

Cement Association, by Joe Goodrich in 1844, who transported the cement by wagon from New York.

Known as the Milton House, it was used for many years as a hotel. It then became a warehouse and now, for several years, has been used as a printing plant, and has given good service in its various capacities for ninety-three years.

Eight years later, it is stated, Horace Greeley built a concrete barn on his estate at Chappaqua, in Westchester County, N. Y. After Greeley died, the barn was remodeled and used as living quarters by his daughter until her death early in 1937. The house is a three-story structure.—*The New York Times* (October 10, 1937).

Marcia Davis, fourteen year old daughter of H. Eugene Davis, a missionary in Shanghai, called at the home of President Crofoot October 3 for a few hours. Miss Davis had just arrived from the war zone on the *President Hoover*. Readers will recall it was this boat that was struck by a bomb, probably of Japanese origin, killing one U. S. sailor. Miss Davis was on her way to Salem, W. Va., to attend high school. Her elder sister is a senior in college there. On the same boat accompanying her was Miriam Shaw, a niece of Doctor Shaw, who stopped in Arizona. Miss Shaw was graduated from Milton College in 1925.—*Milton Junction Telephone*.

### THE LEONARDSVILLE CHURCH ONE HUNDRED FORTY YEARS

BY REV. PAUL S. BURDICK

On Sabbath day, October 9, the First Brookfield Church at Leonardsville celebrated one hundred forty years of continuous history, for it was in 1797 that Elder Henry Clarke and nineteen others, who had recently moved from Rhode Island, founded this, the first Seventh Day Baptist Church in the central or western part of New York State. It was to enjoy the ministry of its first pastor for a period of over twenty-four years, and Elder William B. Maxson, who succeeded him, was to serve an even longer time in the three times he served as pastor.

The services on Sabbath day included historical papers prepared by several of the members; and letters from an ex-pastor, Rev. R. J. Severance, and from others who served here

as the wife of a pastor or who were the children of former pastors of this church. Representatives were present from the Second Brookfield Church at Brookfield, and the Third Brookfield Church at West Edmeston. Pastor Polan of Brookfield undertook to speak of things to come in a talk entitled "What of the Future?" A brief pageant brought the exercises of the day to a fitting close. It brought to us the scene in the early church when the first pastor ended his labors by giving a charge to the church and to the one who was to become its second pastor.

In the one hundred forty years of its history, a church building has been built, destroyed by fire, rebuilt, damaged by fire, and repaired. A grove of maple trees has grown up, having been planted in memory of the pioneer fathers of the church, and bearing their names on brass plates. Families have been reared here whose sons and daughters went out as pastors, teachers, or leaders in other kinds of work in church and community.

May God give us a present and future that shall match our past!

### MARRIAGES

BRECHTLEIN-BASSETT.—At Elkton, Md., September 18, 1937, Faith Edith Bassett, daughter of Dr. and Mrs. L. C. Bassett, Dunellen, N. J. to T. Phillip Brechtlein, Detroit, Mich.

STOODLEY-CARPENTER. — Mr. Ross C. Stoodley and Miss Flora E. Carpenter of Belleville, N. Y., were united in marriage at the Belleville Baptist church, October 12, 1937, by Rev. Orville W. Babcock. The home will be in Belleville, N. Y.

### OBITUARY

BAKKER.—Rev. Freerk Jacob Bakker, born December 2, 1841, died August 24, 1937. Extended obituary elsewhere in this issue.

JOHNSON.—John A. Johnson was born at Peshigo, Wis., January 8, 1885, and died September 25, 1937, at his home in Minneapolis, Minn.

At an early age he was confirmed in the Lutheran Church. He was married to Miss Flora M. Hall March 26, 1933. He was a sincere Christian and a true and loving husband.

Surviving are his wife; one sister, Mrs. Charles Hanson; and a brother, Victor Johnson.

Services were held in the chapel, conducted by Rev. Mr. Babcock of the Calvary Baptist Church. Interment at New Auburn, Minn. A. P. A.

# The Sabbath Recorder

VOL. 123

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No. 18

### A PRAYER FOR MERCY AND FOR GRACE

Almighty God, Our Father, from whom every family in heaven and earth is named, hear our prayer for thy children in other lands who live in the midst of conflict and death, who are wounded in spirit or in body by man's inhumanity to man. Have mercy upon them and sustain them in their dark hour of trial and temptation. Forgive us our indolence and faithlessness in not teaching the nations a better way than strife. Purge our own hearts of racial and national antipathies.

O God of love, draw us all so close unto thyself that we may be enabled by thy Grace to bless our enemies, to put away all malice, and to subdue the hateful promptings of evil. So may our fellowship within thy Church endure in spite of distance, falsehood, and bloodshed.

Gather us together with all our Christian brothers of every tongue and nation beneath the Cross of Christ that in humility we may learn of him how to serve thee in healing the wounds of a stricken world. May thy wisdom guide us. May thy power sustain us. May thy love keep us ever. Amen.

### Contents

Editorial.—The Churches and War.—A Call to Prayer.—Partners Under the Red Cross Emblem . . . . .	274-276
Finance Committee's Message . . . . .	277
Missions.—Small Things.—Gleanings From Reports of Missionary Pastors. —Missionary Emergency Fund . . . . .	277-279
Annual Report of the Publishing House . . . . .	279
Woman's Work.—Worship Program for November, 1937. . . . .	280
Meeting of Tract Board . . . . .	281
Children's Page.—Our Letter Exchange . . . . .	283
Our Pulpit.—A Revised Version of Patriotism . . . . .	285-287
Denominational Hook-up . . . . .	287
Obituary. . . . .	288

# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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**The Churches and War** November 11, 1937, marks the nineteenth year since an armistice was called on the World War. On that day in 1918 the world was jubilant over a great war ended, and a new world based on the hopes of democracy was to be built with a better way of dealing with difficulties among nations. During the years optimism and enthusiasm have been displayed as the day has recurred.

Today—1937—as we face Armistice Day, tragic gloom spreads its cloud over all the earth. Everywhere fear of impending disaster for all is fed by wars and rumors of wars, with thousands of innocent people suffering because arrogant and covetous nations insist on pursuing the old, mad way. With pessimism prevalent it is no season to be celebrated with light words or wishful thinking. Americans—all—should think most seriously on the conditions that prevail.

In bringing a special message for the day in the annual Armistice Message to the Churches, the Federal Council has set forth the Message on War passed by last summer's

World Conference at Oxford. The pronouncement condemns war without qualification or restriction. The judgment upon war is:

Wars, the occasions of wars, and all situations which conceal the fact of conflict under the guise of outward peace, are incidents in a world to which the Church is charged to proclaim the gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. No justification of war must be allowed to conceal or minimize this fact.

#### THE CHURCH DURING WAR

All Christians acknowledge one Lord, whose claim upon them is such as to transcend all other loyalties. Here is the first obligation of the Church, to be in living fact the Church, a society with a unity so deep as to be indestructible by earthly divisions of race or nation or class.

The Church should remind its members that the principle of the unconditional supremacy of the State or nation, advanced either in time of peace or of war, is incompatible with the Church's faith in Jesus Christ as its only Lord, and is therefore unacceptable as the final norm of judgment or action. It is the Church's duty to serve the nation in which it is placed, but the greatest service which it can render is to remain steadfast and loyal to its Lord, and to test rigorously all claims of national interest by his gospel.

The Church, confessing its faith in redemption through Jesus Christ, sees in every man a "brother for whom Christ died." In time of war, as in time of peace, it should pray not only for the nation in which God has placed it, but also for the enemies of that nation. If Christians in warring nations pray according to the pattern of prayer given by their Lord, they will not be "praying against" one another. The Church should witness in word, in sacramental life, and in action, to the reality of the kingdom of God which transcends the world of nations. It should proclaim and obey the commandment of the Lord, "Love your enemies."

#### SHOULD CHRISTIANS PARTICIPATE IN WAR?

The search for the will of God is a matter of agonizing perplexity for the Christian whose country is involved in war. Divergent views are held within the Church.

1. Some believe that war, especially in its modern form, is always sin, being a denial of the nature of God as love, of the redemptive way of the Cross, and of the community of the Holy Spirit; that war is always ultimately destructive in its effects, and ends in futility by corrupting even the noblest purpose for which it is waged. They are therefore constrained to refuse to take part in war themselves, to plead among their fellows for a similar repudiation of war in favor of a better way, and to replace military methods by methods of active peace-making.

2. Some would participate only in "just wars." Here there are at least two points of view, depending upon the definition of the "just war."

a. Some consider that Christians should participate only in such wars as are justifiable on the basis of international law. . . . Many would add that no war should be regarded as "just" if the government concerned fails to submit the subject of dispute or *casus belli* to arbitration, conciliation, or judgment of an international authority.

b. Some would regard a "just war" as one waged to vindicate what they believe to be an essential Christian principle: to defend the victims of wanton aggression, or to secure freedom for the oppressed. They would urge that it was a Christian duty, where all other means had failed, to take up arms. In so doing they would look to the verdict of conscience as their ultimate sanction.

3. Some, while also stressing the Christian obligation to work for peace and mutual understanding among the nations, hold nevertheless that no such effort can end war in this world. . . . It is a Christian's duty to obey the political authority as far as possible, and to refrain from everything that is apt to weaken it. This means that normally a Christian must take up arms for his country. Only when he is absolutely certain that his country is fighting for a wrong cause (e.g. in case of an unjustifiable war of aggression) has the ordinary citizen the right to refuse military service.

The Church cannot rest in permanent acquiescence in the continuance of these differences but should do all that is possible to promote the study of the problem by people of different views meeting together to learn from one another as they seek to understand the purpose of God as revealed in Jesus Christ. Recognizing that its members are also called to live within the secular State or nation, and that in the event of war a conflict of duties is inevitable, it should help them to discover God's will, should then honor their conscientious decisions, whether they are led to participate in, or to abstain from, war, and to maintain with both alike the full fellowship of the Body of Christ.

#### STEPS TOWARD A JUST AND PEACEFUL SOCIETY OF NATIONS

To condemn war is not enough. Christians must do all in their power to promote among the nations justice and peaceful co-operation, and the means of peaceful adjustment to altering conditions.

1. Especially should Christians in more fortunate countries press the demand for justice on behalf of the less fortunate. The unequal distribution of natural bounties is one of the main causes of war, if control is used to create a monopoly of national advantages. Christian people should move their governments to abstain from such policies and to provide a reasonable equality of economic opportunity.

2. So far as the present evil is political, the heart of it is to be found in the claim of each national State to be judge in its own cause. The abandonment of that claim, and the abro-

gation of absolute national sovereignty, at least to that extent, is a duty that the Church should urge upon the nations.

3. The churches should constantly warn their members of the grave danger involved in the feverish and uncontrolled race for rearmament, as both a symptom and a source of irresponsible power politics, and should insist upon the need and practical possibility of limitation and ultimate reduction of armaments by conference and multilateral agreement.

4. While giving discriminating support to work for peace through the League of Nations and kindred organizations the Church cannot leave the duty of peace-making to political agencies. The Church is itself called to a ministry of reconciliation in a world riven by fears, suspicions, and grievances. The Church should be able by the leading of the Spirit to discover characteristically Christian ways of intervening as a healing and reconciling influence in a world of conflict.

Program suggestions for churches, services of worship, informational literature and lists of publications on peace may be secured from the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. Those who send \$1.00 or more for the purpose will be put on our mailing list to receive occasional bulletins of the department and carefully selected pamphlets. Complete reports of the Oxford Conference, including those from which quotations are taken in this document, may be secured either from the department or from the Universal Christian Council, 297 Fourth Avenue, New York, N. Y.

**A Call to Prayer** Our missionaries have for many years been witnessing to Christ in Japan and China. Our churches have long prayed for the peoples of these nations. They are now engaged in a heart-breaking struggle with attendant suffering and loss of life. Our fellow-Christians are involved on both sides. Our missionaries face unexpected problems and possible danger. Let us unite in earnest prayer before the Throne of Grace.

Let us pray for our fellow Christians in China and Japan—for their safety, their guidance, and for strength that they may be witnesses to Christ in the midst of situations of overwhelming difficulty.

Let us pray for the rulers of China and Japan that they may be taught of God the path to follow, and may find some common ground of actual good will and genuine respect and helpfulness.

Let us pray for the safety of our missionaries in Japan and China. In China they are laboring in the midst of possible physical danger. In Japan they face extreme difficulty in proclaiming the gospel of the Prince of

Peace to a people under the sway of war psychology. Let us pray that they may be protected and sustained and may be permitted to continue to bear witness to the saving power of Christ.

Let us pray in a spirit of deep humility and self-examination. Conscious of our own share in the failure to teach the nations a better way, let us purge our own hearts of all racial and national antipathies, earnestly desiring to be prepared to bear witness to Christ in a like emergency.

**Partners Under the The American Red Cross Red Cross Emblem** belongs to the people. It is supported by the people, its work is carried on largely by volunteers in each of its twelve thousand chapters and branches.



The Red Cross has a mandate from the people, in the form of a charter from congress, to relieve the suffering of disaster victims, to assist war disabled veterans and men in active service with our armed forces and their families, to maintain a reserve of nurses ready for duty in event of war or widespread disaster, and to carry on activities in the interest of health and safety of our citizens.

The people's leader, the President of the United States, also serves as President of the Red Cross and its books are audited annually

by the War Department as a guarantee to the people that their money is expended for the purposes for which they gave it.

The people's money supports all Red Cross work—not taxes, but membership dues and gifts.

Each autumn the American Red Cross comes before the citizens of the United States with the offer of membership—membership which expresses confidence in the humanitarian aims of the organization and supports its work.

Calling the roll this year is particularly significant because in the past few months the American Red Cross was called upon to give relief to a million or more people in the greatest disaster in the nation's history; and helped thousands upon thousands of families, who were without resources of their own, to repair and rebuild their damaged and destroyed homes, and to replace necessary household furnishings lost or ruined in the flood.

To meet this emergency the American people quickly contributed a \$25,000,000 flood relief fund to the Red Cross for the benefit of flood affected families. But, great as was the fund, it was entirely exhausted in the purpose for which it was given—meeting the urgent needs of the disaster stricken families. Not one single penny of this flood relief fund was or could be used to support the year around Red Cross programs of public health nursing, assistance to veterans and service men, first aid and water life saving, highway first aid, civilian relief, producing books in Braille for the blind, Junior Red Cross, etc. To continue these fine service programs throughout the coming year and to maintain the organization in a strong and vigorous condition, ready to act in future emergencies, the Red Cross is dependent upon the enrollment of several million citizens in the coming roll call.

Every local Red Cross program of each of the twelve thousand chapters and branches, located in practically every county in the nation, receives its funds from roll call, as does the national work of the organization.

It is an act of good citizenship to be numbered with the company who annually join hands through their Red Cross to help their fellow men. The roll call is held November 11-25.

### FINANCE COMMITTEE'S MESSAGE

After the meeting of the Education Society Sunday, October 10, the Finance Committee for this Conference year had its first meeting. Professor John Reed Spicer of Alfred was welcomed to the work of the committee. Rev. E. D. Van Horn who served on the committee last year will not be with the group this year. Plans for the work of the year were discussed and important action taken. It was the unanimous decision of the committee to urge that Sabbath schools receive an offering this quarter for the Missionary Relief Fund. When the report of the Commission was adopted at Conference the suggestion that Sabbath schools receive an offering each quarter, became effective. This quarter is undesignated and the committee felt that there is no greater need at present than to help the missionaries who are facing a crisis.

The committee would like through this article to ask for all laymen of the denomination to join with the pastors and members of the committee in making this Conference year the most successful in spiritual and financial matters in many years. This will mean that time be spent in studying the whole field of stewardship, and in studying the work of our denomination so that there will be a knowledge of those things which will create interest in the Master's cause as represented by the Seventh Day Baptist denomination.

The amount of money sent in for the budget during August and September of this year is much larger than the amount sent in for the same months of last year. This is encouraging, and should lead to improvement in giving for the year.

HARLEY SUTTON.

### MISSIONS

#### SMALL THINGS

There is a tendency oftentimes in church and mission work to minimize, even to despise, the value of small things, or things which seem small. Some years ago a young man, when urged to enter the ministry, said that if he thought he could be a Whitfield, Moody, or Spurgeon, he would be willing to enter the ministry; otherwise he would not. He never entered the ministry.

It is not an unheard of thing that church members seek the conspicuous places in the

church and refuse to do the many small things so necessary, with the result that the church loses its drawing power.

The failure to properly estimate the value of small things is nowhere more destructive than when it comes to small churches and with churches who have to struggle for an existence. People say the church is small and it cannot accomplish much; if it could have hundreds of members, it would be worth while trying to push its work. Sometimes they say the church has no future, it will in time become extinct; therefore, the members and Missionary Board might as well cease trying to maintain it. In the face of such statements, tending to discourage, we should remember it is not a question of numbers or one of how long a church will live. The important thing is to lead wandering men to Christ and to encourage the Christians while the present members are living, though the numbers may always be small.

To be sure, we should pray and labor for the permanency of the Redeemer's church, but our supreme desire and effort should be to make it a power in our day, no matter how small.

"For right is right, since God is God,  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

### GLEANINGS FROM REPORTS OF MISSIONARY PASTORS

(Several quarterly reports have not come to hand for the quarter ending September 30, but it is not best to wait longer.—SECRETARY.)

Rev. Robert W. Wing, missionary pastor of the Hebron Churches

Weeks work, 13; average congregations, 35 at Hebron and 15 at Hebron Center; sermons and addresses, 24; calls, 35.

The quarterly meeting and communion service will be held at Second Hebron church next Sabbath day, October 16. The service is in charge of the pastor in the morning. Dinner will be served at the church. The afternoon program is in charge of the young people with Burton Hemphill as chairman.

Rev. Clifford A. Beebe, missionary pastor of the Berea Church

Weeks work, 13; sermons and addresses, 25; prayer meetings held (church and C. E.), 20; calls made, 48; conversions, 1; average church attendance, 50.

The quarter's work has been both encouraging and discouraging. Encouraging because of the contacts made and apparent progress in our Vacation School, and boys' and girls' camps. Discouraging because of the removal and prospective removal of a number of our strongest and most faithful workers from the community.

Regular services have been held each Sabbath except the first two in July, when we dismissed respectively for the Southeastern Association at Salem and for the local Council of Christian Education meeting at Pullman. We have enjoyed visits from the following ministers, each of whom has aided us by preaching or otherwise: Trevah Sutton, Lester G. Osborn, Erlo E. Sutton, Walter Hancock, Elizabeth F. Randolph. One Sabbath morning service was given over to the delegates to Conference for a report.

Our Sabbath school is keeping up well, with a separate department for the children; the Senior and Junior C. E. societies are doing well. Our Vacation Bible School held its eleventh annual session this year; the supervisor was Miss Ada Keith of Cincinnati, who has worked in the school for several years. This has become established as a permanent feature of the church's work. The boys' and girls' camps of the Southeastern Association were held at Berea in August, and the pastor and wife assisted in both.

In regard to our needs—the greatest is for a revival of religion.

The pastor has endeavored to do the work of the church as best he could, although necessarily devoting considerable time to farm and printing work.

The church has voted to release its pastor the fifth Sabbath of each month which has five Sabbaths for missionary work in Webster County, where there seems to be an interest, or elsewhere.

*Rev. Charles W. Thorngate, missionary pastor of the Dodge Center Church*

Weeks work, 4; prayer meetings, 3; average congregation, 60; sermons, 4; calls, 22.

This church appears to be much interested in both home and foreign missionary work, and seems to be very loyal to Missionary Board. All are friendly, as we begin our pastorate.

We received our first check for September, and it was very gratefully accepted, as the

moving and settling expenses were heavy. We are looking forward to and planning for the semi-annual meeting of the northern Wisconsin and Minnesota churches this week-end (October 1-3). I still enjoy the memory of my trip with you eighteen months past. We need and request your prayers that we may have wisdom, courage, and tact.

*Rev. Ralph H. Coon, missionary pastor of the Boulder Church*

Weeks work, 13; prayer meetings, 13; conversions, 6; average congregation, 50; sermons, 15; calls, 67; baptisms, 1; added to churches, 1; pages of literature distributed, 586.

A more extended report of the western Colorado trip has been sent in for the RECORDER. Homes were visited in Craig, Rifle, Palisade, Grand Junction, Fruita, Olathe, Montrose, Gunnison, Leadville, Woodland Park. In some places regular messages were given in homes, often with outsiders invited in, Bible studies conducted, and almost always prayer offered with the folks. At Grand Junction an evening gathering for showing of stereopticon pictures and presenting a message filled a large-sized living room. The gospel is always presented to the children, five of whom accepted Christ.

Another piece of special work was the conducting of the young people's summer camp near Eagle Rock, seven miles west of Boulder, up Boulder Canyon. It was held from July 30 to August 8. Rev. Erlo E. Sutton was in camp all but the last two days. It was a great pleasure to have him work with us this year and I am sure his part of the program was a great inspiration to the young people. The group on the whole was much younger this year than it has been, but we felt that their response was splendid. One fine boy from a Christian Science home expressed himself as believing in the Savior. His testimony and prayers showed the Lord had surely done something for him.

There are two or three places in Colorado outside of Denver and Boulder where I feel that it might be profitable to hold series of meetings. Of course there is need of evangelistic work everywhere, but in these places there are Sabbath keepers who would be encouraged by such meetings or other Sabbath keepers who should be introduced to Seventh Day Baptists in a more definite way than just having a Seventh Day Baptist pastor call on them.

MISSIONARY EMERGENCY FUND

Previously acknowledged .....	\$1,536.83
Leland C. Shaw, treasurer, quarterly meeting .....	50.00
Ritchie Church, Berea, W. Va. ....	7.50
Rev. Paul S. Burdick, Leonardsville, N. Y., in memory of Dr. and Mrs. Walter H. Burdick, Little Genesee, N. Y. ....	25.00
Lon Green, credit Albion, Wis., Church	5.00
Milton Junction Church, additional ....	6.00
Ladies' Benevolent Society, Welton, Iowa .....	8.77
Sabbath school, Welton, Iowa .....	3.23
Plainfield, N. J., Church .....	188.20
<b>Total .....</b>	<b>\$1,830.53</b>

October 25, 1937.

ANNUAL REPORT OF THE PUBLISHING HOUSE

For the Year Ending June 30, 1937

The manager of the publishing house wishes, first of all, to express his appreciation of the loyal support of the members of the Tract Board and especially of that little group of men, the Supervisory Committee, who have faithfully attended monthly meetings throughout most of the year and who have spent hours at a time in considering the work that has come before the committee. The manager also wishes to thank other Seventh Day Baptists throughout the denomination who by their written and spoken word have expressed their confidence in the work of the publishing house and from time to time have made helpful suggestions.

OUR EMPLOYEES

The personnel of the printing plant has had few changes during the year. In March, Charles F. McCann, who has been foreman for some years, severed his connection with the plant, and his work has been divided among others, with a consequent saving in overhead expense.

There are ten employees who have been with the publishing house from seven to fifteen years:

Jacob Bakker, bindery and stock room ....	1922
Hazel V. Gamble, proofreader .....	1923
L. H. North, manager .....	1924
H. W. Herres, linotype operator .....	1926
Gladys W. Poulin, bookkeeper and stenographer .....	1926
J. W. Bannister, linotype operator .....	1928
Herman Liesch, Miehle pressman .....	1928
Nathan Altein, compositor and foreman ...	1929
Henry Poulin, Kelly pressman .....	1929
W. E. Haver, salesman .....	1930

Others, none the less loyal to the organization, have been with us from one to five years:

- Clarence Kellogg, compositor
- Chris Nordheim, compositor
- Joseph Maresca, job pressman
- Violet North, office assistant and bindery
- Gordon Cunningham, errands

Lammechiena Bakker has been employed in the bindery and proofroom the past year but left the organization early in July to take up further preparation for teaching.

EQUIPMENT

During the year considerable attention has been given to necessary repairs to machinery, some rearrangement of the composing room has been made to save steps and to increase production, and several new items of equipment have been added. As this report is being written (early July), a lot of old worn type is being discarded (and sold for old metal), and considerable new type is being added.

A new system has been installed for keeping tab on the thousands of standing type forms that are held for active accounts, and any type form in storage may now be located quickly by turning to the index and getting the storage galley number which gives the exact location of the form.

THE SABBATH RECORDER

Putting the SABBATH RECORDER back onto a weekly basis has helped to balance production—as well as being much more satisfactory to subscribers. Many letters have been received since the first of the year expressing satisfaction over the change.

While the subscription drive did not bring in as many new subscribers as had been hoped for, it added new names, brought in a good number of renewals, and put the subscription list as a whole in considerably better shape than it has been in for several years.

Circulation:

Paying subscribers (at \$2.50 per year) ..	1,160
Paid gift subscriptions .....	39
Free (exchanges, libraries, newly-weds, etc.) .....	167

Total .....1,366

THE HELPING HAND

Due to a decrease in costs of production, the *Helping Hand* cost \$143.66 less to print and mail than last year. The receipts came within \$17.29 of paying the cost.

## GRADED LESSON HELPS

Although there are still quite a few copies of most of the parts of the Junior and Intermediate Graded Lessons on hand, and they are being used by some of our schools, yet the time is nearly here when the whole course should be revised or our helps purchased from other sources.

## BOOKS AND OTHER SUPPLIES

During the year a number of orders for books and supplies have passed through the publishing house. While in some cases we do not get enough commission on these orders to pay the postage, on the whole this business is self-supporting, and we are glad to handle it for our churches and Sabbath schools.

## AN EXPLANATION

The "profit and loss" statement shows a loss of \$211.48 on the year's business. We should like to call attention, however, to the fact that we did not take into account the rise of inventories due to present market values of machinery, fixtures, paper stock, etc., in arriving at that figure.

The appraisal company which brings our plant values up to date in March of each year not only did not depreciate our plant this year at the usual rate, but actually raised it \$295.18. Included in our cost figures is a charge for depreciation and obsolescence of \$2,636.94.

Also there has been set up a reserve of \$621.82 to cover possible liability under the Social Security Act. We expect a ruling from Washington soon on this question. If we are not eligible under the act, as the Methodist, United Brethren, and others, we understand, are not, then the \$621.82 goes back into our profit and loss account.

## TAXES

Since the share of the expense of fitting up business offices in the shop building in January, 1936, chargeable to the publishing house, has now been paid, it seems reasonable to suppose that the publishing house may be able to assume during the coming year the proportion of taxes assessed against the real estate, i.e., the full taxes on the building occupied by the printing plant. Taxes on personal property have been paid by the publishing house ever since the Recorder Press moved into the shop building in 1922.

## IN CLOSING

The publishing house, operating under the Supervisory Committee of the American Sab-

bath Tract Society, was founded to print and distribute the printed literature of Seventh Day Baptists. Its job is not to become a large commercial plant but to make possible the distribution of Seventh Day Baptist literature efficiently and economically. During these years when appropriations for tract distribution have of necessity been drastically reduced—almost eliminated in some years—the management has had to turn more and more to the commercial field for business to carry the overhead and hold the organization together. If improved conditions again make possible a greatly increased denominational program, the publishing house will gladly replace any or all of its commercial printing with denominational work.

Respectfully submitted,

L. HARRISON NORTH,  
Business Manager.

[For statistical reports see the Year Book.]

## WOMAN'S WORK

WORSHIP PROGRAM FOR NOVEMBER,  
1937

BY MRS. T. J. VAN HORN

Count your many blessings; name them  
one by one,  
And it will surprise you, what the Lord  
hath done.

Hymn—"Come, ye thankful people, come."  
Scripture—Psalm 96.

## THANKSGIVING FOR THANKSGIVING

I thank thee, Father, once again  
For many blessings gladly known,  
And many more beyond my ken  
That thou dost see and thou alone;  
But most of all, my heart I raise  
To praise thee for the power to praise.

Thy bounty, it is wondrous kind;  
But, oh, the smiling of thy face;  
My life is all in love designed,  
But thou thyself art grace of grace—  
Thyself, oh, infinitely more  
Than all thy bounty's golden store.

That I can feel thy Fatherhood,  
That I can press my hand in thine,  
That I can know that thou art good,  
And all thy power is love divine—  
This knowledge every bliss outranks;  
I thank thee for the gift of thanks.

—Amos R. Wells.

Sentence prayers by members; each mention a specific reason for thanksgiving.

Our heavenly Father—thou whose love and care are over all the earth, we rejoice that we can trust in thy wisdom and judgment to work out thy great plan for all mankind to a glorious consummation. Forgive, we pray, our fears and doubts as we dwell upon the affairs of the world today. Keep our faith unwavering that thou art still the Ruler of all things. In our blindness be thou our Light. In our weakness be thou our Strength. In our ignorance be thou our Wisdom. In our perplexities be thou our Guide. Teach us how to serve thee best. We offer thee our gratitude and praise and humble worship. In Jesus' name, Amen.

The Woman's Board would suggest that November 13, or some other date near November 11, Armistice Day, is a very opportune time for a peace program. Why not use a worship service program, such as used at the woman's hour of Conference? "The Mission of Peace" that program is called, and it can be procured from the following: Council of Women for Home Missions, 105 East 22nd St., New York, N. Y.

For best use a copy should be in the hands of each worshiper. Price two cents each; or one cent each for fifty or more copies.

November 1, 1937.

## MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, October 10, 1937, at 2 p.m. with Vice-President James L. Skaggs presiding and the following members present. James L. Skaggs, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Orra S. Rogers, Asa F. Randolph, Esle F. Randolph, Irving A. Hunting, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Leland Skaggs, Trevah R. Sutton, and Business Manager L. Harrison North.

The board was led in prayer by Esle F. Randolph.

The minutes of the previous meeting were read.

The report of Corresponding Secretary Herbert C. Van Horn was as follows:

This report covers the activities of the corresponding secretary since the August board meeting. From August 18 to 29, meetings of the Commission and of the General Conference were attended as president of Conference, the meetings

being held near Bridgeton, N. J., and Shiloh, N. J. At the latter meeting, as secretary of the Tract Society hour he presented the report of the secretary in an address, and, as editor, spoke on the Problems of the SABBATH RECORDER.

The two weeks following Conference were taken for rest. While on this vacation, the secretary had a part in the installation service of the new pastor, Rev. Leslie O. Greene, at Albion, Wis. On the return homeward, two lone Sabbath keepers, supporters of our work, were visited in southern Indiana, and the Yonah Mountain Mission, near Cleveland, Ga., was visited. This rather long excursion toward the south was encouraged by a number of the Advisory Committee. At Yonah Mountain the secretary preached twice, Sabbath morning and the evening following the Sabbath. At the former meeting twenty-two were reported present, with two more at night. Colonel J. B. Conyers, recently of the United States Army, active service, a member of the Piscataway Seventh Day Baptist Church, New Market, N. J., is founder, leader, and supporter of this mission. Unquestionably, he is doing much at his own expense for the people in this beautiful mountain section.

Your secretary attended the meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, September 24. He addressed a forum meeting at New Market, Sabbath afternoon, October 9, presenting the work of Mr. Conyers in Georgia.

Considerable correspondence has been looked after since the secretary's return to the office, September 22, and replies to inquiries concerning our faith and people have been carefully made.

The secretary wishes to express appreciation of the cheerful, helpful service rendered by Pastor Trevah R. Sutton, Everett C. Hunting, and J. Leland Skaggs of Salem in displaying and attending to the Tract Board exhibit at the General Conference. They had complete charge, and interest and good taste were shown in the arrangement of the exhibit.

The General Conference approved the work of this board as shown in its reports, and urged that the board undertake more field work. Out of the Conference also comes the recommendation that the board publish, at earliest possible time, the new "Statement of Belief of Seventh Day Baptists" with proper Scripture references, also a hand book relating to it for the use of teachers and others. There already has been brought to the attention of the board the recommendation relating to the appeal for funds for taxes.

Leader in Sabbath Promotion Ahva J. C. Bond presented the following report which was accepted and filed:

On September 24, I attended in New York, the first meeting of the new Commission for the Study of Christian Unity, authorized by the Federal Council of the Churches of Christ in America, at its biennial meeting last December. Rev. Ivan Lee Holt, a former president of the council, is the chairman of the commission, and Rev. H. Paul Douglass is the executive secretary.

At this inaugural meeting each member was asked to give his views concerning the work of the new commission. The result was that during a session of more than three hours, the whole question of Christian unity as it involves our American churches, was quite thoroughly discussed. Many viewpoints were represented.

The work of this commission is in its initial stages and it is not yet clear just what direction the move will take, or just where the emphasis is to be placed. At least, Seventh Day Baptists are assured a place and voice in whatever actions shall be taken.

On September 30, I again went to New York, this time to attend a joint meeting of the American Section of the World Conference on Faith and Order Continuation Committee and the American Section of the Universal Christian Council on Life and Work. This meeting lasted from 10.30 a.m. to 4.30 p.m.

It was called to forward plans for the organization of a World Council of Churches. Perhaps the most important business before the meeting was that of planning for the election of American representatives to a conference to be held in Holland next May. This conference is to be composed of sixty members. In order to make it as nearly ecumenical as possible the Christian world has been divided into regions for the election of delegates. The American churches are entitled to twelve representatives. The problem was how to select such representatives from more than one hundred denominations. After much discussion, beginning in the forenoon and running into the afternoon, it was decided to ask each denomination to appoint a representative on an electoral committee; this committee to meet and select the delegates to the organization meeting in Holland. Here, again, I endeavored to present what I felt would be the viewpoint and attitude of Seventh Day Baptists.

Mrs. William M. Stillman, treasurer, presented the following quarterly report:

Ethel T. Stillman, Treasurer,  
In account with the  
American Sabbath Tract Society  
For the quarter ending September 30, 1937

Dr.  
To cash on hand July 1, 1937:  
General Fund .....\$1,942.14  
Denominational Building Fund ..... 38.19  
Reserved for furnishings, Historical  
Society rooms ..... 117.89  
Maintenance Fund ..... 320.59  
\$2,418.81

To cash received since as follows:

GENERAL FUND  
Contributions - individuals .....\$ 11.50  
Denominational Budget ..... 514.07  
Income from invested funds -  
Tract Society ..... 527.35  
S. D. B. Memorial Fund ..... 2.31  
Receipts from "Sabbath Recorder" ..... 528.17  
Receipts from "Helping Hand" ..... 333.42  
General printing and distribution of  
literature ..... 26.96  
Rents from properties ..... 300.50  
Sale of shrubs from Belleview  
Ave. property ..... 25.50

J. H. Coon, treasurer, payment account  
loan covering Denominational  
Building taxes ..... 514.27  
2,784.05

DENOMINATIONAL BUILDING FUND  
Contributions ..... 25.00

MAINTENANCE FUND  
Publishing house - rent .....\$ 150.00  
Publishing house account alterations .. 75.00  
225.00

PERMANENT FUND  
Bequest of Mary E. Bowler,  
Little Genesee, N. Y. ....\$ 259.02  
Amelia Potter Bequest - account bonds 200.00  
459.02  
\$5,911.88

Cr.  
By cash paid out as follows:

GENERAL FUND  
Sabbath Promotion Work .....\$ 22.50  
"Sabbath Recorder" ..... 1,748.66  
General printing and distribution of literature 180.60  
Corresponding secretary - salary ....\$ 356.50  
Traveling expenses, stationery ..... 30.30  
Treasurer's expenses ..... 67.00  
Recording secretary - expense  
of typing ..... 9.60  
Annuity gift, income payments ..... 313.75  
Plainfield Trust Co. - account loan for  
Denominational Building taxes and  
interest ..... 723.99  
Account loan to General Fund,  
and interest ..... 175.16  
Honorarium - Editor Emeritus ..... 131.63  
Real estate - maintenance expenses .. 42.80  
Taxes and interest ..... 142.07  
Everett Pearce - withdrawals from  
funds on deposit ..... 35.00  
Federal stamps on bonds - Amelia  
Potter estate ..... 1.40  
Two probate certificates - Amelia  
Potter estate ..... 1.00  
2,030.20  
\$3,981.96

MAINTENANCE FUND  
Repairs and maintenance expenses,  
printing shop ..... 98.45

PERMANENT FUND  
Transfers to savings account ..... 459.02  
\$4,539.43

By balance on hand:  
General Fund .....\$ 744.23  
Denominational Building Fund ..... 63.19  
Reserved for Historical Society  
rooms ..... 117.89  
Maintenance Fund ..... 447.14  
1,372.45  
\$5,911.88

Total indebtedness - General Fund \$1,606.25

E. & O. E. ETHEL T. STILLMAN,  
Treasurer.

Plainfield, N. J.,  
October 1, 1937.

Examined, compared with books and vouchers, and  
found correct.

J. W. HIEBELER,  
Auditor.

Plainfield, N. J.,  
October 9, 1937.

Following her report the treasurer reported the following changes in the investments of the society as authorized by the board during the past quarter:

Certificate of deposit for Day and Meyer, Murray and Young, \$1,000 First mortgage 6½%.

General Telephone Corporation 31 shares stock and scrip certificate for 737/1000 of one share stock.

Paramount Building Corporation of Seattle 100 shares stock and twenty-five year 6% income debenture bond \$1,000, 1962.

These securities to replace the following, respectively:

Day and Meyer, Murray and Young, first mortgage 6½% 1942, \$1,000 (in default).

Certificate of deposit for \$1,500 Associated Telephone Utilities Company 5½% conv. debentures, 1944.

Certificate of deposit for \$2,000 Paramount Building Corporation of Seattle, first mortgage leasehold 6½%, 1947.

The special committee consisting of the Advisory Committee and the treasurer appointed at the September meeting of the board presented the following report:

Your Committee to Consider the Request of Conference Concerning the Appeal for Funds for Support of the Seventh Day Baptist Building would respectfully recommend

1. That the board accede to the request of Conference and accept responsibility for the conduct of such an appeal.

2. That a committee be appointed by the president of the board to take direct charge of the appeal, to direct such field work in that connection as may seem advisable, and to receive such funds as may be contributed.

3. That Mrs. William M. Stillman be appointed field worker for the special appeal.

4. That all funds raised for this purpose be handled through the treasurer of Conference as has been the case heretofore.

5. That the editor of the SABBATH RECORDER be requested to give through its columns from time to time suitable publicity for this appeal.

The report with its recommendations was adopted.

The Committee on Distribution of Literature presented the following report, which, with its recommendations, was adopted:

Your committee would respectfully recommend:

1. The immediate publication of the Seventh Day Baptist Statement of Beliefs with Scripture references in an edition of five thousand at an estimated cost of \$45.

2. The publication of an order blank and price list attached at an estimated cost of \$14.25 (approx.) size 5½ inches by 8½ inches, 4 pages.

3. The publication of an order blank alone of our publications at an estimated cost of \$9 (approx.) size 5½ inches by 8½ inches.

Through Business Manager L. Harrison North the Supervisory Committee reported as follows:

The Supervisory Committee recommends that the newly elected corresponding secretary of the General Conference, Rev. James L. Skaggs, be allowed to use as his office for the coming year the office on the second floor of the Seventh Day Baptist Building, formerly used by the editor of the SABBATH RECORDER.

The report with its recommendation was adopted.

It was voted that Asa F. Randolph be appointed a member of the Advisory Committee.

A communication was received from the Memorial Board concerning the disposal of certain property of the estate of Nathan Warner who died April 6, 1894.

It was voted that the board assent to the sale proposed by the Memorial Board and that the proper officers be authorized to execute such papers as may be necessary to that end.

The minutes were read and approved.  
Adjournment at 2.55.

JAMES L. SKAGGS,  
Vice-President,  
COURTLAND V. DAVIS,  
Recording Secretary.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I enjoy reading your letters on the Children's Page in the RECORDER. I am thirteen years old and in the eighth grade. I like school very much.

I live in White Cloud, Mich., and have a twin sister, a five year old sister, and a brother Bob, who is fourteen. My name in Myrna and my twin sister is Verna, who is writing a letter too. Patsy is my small sister.

We have a dog who is part police and part collie. She is quite large and her name is Happy. We like her very much.

I will close.

A RECORDER friend,  
Myrna Branch.

P.S. I am a member of the Birthday and Tithe Club, also.

White Cloud, Mich.,  
October 2, 1937.

Dear Myrna:

I am always glad to hear that girls and boys like school, for, as Eleanor once said

about a girl friend, "She likes school, so of course she'll get somewhere."

I can't remember how many twins I have among my RECORDER children, but there are quite a number and I'm glad to add you and Verna to my list. I always wished I had a twin sister.

Happy should be a very good natured dog if her disposition corresponds with her name. I heard someone say some time ago that he didn't have much confidence in a police dog, but that a mixture of police dog and collie made the best kind of dog. Do you agree with him?

Lovingly your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am in the sixth grade at school and am eleven years old. I like school so well this year. Daddy is taking a car load of children to a fair this afternoon. It is near by.

My sister Alberta started high school this year. We have a little brother two years old. We have lots of fun with him because he talks a lot.

Next Sunday is our business meeting and pot luck dinner at church.

Alberta and I milk every night. We will soon have to pick apples and dig potatoes.

Your SABBATH RECORDER friend,

June Siems.

Fremont, Mich.

P.S. Myrna and Verna are here and are writing letters also.

Dear June:

It's encouraging to hear of another girl who likes to go to school. It makes me think that you are doing good work in school and also that you have a teacher who makes your school work interesting and helpful.

Do you know, I never heard of a "pot luck" dinner before. Is it like the "tureen dinners" we have in this part of the country, where each one brings sandwiches and one other dish? At such a dinner we usually get a bountiful dinner with plenty of variety, but sometimes funny things happen. For instance, one time we had seven cakes at our Ladies' Aid supper and the next time no cake at all. Another time we had more macaroni dishes than anything else.

Do you enjoy helping your father with the outdoor work? I used to help my father in the same way and liked it better than house

work, though I sometimes balked at picking up potatoes.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am thirteen years old; my birthday is August twenty-fourth. I enjoy your letters in the RECORDER very much. I go to the Seventh Day Baptist church. Today I am at Mrs. Siems and expect to stay here until tomorrow. I like to go to church very well and think everyone else should.

We have now had school for three weeks and I like it very well.

I am a member of the Birthday and Tithe Club. I think it is a very nice club.

August twenty-seventh I was baptized and brought into the church. I have a twin sister who is writing, too. Our names are Verna and Myrna. I have a brother Bob and a little sister, five years old, named Patsy. My brother is fourteen. Tonight we are going to a taffy pull.

Yours forever,

Fremont, Mich.

Verna Branch.

Dear Verna:

I always rejoice when any of my RECORDER boys and girls are baptized and join the church. I hope and pray and expect that you will be happy in your service for Christ. I, too, think that everyone should attend church regularly if possible.

Your Birthday and Tithe Club is indeed a nice club and I was pleased to hear about it.

Taffy pulls are great fun, I know from experience, but it has been a long time since I have attended one.

Yours lovingly,

Mizpah S. Greene.

#### MORE ABOUT JACK, THE PARROT

Jack never swore as many parrots do. His mistress, Mrs. Butler, said she did not think that he had ever heard anyone swear. One day Mrs. Butler entertained some friends at dinner, and as they were talking about the parrot, one gentleman turned and said teasingly, "Jack doesn't know how to swear." Jack looked at him an instant and then let loose a perfect torrent of profanity with varied vocabulary for about five minutes. Everyone stared in open-mouthed astonishment, until at last the mistress grabbed her napkin, put it over the cage and carried Jack into the kitchen, where he was left in darkness for some time. Strangest of all, no one ever heard him swear again, to the day of his death.

Mrs. Alena M. Bond.

## OUR PULPIT

### A REVISED VERSION OF PATRIOTISM

BY REV. NEAL D. MILLS

(Pastor at De Ruyter, N. Y.)

Text—Matthew 5: 43, 44.

Armistice Day is a time when we try in some special way to show our patriotism and our love of peace. Patriotism is associated too much with war by most of us, but that seems most inconsistent on this day on which we celebrate not a military victory but the cessation of war. Today with the world in turmoil and seething with the hates and fears of war we need to be very careful how we express our patriotism lest we add fuel to the fire. I wish you would think with me this morning about the vitally important questions: What is the best way to express our patriotism and how can we promote peace?

On every national day there are always those who love to march behind a brass band and shout and wave the flag. They like to have soldiers and uniforms and guns in evidence, and they imagine themselves marching to a military victory. But when we think of the hundreds of thousands of our country's youth who have given their lives in war—four hundred thousand in the World War alone—some of us do not feel like shouting and we do not like to recall the scenes of war.

More and more people are insisting that in the expression of patriotism we shall not seem to glorify war through a display of military pomp and the strains of martial music. More or less unintentionally we build up in the minds of our youth a false conception of war. They hear the stimulating music of the band and see the marching soldiers in "snappy" trim uniforms, and think that war is something glorious and grand. The glamour of war is like a fever. The germs of it get into the blood, settle in the brain, and during the period of crisis it often destroys our rationality.

The giddiness that martial music can cause is tremendous. Those of us who can recall something of both sides of the war picture can understand what Richard Le Gallienne means in his poem, "This Is War":

War  
I abhor,  
And yet how sweet  
The sound along the marching street

Of drum and fife; and yet I forget  
Wet eyed widows, and forget  
Broken old mothers, and the whole  
Dark butchery without a soul.

Without a soul—save this bright drink  
Of heady music, sweet as hell;  
And even my peace-abiding feet  
Go marching with the marching street  
For yonder goes the fife,  
And what care I for human life!

The tears fill my astonished eyes  
And my full heart is like to break,  
And yet 'tis all embannered lies,  
A dream those little drummers make.

Oh, it is wickedness to clothe  
Yon hideous grinning thing that stalks  
Hidden in music, like a queen  
That in a garden of glory walks,  
Till good men love the thing they loathe.

Art, thou hast many infamies,  
But not an infamy like this—  
Oh, snap the fife and still the drum,  
And show the monster as she is.

—Richard Le Gallienne in "Quotable Poems."

A few years ago a group of Americans went to conduct a worship service under the Arch of Triumph in Paris, where burns an everlasting flame for the French Unknown Soldier. They had planned a ritual and brought a wreath to be placed at the proper time. But under the spell of that sacred place an American preacher said, "Let us get down on our knees on these cobblestones and have a word of prayer." They all did, and they, the hosts, the French newspaper men—everybody wept. The impression was deep and profound. Here in the height of inspiration the previously planned ritual was inadequate and they revised it to suit the mood of the occasion.

Many things in this world have to change. What more than man's ideas? Philosophy and science are continually changing. Even religion changes. Tell those people who haven't been to church for ten or twenty years to drop in some time and get some samples of religion in 1937. They might revise their arguments against religion.

Jesus found that the Scriptures of his day needed revising. He said, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies and pray for them that persecute you." Let that be our text for this morning.

There are a good many things today that need revising. One of them is that same old belief that in order to be loyal to one's own

country he must hate his country's enemies. Another is the theory of "An eye for an eye and a tooth for a tooth." These unchristian conceptions are rapidly passing out of date, but there are still enough people holding to them to make the world very unsafe. Those outdated ideas and the kind of patriotism that places loyalty to country, right or wrong, above loyalty to God and conscience are the chief dangers in the world today. Add to those the irrational fear that every other country is watching for a chance to pounce upon us and you have the ideal climate in which to carry on the most insane armament race in all history.

There isn't enough money in all the world to provide the necessary armaments to make those jittery militarists feel secure. We used to give them millions and now we give them billions and they still have the jitters. If they could only be convinced that guns and bullets, battleships and airplanes do not and cannot bring security, how much safer we would all be!

Do you know that thirteen million men died in the World War? It cost \$18,000 to kill each one, a total of two hundred thirty-four billion. Are we any more secure than before? I would prefer the cash to the security next time if you please! If the cost of the World War were to be paid at the rate of \$20,000 an hour beginning at the birth of Christ, our descendants five hundred years from now would still be paying for it. It is enough to buy a five-acre plot with a house and \$1,250 worth of furniture for every family in the United States, Canada, Australia, England, Belgium, France, Russia, and Germany. We ought to be quite safe after spending that much for security!

Now think of the cost in human life. If those thirteen million men killed in the World War could be gathered into a great parade marching ten abreast, a line of ten passing every two seconds, we would have to watch from daylight to dark every day for two months to see them all march by.

No, you will never bring security by the military method for it is contrary to the laws of God and the universe. From the dawn of history nations have prepared for war and always got what they prepared for. Preparedness is not a prevention but a very important cause of war. It creates fear, suspicion, and distrust. Every preparation for

defense in one country is construed by other countries as preparation for aggression. Even an overwhelming balance of military force will never bring permanent peace. A Roman peace never lasts very long.

I commend to you another method, that of Jesus Christ. It is a different kind of patriotism, an honest, intelligent, generous love of country coupled with respect for every other country, instead of a greedy hate, fear, and suspicion of other countries. The United States and Canada with thousands of miles of unfortified boundary have demonstrated for many decades the more intelligent way of maintaining peace.

There's a story that has become almost a classic. Many years ago there arose a boundary dispute between Chile and Argentina. The bitterness grew intense and both sides began to mobilize their armies as rapidly as possible. Then Bishop Monsignor Benevente of Argentina preached his Easter sermon, "We must have peace!" He burned the thought into the hearts of his listeners. And across the Andes another bishop went up and down through Chile preaching, "Let us arbitrate; we must not go to war!"

Before long the two governments did agree to arbitrate. And then they began a great project together. The cannons and guns they had gathered for war were melted and made into a great statue of the Christ. By the use of railroad, horses, gun-carriages, ropes, and pulleys the statue was hauled into place high in the mountains along the boundary and this inscription was put on its base: "Sooner shall these mountains crumble into dust than Argentines and Chilians break peace to which they have pledged themselves at the feet of Christ the Redeemer." That spirit is the new version of patriotism which I propose.

Thank God it is not quite so easy to fan the war fires into flame as it was twenty years ago. You can't have a war without orators, flag-wavers, newspaper writers, broadcasters, farmers, and workers. And we are not quite so gullible as we were in 1917.

"How useless! How foolish!" said a man in the barber shop to me one day referring to the war. Yes, they fooled us in 1917, but even then there were far-seeing minds who knew better. During that fateful session of Congress which declared war, Congressman Kitchen said, "Let me remind the House that it takes neither physical nor moral courage

to declare a war for others to fight." Senator George W. Norris said, "We are going into war upon the command of gold . . . I would like to say to this war god, 'You shall not coin into gold the lifeblood of my brethren' . . . I feel that we are about to put the dollar sign upon the American flag." But the shouting, hissing, and booing silenced all reason in 1917. How easy it was to stir up a tense resentment at the sinking of the Lusitania, not an American ship but a British ship carrying ammunition from "neutral" America to the allies!

Our geographic isolation makes the armament race in America seem more absurd than in other countries. We have lived well over a century without any foreign army ever attempting to cross our border. There is little possibility that any nation either could or would make an attack on our shores. Our location, our economic strength, and our place of leadership among the nations clearly indicate that we ought to take the lead in abolishing war and establishing peace.

Our American flag is too fine to be dragged through the blood of battle, and the ideals for which it stands are inconsistent with war. The *courage* symbolized in the red is not the mere physical courage displayed in war, but moral courage which in time of war instead of being honored is usually withered in contempt. The white is for *purity*. Purity never thrives in war either at home or at the front. The blue stands for *truth*, but those who remember the restrictions of speech and of press and the war propaganda of twenty years ago will agree that in war truth is driven into exile.

I can see no place in our flag for the dollar sign, for *courage*, *purity* and *truth* cannot be bought with money, and I am not willing that the Stars and Stripes shall ever again be sold for profit. No, not by the way of war will those ideals be promoted, but by the way of him who said, "I am the Way, the Truth, and the Life." The spirit of these lines written by Dean A. J. C. Bond for Armistice Day, 1935, is the new patriotism for which I plead:

Unfurl the flag; its folds release  
To winds that float it free;  
Not martial strains, but songs of peace  
Our salutations be.

Let those who boast a selfish right  
To traffic in its name  
Be shorn of priced and shoddy might,  
And stripped of shallow fame.

We pledge our flag to brotherhood:  
True friendship shall increase  
Till nations, freed from strife and blood,  
Live in abiding peace.

What could be more glorious than to see the most beautiful flag in all the world waving over a nation vigorously intent upon leading the world in the way of him who taught us to love our enemies and pray for those who persecute us, who said, "They that take the sword shall perish by the sword"—the way of the Prince of Peace!

### DENOMINATIONAL "HOOK-UP"

SALEM, W. VA.

Last Sunday night in the basement of the church the different Bible school classes of the Seventh Day Baptist Church entertained with a farewell party for Pastor and Mrs. George B. Shaw.

Each class in the Sabbath school staged a stunt of some kind as a part of the evening's program of entertainment. As a feature of one of the stunts presented, Pastor and Mrs. Shaw were given a present.

Expressions of appreciation of Pastor and Mrs. Shaw were heard in talks given by many of those present.

At an appropriate hour, cake and ice cream were served to all.—*Salem Herald*.

MILTON JUNCTION, WIS.

Rev. John Fitz Randolph, Milton Junction, will be WCLO's guest speaker tomorrow and every Friday morning during the Hymn-Time period between 9.15 and 9.30. He has been appointed to continue the presentation of the weekly Sunday school lessons broadcast for several years by the late Dr. H. L. Hulett. These lessons are the official international Sunday school assignments and studies, and are interdenominational in character. Rev. Mr. Randolph's voice and experience make him well suited for this radio feature, the return of which has been requested many times during the last year.—*Janesville Daily Gazette*, (October 21.)

NORTONVILLE, KAN.

I believe there has been no report in the RECORDER of our fifth annual summer Bible and Christian Life Conference here at Nortonville. Five years ago, because it was impossible for our Christian endeavorers to go to North Loup, or for the young people from there to come here, for a Teen-Age Confer-



ence, we decided to have a conference of our own. But instead of a week-end, we planned a full week, with classes in the afternoon and lectures or sermons in the evening, with a fellowship supper each night. That first conference was such a success that we have continued the custom ever since.

This year we were fortunate in having Mrs. Stella Fisher, a Bible teacher from Kansas City, to assist in the leadership. She taught a class in Paul's Epistle to the Colossians, and in the evenings gave a series of talks on "The Bible Christian" or "Bible Physiology," besides helping in the discussion period. Pastor Osborn taught two classes: The "Sabbath in the Bible," and "Spiritual Perils."

Unfortunately harvest was two weeks late, so that many of the Christian endeavorers were unable to attend, and our average attendance was lower than usual. But those able to attend were richly blessed.

The Sabbath preceding the conference, Alton Wheeler preached the sermon. In the afternoon the young people conducted a symposium on "Consecration" under the topics: "Taking Up the Cross"; "My Very Best for Jesus"; "Following Our Leader"; and "My Will Lost in His."

Sunday afternoon President F. Wm. May and a group from the Kansas City Bible College were with us and helped in the discussions. Doctor May preached at the union service at the park, of which our group had charge that night.

The Sabbath at the close of the conference was the "Say-so" and decision service, when those who had attended told what it had meant to them, and recorded their decisions. The Christian endeavorers are already looking forward to next summer and our sixth conference.

CORRESPONDENT.

DAYTONA BEACH, FLA.

Rev. and Mrs. T. J. Van Horn have served the church here very efficiently, all summer, as pastor and Sabbath school teachers, and will continue with us as active co-workers. We are thankful that they are making Daytona Beach their home.

Mrs. Van Horn has worked out a most interesting course of study for our teenage young people, which would be well worth publishing for use in other schools of our denomination, covering the life of Jesus as narrated in Mark, the life-work and letters of the early apostles, and now they are studying

the teachings of Jesus as recorded in John's Gospel, and the appeal of John to the people to believe and follow Jesus.

Our beloved Dr. and Mrs. Boothe C. Davis are with us again, and he will, as usual, be the teacher of our adult Bible class. This hour with him is looked forward to with great anticipation by all of our people. We would love to have you share it with us.

DINUBA, CALIF.

Pastor B. B. Friesen left Dinuba June 20, to attend the Seventh Day Baptist General Conference in August, after making several visits and points of contact in various states. Our churches were visited in Minnesota, Wisconsin, and Michigan, and scattered Sabbath keepers were called upon in various places. Because of the illness and death of his aged mother at Delft, Minn., Brother Friesen was not able to carry out his plans of attending the Conference. Pastor Friesen reports having traveled about three thousand miles by train and fifteen hundred miles by auto, preached sixteen times, and made over one hundred visits, in sixteen different states.

—From personal letters.

#### CHANGE OF ADDRESS

Friends of Rev. E. Adelbert Witter will please note his winter address will be 26 South Hollywood St., Daytona Beach, Fla.

#### OBITUARY

GREEN.—John Wesley Green, the oldest son of James P. and Susan Maxson Green, was born near Farina, Ill., June 10, 1870. He died at his home October 17, 1937.

He was married to Josephine Jones December 31, 1907. His wife and four children: Alta, James, Ruth, and Mary Jo, survive.

After his marriage he with his wife joined the Seventh Day Baptist Church of Farina, Ill. He remained a faithful member until death.

Funeral services were conducted by Pastor A. T. Bottoms, interment in the Farina cemetery.

A. T. B.

#### RECORDER WANT ADVERTISEMENTS

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

"SERMONETTES" for Sabbath Reading, ten cents. Also Hebrew taught by correspondence. Send 15 cents for first lesson. Miss Lois R. Fay, Princeton, Mass. 11-1-21t

# The Sabbath Recorder

VOL. 123

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#### ANNUAL ROLL-CALL NOVEMBER 11-25

Wherever a major tragedy occurs the Red Cross is found at once on the spot to do all humanly possible to relieve suffering. More than a million people in the Ohio and Mississippi valleys were helped last January when those great rivers rampaged over cities and countryside, causing the worst disaster of American history. The Red Cross call comes to us again. Enroll at the first opportunity.

#### Contents

Editorial.—China?—What the Church Means to Me.—Our Paper. — Echoes	290-292
From the Southwestern Association	292
The Original Languages of the Christian Scriptures	292
Missions.—Plans for Preaching Missions Advancing.—Quarterly Meeting of the Board of Managers.—Missionary Emergency Fund	294-297
Woman's Work.—The Christian's Mission for Peace	297-301
Children's Page.—Our Letter Exchange	301
Denominational "Hook-up"	302
Marriages	304
Obituary	304