ. He permitted his father to bind him on the rude altar on the same mountain, where, two thousand years afterward, Jesus died, a willing sacrifice for the sins of the world. The cross of Calvary stood not many rods from the place



where the faithful Abraham said to the dutiful Isaac, "God will provide himself a lamb."

"And Isaac went out to meditate in the field at the eventide." The exercise of meditation, especially for Christian growth, is hardly known in these busy, matter-of-fact times. The present generation, particularly in towns and cities, is losing more than it realizes in the almost necessary giving up of the experience of meditation. The daily paper is one's boon companion. Magazines whose name, like the Gadarean demoniac, is legion, are stacked high. And the author in Ecclesiastes was clearly right when he said, "Of making many books, there is no end." If one's eyes fail or if the light is off at night, then the radio will beckon, or the telephone will interrupt thinking. Unfortunately, we do not learn—or we forget—how to think.

True, few of us are ever in the field alone; and the common use of artificial light has banished night, and with it, twilight. The days are crowded and running over; the Sabbath is all occupied. I am not sure that I should change these conditions if I could; and, of course, I cannot; but I am calling attention to a real danger to the Church, to the family, and to the individual. I well remember how hard it seemed at the time—though I am now glad—that, as a boy, I spent many weary hours herding cattle on the fenceless prairie—alone. And how I walked between the plow handles to turn over in one season a hundred and five acres of stubble land. I did not choose to go out to meditate in the field, but I was obliged to go out in the field, and there was little else to do.

John G. Wooley says that few business men will go to heaven because they will be unable to get away from the store. A business man is not different from other men and women. He is no more tied to his business than the farmer is yoked to his cows. Women are enslaved to social customs and domestic duties. Is it not evident that many are out of the kingdom, or are losing their hold on heavenly things because, in the rush in which we all live, men do not pause, think—meditate?

Because men grow spiritually by meditation, it becomes a Christian duty. Men cannot love God rightly until they know him well. They cannot know him well, unless, in addition to studying of the Word of God, they give time to meditation of him and with him. We

should love our heavenly Father, not only for what he has done, but also for what he is. Thinking of the attributes of God and of the life and teachings of our Lord should not make us melancholy. David was given to meditation, yet his thoughts were happy.

Examples of the necessity and value of meditation are not wanting in the Scripture. John was in the wilderness until he was revealed to Israel. Moses, with all the learning of Egypt, was not prepared for his life work until he had spent forty years as a shepherd in the desert of Arabia. Paul's withdrawal into Arabia was not like the practice of the hermits, but an expression of real purpose and necessity for him as a scholar and man of affairs. Elijah the Prophet was a son of the desert. David and Amos doubtless spent many nights with their flocks in the open fields. Our Lord, who lived so much with men, said to his disciples: "When ye pray, enter into thy closet." Ye he had no closet. His inner chamber was the open field at midnight.

God made the plains and valleys where men live, but we speak of high ideals, of low thinking and living, of exalting experiences, of the higher planes of living, of heaven above, and of hell below. I have a feeling that these ideas may have come to men because the higher we climb, the more we are alone; and the more we are alone, the more we realize the existence and presence of God. This I believe, notwithstanding the oft-repeated slur upon mountain folk.

Jesus prayed and doubtless did much thinking when with his disciples and in the presence of the multitude, yet the record says that he often slipped away to be alone with his Father in the desert or mountain. The mountains have developed great men. Jehovah vanquished Baal from the summit of Mount Carmel. Jesus turned back the assaults of Satan from an exceedingly high mountain. On a high mountain he was transfigured before his disciples. On a mountain he taught. On a mountain he died. From a mountain he ascended.

I am not overlooking the fact that the power which Jesus acquired on the mountain in the night was used in the valley and in the daytime, where men toil and joy and suffer and sin. From the high mountain of transfiguration he came down to the plain to strengthen his discouraged apostles and relieve a distressed father and heal his sick son.

The spiritual advantage is not so much in altitude as in solitude. Even solitude—physical solitude—is difficult to gain in modern times and living conditions. Modern man's environment consists largely of his companions: those who sit next to him in the classroom, or the shop, or the office; those with whom he mingles on the campus, during his weekends, or on the streets. But when Jesus spoke of the inner chamber and the shut door, he was, of course, not giving a specific rule, but a general principle, a principle to work out and apply to our individual conditions and needs. The following is an example of the way in which one woman worked out that principle. She lived in a poor and crowded apartment in New York. Her few rooms were shared by more than one family. There were many children, so that quiet or privacy was impossible. She gained spiritual solitude by raising a window, leaning out over the street, and lowering the window upon her back. With part of the confusion of the room cut off, and made inarticulate by the roar of the street below, she concentrated her thoughts and meditated—and prayed. When meditation is religious it is inseparably blended with prayer. Meditation, when it is blended with prayer, often makes the approach to God—which has been a barren duty—seem a wonderful privilege and pleasure.

The use and beauty of the Word would be wonderfully increased if we would treasure up in our minds the Scripture that we have read, or have heard read, and meditate upon it. When Paul, writing to Timothy, said, "Give thyself to meditation," he had in mind the truth that attention and application of the mind to divine things make spiritual giants. Many a man is a spiritual dwarf because the spiritual food which he has taken has not been digested and assimilated. There are many ways to grow in grace, but not the least of these is the practice of the virtuous habit suggested by the text, "And Isaac went out to meditate in the field at the eventide."

Even meditation which is not religious may be of great value, if properly controlled. The mind should not wander aimlessly. Imagination must be the servant, not the master. Meditation rests the mind and calms the soul. Men wear out their crowded brains and starve their poor hearts, when a bit of well-directed meditation would refresh the weary mind and satisfy the hungry soul. Meditation is useful

in study and after study. Much that we read does not go into one eye and out the other, as we say of what we hear, but it rots in the mind. Lectures, concerts, and books are of value only as they are turned over and analyzed and meditated upon.

I admit that we are living in strenuous times. For most of us, there seem not enough days in the week, not enough hours in the day, to do half of the things we would be glad to do. We are constantly faced by the questions of what to leave undone, what not to join, what not to read, where not to go. What shall I leave out of my over-crowded time schedule? What shall I leave out of my ever-broadening financial budget? What shall I leave undone? We have become like a group of my father's sheep, who, one winter day, by chance began to move all in one direction. Each seemed to think that it was behind the flock and tried to keep up. Round and round they circled, stumbling on over the frozen ground. Not one would stop or turn aside. Each poor sheep was determined not to be left behind. They failed to realize that they were not getting anywhere. It took some sharp blows across their faces to turn them aside into the barn. So with us. A man can ride a long way at a carnival and not have been anywhere.

Let us stop hurrying and worrying, and pause a little at the twilight and watch the valley darken and the stars appear. Let us create a spiritual field where we may be alone; and let us, like Isaac, go out to "meditate in the field at eventide."

#### DENOMINATIONAL "HOOK-UP"

NORTH LOUP, NEB.

After many delays, due to sickness and other causes, the Roy Cruzan family started Sunday for Marlboro, N. J. Here they have rented a house and hope to do truck farming. They also plan to sell honey, and took several stands of bees with them. Their many friends here wish for them the very best of good things in their new home. —Loyalist.

After eleven years as editor of the North Loup Loyalist, Mrs. Grace F. Rood is retiring. Mrs. Rood succeeded her husband, the late Walter G. Rood, who was for many years its able editor. Mrs. Rood, with her sweet spirit and friendly non-partisanship, greatly endeared herself to her entire community. She

will be missed by all her readers from the work of this estimable paper, founded in 1887, by E. W. Black.

We believe Mrs. Rood has achieved for the *Loyalist* much of her ambition to have her paper serve her community well. The editor of such a paper, she declares in her farewell, "desires to promote every good cause and to assist his town to grow and to prosper. The everyday happenings recorded weekly in the pages of the home-town paper and reserved in its files, become, finally, the complete history of the community. The record should be authentic and as complete as possible and every conscientious editor endeavors to make it so."

The SABBATH RECORDER appreciates the splendid work this fine lady has done, and will feel a distinct loss in her retirement from the editorial field. — EDITOR, SABBATH RECORDER (a young reader of the first *Loyalist* taken from the press in October, 1887).

## MILTON, WIS.

The Open Circle Bible class of the Milton Seventh Day Baptist Church met recently with Mr. and Mrs. Bert Severance for its monthly supper and social time.

During the evening, a swivel chair given by Rev. E. E. Sutton and refinished by the class was presented to Rev. Carroll L. Hill for the church study. Rev. and Mrs. Sutton, who are moving soon to Denver, Colo., were presented a piece of silverware by the class, the teacher, W. G. Polan, making the presentation.

Dean Daland has received word that Mr. Stringer's family arrived in Florida all safe and sound. They went through the flooded area of Cincinnati despite the warnings they had received before leaving.

Mr. Stringer and his family left Milton Sunday, January 31, and it took them two days to get to the flooded city. A card received from them while they were in Kentucky stated that they got across the river all right but it was slow going.

It took them two weeks in all to reach their destination in Florida, but they are now greatly enjoying the sunshine. — *Milton News*.

## NORTONVILLE, KAN.

Last week in one of the Sabbath school classes the subject of the inspiration of the Bible was brought up. As one member of the class said, "Of course, we believe that the

Bible is divinely inspired, in a unique way in which no other book is, but how can we prove it?"

As a result of the discussion that followed, Pastor Osborn has offered an award of a C. E. pin to the Christian endeavorer who writes the best paper on the subject. The papers are due March 17.

A guest tea was held at the Henry Ring home Tuesday afternoon. The ladies of the S.D.B. missionary society each invited a guest. Refreshments of cherry pie, coffee, and mints were served.

Pastor and Mrs. Osborn entertained the Christian endeavorers Sabbath evening in honor of Louise Wheeler, who is entering nurses' training at Bloomington, Ill. A pleasant evening was spent in playing games pertaining to nurses' training. The young people were divided into two groups with a nurse at the head of one and a doctor at the head of the other. Taking the temperature caused much merriment. Each patient was given a stick of peppermint candy which was placed under his tongue to represent the thermometer. At a given time he then held it there without smiling or laughing. If he did so, it was counted against his side. — *Nortonville News*.

## SALEM, W. VA.

On one of their recent programs from WMMN, Fairmont and Clarksburg, the Salem College Y.M.C.A. quartet paid tribute to the Salem Tigers with an announcement concerning the progress of the basketball team and the schedule of its coming games. The broadcast on Tuesday evening, February 16, started with the old favorite love song, "Juanita," featuring a bass solo part sung by Wayne Rood. Then came a Negro spiritual, "Hush, Hush, Somebody's Callin' My Name," followed by the announcement concerning the Tigers. "The Song of the Jolly Roger" and "Drifting Away from Jesus," completed the program, which was signed off with the Alma Mater. The entire program consisted of new songs recently learned by the quartet, which is now working on "Marching Along" and others.

A forty-five minute program given by the quartet at Bristol high school on February 11, met with an enthusiastic reception which was duplicated on February 17, when the singers presented a forty minute program at Salem high school. In the boys' opinion "The Story of a Bee," which was sung with unexpected

## SUNDAY LAWS OF PENNSYLVANIA

(Address by William M. Stillman, given at the dedication of the plaque in the Historical Society room of the Denominational Building in Plainfield, N. J., in memory of the parents of Daniel Calkins Waldo, November 14, 1936.)

We are here today to honor the memory of Daniel Calkins Waldo and his father and mother for their fight for religious liberty.

The Catholic Church had done away with the Ten Commandments. The commandments as to idolatry and the Sabbath especially, and anything that appeared against their church that they found in the Bible were obliterated, and when Constantine made his compromise with Christians, the edicts of the church were placed above the Bible. Daniel Calkins Waldo believed that the Ten Commandments were the will of God, that the commandment that six days shalt thou labor but the seventh day is the Sabbath of the Lord thy God and on it thou shalt do no work, was binding. He believed it was God's command that he should work six days, rest on the Sabbath, and therefore work on Sunday, but here he came up against the secular law of the state of Pennsylvania and the old law of Charles II of 1685.

The law of Pennsylvania is based on the old edict of Constantine. When Constantine made his compromise with the Christians he said to them, "My people do not like the Jews, my people want to have their Sunday, which is their old heathen festival, the day on which they recognize the Sun." So he compromised, and in 321 issued an edict that all work should cease on Sunday. This edict or proclamation by the Emperor (not a law) had been confirmed and enlarged by different Catholic Diets down to the time of Luther. Luther came up against the same proposition. Disregarding the advice of his co-worker, Carlstadt, he stated that he could not advise the Christian world to throw up Sunday and observe the Sabbath because he felt that would endanger the entire Reformation—and at that moment the Reformation really stopped.

The Continental Sunday was really a Catholic Sunday, and was so used throughout the world. It amounted to this, that if you went to mass in the morning you could do as you pleased the rest of the day. Here matters stood in England until the time of the Puritan. The Puritan tried to throw over on Sunday the obligations of the Bible as to the Sab-

improvisations, made quite an impression on the latter audience.

Dr. S. O. Bond, president of Salem College, Miss Alta Van Horn, of the teachers' training department, and Miss Eva Lee Cole, librarian and teacher of library science, have returned from Washington, D. C., where they spent a few days visiting with friends and looking after business matters in the interest of the college. Among the former Salem College students visited were Congressman Jennings Randolph and Senator Rush D. Holt.—*From Blue and White, and Salem Herald*.

## NEW MARKET, N. J.

The autumn and winter months have been active ones for the Ladies' Aid. Some comfortables have been tied, "Dresden plate" patch-work quilts and many "Dutch" aprons made and sold. Numerous all-day sewing meetings have been held in the homes, with a ten-cent meal at noon time, served by different members.

The annual birthday luncheon occurred on Sunday, February twenty-first, in the social rooms of the church. Mrs. Frank Burdick was chairman of the committee. The table was tastily decorated in red and white, and the creamed chicken, jello, cake, etc., enjoyed by all present. In the afternoon there was a short program. Several games were played and the following verses, composed by Mrs. Lavern C. Bassett and Mrs. Herbert L. Dunham, were sung:

## TUNE—"ONWARD CHRISTIAN SOLDIERS"

Onward Christian women,  
Growing ever more;  
We are clearing pathways  
Never trod before.  
Ours a blessed privilege,  
None of us dare stop;  
Stand united—no friend slighted;  
S. D. B. on the top.

## Chorus

Here's to dear Piscataway,  
We are all for you!  
Pull together always,  
Show what we can do.

God and home and church, dear—  
For these three we stand;  
We can make the Ladies' Aid  
Greatest in the land.  
We must be unflinching,  
No such word as stop—  
Each one working—no one shirking—  
S. D. B. on the top.

CORRESPONDENT.

bath, and passed the act before referred to as 29 Carolus II (1678), which was the first law that made Sunday keeping obligatory on all people, even making it a crime if they worked on Sunday. When Charles II came back to power the Puritans and nonconformists fled to America and carried the Sunday law with them.

Daniel Waldo, in his zeal for religious liberty, desired to obtain that liberty for all people. But what Luther had failed to do, he could not do. What Jones, that brilliant senator in Pennsylvania, failed to get the Pennsylvania Legislature to do in 1877, he could not do. He was fined not for work he did inside his factory, or his mill, but for ploughing on Sunday in the open field, which was a direct violation of the Pennsylvania secular law. He felt that this law was against his conscience, and against the Ten Commandments, and he became a martyr to the cause he believed to be religious liberty.

A great many people in Pennsylvania felt as he did. The Jews fought this law. The Adventists fought this law, and the Seventh Day Baptists fought this law. I thought that some kind of exemption had been extended by Pennsylvania to the Ephrata people, who had done so much for Washington and for the country at the time of the Revolution, but in correspondence with the librarian of the State Library at Harrisburg, it was stated that no amendment to the law to protect the people at Ephrata had ever been passed. They were never prosecuted, although our people at Snow Hill were.

The leading case in Pennsylvania on the Sunday question is the "Specht" case, 8 Pa. Stat. 325. It says, I quote: "This law does not attempt to interfere with the rights of conscience or establish a preference for any religious establishment or mode of worship. It treats no religious doctrine as paramount to the State; . . . nor does it presume to enter the synagogue of the Israelite or the church of the Seventh Day Christians to command or even persuade their attendance in the temples of those who especially approach the altar on their Sabbath. It does not in the slightest degree infringe upon the Sabbath of any sect or curtail their freedom of worship. It detracts not one hour from any period of time they may feel bound to devote to this object, nor does it add a moment beyond what they may choose to employ. Its sole mission is to

*inculcate a temporary weekly cessation from labor, but it adds not to it any religious requirement or any religious obligation. It is part of the police power, and not a religious obligation whatsoever."*

I have looked carefully through the decisions of the Supreme Court in Pennsylvania, and while unquestionably there must have been many cases in the lower courts, few were carried up to the Supreme Court, and these were all decided in favor of the State.

One man named "King," not satisfied with the final decision of the Supreme Court of Pennsylvania appealed to the United States Supreme Court. He had refused to pay his fine, and was duly imprisoned. His case was reported in 46 Fed. Rep. 905. He had sought habeas corpus on the ground that he was deprived of his liberty without due process of law. He was duly indicted by the grand jury of his county in Pennsylvania for being a nuisance, viz., ploughing his field on Sunday, and after a trial by jury, in which his defense that he observed the seventh day as holy, did not avail, he was convicted and sentenced to imprisonment. It was held that the fourteenth amendment to the Federal Constitution had not abrogated the Sunday laws of the State, and that whatever opinion as to the guilt or innocence of the accused the court might have, it had no authority to discharge him if he had been regularly convicted; and that the holding of the State court that the acts of the accused were indictable at common law was conclusive upon the Federal Court. In other words, the United States Supreme Court overruled the Ten Commandments. This case is followed by another Federal case—Reynolds vs. U. S., 98 U. S. 145 to the same effect.

Again I say, I hold up my hand for the vigorous fight which Daniel Calkins Waldo and his parents made for religion and the Sabbath, but they were fighting against the impossible. We are still living under this law unchanged, but it is rarely used now for want of public opinion to enforce it, for in the last analysis public opinion is law.

## OBITUARY

VAN HORN.—C. C. Van Horn of Nady, Ark., passed away December 23, 1936.

(A more extended obituary elsewhere in this issue.)

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Do not be discouraged because the great majority is against the principles or doctrines of the church we represent. The greatest and most vital truths are generally opposed by the majority. Columbus was right, and the learned philosophers said his theory was absurd and the masses on the crowded streets classed him insane. Jesus stood for the truth, observed the Sabbath, and proclaimed the resurrection of the dead, and the world crucified him while the crowd mocked and jeered at him.

—From Church News.

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