

MARRIAGES

NOTICE

In the marriage notice, July 5, 1937, of Lewis Rogers and Rowena Ford, the date was omitted. Pastor Shaw calls attention to this and asks that the date be given: June 19, 1937.

CRANDALL-GREENE.—Miss Katherine Greene, daughter of Mr. and Mrs. L. O. Greene of Haigler, Neb., and Mr. Wayne Crandall, son of Mr. and Mrs. Milford Crandall of Andover, N. Y., were united in marriage, June 25, 1937, at the bride's home, by her father.

DENNIS-NORWOOD.—On June 28, 1937, at the Seventh Day Baptist church of Alfred, N. Y., William Henry Dennis of Rocky Hill, Conn., and Ruth Elizabeth Norwood of Alfred, N. Y., were united in marriage. Pastor A. Clyde Ehret officiated.

JOHNSON-OLSBYE. Miss Eleanor Cora May Olsbye, daughter of Mr. and Mrs. C. J. Olsbye of Milton Junction, Wis., and Harvey Myron Johnson, son of Mr. and Mrs. Elwyn Johnson of Milton, Wis., were united in marriage at the Milton Seventh Day Baptist church by the bride's pastor, Rev. J. F. Randolph of Milton Junction, June 6, 1937.

LAWTON-JETT.—Stephen R. Lawton and Mildred Jett were married June 18, 1937, at Battle Creek, Mich., by their pastor, Rev. Edward M. Holston.

SANDELL-KELLOGG.—Mr. Nils R. Sandell of Bound Brook, N. J., and Miss Eleanore B. Kellogg of Dunellen, N. J., were united in marriage by the bride's pastor, T. R. Sutton, at the Seventh Day Baptist church, New Market, N. J., on Sabbath evening, July 3, 1937.

OBITUARY

BOND.—Jane C. Bird. At her home in Roanoke, W. Va., Mrs. Samuel D. Bond, in her ninety-first year of age.

She was born, May 27, 1847, in Highland County, Va., the daughter of Valentine and Betty Cook Bird. On November 1, 1865, she was married to Samuel Davis Bond. Only one of five children is now living, Mrs. Ivy Tuning of McDonald, Pa. There are also surviving a sister, Mrs. John Ellis of Glenville, eighteen grandchildren, and twenty-eight great-grandchildren.

Early in life "Aunt Jane" became a Christian, and was a charter member of the Roanoke Seventh Day Baptist Church.

In the absence of her pastor, the funeral was conducted by Rev. Geo. B. Shaw, pastor of the Salem Church. G. B. S.

BURNO.—Japheth Newall Burno was born in New York State November 28, 1841, and died at the home of Mrs. Martin Smith of Los Angeles, Calif., June 11, 1937.

After serving for thirty-nine months in the northern army, in the Civil War, he entered the employ of the Chicago Street Railway Co., serving as driver and on up through accounting rooms, for forty-eight years.

He was twice married: in 1876 to Phoebe Davis, and in 1892 to Mrs. Anna E. Dunn.

Mr. Burno was a charter member of the Chicago Seventh Day Baptist Church, but transferred his membership to Riverside on coming to California, and later to Los Angeles. E. S. B.

STILLMAN.—Albert R. Stillman, son of David G. and Abby L. Wilbur Stillman, was born in Potter Hill, R. I., January 3, 1857. He died of pneumonia at his home, 154 West Broad Street, Westerly, June 19, 1937.

When about seven years of age he moved with his parents to Pawcatuck, where he has since resided. He was educated in the schools of both Stonington and Westerly. On December 3, 1880, he entered the employ of C. B. Cottrell and Sons Co., where he remained in various official capacities until his retirement in 1929. He kept up his interest in business affairs of this company, serving on its board of directors until the time of his death. For more than fifty years he has been a prominent and influential member of the civic and business life of the community. He was a beloved member of the Pawcatuck Seventh Day Baptist Church, having a deep interest in church and denomination. He was always actively engaged in community affairs, having served as judge of the Stonington Town Court for ten years, also as a member of the school committees of the old Eighteenth School District and of the town of Stonington for a total term of eighteen years. He was chairman of the building committee of the West Broad Street School.

Mr. Stillman was a man of sterling character, fearless and unyielding in his stand for the right, but always in a kindly manner. He was cordial, friendly, and cheerful. He is survived by his two sons, Dr. Jesse W. Stillman of Wilmington, Del., and Karl G. Stillman of Westerly, and also two granddaughters, Tacie Anne and Jean S. Stillman of Wilmington, Del. His wife, Tacie E. Larkin Stillman, died in 1933.

Farewell services were held on Tuesday afternoon from his late home, Pastor Harold R. Crandall officiating, and interment was in River Bend Cemetery. H. R. C.

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.

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE (Revised), is a book of exceptional value to those who would know more about Seventh Day Baptist ecclesiastical manners and customs. Price, attractively bound in cloth, \$1 postpaid. Sabbath Recorder, Plainfield, N. J.

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The Sabbath Recorder

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No. 4

THE LAND WHERE HATE SHOULD DIE

This is the land where hate should die;
No feuds of faith, no spleen of race,
No darkly-brooding fear should try
Beneath our flag to find a place.
Lo, every people here has sent
Its sons to answer Freedom's call.
Their life-blood is the strong cement
That builds and binds the nation's wall.

This is the land where hate should die,
Though dear to me my faith and shrine;
I serve my country well when I
Respect beliefs that are not mine.
He little loves his land who'd cast
Upon his neighbor's faith a doubt,
Or cite the wrongs of ages past
From present rights to bar him out.

This is the land where hate should die;
This is the land where strife should cease!
Where foul, suspicious fear should fly
Before our flag of light and peace!
So, let us purge of poisoned thought
That service to the State we give
And thus be worthy, as we ought,
Of the great land in which we live.

—Dennis A. McCarthy in The Messenger.

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Religion and Welfare Recovery A call to all religious persons in the United States to observe Loyalty Days, October second and third, was issued last week by more than a hundred religious and welfare leaders through the National Committee for Religion and Welfare Recovery. The call comes as the result of a recent meeting of the Council of Executives in New York City, at which the representatives of twenty-four national religious and welfare organizations reviewed statistics showing that in spite of fifty-one per cent increased income since 1932, the American people are giving thirty per cent less than before to churches and religious work. Since the meeting, over seventy-five other leaders have expressed themselves in sympathy with the effort of the National Committee for Religious and Welfare Recovery to mobilize the spiritual forces of the nation, beginning next fall with the country-wide observance of Loyalty Days. With the spirit and purpose of the call we are all in accord, and should do all within the power of our own groups to co-operate. In so

doing we will find a blessing for ourselves as well as others.

The text of the call is challenging. It follows:

A CALL FOR CO-OPERATION IN MEETING THE FORCES OF IRRELIGION

With grave apprehension we appraise the day in which we live.

A wave of secularism, materialism, and consequent politico-social theories is sweeping the world, producing hostile, anti-spiritual, and atheistic attitudes toward religion.

The chief issue today is between religion and no religion or indifference to religion.

We must meet these morally devastating trends and tendencies of our time. There is no better way than through the deepening of spiritual life and the strengthening of moral purpose. These things, we believe, can be done through a genuine brotherhood independent of race or creed; a brotherhood of Catholics, Protestants, and Jews, grounded in a common idealism that shall make for increased loyalty to established religious and character-building institutions.

The problem of our times is to lead men away from the selfish and non-productive, if not destructive, use of life's resources to nobler spiritual regeneration that shall rededicate life and property to the service of God and man.

Viewing the world situation, fifty-five million men are today enlisted in the armies of the nations of the world. Billions of dollars are annually spent supporting these non-productive, if not menacing, battalions. In the meanwhile, millions of men and women suffer or perish for lack of the necessities of life. Our nation inevitably suffers from these conditions.

The present breakdown is not merely economic. It is fundamentally moral and spiritual and lies in the sphere of man's relation to God and religion.

Our government offers tax exemption on fifteen per cent of net income if given for religion and public welfare, but the total of such gifts is a scant two per cent. With an increase of fifty-one per cent, and a cumulative increase of forty-five billions of dollars, in our national income since 1932, our giving to religious, educational, and character-building institutions has actually decreased and is from eighteen to thirty per cent less than it was in 1932. Contrasted with this decreased contribution to constructive character-building agencies, our expenditures for various luxuries and physical comforts have increased during this period from twenty-five per cent to three hundred per cent.

In view of these disturbing trends, we call our fellow citizens to renewed faithfulness in services of worship of God and in ministry to the needs of our neighbors.

While upholding the ideals of "every citizen in a house of worship every week," we specifically urge a special mobilization of the spiritual forces of the nation on Loyalty Days, October 2 and 3, when "Every citizen is cordially invited and every member confidently expected in a house

of worship." We urge upon every conscientious and patriotic citizen serious consideration of the fundamental obligations of stewardship of time, talent, and possessions in the unselfish service of God, country, and mankind.

Where Is Your Soul? This question does not mean where, geographically or physically. It's a moral and spiritual question. In the Corinthians Paul wrote (1 Cor. 9: 27), "But I keep *under* my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

A boy, using the thought here, is quoted as saying, "I keep my soul on top"—a fresh, suggestive, and helpful way of expressing the meaning of the apostle. "I keep my soul on top." There is where it belongs, but how indifferently we view its rightful place or make provision for it in our daily walks and reckoning. Dollars for the body, cents for the soul! A body well cared for, trained, exercised, and robust—the soul undernourished, untrained, poorly exercised, and puny.

It may be granted that life must in a large way be built upon the basis of the body—our home, clothes, food. Our recreations and social contacts are arranged on this physical basis, and necessarily. A glance at the personal or family budget or a slight thought about our expenditures at once reveals this. And how little comparatively goes for the things of the Spirit; dollars for the pleasurable things of life, nickels for the cultural. For the multitudes, the soul is not even considered. As the poet Lowell said:

There walks Judas, he who sold,
Yesterday, his Lord for gold;
Sold God's presence in his heart
For a proud step in the mart;
He hath dealt in flesh and blood—
At the bank his name is good,
At the bank, and only there,
'Tis a marketable ware.

It is worth much, to be sure, to have a good name at the bank, to have credit in financial circles—to have a "good name." But there is much more to life than that, and he to whom life means most will strive to keep his soul on top. The Christian will view the body through the "eye of the soul," and thus viewed it will prove a fit temple for the soul and for the dwelling place of God's Spirit within us. But the soul, if kept on top, must be exercised, and that will be done not only in stretching itself in worship and adoration—all too seldom—but in the daily associations and contacts.

It will be exercised in our attitudes and decisions to fight evil and to bring about social betterment. So far as the struggle for brotherhood and the circumstances which I can control permit, I must take steps, now, as Dr. E. Stanley Jones urges, to bring about desired results and end wrong. "Am I going as far as I can in realizing the things that are right? I may not be at the goal, but am I on the way with the consent of my whole being?" The "now" is vastly important in the soul's emergence to the top.

Youth is much admonished to keep its soul uppermost in the contests of life, but age has its temptations—after its enthusiasms and days of exhilarations have gone by. "The destruction that wasteth at noon-day" impressed upon the Psalmist the need of perseverance if one were to keep his soul on the upper stratum of life. Sordid temptations do not die in youth. And so Paul fought on to keep his body under, and his spirit soaring, lest he at the last should be found a useless medium of communication, fit only to be thrown aside.

During the years of depression there have been many outstanding examples of men and women who lost all, yet stood out strong and fine, unconquered—their souls uppermost.

Let us as Seventh Day Baptists—individuals and people—look up, press on, and keep our souls "on top."

CONFERENCE PRESIDENT'S CORNER

The fiscal year of Conference closed June 30. But four weeks remain to us before reaching the climax of the year, the General Conference, which meets at Shiloh, August 24-29.

There are some things remaining to be done—reports to get ready, addresses and sermons—and hearts to prepare. If any church clerk has not remitted the statistics for his church to Courtland V. Davis, 510 Watchung Ave., Plainfield, N. J., he should by all means hasten to do so. You do not want any star against your church, noting—"No report."

Lists of delegates and visitors should be sent soon to Mrs. Thurman Davis, Shiloh, N. J., who is chairman of the entertainment committee. There will be homes and hospitality enough for all comers—but it will greatly facilitate the work of the committee to know how many and who are coming.

It's too late to do anything more for the financial support of the year just closed. The

returns have not been flattering. Nearly \$1,200 less was realized than last year—including "specials." There was a large percentage gain, however, over last year in the budget itself, exclusive of "specials." This is important. Remember, "specials," however helpful in ways designated, do not help the other interests represented in the program. The percentage gain in the budget, therefore, is encouraging.

Now, if, instead of waiting until Conference—when the new budget contents are known, and then withholding offerings until fall or later—now if, I say, instead of these waitings, we at once begin on our weekly or monthly payments—as some do—there will be a fair chance of a large increase in Conference income, of an adequate support of the work undertaken, and encouragement to enlarge our field of influence.

There is time yet for prayer and supplication for the Conference—for God's blessing upon his people; time for prayer that we may be wholly surrendered to his will; that we may tarry for his Holy Spirit. Let us now improve this time and come to Shiloh with large expectation of spiritual possibilities.

THE NEED OF THE BIBLE

BY REV. D. BURDETT COON

I was lost one time in a dense forest. I had gone to the end of the road and had not found Frank Hall's home. Of course I had taken the wrong road. I had followed a track made in the winter by men going after their winter's fuel. In the beginning there was little difference between this track and the one leading to my destination. It was getting late in the afternoon. I had come some miles on the way and thought it too late to retrace my steps. I believed I knew about the direction of the Hall home from where I was. I got my bearings as best I could and started out in what I thought was a bee-line for my destination. After walking for some miles I found myself back at the same spot from which I had left the end of the road. I was but a boy. I was bewildered. I knew I was lost. I knew I had walked in a circle. Now I was fully determined to take a straight course and avoid the mistake I had made. I walked for some miles and then found myself back at the same place again. Now I was getting desperate. Oh how I wished for a guideboard to point the way. But there was

no sign of human habitation within sight or hearing. I was alone. I must make some positive decision very soon. Mustering all of my boyish courage I decided I would start once more and mark with my eye the big trees along the way and know the course I was taking. To my surprise after a time I came back the third time to the same spot. Now I was very desperate. If only I could hear the bark of a dog, or the sound of a woodman's ax, or the crow of a rooster. But no such sounds greeted my ears. I was surrounded by great trees of the forest and dense underbrush. The sun was set. Darkness was settling upon me. I was frightened lest I should have to stay in the woods alone all night and perhaps be devoured by wild beasts. With great resolution and strong determination I started out again, this time avoiding the trees I had marked, bearing to the right till at length I came out upon a marsh. Looking across the way I saw a light glimmering in the distance. I hastened to it, wondering what I might find. I knocked at the door, and found a glad welcome to the home of Frank Hall. Now I simply want to say that while we are here in this wilderness of sin and suffering, sorrow and distress, trouble and disappointment, we have in the Bible a sure guide to a safe haven of rest from all the trouble and turmoil of life's experiences—not only a guide to rest, but a guide for all the busy activities of life. God has not left us here without full directions of how to get out of troubles and disappointments and death that will surely otherwise result from our sinful wanderings. We all need this infallible guide for the journey of life. It is the court of last appeal. It is the man of our counsel. It is "A lamp unto my feet, and a light unto my path" (Psalm 119:105). It speaks the last word. It is our authority for every step we take. In it we can find principles for settling every puzzling question that ever confronts us. We all need this infallible guide. It warns us of the ways of death. It points the way to life. It is our guide to peace and happiness and joy unspeakable and to everlasting bliss and eternal life. No emergency will ever overtake us but that the Bible will be equal to it. No light is greater than is ours. Seventh Day Baptists have the light of God's Word. The whole Bible is here. Let us avoid none of its precious truths. Let us live by it. Let us use it for winning precious souls.

MISSIONS

REPORT OF GRACE HIGH SCHOOL FOR BOYS

Secretary W. L. Burdick,
S. D. B. Missionary Society
Ashaway, R. I., U. S. A.

DEAR SECRETARY BURDICK:

Reporting on the work of Grace High School for the academic year just closing, I must first of all give thanks for the loving care and divine provisions that our God has so abundantly given us throughout the period. It has been indeed a year of bliss in many ways. Following is my report of the school for the year of 1936-1937:

Enrollment. For several years past there has been a gradual increase in the size of our enrollment, and so this year again registers the highest mark in the history of the school, with 292 as the total enrollment for this term, and 268 for last term. The average for the year is therefore 280, which represents an increase of over twenty per cent as compared with the average for last year. Of the students in attendance this term there are seventy-four boarders, which is about one fourth of the total number. . . .

Faculty. There are twenty-five members on the faculty and staff of the school. On account of poor health Mrs. Davis had to give up her teaching, but I am glad to report that her work has been carried on by Mrs. Eling Sung, Miss Mabel L. West, and Miss Ruth L. Phillips. Miss Tsoh left us at the end of last term, and in her place we have now Miss Hsu, a graduate of Shanghai Baptist College. Mr. Davis is still in charge of the carpentry work for the junior classes, besides being the treasurer of the school. We are grateful to our hospital at Liuho for sending Doctor Pan here to give the physical examinations each term, and also to Mr. Tsaung who has so freely and generously given his time and service in taking care of all the religious activities of the school throughout the year.

Curriculum. There has been practically no change in the curriculum of the school this year from what we had previously except that more time and emphasis have been given to the physical training of students as required by government orders. Up to the moment of writing, our graduating classes have already

finished their work for the term, and are now preparing themselves for the municipal examinations that are to take place one week from tomorrow. This is something that we did not have in my old school days, but I believe it represents a forward move in the right direction.

Equipment. Efforts have been made during the year, as in all the previous years, to increase and improve our equipments in the school as much as our financial condition has permitted. Three microscopes of the student type and a number of physical apparatus have been added during the year to our laboratory equipment. In the library, a set of four thousand volumes on Chinese classics has been purchased, together with a number of other books on different subjects. A second-hand piano at the cost of \$230 was secured and has proved to be quite useful in the auditorium. In all the dormitory rooms, with the exception of one which is reserved for primary pupils only, the beds have all been replaced with double-deckers, thus making it possible to accommodate in the dormitory nearly twice as many boarders as formerly.

Finance. As Mr. Davis will give you a full account of our school finance elsewhere, I think I do not need to report any here except to mention the fact that during the year a grant of \$605 local currency has been secured from the Municipal Government of Greater Shanghai, which is to be used for building purposes. Of this amount, \$280 has already been received, and the balance, I believe, will be forthcoming by the end of the present fiscal year. While the amount is small indeed, I think it ought to prove that the government certainly does not have any intention of hindering the work of mission schools, as people may sometimes be led to believe.

Buildings. The present school building is proving to be more and more inadequate for the accommodation of our growing body of students. Since the fall of 1935 we have rented two rooms in a neighboring house, and since the Girls' School moved its kindergarten to new quarters, we have also utilized those rooms formerly occupied by the kindergarten, and this has helped to solve the problem of accommodation for the present year. We are now using one of the former kindergarten rooms as a dormitory for primary pupils, and another as reception room. On the veranda we are using two-thirds of it as a dining room

for the teachers, and the other one-third is partitioned off and used as our medical office. From the above you will see that we have utilized almost every inch of our available space, but we still need more. Therefore we are now thinking of putting up a new building in the near future, and although at the present moment we do not see how it is going to be worked out eventually, I am convinced that if it is the will of God, it surely can and will be done. In regard to this I think I will write to you again during the summer, and I do wish that you will remember it in all your prayers.

Concluding, let me thank the board for the continual and hearty support that was given to the work here during the passing year.

Respectfully submitted,

T. M. CHANG,

Shanghai, China

Principal.

TREASURER'S MONTHLY STATEMENT

June 1, 1937, to July 1, 1937

Karl G. Stillman, Treasurer,
In account with the
Seventh Day Baptist Missionary Society

GENERAL FUND

Memorial Board income for quarter ending May 31, 1937	\$ 631.28
Debt Fund savings account	250.00
Two anonymous gifts of \$5 each for H. L. Mignott	10.00
Evangelical Sabbatarian Mission of London, England, towards Dr. Thorngate China Fund	48.90
Peoples S. D. B. Church of Washington, D. C.	25.00
Julie E. H. Flansburgh (foreign missions)	1.00
Second Brookfield	16.00
Denominational Budget for June	1,562.65
Pawcatuck Sabbath school (home field)	3.00
Boulder	6.00
First Hebron	10.00
First Hebron Sabbath school	7.65
D. P. McWilliams	2.50
Battle Creek (foreign missions)	6.35
Gift for G. D. Hargis for Bible distribution	5.00
First Hopkinton	5.00
Riverside (General Fund)	4.00
Riverside (China)	1.00
Verona	4.00
Rockville Sabbath school	4.50
Little Genesee Sunshine Society	10.00
Seventh Day Baptist C. E. Union of New England for native Jamaica worker	8.00
Dodge Center Sabbath school	2.61
Mrs. Evelyn Furman, Leadville, Colo., for credit of Dodge Center	5.00
Permanent Fund income	269.25
Cash on hand June 1, 1937	986.38
	<u>\$3,885.07</u>

Cr.

Washington Trust Co. (payment account loan) ..	\$ 250.00
Interest	52.22
Transfer to Debt Fund savings account to be applied on reduction of debt, as follows 1/2% interest on \$4,000, note to 9-11-37	\$ 5.22
Share budget receipts for June	188.26
	<u>193.48</u>
H. Louie Mignott, special anonymous gifts	10.00
William L. Burdick, June salary	112.50

William L. Burdick house and office rent, clerk, supplies and travel expense	91.51
G. D. Hargis, June salary, rent, travel expense, native workers, and children allowance	191.93
G. D. Hargis, from Seventh Day Baptist C. E. Union of New England for native worker	8.00
G. D. Hargis gift for Bible distribution	5.00
E. R. Lewis, salary	22.91
V. A. Wilson, salary	22.91
W. L. Davis, salary	22.91
R. W. Wing, salary	41.66
R. H. Coon, salary and travel expense	27.96
A. L. Davis	10.00
Kay Bee	12.50
Treasurer's expense	20.00
China payments for June, as follows:	
H. E. Davis, salary and children	\$112.50
Principal Boys' School	33.34
Boys' School	16.66
Incidentals	25.00
Susie M. Burdick	30.00
Rosa W. Palmborg	41.66
Grace I. Crandall	41.66
Anna M. West	41.66
Anna M. West (travel expense)	24.03
	<u>366.51</u>
L. R. Conradi	41.66
G. Zijlstra	125.00
Clifford Beebe	8.33
Transfer to savings account donation to Dr. Thorngate China Fund	48.90
Cash on hand June 30, 1937	2,199.18
	<u>\$3,885.07</u>

COMMISSION FOR THE STUDY OF CHRISTIAN UNITY

BY REV. AHVA J. C. BOND

For exactly twenty-five years I have served as a delegate to the quadrennial (more recently biennial) sessions of the Federal Council of the Churches of Christ in America. During that time I have been a member of various commissions, in some instances for long periods of time, and have been more or less active in the work of the Council, which is done very largely through its commissions.

At two different times at least I have served on special committees to study the function and structure of the Council, and to suggest such changes in organization and aims as changing world needs seemed to demand, at least in so far as those needs might be met by the co-operative efforts of Protestant Christianity in America. To recount the changes that have been made by re-vamping, dropping, or adding commissions in order to express more effectively the common conscience of the churches of America with respect to the moral issues of our time would require more space than the SABBATH RECORDER could grant consistently. An early controversial subject was that of the work of the Commission on Sunday Observance, and the question whether the Council should endorse the Lord's Day Alliance. How that matter was finally disposed of is in itself an interesting story involving many vivid

personalities, but a story too long to relate here.

During all this quarter of a century there have been good loyal Seventh Day Baptists who have not felt easy in mind and spirit because of our membership in the Council. I think I understand their fears. I am sure I am in sympathy with the purposes which these brethren seek to serve. I am equally interested with them in the preservation of the Sabbath as held by Seventh Day Baptists for more than three hundred years. It always grieves me, therefore, when those who deplore our membership in the Federal Council seem to imply that Seventh Day Baptists who happen to be elected delegates are lacking in loyalty to the denomination and to the Sabbath, or are blind to the dangers that to their minds beset us in this relationship.

I do not claim infallibility of judgment for those who from time to time have served on the Council, and I certainly do not make any such claim for myself. I do feel, however, that no one can justly claim a greater loyalty to the Sabbath and a more sincere devotion to the cause of Seventh Day Baptists than is possessed by these men, and other supporters of the Federal Council. Surely if our membership in the Council carries such dangers as some seem to fear, our delegates, sensitive always to everything in any way related to the Sabbath and to our denominational integrity, would be the first to make the discovery, and would be quick to take such action as would be necessary to safeguard our interests, even to recommending that we withdraw from the Council.

I do not think for a moment that the Sabbath which we love, and which it is our business to promote, has suffered in any way because of our Federal Council connections. I do know that such membership has been the means of strengthening the conviction in some that the whole Christian brotherhood needs the spiritual tonic which a proper observance of the Sabbath of the prophets and of Christ can give. Our connection with the Council has been the means also of making Seventh Day Baptists known to many who for the first time in this way have learned of a people who have Sabbath convictions and who loyally practice what they believe.

Of course this is but one side of the picture. If I were to undertake to catalogue the reasons for belonging to the Council I should be obliged to name as first in importance the opportunity it gives to us, a small de-

nomination, to take our place along with other Christians in a confederated movement to bring in the reign of Jesus Christ on the earth, and in all human relationships. Furthermore, I can see no inconsistency in co-operating with other Christians in so far as they and we are seeking the same high ends, while at the same time doing everything in our power to promote a Christian truth ignored by those with whom we labor in a common cause. I hope that we may all do our full Christian duty in both respects.

Some explanation as to why this article is being written at this particular time may be due my readers. Recently there appeared in the SABBATH RECORDER a letter from a brother whom I have learned to hold in high regard, in which he warns us against the dangers growing out of our Federal Council membership. Within a few days thereafter there came to my desk a letter from the secretary of the Federal Council which reads in part as follows:

DEAR DR. BOND:

At the meeting of the Federal Council's Executive Committee held on June 4, 1937, you were named as one of the members of the new "Commission for the Study of Christian Unity," which the Federal Council is now in the process of creating. I very much hope that you can see your way clear to serve in what I regard as a very important capacity.

Dr. Ivan Lee Holt, who served as the president of the Federal Council during the past biennium, has been named as chairman of the Commission.

In the early fall you may expect to hear further from Doctor Holt or myself concerning the plans for the Commission.

Very sincerely yours,

SAMUEL MCCREA CAVERT,
General Secretary.

To be sure the Federal Council is not asking the denomination, in General Conference or otherwise, to appoint a representative on this new Commission. Membership on it is by Council appointment. I hesitate to take any step, however, which to some of my brethren seems to jeopardize our interests, even though I am familiar with Seventh Day Baptist policy which grants freedom of conscience to its members, and even though I feel sure of the hearty approval of a great majority of our people in the action I shall take.

The new Commission, as I understand it, will study Christian unity. That is a subject which many are studying. Many Christians are wondering whether all has been done that

might be done to help fulfill the Master's prayer, "that they may be one." No one can have any idea at present just where such a discussion will lead, or what the final answer will be. Certainly it cannot lead to disloyalty or compromise on the part of any conferee who has convictions concerning truths to him too sacred to barter. Surely the Church in our day needs all the conviction concerning sacred things that any of its fair-minded and loyal-hearted members possess. Whatever degree of unity may be achieved, or whatever form it may take, there should be granted the privilege to every Christian to hold whatever truth he must, in loyalty to Jesus Christ, and the right in the spirit of Christ to propagate the same. May it not be that Seventh Day Baptists, with their tolerant spirit and their long history of active co-operation with other Christians, have something to contribute to a study of Christian unity, engaged in with others of like spirit? In raising this question I do not for an instant mean to intimate that we have nothing to learn from others. Indeed we shall not get very far in this study unless all who participate shall bring to it a teachable spirit, as well as a firm conviction concerning such fundamental truths as each has experienced and has found essential to the highest spiritual life of his own denomination.

I welcome, therefore, the opportunity offered me by the above invitation. I accept the appointment with a sense of the importance and also of the delicacy and the difficulty of the task. I trust that any small contribution that I shall be able to make may be in the direction of the purpose of Christ for his disciples.

WOMAN'S WORK

WORSHIP PROGRAM FOR AUGUST, 1937

BY MRS. T. J. VAN HORN

And lo, I am with you alway, even unto the end of the world.

—Jesus Christ.

Scripture reading: Mark 16: 15-20; 2 Corinthians 4: 6.

Hymn: "Where cross the crowded ways of life."

Some years ago a Parisian artist set up his studio in a cab. He drove from place to place, painted the scenes in the street, and into all these pictures of modern Parisian life introduced the Christ. Even Paris was startled at

his daring. In the midst of the follies, jostled by the gay and frivolous crowd, stood Christ—his eyes searching, sorrowful, entreating. The painter, too, painted him, not in his Eastern dress of long ago, but in modern costume.

It was the ever-present Christ he meant to represent; it was the message that Christ is in Paris and London and New York today, as he was in Jerusalem two thousand years ago; and painting Christ thus in the heart of the frivolous throng, he recalled to it that which alone can glorify life, the power of love and sacrifice.

—Five Thousand Best Modern Illustrations.

Dear Lord, we humbly pray that we may be so conscious of thy presence in our daily activities, that the "Light" may shine constantly in our hearts—reflected from thy lovely face.—Amen.

EXCERPTS FROM A LETTER

On June 11, 1937, I attended the meeting in New York of the Executive Committee of the Committee on Women's Work of the Foreign Missions Conference.

The greater part of the time was spent in considering the allocation of the monies received for foreign missions from the Day of Prayer offerings, and in hearing of the excellent plans for the presentation of missions at Chautauqua, in August 15 to 21.

Fundamentally and primarily the emphasis of the observation of the World Day of Prayer is on "spiritual values rather than on financial returns." The offerings, however, have steadily increased, during the years, with the expanding contacts. For some time the monies have been equally divided between home and foreign missions; that part for foreign missions being divided equally between the Union Christian Colleges of the Orient and the Committee on Christian Literature for Women and Children in Mission Fields.

Would it not be possible for some of our women, particularly of the younger group, living fairly near Chautauqua to attend the Institute of World Missions from August 15 to 21, and bring to our churches at Conference the knowledge and inspiration of the best way to present the mission study for next year, "The Moslem World"?

On October 14 and 15, in New York City there will be held an institute which will be helpful to people in this vicinity.

Much to my surprise I have become greatly interested in the mission topic suggested for

this year—"The Moslem World." In a very short time I hope to send to you a list of books on the subject, selected from a larger number.

As we learn year after year a little more about our distant neighbors and realize our dependence—one upon another—I trust we all become more understanding and, therefore, more interested in the progressive and efficient work which we as a people are doing—through our missionaries—in helping to bring about a Christian world community.

With deep interest always in the work and aspirations of the Woman's Board, I am

Very sincerely yours,

BESSIE T. HUBBARD

(MRS. FRANK J. HUBBARD).

TRACT BOARD MEETING

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, July 11, 1937, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Orra S. Rogers, Asa F. Randolph, Irving A. Hunting, Mrs. Herbert C. Van Horn, Everett C. Hunting, J. Alfred Wilson, J. Leland Skaggs, and Business Manager L. Harrison North. Visitors: Trevah R. Sutton and Mrs. L. Harrison North.

The report of Corresponding Secretary Herbert C. Van Horn on his activities of the month was presented and received.

The quarterly report of Mrs. Ethel T. Stillman, treasurer, was as follows:

FOR THE QUARTER ENDING JUNE 30, 1937

Dr.	
To balance on hand April 1, 1937	
Reserved for tract publications	\$ 84.20
Reserved for "Recorder" subscription	2.50
Reserved for "Recorder" supplement	151.00
Reserved for Historical Society rooms	117.89
Denominational Building Fund—general	134.92
Maintenance Fund	343.06
	\$ 833.57
Less overdraft, General Fund	154.39
	\$ 679.18

GENERAL FUND	
Contributions — individuals, Sabbath schools	\$ 42.70
Denominational Budget	859.04
Denominational Budget—special	400.00
Income from invested funds—Tract Society	2,718.97
S. D. B. Memorial Fund	1,534.73

Receipts from "Sabbath Recorder"	738.39
Receipts from "Helping Hand"	309.14
General printing and distribution of literature	14.41
S. D. B. Missionary Society— one-half 1937 taxes on Minneapolis lot	21.77
Special contributions:	
Denom. Bldg. tax—individ-	
uals	\$ 2.00
Denominational Budget	700.00
	702.00
Tract publications and distribution	2.00
"Recorder"—supplement	2.00
"Recorder"—Denominational Budget	12.50
Transferred from Everett Pearce fund for withdrawal	25.00
	<u>7,382.65</u>

DENOMINATIONAL BUILDING FUND

Silas G. Burdick estate—principal of mortgage on property Montrose, Colo.	
T. W. Monell	\$1,400.00
Interest on mortgage	10.27
	<u>1,410.27</u>

MAINTENANCE FUND

Publishing House—rent	\$ 150.00
Publishing House—special, account alterations	75.00
Income from Denominational Building Endowment	56.18
	<u>281.18</u>
	\$10,752.28

PERMANENT FUND FOR INVESTMENT

Received account principal of mortgages	1,650.00
	<u>\$11,403.28</u>

Cr.

By cash paid out as follows:

GENERAL FUND	
Sabbath Promotion Work	\$ 63.30
"Sabbath Recorder"	\$1,498.46
"Sabbath Recorder"—supplement	390.00
"Helping Hand"	714.87
	<u>2,603.33</u>
General printing and distribution of literature	126.08
Corresponding secretary—salary	\$ 356.50
Traveling, office expense, etc.	62.50
Treasurer's expenses	88.30
Recording secretary—expenses	4.80
Editor Emeritus—honorarium	131.63
Payment account loan from Permanent Fund	825.00
Account loan from bank, General Fund	168.75
Interest on renewal note for balance	8.62
Account loan for Denom. Bldg. taxes	666.67
Interest on renewal note for balance	65.83
Collection charge, interest coupon21
Interest on loan from Permanent Fund	60.50
L. H. North, Mgr.—"Recorder" subscription for "someone"	2.50
1937 taxes Minneapolis lot	43.53
Real Estate expenses:	
209-11 Prescott Place—taxes, repairs	137.77
1382 Bellevue Avenue—taxes	83.00
Everett Pearce—withdrawal from funds on deposit	25.00
	<u>2,731.11</u>
	\$ 5,523.82

DENOMINATIONAL BUILDING FUND

Payment account loan from Permanent Fund	\$1,450.00
Interest on loan	57.00
	<u>1,507.00</u>

MAINTENANCE FUND

Coal, and maintenance expenses, printing shop	\$ 247.47
J. H. Coon, treasurer—income Denominational Building Endowment	56.18
	<u>303.65</u>

PERMANENT FUND FOR INVESTMENT

Transferred to savings account	1,650.00
	<u>\$ 8,984.47</u>
By balance on hand:	
General Fund	\$1,932.14
Denominational Building Fund	38.19
Special Waldo Fund for furnishing Historical Society rooms	117.89
Maintenance Fund	320.59
	<u>2,418.81</u>
	<u>\$11,403.28</u>

Total indebtedness, General Fund \$ 1,775.00
 Indebtedness—Denominational Building taxes . 5,151.88
 E. & O. E.

ETHEL T. STILLMAN,
 Treasurer.

Plainfield, N. J.
 July 11, 1937.

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

J. W. HIEBELER,
 Auditor.

Plainfield, N. J.
 July 11, 1937.

The annual report of the Board of Trustees to the society and its statement to the General Conference was presented and adopted as follows:

Letter of transmittal
 Report of corresponding secretary
 Report of leader in Sabbath Promotion
 Report of publishing house
 Report of treasurer

The Budget Committee presented the following which was adopted:

Your committee would recommend that the weekly publication of the SABBATH RECORDER be continued until January 1, 1938, each issue during that time to consist of sixteen pages.

CORLISS F. RANDOLPH,
 President,

COURTLAND V. DAVIS,
 Recording Secretary.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am a twelve year old girl. I am up here in Milton Junction, Wis., visiting my Aunt Mercy Garthwaite. I went to church and Sabbath school with Aunty.

I have two brothers, Robert and Gene. Robert is fifteen and Gene is six.

I live in Rockford, Ill. I came up on the train all alone. I have been here a week and I may stay two weeks. I go to my cousins' and uncle's farms. I have lots of fun too.

I will be in 7-B, in junior high school next year. Rockford is a very large place.

My parents are on a trip to Tennessee. They are already on their way home. My brothers are on their vacation, too. They are on my grandparents' farm.

I am feeling fine and have been for some time. I must close now by saying,

Your loving friend,
 Harriette Garthwaite.

1428 Woodruff Ave.,
 Rockford, Ill.,
 July 13, 1937.

Dear Harriette:

When I took your letter from the post office, I said to myself, "Good! Here is a letter from Mercy!" But when I opened it and found your letter, also, I felt that I was twice blessed. I am glad indeed to add to my list of RECORDER friends the niece of one of my dearest friends. I remember your father quite well when he was a bit younger than you; I wonder if I'd recognize him now that he is the father of a fine family. It makes me think, "Mrs. Greene, are you getting old?" Funny, isn't it, when I still feel young?

I am not surprised that you are enjoying your visit in Milton Junction and hope you can stay your full two weeks or more. I can imagine how much Aunt Mercy is enjoying having you with her for I always enjoy having one of my nieces visit us. As for Milton Junction, many are the happy summers I have spent there, besides one full year of school, when Aunt Mercy and I were just about your age. I hope you'll be there when Conference comes to Milton, so that I can see you and learn to know you well.

Do you ever spend part of your vacation at a summer camp? This week a group of boys of this association go to the Seventh Day Baptist camp at Shinglehouse, not far from here, with Rev. and Mrs. Harley Sutton of Little Genesee as leaders. Pastor Greene has just gone out to take them a large tent and they expect to make camp this afternoon. Next week a group of girls will take their turn at camp, with Miss Elizabeth Ormsby of Alfred Station as leader. In Bible and other studies they will learn many helpful lessons and have plenty of time for recreation as well. The boys and girls who went to this camp last summer say, "We had a very happy time, and we want to go again."

Now that you have made a start I hope I will hear from you often. Your letter is dou-

bly welcome this week for it is the only one I have received.

Your loving friend,
 Mizpah S. Greene.

Dear RECORDER Boys and Girls:

As I have received only one letter this week, (Here's hoping I'll have several more before time for another week's RECORDER) I'll tell you about our Independence Vacation Bible School which we closed at eleven-thirty Friday morning. The children's work was exhibited at church yesterday, and the children sang some of the songs they had learned at Bible school during church and Sabbath school: "In the Temple," "Angry Words! O Let Them Never—" "We've a Story to Tell to the Nations," and "This Is My Father's World."

The Bible school began each morning at nine o'clock and closed at eleven-thirty; it was divided into three periods: assembly period, first class period, recreation period, second class period, and closing assembly. The first assembly period was spent in prayer, song, repeating of Scripture, story and instruction by the supervisor, Pastor Greene, and a salute to the Bible; the class periods were spent in story, discussion, instruction, hand work, and note book work; the recreation period, in supervised play; and the closing assembly, in singing and salutes to the Christian flag and the American flag. The children learned to bow for prayer, sit for instruction, and stand for praise.

The school was divided into three classes: the primary under the leadership of Miss Hilda Clarke and Barbara Bassett; the junior, with myself as leader; and the upper grade children under Pastor Greene.

The courses studied were: primary, "Learning About Our Church," by Ellen E. Fraser; junior, "Friends at Work," by Elsie Ball; and intermediate, "We All Need Each Other," by Mary Jenness.

All the children seemed to enjoy the sessions and several were heard to remark, "I wish we could have Bible school all summer." Tomorrow we all go to "The Ledges," near Almond, for a picnic, and so good-by to Vacation Bible School for another year. Let us hope that it does not rain tomorrow, that the sun shines, and that it is neither too warm nor too cold.

And now, my RECORDER boys and girls, I am looking forward to hearing about your vacation experiences. Vacation is now in full swing and I'm sure you have done many interesting things already. Please take a little time to sit down, take up your pen, place a good sized sheet or sheets of paper before you, and tell me all about it.

Lovingly yours,
 Mizpah S. Greene.

SHALL WE LOSE OUR LIBERTY?

The present struggle of certain human elements is not primarily to get better wages and living conditions, but to be able to dictate to all industry, to every individual in every walk of life, telling him when and where he can work and for how much. Labor unions in several cities are already dictating to merchants and other industries, saying how many men must be employed, how many hours they may work, and how much pay they shall receive. The aim is to dictate that to every individual in the shop, factory, store, home, school, and church.

Not only our work is to be regulated by our labor as well. This is not the province of the labor union. It is up to Government and State to eliminate abuses by proper laws, but it is not the function of one group of people to dictate to other groups. As soon as this comes about liberty is gone, and our forefathers who fought for liberty and freedom have died in vain.

Some people have argued themselves into believing we should never have fought the Revolutionary War or the Civil War. History proves that as terrible as war is, liberty and freedom from oppression have been won only by fighting for them. Fights are not always on the battlefields with guns. We hope our liberties can be preserved without recourse to arms. At this present writing there is nothing sure about this. If we fight hard enough and intelligently enough now, we may save ourselves recourse to arms later on. But fight it must be and now, if we are to preserve that dearly bought liberty to ourselves and those who come after us.

H. N. WHEELER.

Teacher: Why was Columbus so anxious to discover a new world?

Bobby: I think he was looking for a place to park.
 —Selected.

OUR PULPIT

THE REALITY OF SIN

BY LUTHER W. CRICHLAW

Text—If we say that we have no sin, we deceive ourselves. (1 John 1: 8.)

There is a marked tendency among many men now to doubt the reality of sin and actually to assert that it is unreal. Subjected to contrary and conflicting ideas of life and behavior, in a predominantly materialistic culture where no "holds" are barred, men are sorely puzzled about the reality of anything they cannot touch and handle or which has no economic potentiality. Things have been on the way to such a pass ever since the first primitive man violated one of the many taboos of his tribe and, despite his training which told him that he would be instantly destroyed by such violation, lived unharmed to tell about it. Some men are like the little boy who had been assured by his parents that if ever he should play hookey from Sunday school God would instantly strike him down dead. One Sunday in a fit of perverseness he played hookey. Mindful of what his parents had taught him, he hid himself in terror from God. When time for Sunday school came and passed and he still found himself alive, he came naturally to the conclusion that God was asleep or blind or even non-existent! Such a boy grown to manhood would naturally be skeptical of the reality of sin, and might boldly assert that it was merely the figment of some poor fanatic's overbusy imagination.

Other men, while not asserting that sin is unreal, are nevertheless puzzled as to what is and what is not sin. They have learned to be tolerant of the weaknesses of many people, since they can see that their wrongdoing is more a result of their bad environment than of any natural disposition to evil. Others, through training and through thoughtful consideration of sound scientific principles that are available today, have come to the conclusion that sin as traditionally defined does not accord with all the facts in the case. They cannot help seeing that evil is rife in the world, but they are genuinely concerned to redefine it in the light of new knowledge.

Sin may be considered in its many aspects. It may be considered historically or economically or philosophically. It may be considered from the moral-theology viewpoint of Roman

Catholic thought; or it may be considered from a psychological point of view, though many Christians and even psychologists are not yet prepared to take such a step. But we shall here consider sin in its most fundamental aspects, as it is related to God and as it is related to the individual man. We shall not attempt a final definition of sin, nor shall we do more than to lay down certain general principles concerning it. It is for you to determine specific sins for yourself.

As it relates to God, sin is the violation of his holy and loving nature. Violation is here used in the same sense we mean when we say that the purity of a chaste woman has been violated. Such violation of God's nature cannot be considered other than hideous in his holy sight.

God is, as to character, holy. Our word "holy" comes from an old Anglo-Saxon word, *halig*, meaning "whole." That is what God's holiness is, *wholeness*. His character and action are perfectly consistent with one another. He is concerned at all times for righteousness and moral purity in his creatures, for he is perfection expressing itself positively. God is a unity, a *whole* beyond which there is no larger. Everything derives ultimately from him.

And God's is a loving character. As St. John expresses it in his Gospel, "God is love." God is love as we best know it carried to its highest degree of perfection. The parallel we know that best expresses God's love is the love of a good father, who is at all times concerned for the welfare of his son, who suffers when his son suffers, who glories in the successes of his son, who longs for more intimate and satisfying fellowship with his son; but who at the same time does not needlessly protect his son, knowing that vital contact with life is necessary for full character development. Jesus Christ, Son of God, taught us this about his Father, who is also our Father.

Sin, though the effects from it are often positive, is essentially a negative thing. It therefore cannot be considered apart from God, for it is violation of his nature. Those who do not have essentially the Christian conception of God and those persons living amidst the Christian culture who do not admit the reality of God cannot have a standard by which to judge what is and what is not sin. It is no wonder, then, that some men are finding it increasingly difficult to understand what sin is,

for they first of all fail to comprehend what God is. Robert Ingersoll publicly and quite frankly denied the reality of God; for him, therefore, sin did not exist. Let me repeat for emphasis: Sin cannot be considered apart from God, for it is violation of his pure nature.

God created man for the good and sufficient reason that he desired fellowship. His loving nature craved a fulfillment in this direction, as our natures long for fulfillment in children. Naturally he intended that man should be holy and loving as he is. Here is a thought that gives the genuine Christian pause for reflection. Jesus admonishes us along this line: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Paul asks, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" Again Jesus says, echoing the Old Testament, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself." The writers of the Old Testament, the writers of the New Testament (Paul outstanding among them), the weight of Christian history, the testimony of our own experience and of the experience of others—all bear witness to God's reason and hope in creating man; and Jesus teaches the same pointed lesson.

If God's nature be holy and loving, and if he intends that man should partake of his own nature, then failure to come up to the perfect standard of God constitutes sin in its most hideous aspect. From this point of view Christians are justified in holding that all men sin, for they all fail to measure up to God's standard. And by his very being, God must recognize sin as being just exactly what it is, sin. He must blot out all sin, for his nature demands it. God's sons must suffer because of their sins, as the good father allows his son to suffer. But this is not the whole story. God is love," Jesus taught. And Jesus teaches us that God's love is able to cover over sin, as snow covers over a refuse heap. But when man fails to shape his life after the plan and nature of God, however he fails, he sins.

Sin as it relates to the individual is the failure of that individual to live up to the best that is possible to him. The best that is possible to any individual—to you and to me—is, of course, to measure up to the holy and loving nature of God. There are many ways in which it is possible for the individual to be holy as God is holy. He can strive to make his life a

whole in the highest possible sense, fighting always in the cause of righteousness against all forms of wrong and injustice. He can strive for peace and fullness in his own inmost life. He can do his bit towards seeing that others around him have full opportunity for self-development, not hesitating to take the lead in such action when others around him are doubtful or even openly antagonistic. He can lend a helping hand to the "poor in spirit" and to those who have lost their way in life and are wandering aimlessly here and there, as flotsam upon a great sea.

If it be granted that the Christian gets his knowledge of God's nature from the sources mentioned before (And where else could he get such knowledge?) it can easily be seen where he gets his standard of judgment. And the individual Christian, because he is a man and because he has a standard of judgment, is able to choose between wrong and right, between the good and the best, uniformly choosing the right and the best. The Christian does not lack a standard by which to determine broadly and practically what is and what is not sin.

If the Christian is puzzled at times over how to judge of the goodness or badness of any action, it is not because he lacks a standard of judgment, but rather because he is confronted by other standards of judgment which conflict with his Christian standard. In our materialistic environment many standards of judgment are permitted; more strongly put, they have become entrenched in our thoughts and actions which are decidedly non-Christian. Once consideration of the power of advertising in our modern life was under discussion in one of my economic classes in college. I innocently remarked that many forms of advertising, as, for example, that for cigarettes, did not affect me at all. Whereupon my professor asked me if I smoked. When I replied in the negative, he immediately retorted, "That explains it." Now cigarette smoking may or may not be distinctly Christian (I think it is not), but one can see here a standard of judgment that certainly is not Christian. But the Christian is better able to choose between wrong and right, between the good and the best, even in face of conflicting standards. The Christian must always choose right as over against wrong, the best as over against the merely good.

Knowledge of the holiness and of the love of God comes to the individual in perpetually

new experiences and insights. Contact of the individual with God can come most effectively as an individual experience, as the meeting of personality with personality. The Christian has learned much that Jesus taught him, but until he vitally experiences his religion it remains for him merely a fine ideal. It is all but impossible, however, for the Christian to miss this personal contact with God, for that is the mysteriously sweet nature of the Christian religion. To the Christian who strives honestly for such understanding of God as Christ reveals, there comes that contact that passes all comprehension. With such fine communion of his spirit with God's, is it any wonder that the Christian has a standard whereby he can judge?

The Christian can therefore be held guilty of sinning when he departs from his standard of holiness and love; and he holds himself guilty. That is the fine thing about his Christian standard; it convicts him of his own unrighteousness. When he fails to be true to himself in the best possible sense, he knows that he sins. There is no doubt about it whatsoever. When he fails to love God and his fellow man as he ought, then he knows that he sins; and that love has many ramifications. It applies to his loved ones and to his close friends, but no less does it apply to those not of his own class, and even to his enemies. He realizes that, after all, his own worst enemy is himself, and if he can love himself he must by his standard love his enemy, or be convicted at the bar of his own judgment and of God's judgment.

In conclusion: We have definite knowledge of the holiness and love of God, for Jesus taught it to us and, more, he lived it himself. We know that sin is a negative aspect of God's positive purity, and no less are we aware that there are often very positive effects resulting from sin. As Christians we cannot doubt the reality of sin, for we do not doubt that God is real. In fact, we constantly experience his reality. The reality of sin comes home to us when we are able to behold the purity of God, his holiness, and his love, and to that are able to compare our own impure lives. We cannot doubt the reality of sin, for "if we say that we have no sin, we deceive ourselves." And we are sane persons. We would not deliberately deceive ourselves.

"Some are called to make money for Christ as others are called to preach for Christ."

DENOMINATIONAL "HOOK-UP"

ADAMS CENTER, N. Y.

The many friends of Rev. and Mrs. E. A. Witter gathered in our church parlors the evening of July 10, to celebrate their recent marriage.

A dainty supper was served by the ladies of the church. The bridal table was covered with a lovely pink-bordered damask cloth, and was decorated with Madonna lilies and pink roses. The bride's cake was pink and white, with a tiny bride and groom gracing its center.

A gift of money was presented to the happy couple for the purchase of a suitable souvenir of the occasion. This couple is held in high esteem by their home town folks, and our best wishes are hereby extended to them.

CORRESPONDENT.

DE RUYTER, N. Y.

Rev. Neal D. Mills attended the meeting of the Southeastern Association of Seventh Day Baptist Churches, July 8 to 11, at Salem, W. Va., as delegate from the Central Association. At the opening session on Thursday evening Mr. Mills preached on "Reconditioning Our Ideals," using the text John 13: 34. The theme for the whole series of sessions was "Religion for Today" and it was kept in mind by all the speakers.—*De Ruyter Gleaner*.

SALEMVILLE, PA.

The Salemville Church is dressing up this summer. The parsonage is painted and plans are made for painting the church. The people have also fitted out the parsonage for light housekeeping, so that it was ready for their new pastor, Mr. Marion C. Van Horn, and his wife. The Van Horns will be here for the three months of summer vacation, after which they will return to Alfred where he lacks one year of completing his course in the School of Theology.

The Van Horns drove into Salemville late Thursday evening, July 1, and have enjoyed with us a week of very warm weather. The prospects for crops about Salemville this season are good. The wheat is extra; but it is getting very dry and we are hoping for rain to fill out the oats and bring on the corn.

Our pastor and his wife are planning a Daily Vacation Bible School. It will begin Monday, July 19, continuing two weeks and will include children from the first to the eighth grades. The children from the other two churches in Salemville have been invited to attend.

PLAINFIELD, N. J.

Much gratification is felt concerning the Vacation Bible School held in our church as an experiment to see if it would be worth while to have one to accommodate the children in the community about our church, as well as our own. Children from the Piscataway Church also attended.

Years ago Plainfield had a large Vacation Bible School, that included children from all the churches of the city. Our children attended that; but the school was discontinued a few years ago, and we seemed to have too small a group for a Vacation School of our own. Pastor Warren, however, felt that we could have one by including our immediate neighborhood; hence the experiment.

Pastor Trevah R. Sutton of the Piscataway Church acted as supervisor and was assisted by Mrs. L. H. North, Miss Lucy Whitford, and Mrs. Donald Lewis as teachers, with Pastor and Mrs. Warren assisting with recreation, music, etc.

Forty-seven children attended. This included some from other Protestant denominations, Catholics, Jews, and unchurched. Fourteen were from the two Seventh Day Baptist churches. There was a fine attendance throughout the three weeks of the school, and the children were very enthusiastic about it.

That the teachers had accomplished an amazing lot of work with the children in such short time was shown on the night of their closing exercises, July 15. Note books and hand work, correlating their Bible instruction, were interesting and showed careful and neat work. The program was spicy and entertaining and demonstrated some very good memory work. A good collection taken showed that the people present were interested. All felt that it was well worth while.

A picnic was held for the school the next day in Greenbrook Park.

CORRESPONDENT.

OBITUARY

BAKER.—Mrs. Euphenia L. Baker was a native of Wisconsin, being born at Milton, February 22, 1857.

She was reared in a Seventh Day Baptist family, and was always true to her early training. She was a charter member of the Riverside Church, and spent her last years in or near Riverside. She passed to her rest April 19, 1937. In the absence of Pastor Loyal Hurley, Elder E. S. Ballenger conducted the funeral service.

E. S. B.

In general, our people in Salemville are well. However, we have one very nice young lady, the older daughter of Mr. and Mrs. Sherman Kagarise, who is very sick with rheumatic fever. She was taken back to the hospital in Roaring Springs last Sunday evening, July 11. We ask the interest and prayers of our Christian friends, that she may recover soon, if it is God's will.

CORRESPONDENT.

NORTONVILLE, KAN.

Herbert N. Wheeler, chief lecturer for the U. S. Forestry Department, visited his cousins, Edwin and Ernest Wheeler, last Sabbath and gave an interesting lecture on Trees and Soil Erosion at the Seventh Day Baptist church that evening.

He is an interesting talker and he feels that he is among his old friends here, as he lived here until thirteen years old—on the farm now occupied by Harry Nieman.

He claims that the flood could be decreased ten per cent if the timber were properly handled. He showed the damage done by erosion of the land which caused thirty million to starve in China. He advocates terracing and says that it is the poor farmers who plant their crops in straight rows. Last year fourteen tons of soil an acre were lost. The farmer is overlooking a valuable crop in not planting trees, for there is always a market for them. There are one hundred twenty million dollars worth of ties under the rails. We are rocked in a wooden cradle and locked in a wooden box when we die.

Over seventy million people visited the public parks in the United States last year.

—*Nortonville News*.

NORTH LOUP, NEB.

A large number of young people of the Seventh Day Baptist church had a junior camp at Babcock's Island this week, leaving Monday afternoon, and breaking camp yesterday. The youngsters twenty or more were supervised by Rev. and Mrs. C. L. Hill, Mrs. Pearl Morrison and Marcia Rood. Cooking was in charge of Louise Hamer and Delpha Williams.

Certain hours of the day were allotted to studies, these being Dramatics, taught by Mrs. Morrison, and Seventh Day Baptist history by Mr. Hill. Miss Rood planned the Vesper and assembly periods and assisted in other work being the general camp supervisor. A period of questions and answers was a part of the regular routine of the day, as was also a story hour.

—*North Loup Loyalist*.

BURDICK.—Ernestine Smith, daughter of Thaddeus C. and Susan Capron Smith, born at Pawcatuck, Conn., May 22, 1872, died at Plattsburg, N. Y., June 21, 1937.

Miss Smith married Dr. Charles M. Burdick, Lowville, N. Y., April 2, 1908. This union was blessed with one son, Charles M., Jr. She was a faithful member of the Plainfield Church. For several years before her marriage she edited the *Sabbath Visitor*. There survives, besides husband and son, a brother, Frank H. Smith, Plainfield, N. J.

Farewell services were conducted from her late home June 23, by the pastor of the Baptist Church; from her brother's home, Plainfield, June 24, by her pastor. Interment in Hillside Cemetery. H. S. W.

CROSBY.—Clara Alma, daughter of Americus Potter Rice and Mary Cuatt Rice, was born in Fulton Township, Rock County, Wis., October 4, 1881, and died at her home in Milton June 29, 1937. She was one of six children.

She was married to Arthur Garfield Crosby on June 28, 1900. To them were born four children: Agnes (Mrs. J. M. Langer of Beloit), Leon, Donald, of Milton; and Norman who with his father preceded his mother in death. Three sisters survive and seven grandchildren.

Mrs. Crosby was a member of the Seventh Day Baptist Church, of Circle No. 3 and of King's Daughters. Funeral services were conducted by Pastor Carroll L. Hill. Interment was in Milton Cemetery. C. L. H.

KENYON.—Byron L. Kenyon, son of Benjamin and Phebe Crandall Kenyon, husband of the late Marietta E. Kenyon, died in the Westerly Hospital June 19, 1937, at the age of seventy-three years.

Since the death of his wife in November, 1935, Mr. Kenyon has lived alone at his home in Rockville, R. I. In the night of June 13 he had a paralytic shock and probably remained unconscious till he was found Monday afternoon. He never regained consciousness.

He was baptized by Rev. Alexander McLearn and united with the Rockville Church November 24, 1894.

Funeral services were held in the Avery Funeral Home, Hope Valley, on June 21, 1937, and burial was in the cemetery at Rockville. W. D. B.

LANGWORTHY.—Clayton Roderick was born in Brookfield, N. Y., July 23, 1872, the son of R. Sherman and Evelyn Rogers Langworthy, and died at his home near Adams Center, N. Y., June 15, 1937.

Since 1896 he has resided in Jefferson County and has been active in the community and church life. He was a member of the Seventh Day Baptist Church for forty-one years.

On February 21, 1895, he was united in marriage to Mercy Greene, who died June 16, 1930. To them was born one son. On November 17, 1934, he married Henrietta Stevens who survives him, besides the son, Harold G. of Adams Center, two grandchildren, five sisters, and fifteen nieces and nephews.

Funeral services were conducted by his pastor, Rev. Orville W. Babcock. Burial was in Union Cemetery. O. W. B.

PULLAN.—Mrs. Emma Pullan, daughter of Wm. Saunders and Naomi Fitz Randolph Saunders, and widow of Edw. H. Pullan, was born April 6, 1855, and died June 18, 1937.

She is survived by a daughter, Mrs. Louise P. Tolbert, and a grandson, Frederick Tolbert.

Funeral services were held at the Preston Funeral Parlors, Riverside, Calif., on June 21, and were conducted by her pastor, Rev. Loyal F. Hurley, and a former pastor, Rev. E. S. Ballenger. L. F. H.

THE FOUNTAIN OF LIGHT

For the fountain of life is with thee;
In thy light shall we see the true light.
O our Lord, we would know thine own way
That our way might be blest with thy might.

We would have, O our Lord, of that love
That makes hope to be sung ever new;
And a joy sprung from love of our Lord,
Which is pure, everlasting, and true.

With the sword of the spirit, and the shield of faith,

We are fighting from sin to the light.
With our eyes toward our God and our feet
shod in peace

We are marching to right and the light.

(Psalm 36: 8; Ephesians 6: 7-15.)

O. ARLIE DAVIS.

RECORDER WANT ADVERTISEMENTS

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THE COUNTRY PREACHER

I like the country ministers who serve the Lord afar
In little towns and villages where no great churches are.
They ride a dreary circuit when the days are bleak and cold,
Through miles and miles of drifted snow their services to hold.

No costly choir; no organ grand; no help that works for hire.
Sometimes alone they ring the bell high in that humble spire.
No gaudy lectern for the Book; no marble pulpit there;
No padded velvet cushions for the ones who kneel in prayer.

What paint was once upon the boards the years have worn away,
But staunch and true unto their faith the few brave people stay,
And day by day and year by year, denied the world's reward,
These ministers at little posts with courage serve the Lord.

I sometimes hear the sneers, that preachers work for pay
And choose the church because it makes a comfortable way;
But hearing this, I think of those who serve the faithful few
And spend their lives without reward the Master's word to do.

—EDGAR A. GUEST.

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