

DEAR LYNN:

I would like to convey to your readers the fact that the Whitfords are improving. After five weeks, Mrs. Whitford is able to sit up half an hour or so twice a day. While I have been able to move about for some time, today is the first day I have been dressed. We are very much pleased with the remembrances we have received from the people at Brookfield.

Yours truly,  
EDWARD E. WHITFORD.

Sunny South Hospital and Sanitarium,  
New Smyrna Beach, Fla.,  
February 27, 1938.

—Brookfield Courier.

SALEM, W. VA.

Chairman Jennings Randolph presided Tuesday afternoon at the meeting of the general committee for the Salem College semi-centennial next June. The complete schedule of events was presented by the program committee, and other groups reported their progress in filling in the details of the activities.

A two hour historical pageant has been written, and castings will be made soon, reports chairman M. C. Linthicum, head of the college English department. It will be presented twice during commencement week. For this program the old stone quarry on the Ehret farm will be transformed into an outdoor theater seating two thousand persons.

Representative Randolph has made arrangements with Henry G. Alsberg, national head of the WPA Federal Writer's Project, for government assistance in the costs of the historical research and stenographical work on the manuscript for a one hundred fifty page Salem College history. Copies will be sold to visitors as souvenirs. Mr. Stender, administrator of these funds in West Virginia, was present at the meeting and spoke briefly.

—Salem Herald.

In regard to the great Book I have only to say, it is the best book God has given man. All the good from the Savior of the world is communicated in this Book.—Abraham Lincoln.

A good many people are afraid of the word "enthusiasm." Do you know what that word means? It means "in God." The person who is "in God" surely will be filled with enthusiasm.—D. L. Moody.

MARRIAGES

CLARKE-DENSMORE.—Miss L. Naomi Densmore of Oswayo, Pa., and Decatur M. Clarke of Independence, N. Y., son of Mr. and Mrs. Floyd C. Clarke, were united in marriage at Independence, March 6, 1938, Rev. Walter L. Greene officiating.

OBITUARY

BURDICK.—At her temporary home in Hollywood, Calif., February 19, 1938, Susie M. Burdick, in the seventy-seventh year of her age. She was born in Alfred, N. Y., December 18, 1861. Her father was William C. Burdick and her mother, for whom she was named, was Susan Minerva Sherman.

She is survived by a niece, two nephews, and innumerable friends.

Her funeral was conducted by Rev. L. F. Hurlley and Rev. Geo. B. Shaw, and was held in The Little Church of the Flowers in Forest Lawn Memorial Park, Glendale, Calif., and her ashes were taken to Alfred for interment.

Her earthly life ended quickly and peacefully a few hours after a satisfying visit with friends of other years.

In the trying weeks just ended she had the constant loving care of a devoted companion nurse, Miss Emily Chapin.—Contributed.

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.

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# The Sabbath Recorder

Vol. 124

MARCH 21, 1938

No. 12

GOD'S GIFT

Let us accept with reverent appreciation God's gift of the Sabbath, and make use of its privileges. Let us not presumptuously choose for ourselves something else instead of his holy day. Our foreparents, firm in the conviction that men "ought to obey God rather than men," met peril, pain, prisons, even death itself; for they endured as "seeing him who is invisible."

"O God, to us may grace be given,  
To follow in their train."

—From the Sabbath and Sabbath Keeping Baptists.

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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

**"The Lord's Day" Which?** The use of the designation, "The Lord's day," has been more or less common for many centuries. That many people have identified it with "Sunday" does not make it so. The assumption that "The Lord's day" of Revelation 1: 10—"I was in the spirit on the Lord's day"—has never been established. The point will not be discussed here. The writer has in hand a leaflet bearing the title heading this paragraph, written by H. Henderson, 2827 Avenue B, Council Bluffs, Iowa, a Sabbath keeper. We pass it on:

Many people call Sunday the Lord's day, but that is not according to Scripture for the following reasons and facts.

*First:* But the seventh day is the Sabbath of the Lord thy God (Ex. 20: 10), and we read that God never changes. Mal. 3: 6; James 1: 17; Num. 23: 19.

*Second:* God blessed this seventh day and sanctified it. Gen. 2: 3. God never did that to Sunday, just the very opposite. Deut. 17: 2, 3; 2 Kings 23: 5; Ezek. 8: 16-18.

*Third:* God rested on the seventh day (Gen. 2: 3), and Christ kept it. Luke 4: 16. We read that Christ is the same forever. Heb. 13: 8; Acts 13: 14, 42, 44; 16: 13; 17: 2; 18: 4-11.

*Fourth:* Christ said it was made for man. Mark 2: 27. (Not for the Jew only.) We read there is no difference. Rom. 10: 12; 2: 9-11, 28, 29.

*Fifth:* If Christ is Lord of the Sabbath (Mark 2: 28), the Sabbath surely must be the Lord's day.

*Sixth:* All the New Testament writers call the seventh day the Sabbath, and Sunday the first day of the week. Matt. 28: 1; Mark 16: 1; Luke 24: 1; John 20: 1.

*Seventh:* If there were a change at the time of Christ's resurrection these writers surely would have said so in their writings. That is what Paul said. Heb. 4: 4, 8, 10. The New Testament was written many years after the resurrection of Christ.

*Mrs. Stillman in The West* It is not easy to keep up with the travel and activities of Ethel T. Stillman. Three days she was home from strenuous work in Florida—then on to Michigan and Wisconsin. In Florida, outside of Daytona Beach and Fort Pierce, points of call made were in Stuart, South Bay, Rockledge, Lake Worth, Delray, Sarasota, Clearwater, St. Petersburg, Tampa, Lakeland, Orlando, Miami, Bonita Springs, and Fort Myers.

Without reservation of time, strength, and spirit she is devoting herself to the challenging presentation of the need of raising the Denominational Building Budget which the General Conference at its 1937 meeting asked the American Sabbath Tract Society to promote. Interest in this steadily increases as people realize all that is involved in this matter. The interest of old and young is apparent and becoming at least equal to that manifested in the late "twenties," when funds for the building's erection were being so largely contributed. Mrs. Stillman reports a young student in one of our schools pledging a tithe of one month's income for the building budget. This estimable young lady is helping pay her way through college by playing a church organ and directing the choir in a nearby city.

Mrs. Stillman was at Battle Creek the Sabbath of March 5, and at White Cloud, Mich., last Sabbath. Details from these places are not at hand. But we know they will be favorable, though Battle Creek has a very difficult problem in financing its own church building indebtedness. When this RECORDER reaches its readers Mrs. Stillman will be with the churches in southern Wisconsin.

Mrs. Stillman is being aided by follow-up, local committees, and by other representatives of the board in other places. Mr. Asa F

Mr. Asa F

Mr. Asa F

Randolph has done a very fine piece of work in presenting these interests before the New York City, the Piscataway, and Plainfield churches.

Raising the Seventh Day Baptist Building Budget is not an impossible task. It can be done by all helping. Let us raise it.

"A Matter of Considerable inquiry continues Loyalties" to be made about the publication of "A Matter of Loyalties" by "G. O. Restle," in booklet form. It has been hoped that those interested, especially, would contribute enough to justify publication. We have the report that if \$15 more is contributed the booklet can be published at once. Contributions should be addressed to Miss Nannie Greeley, Nortonville, Kan. This would seem to be a good work for our young people to promote.

"Show Us" People wanted to be shown long before there were any from Missouri. People have wanted to see and know in all ages. They still do. We may judge those disciples who companied with Jesus as slow of mind to understand and slow of heart to believe—but the same obtuseness and coldness prevail in our time. "Show us the Father" and it will satisfy us is still being reiterated.

Dominated by inescapable powers and submerged by the multiplicity of material forces, men are skeptical and tempted to atheism. The citadel of man's highest faith has been attacked and he is compelled to reveal the foundations of that faith and show forth its fruits. Men must be shown.

The great mind and fact of God were shown in Jesus—"he that hath seen me hath seen the Father." His mind is the mind of God. Christ speaks out of what he himself knows. He came from above. From the "beginning he was with God and was God." The testimony of Christ was that none had ever seen God except the only begotten Son—he had declared him: "I and the Father are one"; "He that hath seen me hath seen the Father"; and "no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him."

Men may be led to some knowledge of God through study of the stars or by observations of great natural phenomena. But the truest, most intimate knowledge comes through revelation. That revelation is found in the Bible, pre-eminently in the records of the life and

teaching of Jesus. Christ left it for his followers to carry on when he took his place at the right hand of God. If his followers are obedient and loyal, they will show Christ forth to the world. Only in that way can the world know him and the Father, God, by whom he was sent. Followers of Jesus will reveal him to others by the quality of their loyalty, obedience, and love. Do men see Jesus in you and me? Remember he said "He that hath seen me hath seen the Father."

**Item of Interest** A catalog listing one hundred seventeen new varieties of fruit, most of which have originated on the grounds of the experiment station at Geneva, has just been published by the New York State Fruit Testing Association with headquarters at Geneva.

The Fruit Testing Association, now in its twentieth year, co-operates with the experiment station in propagating and distributing stocks to interested fruit growers of the new fruits developed by the station plant breeders. A nominal membership fee entitles the grower to first choice of new stock grown by the association. The membership list now totals over 2,500 names, with representatives in forty-seven states and in many foreign countries.—Selected.

**"Recommendation 8"** "The Commission recommends: 8. That the Conference again suggest that an offering be made quarterly by each of the Sabbath schools for one of the following objects: first quarter, Missionary Society; second quarter, Tract Society; third quarter, Sabbath School Board; fourth quarter, any special object, e.g., Young People's Board, American Bible Society, etc."

It is presumed that the pastors and Sabbath school superintendents are bearing this recommendation upon their minds and have been giving adequate support to the interests involved.

This is an important matter for at least two reasons—the training of the young to be interested in and support our world work, and the additional financial help rendered the boards.

Effort should be made to make plain, especially to the boys and girls, that it is more than contributing a few more dimes and dollars to the boards; it is sharing so much of ourselves in Jesus' work. If some human interest story or material can be placed before them, genuine concern will be shown. The writer, for example, attended a meeting re-

cently to hear the wife of Albert Schweitzer tell of the work in Equatorial Africa. He was interested, and went committed to a ten or twenty cent contribution—but the human interest was so deep and keen that he dug out a dollar—and most cheerfully. You get what he means.

In keeping with this idea, some of the boards for several years through their secretaries have been sending to the pastors or other church leaders mimeographed material of up-to-date news and interest to be used in sermon and story to arouse interest in the work.

We trust the boards are following this up again this year. Our first quarter is half over—when this was written—a quarter given to Missionary Board interests. The air is full of human interest stuff that should quicken every heart to do and suffer if need be.

The second quarter will be devoted to Tract Society interests. Material is appearing weekly in the RECORDER that should help, and the corresponding secretary has recently prepared and mailed a bulletin to pastors, and leaders of pastorless churches. So much for "Recommendation 8." See 1937 Conference Year Book, page 50. Have you read it?

### SEVENTH DAY BAPTIST BUILDING BUDGET BEGINS TO GROW

Reports from Mrs. Stillman in the West have not yet had time to come in. Fine interest was shown at New Market in the cogent presentation of the Seventh Day Baptist Building matter by Asa F. Randolph.

#### CASH AND PLEDGES

Amount reported last week .....\$506.25  
Amount reported this week ..... 103.30

Total .....\$609.55

### SATURDAY-SUNDAY NOT BIBLICAL WORDS

To the Editor of the Post-Standard:

In Sunday's Morning's Mail section of the Post-Standard, Veritar asks: "Why do people persist in confusing the Hebrew Sabbath with the Christian Sunday?" He rightly says, "The Sabbath is the seventh day of the week, Saturday, while Sunday is the first day of the week." But certainly in his discussion Veritar adds nothing to clarify the question.

Both words, Saturday and Sunday, are not Biblical words. They are names we have given

to designate the seventh and first days respectively. The seventh day only is named; it is "the sabbath." The Sabbath is not Jewish in its origin. In the graphic account of creation (Genesis 1 and 2) it closes with an impressive account of hallowing the seventh day because on it God rested from his work. Thus the Sabbath antedates Moses and the Hebrew nation. Jesus says, "The sabbath was made for man," not Jews—but man, all men.

The law was proclaimed to the children of Israel at Sinai; it included the Sabbath. Certainly few people would contend the Ten Commandments were for Hebrews only. To the Hebrews at their best the Sabbath was not simply a fast day; it was a holy day, a day for worship, to study God's Word, and of cessation from secular employment. Sunday may be a "feast day," a holiday, but certainly not a holy day. It is man-made. Only God can sanctify.

Of course, the fourth commandment does not apply to Sunday. If Veritar posits his faith in the sanctity of Sunday on the assumption that Pentecost fell on Sunday, it rests on a tottering foundation. Hastings' Bible dictionary says that if we take the Synoptics (Matthew, Mark, Luke) account, "Pentecost fell on Saturday." Wieseler suggests that the festival (Pentecost) "was fixed on Sunday by the later western church to correspond with Easter."

We need to remember that (a) the Sabbath was made for man, (b) the Bible knows no Sabbath but the seventh day, (c) Jesus was a Sabbath keeper, (d) Jesus' disciples kept the Sabbath, (e) the early church kept the Sabbath, and no other day was observed as a Sabbath for the first two or three centuries.

Gradually the first day of the week came into prominence, not as the Sabbath, but as an added festal day. Finally, by civic and ecclesiastical authority Sunday observance was forced upon the churches, and Sabbath observance was made a crime.

The Augsburg Confession, written in 1530, frankly recognizes that Sunday is a creation of the church. Here is this significant statement: "For they that judge by the authority of the church the observance of Sunday instead of the Sabbath was ordained as a thing necessary, do greatly err. . . . Yet because it was needful to ordain a certain day so that people might know when they ought to come together, it appears that the church did appoint

Sunday, which day pleased them, rather than the Sabbath day." (Art. 28.)

The writer of this article has published a booklet, "The Sabbath and Sabbath-keeping Baptists," which gives a fuller treatment of this whole question. He will gladly send a copy, free of charge, to anyone who will write him for it.—Rev. A. L. Davis, A.M., D.D., Pastor of Seventh Day Baptist churches at Verona, N. Y., and Syracuse.

Verona, N. Y.

—From the Syracuse Post-Standard,  
February 18, 1938.

### MISSIONS FAILING CHRIST

Christ instituted the Church and Christian missions. Also he ordained that the Church should be established and missions promoted through evangelism. His heart was and still is set on the evangelization of the world. For it he came to earth and for it he lived and died. When he had ascended to heaven, the apostles and other followers, at his command, took up the work of missions and established churches in many countries. This is still the colossal task of the ages.

Shall we, his professed followers of this generation, fail him? Judas failed him, and so did Ananias and Sapphira, his wife. Shall we join their company? He is asking us to do our utmost to evangelize the world in this generation. There are those who think that Christ's followers are letting his Church and Christian missions take a second place. The writer is not sure whether this is more so now than in days past, but there are many temptations to fail Christ, let his Church languish and his mission program falter.

Peter failed Christ, but he was forgiven and dedicated all the rest of his life to the missionary task. Though we may have failed him in the past, it is our privilege now and hereafter to devote our all to him and to the cause of world-wide evangelism.

### ITEMS FROM THE FIELD

Miss Anna M. West Doing Deputation Work. — Being detained in the homeland, Miss Anna M. West is still doing valuable service visiting churches under the direction of the Missionary Board. Since the last report regarding this appeared, she has visited

Dodge Center, Minn., and for a month has been working in the Eastern Association. She has visited the churches in Westerly, Rockville, Hopkinton City, and Ashaway, R. I.; Waterford, Conn.; and New York City. At the time of this writing (March 15), she is with the churches in Plainfield and Dupellen, N. J.

Miriam Shaw, R.N., Engaged in Nursing. —Miss Miriam Shaw, who was forced out of Liuho and Shanghai when hostilities broke out last August, has been engaged in nursing in Phoenix, Ariz., and vicinity. We are indebted to her for the life story of Mr. Ah Daung which appears in these columns. Miss Shaw is looking forward to the time when she can return to the mission work in Liuho, where she did fine service.

Preaching Missions Reviving the Churches. —Preaching Missions continue to be held in our churches and the results are gratifying. As recorded in the issue of this paper of March 14, our church in Milton Junction has recently held a Preaching Mission with Pastor Claude L. Hill as preacher. This was a meeting which stirred the hearts of Christians and reached non-professors. Other churches are planning to hold Preaching Missions this spring. Among them are the churches in Waterford, Conn.; and Verona, Adams Center, and Brookfield, N. Y. All of these plan to hold meetings in April. These missions are being thoroughly planned. Some of them will extend over one week and some over two. In each case a visiting minister is being asked to aid. The Preaching Missions are encouraging and reviving our churches and many of us feel they are pointing the way by which the churches will be aided to accomplish the purposes for which they exist. The experiences of the Preaching Missions indicate that the results are in proportion to the effort put into them.

Pastor Ellis R. Lewis Writes Regarding Work in the Southwest.—After so long time there is a report from the Southwestern field, though not encouraging as we might wish. During the month of February some little progress has been made on the Springfield-Rogersville field in Missouri, no gains you understand, but an increasing interest which looks like results in the near future. We are indeed grateful to God for this bright outlook. Some very interesting reports from Rolla, Mo., with an urgent invitation to visit there.

When I do we shall have a better idea of the prospect there. The situation at Tulsa, Okla., is bad. The work there has been among independent Sabbath keepers. On the last trip I spent the large part of two days at Tulsa making no effort other than to establish facts. At Porter, Brother and Sister Kenyon remain faithful, and true. There is no indication the work there will ever be enlarged. Storms and high water sent us scurrying for Gentry, none too soon. The home church (Gentry) suffers in loss of our young people who, leaving us for college, seldom if ever return. Other churches and fields profit so we do not complain. The little group is faithful to a degree that must gladden the soul of any pastor, especially mine. How long are we going to neglect this field?

Word From Rev. H. Eugene Davis to Treasurer Stillman, February 10.—Just a note to let you know that the salary draft arrived, also the draft for \$40.50 for relief. Doctor Crandall and I have funds to help all our own needy and also some friends not members of either the Liuhoo Church or Shanghai Church. We hope to get these people back to normal living as soon as possible and we trust that funds will be sufficient to help them get started again. I am having some work done on the church, partly because it needs it and partly to give work to the carpenter who lives in the church with his family. It makes him more self-respecting to be earning their living. We wish to thank all those who have thus had a part in relieving suffering. My health is better but I do get tired if I put in time and effort for a long period; two or three hours per day seems to be my limit yet.

### MR. AH DAUNG

An illustration of what missions have accomplished

BY MIRIAM SHAW

(This true story by Miss Shaw is not only interesting, but it also portrays in a nice way the work of missions and shows that Chinese Christians have temptations with inherent inclinations the same as American Christians.)

A recent letter from Shanghai told of the death of Ah Daung, for years the "cow keeper" at Grace Hospital.

"Uncle Ah Daung" reminded me of a brownie from a fairy story book the first time I saw him feeding the cattle in the shadows of the cow barn—a very small, muscular man, dressed in short blue trousers, straw sandals,

his shaven head burned as bronze as his body.

I might not have recognized him on Sabbath days, dressed in his best smocked apron, had he not carried with him the unmistakable odor of the cow barn; so I knew it was Ah Daung who passed the basket for the offering after first putting in his own tithe.

On communion Sabbaths there was only one person who ever got ahead of Ah Daung. He was usually the first on his feet to testify to the joy of knowing the love of Christ. He always praised God that he loved and forgave him, a sinner.

And may the Lord forgive me for wondering at that moment about the strange way the milk sometimes had of dropping in specific gravity, and of the amazing amount of cotton seed and bean cakes the cows seemed to consume without getting any fatter. I might better have thought of the gambling, opium smoking, devil fearing background from which Christ had saved him.

For Ah Daung was different. On pay days, known to be frugal and kind hearted, he was the money borrower's first thought. His connection with the hospital and church gave him prestige among his relatives. Often they heeded his advice and brought their sick for treatment, too often leaving the bill for him to pay.

He kept his employer in a state alternating between a desire to "fire" him and a wish to pension him, for he was very devoted to the cows. He used to beam like a proud parent over the little calves, and earned the admiration of the nurses by the first aid methods he devised, as when he saved the life of an intemperate cow.

I have heard the doctors tell how, during the war of 1924, he hid with the cook for three days in the dry cistern, coming out after dark to feed the cows. In 1932, when the invading army had occupied Liuhoo, he went back to feed the cows just as if he hadn't seen civilians shot down here and there. Later when passes had been obtained from the Japanese consulate he led the cows through the thirty miles of the enemy's ranks to Shanghai where he cared for them at the Grace School kindergarten till the sanitary corps of the police discovered them. It was here that Old Blackie, the Australian brindle, never having been to kindergarten but being extremely fond of apples, made herself famous by swallowing one of the children's rubber balls.

When the war panic began last August, Ah Daung was very sick but still able to play the mysterious Oriental game of making it impossible for any but his relatives to succeed in his position. He was the last patient Doctor Crandall took home in the hospital car.

At that time his condition was so serious that it was a great surprise to every one when he walked into Grace School in November. Characteristically, he had gone back to Liuhoo to see what had happened to the church and hospital. The Chinese army seized him as a spy and held him for a week.

The long walk soon told on him. He died in a refugee camp, confident, I'm sure, though an illiterate, simple countryman, that the Savior he had learned to trust in this war-torn world could be trusted in the next.

### CHURCH UNITY

BY REV. D. BURDETT COON

There is a real ground for church unity, a real standard by which lasting unity of all professing Christian denominations may be obtained. It is a sad mistake for us to imagine that a solid front of all Christian people can never be established under the banner of "One Lord, one faith, one baptism." This is just as possible now as in the days of our Lord and the apostles. Jesus prayed that his followers might be one, and showed us the way. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17: 11. This shows that for this closest of all unions the subjects must surrender to the holy Father; that they shall not be able to keep themselves; their wills will be swallowed up by the divine will; God is the seat of authority. "Sanctify them through thy truth: thy word is truth." John 17: 17. Sanctification of believers is essential for church unity. There can be no sanctification apart from the truth. Whatever is not of the truth makes for division, dissension, strife, and confusion. God's Word is the truth. That will settle all our religious problems including the question of church union. Then we need not seek human opinions and theories. We shall find our answer in the Word of God, the Bible. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the

world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17: 21, 22. This oneness of spirit and purpose found in conformity of our lives to the truth as revealed in the Word of God is to furnish the greatest evidence to the world that God sent Jesus Christ into the world for its redemption.

Most writers and advocates of this subject seem to ignore the real ground of church unity. They talk much of minimizing denominational differences and magnifying denominational likenesses. They seem more interested in finding some common ground on which the majority can agree than they are upon the rightness or wrongness of the situation. It is true that the differences among some denominations are not worth talking about, while the differences among some other denominations are as far apart as are the poles. There may be some form of federated interests of the denominations, but that is not church union. There may be some form of church fellowship of the denominations, but that is not church union. There may be some form of working together in harmony along some lines, but that is not church union. There may be some associated interests, but that is not church union. There must be a coming together of the people of God. There must be an agreement among them to square their lives by the real teachings of the Bible, the Word of God, regardless of all consequences.

I said and preached long years ago that if I could find a denomination that had more truth and less error than the denomination of which I was a member I would unite with it at my first opportunity. I say and preach the same today. But the deciding thing in this matter is not the voice of the majority. It is not to be found in magnifying the likenesses and minimizing the differences, but in an appeal to the teachings of the Word of God. How may we know the truth? Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32. The Bible tells us of the only successful way, the life and way of Jesus. The Bible is "the man of our counsel," the arbiter of our cause, the rule of our faith and practice. By it and through its teachings may all denominations of Christian faith come into

oneness of spirit and purpose and action. There is no other way of securing church union.

Some of us have clear cut, deep convictions that salvation, eternal life, is not earned. We can do nothing to merit it. By grace we are saved. It is the gift of God. The Bible teaches it. Some of us have great convictions that, though we are saved by grace, we shall receive rewards or punishments according to the deeds done in the body. The Bible teaches it. Some of us have great convictions that Christian baptism is only by immersion. The Bible teaches it. Some of us have great convictions that there is but one weekly Sabbath, the seventh day of the week, made for man. The Bible teaches it. Some of us have great convictions that there is no ecclesiastical power or authority above the local church. The Bible teaches it. For these and other convictions we expect to stand to the end of time because the Bible teaches them. If the Bible does not teach our convictions, then let us change our convictions. In view of these things shall we cease to talk of the convictions that differentiate us from other denominations? If the things that make us different are the eternal words of the eternal God we should make more and more and still more of them. Let us make more of the love of God, but remember that "This is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5: 3.

## WOMAN'S WORK

### A BELATED APOLOGY

BY CARRIE CHAPMAN CATT

(Address given at Conference on Cause and Cure of War, Washington, D. C.)

An accomplished anthropologist from Harvard has said recently: after studying anthropology or the nature of *man* for twenty-five years, "I have decided that the proper function of the anthropologist is to apologize for *man*." With this conclusion, I heartily agree. Doctor Hooton volunteered to offer such apology and did it brilliantly in a book called *Apes, Men, and Morons*. But in that volume he said not a word about *war*. Certainly, *war* is *man's* most incredible, inexplicable, and monstrous misbehavior. . . .

Whether you advocate Genesis or evolution, it is equally certain that ancient *man*

lived in trees. He had to! He was not an ape, but at the time of his probable arrival, the earth was possessed by a dictatorship of gigantic and terrible beasts. All were equipped with fierce fighting gear and all were desperately hungry. The king of these beasts was the saber-toothed tiger, enormous of size and terrific of temper. When one of these ferocious animals came around, the only possible thing for a human to do, was to scurry into the nearest tree and keep scurrying until he was safely out of reach. . . .

One bright spring morning, some men were climbing down out of their trees with the intent of stretching their legs in a little walk on the ground. There being no newspapers yet, they did not know that their big enemies were gone and they were timid and suspicious. Hearing a noisy rustle of leaves, they paused and were astounded to see other men coming down out of their trees. They did not know them. They had never been introduced, so the two groups pitched into each other and had a battle.

The apology for those early men is easy—they did not know any better. They had small brains and did not know how to use what they had. In fact, off the record, our early ancestors were morons! From the tree tops *man* had looked down upon gigantic beasts eating each other alive and they merely followed their example. The history of *man* completely shows that *man* has always been short on original ideas and long on imitation. Perhaps you may say that I cannot prove that the institution of war began in the way I have described. Well, can you disprove it? No? Then let it stand.

A possible two millions of years spun by. Most historical details of these Dark Ages are sadly lacking, but one important thing is clear. When the curtain went down upon the beginning of human *war*, *man* had not yet had an idea in his head. He was running the world on instinct, but when he emerged from those ages, he had many ideas. Most of them were neither brilliant nor practical, but upon three of the most outstanding ideas: world history has been built; a morality had been discovered; and, eventually it was put into a moral code. The most important rules were these:

A. 1. Thou shalt not lie 2. Thou shalt not steal. 3. Thou shalt not kill.

Hindu, Jew, Buddhist, Christian and the Mohammedan religions all had these rules and all said they got them from God.

B. There was a counter code—as old and as universal as the moral code—but no one said it came from God and it has never been put in print. Yet it is believed and taught "everywhere and by all." It has been the creed of all nations and practiced by men. We might call it the immoral code.

1. All men within our frontiers are good men and any harm done to them by others must be punished. All men outside our frontiers are inferior and are potential enemies. To lie to any of these, so that the effect redounds to our advantage is a virtue, spelled with a large V. God will reward such acts.

2. To steal from an enemy and bring the loot home to us or to capture and hold their land for us is sterling honesty. God will so regard it.

3. To kill enemies singly or collectively when they do not please us is patriotic heroism and as God is always on our side in all wars, he will not punish.

Under the aegis of these conflicting codes, *war* and morality survived and prospered, but *war* always dominated and was always the victor in all races between the two. The third idea,

C. is much more of a thought than either of the others and would have kept *war* alive and going ever since the battle between the tree men long ago had there been no other reason.

The idea must have come on another bright, spring morning when a man said: "If I only had a longer arm than my enemy, I could reach over and give him a death blow before he could reach me." From that moment, the most important and all-absorbing ambition of the human race had been to find means whereby one of our men could kill an enemy while remaining safe from that enemy's attack. Men went from fists to stones and sticks and thence to stone axes—on to spears, javelins, and daggers, and later to swords—short swords, long swords, with shields, chain armor and helmets for protection. Cavalry came to terrify the enemy and then to be adopted by all. At some remote time the bow and arrow appeared to make death more certain.

Next, great walls surrounded cities, twenty feet high and twenty feet thick; but the enemy not only built walls around his own cities, but he produced the battering ram to pound down

the walls of his enemy, great ladders to climb over them, and the Greeks invented fire baskets to throw over the walls and set the cities afire.

Gun powder brought crude guns and cannon. Centuries were expended in developing them into light, quick loading, and far-shooting rifles, and the "Big Bertha" of the Great War, the largest cannon ever built at that date, was the climax in the evolution of cannon. Now all the great nations say they have bigger and better Berthas and every nation is now working upon the problem of making rifles perfectly smokeless and noiseless.

From crude dugout logs, rowed with sticks, the navies of the world have climbed up in the competition until the modern steel warship of today, marvelous in construction, majestically patrols the sea. Here the man who fires the deadly cannon does not see the cannon he shoots or the ship that is his aim. Hidden far below the surface, he merely pushes a button on a map.

In the year of our Lord, 1938, after a steady evolution of four millions of years, the climax of *man's* achievements might be presented in a picture—a super-steel warship covered with gaily-waving flags and bunting, a band playing martial music on its deck, while floating all about in the surrounding waters are explosive mines, ready to blow it up—while stealthily moving submarines with their giant torpedoes, are all set to blow a hole just where the man sits so calmly with his steady finger on the cannon shooting device. Overhead the sky is blue, darkened just now by the super-climax of the climax—a fleet of airplanes loaded with bombs which, when skillfully dropped, may destroy a navy, a city, a nation, or when the fleets have grown a trifle larger, they might destroy the entire human race. Look again, yonder on the land, there are men, women with babies in their arms and children clinging to their skirts, dogs and cats, all wearing gas masks and all running wildly toward dark tunnels. Thinking a little further, this picture seems unnecessarily elaborate. The real peak of the climax, the true symbol of *man's* four millions of years of evolution is a single figure—let us appoint a university graduated statesman with several added degrees and decorated with the key to fill the role. Now he is wearing a gas mask, and is scurrying into a hole in the ground, hoping to escape the war he does not know how to stop!

To be sure, *man* has done other things besides make preparation for war—great things. Among them he has built schools, universities, printed newspapers and books, but the point never to be forgotten is that the military machine of a neighbor could blow all the collective creations of man into smoke and ashes. Once there were seven wonders of the world. Where are they now? Once on the plains of western Asia, there were a dozen prosperous nations, each with a beautiful capital city. Where are they now and where are the men who built them? Gone—buried under the debris of war. And this happened before the days of gunpowder, airplanes, or torpedoes.

Says a calm-minded, practical businessman: "Dispassionately now, and merely as a cash register proposition, can any one deny that *war* is the most futile, expensive, and fantastically unproductive enterprise that ever engaged the energies of men?" Certainly, no one can deny it. Then why does *war* go on? Alas, with all our schools and universities, our books and newspapers, apparently there is not one man who *knows how* to stop war. Is there then no hope of release from this thralldom of war? Must Mars forever be master of men, dominating every nation and every policy? I think there is a way, a new way. I do not suggest that anyone shall lay aside the present plan of working, but anyone who feels inclined, might add this new one to the old. I have been studying *war* and its meaning for twenty-five years, but something recently happened to me quite new. I was ashamed. I received a Christmas card from a woman friend in Japan who once visited this conference. The card said she was praying day and night for peace all the world around. I shed a tear upon it and read again for I had learned between the lines that there were Japanese who were not fighting China. The next day, I read that another friend, the brilliant, beautiful Baroness Ishimoto, had been arrested. I bowed my head, and then I was utterly ashamed. I was not ashamed of Japan alone, although I know of no war which has had less of reason for its existence or which has put more cruelty in its application than the one Japan is now waging against China. Japan has always been imitative—perhaps more so than any other nation has ever been. She is now doing what most nations have done and I was ashamed not of her, but of all the nations of the human race—some dead and gone—who, together, have set the example Japan

is now following. I was ashamed of the generations which have always put the moral code in the background and worshiped at the shrine of the immoral code. When I became ashamed, I wanted to apologize for all the human race. I suppose I have experienced the usual emotions of *war*, but I assure you that the healthiest emotion I have ever had was shame. I was twenty-five years younger and I wanted to don my chain armor and helmet and go forth to the fray once more. I want you to have the benefit of that stirring spirit. Just how ashamed are you of *war* history, and of the years the human race has wasted its brain power in inventing new armaments to kill, instead of trying to find a way to stop war. If you are not ashamed now, kneel at your bedside tonight and ask God to make you ashamed. It would be the greatest blessing that could come to you. When you have become ashamed, work to make your family, your friends, and townsmen ashamed likewise. I long to see a great army of the ashamed, marching up Capitol Hill to our government, in order that, together, we may make a gigantic apology for *man's war* record. Do not mistake! When we go, we will not say "So sorry, so very sorry." We will demand reparations for the sins that have been committed, even in the name of liberty. We will demand that lands, mines, oils, and many another wealth-producing product shall be delivered to some authority in recompense for the sins that were committed when these were taken unjustly and by force.

When nations have been sufficiently ashamed to make peace for general reparations for wrongs done to other nations, they will come speedily and in humility to insist that the old moral code, so long violated, shall be uplifted in the peace movement of the world, and the old immoral code, which has been the sponsor of every war since time began, shall be repudiated forever. Then, and I believe not until then, can there be real hope of perennial peace.

The pleas on behalf of peace that we are making now would leave every imperialistic nation with all loot in her safe possession while denying imperialistic aggression and conquest to others. To my mind, this is the real foundation of all trouble and the hesitation to forswear war. It is not from arguments that peace will come, but it will arise out of the purified souls of men who have put morality above immorality. The sooner, dear friends,

that you become ashamed of the past and strive to restore belated justice, the quicker will come the sunset upon war and the sunrise upon peace.

### IN MEMORIAM

And now abideth Lester, Frank, and Addie, these three, and the greatest of these was Addie. The death of Mrs. Frank E. Peterson, January 6, 1938, at the home of her daughter, Beth Peterson, a teacher in St. Paul, Minn., calls vividly and affectionately to my mind the memory of my relationship with these three friends back in 1883-1888, when we were students together at Milton College. Lester C. Randolph and I were real college chums. Not only were we in classes together and other college activities all through our course, but again and again we were bed-fellows together; for his home was in Milton, and although I had a room and boarded elsewhere, yet in very truth his home was my home, and his sister Addie was the housekeeper there; for their mother, Hannah Bowen, before she married their father, Howell Randolph, had died soon after the family moved from Walworth to Milton to provide a home for the children while attending college. Lester and I were graduated in the class of 1888. Addie was graduated the year before, and shortly after, on June 30, 1887, was married to Frank E. Peterson, who was graduated in 1885, and had been teaching school, but really making his home in Milton, and after the marriage living with Lester and Addie for the last year of Lester's college life.

With these three people I enjoyed a sincere, cordial, intimate, even ardent friendship during those years, and while our work in life after 1888 seldom brought us into face to face contact, yet the influence of that experience has never waned, and even now after they have passed on, I am strengthened and supported by the memory of their lives and love, and what they meant to me then, and what they still mean.

Addie was like a sister to me, and she treated me as she would a younger brother. She was six years older than her brother Lester, being born at Walworth October 27, 1859. She had an older half brother, Warren Randolph, and a half sister, Carrie Randolph Davis.

In our relationships in classes, in other college activities, in the work of the church of

which we were members, and especially in the home, her gentle, sweet, sympathetic, unselfish disposition and attitude never failed. And the fine thing about it was that she treated everybody else in the same way, and yet none of us was ever jealous of her kindly treatment of others. Every one in college respected, honored, and loved Addie Randolph. And knowing her as I did, I am perfectly confident that the people in Chicago, New Market, Alfred Station, West Hallock, Leonardsville, places where she was pastor's wife, and wherever she lived, would unanimously and eagerly join me in paying a tribute, a loving tribute to her memory. And her children rise up to bless her: Lester W. Peterson, of Syracuse, N. Y.; Beth, already mentioned; Helen, now Mrs. E. E. Wakefield of Winona, Minn.; and Ruth H. Peterson of Detroit, Mich. Her husband, because of ill health, gave up the pastorate at Leonardsville, and for nearly a year they lived with their son, Lester, at whose home he died May 12, 1929.

While in college she lived for her brother Lester, and his success as a pastor and Christian leader of men was due, far more than most of us realize, to her help and influence. And as wife of Pastor Peterson her quiet, unassuming, charming, loyal service greatly upheld and promoted his able labors as a Christian minister of the gospel. Her body was laid to rest by the side of her husband's in the cemetery at Leonardsville, N. Y., and in the absence of the pastor, Rev. Paul S. Burdick, who was ill, the farewell service was conducted by Rev. Herbert L. Polan, pastor of the sister church at Brookfield.

And now abideth the memory of these three, Lester, Frank, and Addie, but the sweetest and greatest of these is that of Addie.

EDWIN SHAW.

### CHILDREN'S PAGE

#### OUR LETTER EXCHANGE

Dear Mrs. Greene:

Our class at Sabbath school is named "The Willing Workers." We have pins with our class name on them. They have pictures of torches on them. Our rings have torches on them, too.

Robert, my brother, is five months and two weeks old. He sits without a pillow sometimes. He got a Taylor Tot for Christmas and likes to have us push him in it.

My cousin, Olin Davis, has a baby brother who was born January twenty-third. His name is Willis Eugene. He is very cute.

Last night it snowed hard but most of the snow has melted now.

At school we have started a school paper. We will make it for English. We made safety posters. They were to show safety in our play. I was a captain with two children to help me. Our poster was a girl sliding down a hill, sloping to a road. The words, "Danger—Cross Roads," were printed on it.

Your RECORDER friend,  
MURIEL IRENE SHOLTZ.

Oneida, N. Y.

DEAR MURIEL:

Your letter received a very hearty welcome this week, for not only is it an interesting letter, but it is the only one I have received. I said, "Hurrah!" when Pastor Greene brought it from the post office.

I think you have a very good name for your Sabbath school class. Of course it is the willing workers, not the lazy ones, that make the world a good place in which to live. I am sure the workers in your home are willing workers, torch bearers for mother and father.

I am glad to hear that two more children are added to that fine band of cousins. I wish I could see you all together. I had the pleasure of taking care of little Joyce Ann yesterday while the rest of the family went to church at Independence. She has been having quite a cold so it was better for her to stay at home, and of course I still had the Andover church to attend in the afternoon.

Our snow, too, has almost all melted away, and it is just like spring today. It seems good to have the sun shine for we have had a good many dark days this winter.

I think it is nice to have a school paper. The Andover school has one page in the *Andover News* which is called "The High Herald," and do you know, it is the first page I turn to when I pick up the *News*, for I am always interested to know what the boys and girls are doing. They prepare the page themselves and do a very good job, I think.

I am glad to hear that you are making safety posters for too much cannot possibly be said on the subject. So many accidents could be avoided if boys and girls and men and women would only consider "Safety first."

Since you are my only correspondent this week I have written you quite a long letter, haven't I? But now it is time to bid you "Good night." Your loving friend,

Mizpah S. Greene.

Andover, N. Y.

Dear RECORDER Boys and Girls:

In looking over some old RECORDERS today I found a helpful message from Elisabeth K. Austin, then Junior Christian Endeavor superintendent, which is well worth copying for you today, especially since the subject is the name of Muriel's Sabbath school class, "Willing Workers."

Boys and girls, no matter how young, can be willing workers. There are many, many little errands to run for mother, many little tasks to do for father, many thoughtful deeds to do for the sick and elderly people, and many kind deeds to do for other boys and girls. Best of all, though, is the thought that as we do these little tasks willingly and faithfully God is pleased and will give us greater work to do for others in his name. Only as boys and girls learn to be faithful in the little things will they ever be faithful and ready to undertake bigger things. Then when they grow older and hear the voice of God saying, "Whom shall I send?" and "Who will go for me?" as a teacher, as a minister, as a Christian workman, as a consecrated church member, as a missionary, they will answer, "Here am I; send me."

W—illing Workers  
I—nspire others and  
L—ead them to  
L—abor earnestly  
I—n doing deeds that are  
N—oble and helpful in  
G—od's sight.

W—illing Workers  
O—f course are  
R—eady to  
K—eep busy helping  
E—verybody and always  
R—emember to keep  
S—inging and smiling.

I am looking for a whole page of children's letters next week.

Lovingly yours,  
Mizpah S. Greene.

#### NOTICE

The Northwestern Association will convene with the Nortonville Seventh Day Baptist Church, Nortonville, Kan., August 12 to 14, 1938. This is the seventy-fifth anniversary of the church, and a good attendance is desired.

MARGARET E. LA MONT,  
Secretary.

## OUR PULPIT

### SPIRITUAL STAGNATION

THE PERIL OF NOT GROWING

BY REV. LESTER G. OSBORN

(Pastor, Nortonville, Kan., Seventh Day Baptist Church)

Hebrews 6: 1—"Let us go on to perfection."

When the Bible speaks of perfection in man it means not sinlessness, not flawless character, but completeness, maturity, full growth. We are repeatedly urged to "be perfect," to "grow in grace and in the knowledge of God." The goal set is no less than "the measure of the stature of the fulness of Christ."

Paul has some very severe comments to make in the latter part of the fifth chapter of Hebrews concerning those who do not grow in the Christian life. Changing the figure of speech, he accuses such people of "laying again the foundation." What a foolish builder he would be who kept on making one foundation after another without erecting any superstructure thereon.

The Christian life is a growth. If a professed Christian does not grow, something is wrong, and serious perils are attached to this spiritual stagnation. We do not wish to talk here about either the means or the hindrances to growth, but to point out some of the dangers of lack of growth.

We know that the growth of plants and animals can be retarded, so that stunted varieties are produced. It is a sad truth, too, that on every hand there are dwarf varieties of Christians. Worldliness, unworthy ambition, attention to other things—these retard growth. But we are thinking of the perils.

The first is this: Is there a possibility that what we consider stunted growth is not that at all, but indicates the absence of divine life? Living things grow. Last spring we set two trees in the church yard. They looked fine and healthy. The buds seemed to be ready to burst. There was even the appearance of greenness. But those trees stood just like that for weeks, and were finally cut down. Life was extinct. No wonder they did not grow. I believe that we can with perfect right question the presence of life in the case of a professed Christian who does not "increase in stature," for living things grow. If you are not growing in your Christian life, ask yourself if there may be just an outward profession of Christ, and not an actual appropriation of him. Paul warns very urgently against this

in Hebrews six. Those of whom he speaks have just made a profession, have been intellectually converted, have been "touched" by these things without really having been born again. After we enter the new life in Christ by the new birth as the result of an act of faith, then we grow. We do not remain babes.

But supposing that a person has been born again, what is the peril of not growing? First, a babe cannot eat "meat"—the solid food of the Word of God. He must live on milk. While this is the most nearly perfect of all foods, what sort of a person would he be who lived only on milk? It is lacking in certain elements, and heavier food is needed for proper development and to make strength. Spiritual stagnation incapacitates one for the reception of advanced truth whereby we become strong, stalwart Christians.

Another peril Paul speaks of in Ephesians 4: 14 where he says, "that we be henceforth no more children tossed to and fro, and carried about with every wind of doctrine." The false cults draw their recruits from among those who are "babes," whose spiritual faculties have not been developed so that they have the power to discern in things spiritual. Very few "full-grown" Christians are ever "tossed to and fro," running after new religions, leaders, and cults. The "isms, asms, and spasms," as someone has called them, are full of "dwarfs" who, because of incomplete knowledge of the true faith, have been drawn to those spurious creeds. Spiritual stagnation is responsible, too, for the defection of many Christians from the "faith once delivered." It is easy for one who has not "eaten meat"—who does not know his Bible—to accept the claims of skepticism, which, to one who is well-grounded in the teachings of the Scriptures, are evidently false. The surest antidote to false cults and to skepticism is knowledge of the Word of God. "Desire the sincere milk of the word that ye may grow thereby." But as soon as possible get off the "milk diet" and partake of the "strong meat" in the old Book, "that ye may be able to stand against the wiles of the devil."

One of the sad things about a dwarfed Christian is that he does not have the "abundant life" which Christ promised, and which we see pictured in the lives of the New Testament Christians. He has no joy and power in the Christian life. I could examine hundreds of autumn leaves, but could never in that way get the slightest conception of the beauty of

the autumn hillsides on the old Phillip's Creek Road out of Alfred, or of "Railroad Valley" near there. I could listen to an amateur musician play on a half-tuned instrument and never know the breathless glory and tense power of the music of a great philharmonic orchestra. So often we remark on the good fortune of the babe with no cares or worries, no responsibilities. But who would change places with that same babe? What does he know of the fullness of life? The older we get the more we realize of the completeness of life.

Another peril of spiritual stagnation is that it unfits one for service. The "babe in Christ" cannot be a channel of blessing to others. All too often he is a hindrance. Can you imagine Peter staying where he was—never growing, so that he was always denying Christ when the crisis came, continually slipping back into the old ways? How his witness would have been clouded by his conduct. But when he had "grown up" into the "fulness of the stature of Jesus Christ" what a power he was! One of the crimes of the World War was that we sent half-trained boys into the battle lines. The result was disaster. But when well-trained, seasoned men were in the trenches, the line held, and as they went over the top, they went to victory. So it is in the warfare with the forces of the "prince of the powers of the air." Mature Christians are the ones who render the best service.

I talked one time to a group at the New York State School for Feeble Minded. There were men and boys of all ages, even old, gray-haired men—with a mental age of six years. How pitiful to see a six-year-old mind in a forty-year-old body. How sad to see an overgrown older boy or girl in the third or fourth grade at school. It is just as lamentable to see a dwarfed Christian—a babe in the Christian life.

There are some simple and easily understood things in the Bible—some "first principles" which even a child can comprehend. These things are necessary—they are the foundation. There are other things which are deep, which must be searched out. These must be chewed long and slowly. We must "meditate" upon them. The root meaning of meditate is to "chew the cud." That is what the cow is doing as she lies there after chore time. God expects us to assimilate more and more of this spiritual food. We are judged not only by

the light we have, but by the light we might have had. It is for this reason that God gave us the Bible. "All Scripture," says Paul, "is God-breathed, and is profitable . . . that the man of God may be perfect"—complete, full-grown—"thoroughly furnished unto all good works." As Christ is presented to the soul through the Bible, he not only "cleanses" but energizes life.

May I say this in closing—and I say it kindly—that it is a sin, a grievous sin, for one who is a man or woman of age and standing in the church to be a babe in spiritual understanding. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

"Let us go on to perfection."

### DENOMINATIONAL "HOOK-UP"

WATERFORD, CONN.

We had Miss Anna West as our guest at a recent church night, and were both interested and inspired by her message. She made timely and intelligent comments on the war situation in China and illustrated her description of our mission work there with slides. Later in the evening she displayed a collection of Chinese handwork as we visited informally over the coffee cups in the fellowship room. We are planning now for our Preaching Mission the week of April 6, when our former pastor, Rev. Everett T. Harris of Ashaway, will preach.

A. N. R.

SHILOH, N. J.

We have several items of Sabbath school news which may interest some other churches. Some time ago the men's Brotherhood class staged a rally in the church basement. No women were allowed, but about forty men of the church and community had an enjoyable evening.

The young people's class at its February meeting voted to change its name to the Tri-C class (Christians, Comrades, Co-workers). The class was organized about seven years ago and some of its members are no longer the young people.

At the present time our school is enthusiastically entering into the annual leadership training school held in Bridgeton for five Monday nights. Of the twenty-seven Bible

schools participating, Shiloh had the largest number attending the first night.

The senior C. E. society collected a number of good Christian books last month and sent them to the Yonah Mountain Sabbath Society to enlarge their library.

On the evening after the Sabbath, March 5, nearly one hundred people gathered at the parsonage for a variety shower in honor of Rex and Earline Ayars, who were recently married. Earline is known to many as the daughter of George Main of Daytona Beach.

L. M. M.

DODGE CENTER, MINN.

Last Sunday, March 6, was the third of a series of all-day socials which are being held in the society of the church people for financial and social profits. The women had charge of the first one, which was held as a farewell party for Mr. and Mrs. Hubert Daggett and family, who were moving to Hangen, Wis. The second one was in charge of a young men's committee, Lester Greene, Leslie Langworthy, and Duane Daggett, and was held at the Langworthy home. The men arranged and served the menu and as a feature asked each to bring an article, disguised by wrappings, to be auctioned off. This committee appointed the next committee, which consisted of Mr. A. N. Langworthy, Mr. Mac Greene, and Pastor Thorngate. This event took the form of an old-fashioned box social—boxes to be auctioned off and sold to highest bidder. The society is fortunate in having an efficient auctioneer in its company, which adds to the pleasure and profit, and thanks are due Mr. Greene for his services in this line. The sale netted \$13 to the society, besides \$5.65 which was received for a Dutch auction of a cake furnished by the C. E. society in an attempt to raise money for replacement of the church platform and steps. Plans are all ready for the next one, with Mary Thorngate as chairman assisted by Dortha Payne and Gladys Sanford.

The Christian Endeavor had a very pleasant and profitable business meeting at the parsonage Sabbath evening. Officers were elected for the coming year and plans and projects were discussed concerning work and activities of the society. Claire Greene was elected president and Dortha Payne secretary. Claxton Bond, Wallace Greene, and Millicent Greene, chairman of various committees.

Mary Thorngate was elected reporter to "The Beacon." After the business meeting Mary Thorngate took charge of the entertainment and a social hour was spent. Lunch was served and furnished by Ardith Bond. It is hoped there may be more of these pleasant gatherings.

CORRESPONDENT.

BILOXI, MISS.

[The following extract from a letter from one of our loyal lone Sabbath keepers contains encouragement as well as possessing news value.—EDITOR.]

I am inclosing a money order . . . for renewal . . . SABBATH RECORDER . . . I do not want to miss a copy. . . I try to keep in touch with our denomination and still hold my membership in the little Hammond, La., Church, and try to send money to its support at different times. But as I live here where I have no Sabbath privileges I naturally help in the first day Baptist Church, but I cannot be persuaded to join their church though I have been repeatedly urged to do so. For twelve years I sang in the choir here and helped some in their organizations, but for the past two years I have had work with the W.P.A. Government Adult Educational Work, and that takes me among the people of mostly Catholic faith, with a small mission church among the Baptists. So it is there I go every Sunday and play for their music, etc., and teach a Sunday school class of young girls, trying to help lift up their standards of morality and Christian living. I would so much prefer to be among the people of my own denomination, but since that seems impossible at present, I am trying to carry on and live a true Christian and let my light shine for him as best I can, trusting that yet, some day, I may be led into other more desirable fields. I shall always be keenly interested in the Seventh Day Baptist denomination.

ALBION, WIS.

MY SAVIOR

I know my Savior cares for me  
And guards o'er me each day;  
I can feel his presence near me  
In my work and in my play.

He sees me when I'm sleeping;  
While I toil he knows it too;  
He knows it when I cast away  
The things I ought to do.



And when I am discouraged  
And the world seems cold and drear,  
My heart and soul are lightened  
When his gentle voice I hear.

He seems to understand each care,  
Each little ray of gladness;  
In him I find consolation  
Whether in joy or sadness.

Sometimes I know I fail to heed  
The warnings I am given.  
But I know when I've repented  
I'm forgiven up in heaven.

And then some day will come the time  
When I'm judged for my behavior.  
But I know that I'll have naught to fear,  
If I've trusted in my Savior.

W. A. K.

### SUSIE M. BURDICK

In the passing of Miss Susie M. Burdick, Seventh Day Baptists should have a new realization of the rich inheritance of faith and kingdom service left to us by workers who have preceded us to the heavenly home.

Born of Christian parents, reared in Christian faith, a member of the Alfred "Mission Band," before there was a Christian Endeavor society, Susie Burdick was a charter member of the first Christian Endeavor organized in Alfred.

The church, community, and university felt the impact of her Christian ideals and of her spirit of unselfish service.

When in 1888, in her early womanhood, she dedicated her cultured mind and her spiritual and material riches to a foreign mission field, she furnished an example seldom equaled of consecration to Christian sacrifice, service, and culture.

For fifty years the flaming light of her faith and zeal blazed in China. Christian education, the exaltation of womanhood, and the spread of the gospel of Christ have never had loftier championship or greater strength of character and purpose.

Others can speak more intimately of her achievements in China, but no one now living knows better than I do the singleness of purpose with which her youthful decisions were made, or the faithfulness with which they were carried out.

Her father's deep interest in education was passed on to her, and Alfred University will long bear the evidences of her love and loyal-

ty; but no one will doubt that Susie Burdick chose to plant her life and its work in the hearts of her girls in China.

BOOTHE C. DAVIS.

Holly Hill, Fla.,  
March 10, 1938.

### MARRIAGES

AYARS-MAIN.—On February 17, 1938, Miss Earline Main, of Shiloh, was married to Rex Ayars, also of Shiloh. The bride is the daughter of Mr. and Mrs. George Main of Daytona Beach, Fla. The couple will reside at Shiloh where the groom is engaged in the poultry business on his grandfather's farm.

L. M. M.

### OBITUARY

GREEN.—Rena Rogers Green was born February 1, 1878, near Farina, Ill., and died March 5, 1938, at her home near Farina. She was the daughter of William H. and Perdilla Zinn Rogers.

July 31, 1900, she was married to George Greer Green. To this union eleven children were born. The following survive her: Paul, Frank, Susie, Ralph, Maurice, Marian, Mildred, George, and Clark.

Early in life she was baptized and united with the Seventh Day Baptist Church of Farina, of which she remained a faithful member until her death. Farewell services were conducted by her former pastor, Rev. Claude L. Hill, and her present pastor, Rev. 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. 11-1-31t

WIDOW—Unencumbered, experienced, capable, drives car, would like position as companion-nurse, managing housekeeper or cook in Seventh Day Baptist family. Box 642, Berlin, N. Y. 3-14-38-3t

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.

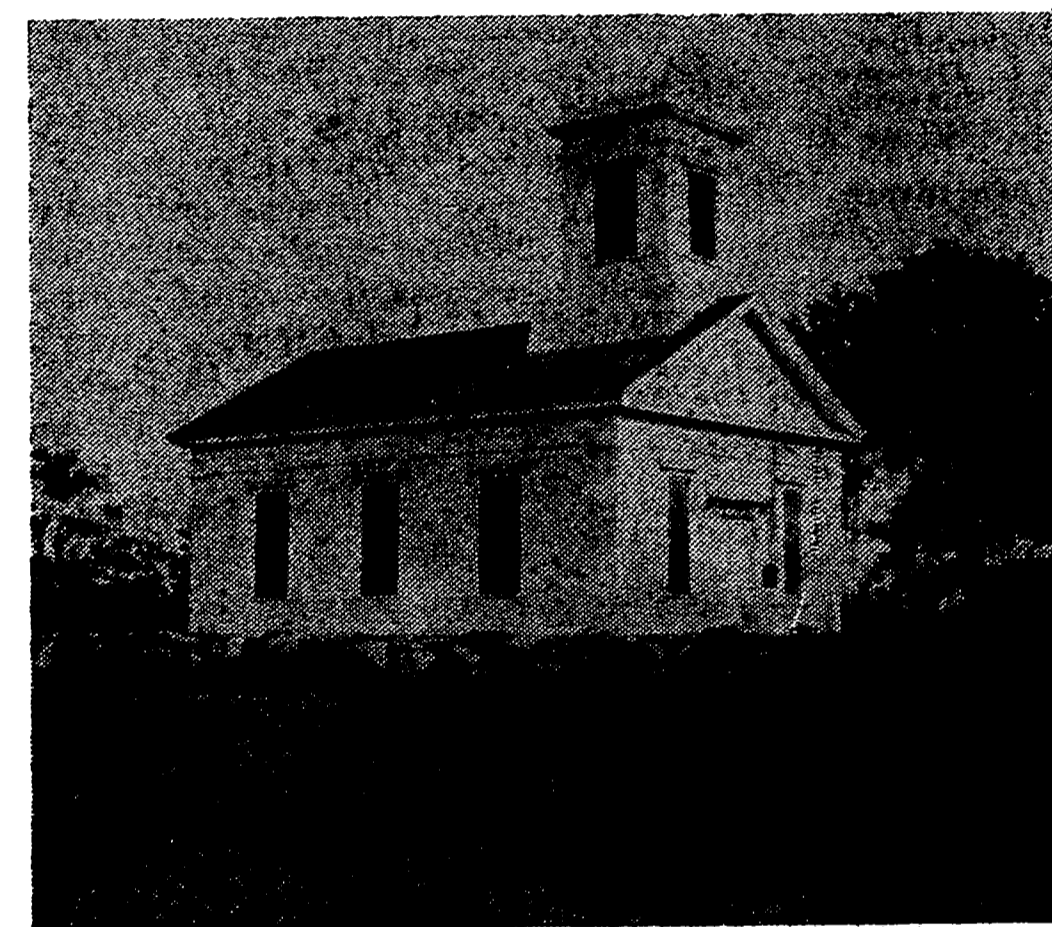
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REV. ALBERT N. ROGERS, PASTOR

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