

A play on Stewardship was given in the afternoon. The Bowens of Maplewood were the guests of honor at the dinner when 125 were fed. In original verses Howard Ayars and Virginia Bivins presented these guests with flowers. Ann Gray, who delighted the Shiloh Conference folks with her harp, rendered four pieces at the Marlboro rally.

Correspondent.

## OBITUARY

**GREENE.**—Howard Hulett Greene, son of Mr. and Mrs. A. J. Greene, was born March 22, 1900, near Petrolia, N. Y., and died September 18, 1938.

On April 16, 1922, he was united in marriage to Mabel Irene Bartlett of Allentown, N. Y. At the age of ten he was baptized by Rev. L. C. Randolph and remained a devoted Christian all his life.

His death came in an airplane crash as he was returning from Atlantic City, after attending a meeting of the American Petroleum Companies, where he had been sent as delegate by the Kendall Oil Co., of which he was executive vice-president.

He is survived by his wife and four sons, Robert, Stanley, Howard, and James; by his parents; by a brother Joshua, of Wellsville; by a brother Clayton of Petrolia; by a sister Florence Kane of Allentown; and by his grandmother, Mrs. Milo Greene of Petrolia.

Funeral services were held at his home in Bradford, Pa., by Rev. F. Dean Miller, pastor of the First Presbyterian Church, and burial was in the Bolivar, N. Y., cemetery. A. C. E.

**ROGERS.**—Ivalou Huntington, daughter of Frank and Louise (Langworthy) Huntington, was born October 10, 1860, in the town of Edmeston, N. Y., and died at the home of her son at West Edmeston, October 18, 1938.

She was married to Gene C. Rogers on October 7, 1885, and to them were born two sons, Harold H. and Donald D. She joined the First Brookfield Seventh Day Baptist Church September 26, 1891, remaining a faithful member until the time of her death. Her husband died in February, 1928. She leaves, besides her sons, four grandchildren, two sisters at Brookfield; Mrs. Luella Messenger and Mrs. Luetta Spooner; and other relatives.

Funeral services were held at the home of her son at West Edmeston by Rev. Paul Burdick, assisted by Rev. David Owen. P. S. B.

**STILLMAN.**—In Westerly, R. I., October 14, 1938, George Linus Stillman, in his eighty-second year.

Mr. Stillman was born on the Stillman farm, off the Potter Hill Road on November 20, 1856. He was the son of Joseph F. and Lorinda Maria (Greene) Stillman. As a grower and perfecter of dahlias he became nationally known. Some of the most famous of these flowers in existence today were perfected by him.

He was a member of the First Seventh Day Baptist Church of Hopkinton, but during his long residence in Westerly was an attendant of the Pawcatuck church.

Mr. Stillman was united in marriage with Harriet Hubbard Adams on November 6, 1880. To them were born three children all of whom are deceased. He is survived by a sister, Mrs. Bertha Krebs of Westerly; a brother, Wayland F. Stillman of Pawcatuck; a son-in-law, Captain Allan L. Thompson; three grandchildren, and a great-granddaughter.

Farewell services were held at the Gavitt Funeral Home, Monday afternoon, Rev. Harold R. Crandall, pastor of Pawcatuck Church, officiating. Interment was in River Bend Cemetery. H. R. C.

**TURNER.**—William B., son of Clark and Maria Brooks Turner, was born in Triangle, N. Y., December 29, 1857, and died at his home in Bolivar, N. Y., August 28, 1938.

On February 28, 1883, he was married to Maud F. Clark of Nile. To them were born six children, five of whom, with their mother, ten grandchildren, and one great-grandson, survive.

He became a Christian in early life and united with the Methodist Church at Triangle. About twelve years ago he accepted the Sabbath truth and later joined the church at Nile.

Farewell services were held by his pastor, Rev. Emmett H. Bottoms, assisted by Rev. Harley Sutton of Little Genesee. Interment was in the Bolivar cemetery. E. H. B.

**WILLIAMS.**—Jesse L. Williams, son of John and Mary Chapman Williams, born at Lowville, N. Y., December 2, 1868, died at his home near Higginsville, N. Y., October 17, 1938.

Mr. Williams was baptized and united with the Adams Center Seventh Day Baptist Church June 6, 1885. He was married to Mary Whitford, of Adams Center, N. Y., May 29, 1891. Of eight children born to this union there remain Mrs. Clarabel Crosby, Mrs. Hartwell Rice, John W., Chester, Mrs. Paul Houghtaling, and Rosalind.

Farewell services were held at the late home October 20, 1938, conducted by a former pastor, Rev. E. A. Witter, assisted by Rev. A. L. Davis. Interment was in the new Union Cemetery of Verona Mills at Circleville, N. Y. E. A. W.

"It is the place of the laymen to fill the pews; the minister has all he can do to fill the pulpit."

### Denominational Treasurers: Addresses

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*Denominational Budget*—Morton R. Swinney, Niantic, Conn.  
*Missionary Society*—Karl G. Stillman, Westerly, R. I.  
*American Sabbath Tract Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.  
*Education Society*—L. Ray Polan, Alfred, N. Y.  
*Historical Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.  
*Sabbath School Board*—Robert E. Greene, Milton Junction, Wis.  
*Woman's Board*—Mrs. S. Orestes Bond, Salem, W. Va.  
*Young People's Board*—Miss Nellie Bond, Alfred, N. Y.

# The Sabbath Recorder

Vol. 125

NOVEMBER 14, 1938

No. 20

## ARMISTICE

### THE BASES OF WAR —

1. Unjust treatment of one people by another, which induces resistance and revenge.
2. Ill will—suspicion, fear, and hostility—aggravated by propaganda, which is conducive to controversy and tends to fan it into the conflagration of violent conflict.
3. Arrogant nationalism, which maintains that one nation has unique rights and is entitled to be sole judge in its own cause.
4. Selfish nationalism, which grasps economic and political power and privilege for its own advantage without regard for the rights of other peoples.
5. Threatening and counter-threatening armaments.

### THE BASES OF PEACE —

1. Justice in relations between peoples.
2. Good will—understanding, trust, and friendliness, which is conducive to harmony and which facilitates the settlement of controversy by peaceful means.
3. Co-operative nationalism, which makes a state a responsible member of the world community.
4. Helpful nationalism, which makes concessions for the welfare of other nations and the world community generally.
5. Elimination of threatening armaments.

—From Message of Federal Council of the Churches of Christ in America.

# The Sabbath Recorder

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November 11 Who of us who were near the "front" in France on November 11, 1918, can ever forget the thrill of eleven o'clock on that day when guns were silenced, a hearable quiet everywhere prevailed, and all living breathed a fervent "Thank God, the war is over." Poilus, Tommies, dough boys, and Heinies alike threw their guns and helmets into the air, rejoicing that they no longer must persist in taking lives of others against whom they bore no personal ill will.

In America, just about twenty years ago to the hour this issue of the RECORDER is coming from the press, hundreds of thousands of homes were hilariously happy at the news of the Armistice and the close of hostilities.

Multitudes had engaged in the titanic struggle under the delusion that we were fighting the last great war; that the loved democratic forms of government were being preserved; that from then on the world could enjoy peace within the sunshine of justice and righteousness.

And now after twenty years we sit in disillusionment and wonder why we were such fools. Justice and righteousness, peace and happiness are not purchased in that way. We celebrate Armistice in sorrow, confessing our

sins, and with shame think of the conditions as they exist today.

Without calling names on other powers so flagrantly pursuing their selfish aggrandizements, we are bowed down by our own national shortcomings and sins. Day by day we are growing more hopelessly in debt; millions are unemployed; hundreds of thousands of families are destitute; crime and lawlessness are rampant; prejudices of race and nationalism are destroying our Christ-inherited ideals and altruisms; and thousands of millions of dollars are being dedicated to engines of war for "defense." O God, how long!

But distressed as we are, we need not despair. God is still watching above his own. In the hearts of millions there are still sparks and coals of love and unselfish desire for God's rule to be felt in the world. The gospel of salvation and of love is still truly good news and there are worthy men and women who are preaching it.

At this Armistice season we who love the Lord and believe he still reigns may well re-dedicate our lives to a more faithful service, to a deeper Christian living and experience. "The mills of the gods grind slowly" is true. The thorough permeating of salt is gradual. It has taken centuries to grow the red woods and millenniums to produce the huge Sequoias. God's purposes must eventually be worked out. We should take courage in the declaration of the inspired prophet who assures us, "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

**College** On another page Brother Ralph **Preaching** H. Coon gives us an intimate **Mission** glimpse of the Preaching Mission held last month at Boulder, in the University of Colorado. It is most encouraging to know how the student body in this institution so favorably reacted to the presentation of the blessed gospel in the mission. So far as we have heard, it is true elsewhere as the Preaching Missioners visit various campuses of our country.

After all, human heart needs are the same—whether of the first century or the twentieth, whether of youth or age. The frantic rush for this and that, the frenzied efforts to secure something that will satisfy something within man—all indicate an unrest, an unfilled elemental need that nothing satisfies so thoroughly

and fully as the accepted love and mercy of Christ. He is life's great satisfaction, be one a college student, a teacher, or a man on the street.

When men and women of the Church settle down to making of Christianity a business, the great business of living, more and more will young and old react favorably to the message of what Christ can do for them. Thank God and take courage that our schools are being invaded with the gospel brought by the Preaching Mission.

Brother Coon's report is the first to be received from the campus. Others have been asked for. Any one who has come in contact with this work will confer a real favor upon us if he will write a report for publication.

**Christian Way** The Christian life is a practical life. To live in the world as Christ wants us to live means a life closely related to the situations in which we find ourselves and in proper relationship with God and our fellow men. This has never been found to be easy. Doubts and questionings are many and confusing. But of this should one be confident: *God is; he is about us; he understands us; and is at work in our lives.*

In practical Christian living and activity we may ignore the presence of God, but we do so at our soul's peril. We need to "practice the presence of God."

Many RECORDER readers have known personally Miss Muriel Lester or have been helped by her writings. She is the daughter of a wealthy English shipbuilder. When about twenty years of age she became interested in the work of improving slum conditions in London, and for many years has lived a life of "voluntary poverty in the midst of compulsory poverty." In her encouragement to her fellow workers at Kingsley Hall she reveals her own "view of life and her way of living":

When you wake in the morning, immediately greet God as an objective reality—an unseen Presence close beside you. Picture him as radiant beauty, creative power, unflinching serenity and love. Before you come down to breakfast, make a prayer dedicating your entire day to God and his service. Remember he has some lovely mission for you to perform if you will put yourself unreservedly in his hands. At each meal during the day thank God for his mercy in providing food for you, and then make a prayer for those who must go hungry. They too are God's children, but they are less fortunate than you. As

you go about your work throughout the day, remember that all the individuals whom you meet belong to God, just as you do. Keep praying for them, and as you pray remember that their problems can be solved—solved by the God who is continually sending his light and life into human hearts. At the end of the day, in a moment of silence and in the conscious presence of God, let the failures and anxieties of the day pass through your mind and then vanish for ever. As they vanish, God will lift the burden from your spirit, will make everything seem to be clear again. When you finally drop to sleep, let your last thought be this—"Father, into thy hands I commend my spirit."

Many of us have been so slow in learning the vital importance of "Be still and know that I am God." As we observe the tranquillity, the poise, and power of those, like Miss Lester, who have learned the secret and practice the presence of God, we should be encouraged and inspired to go and do likewise. Only so will our lives be truly practical, Christian lives.

#### Items of Interest

Battle Creek, Mich.—Expansion of missionary activities was reported at the annual conference of the World Council of the Seventh Day Adventists here. An appropriation of \$4,534,984.93, an increase of \$189,007.41 over last year, was set aside for missionary activities during 1939.

It was reported that Adventist missionaries now use 714 languages in their work, an increase of 65 over last year. The work is carried on in 385 countries, islands, and island groups by 20,029 evangelistic and institution workers, according to the report.

The conference was warned by Elder J. L. McElhany of Washington, D. C., its president, that paganism is an organized force "working aggressively in opposition to Christianity." This, he said, was exemplified by a growing world intolerance that has resulted in the imprisonment of many Adventists because they stand by their religious convictions.—*Religious News Service, November 5, 1938.*

The brewers in an advertising program claim that "drinking good beer" is the most "promising" way to "combat the evil of too much alcohol." But the record of American history shows that the flood of so-called "good beer" failed to prevent a steady increase in whiskey consumption for forty years before national prohibition, a record which has been duplicated since the repeal.



The brewers picture beer as "for centuries" "the beverage of moderation." They dodge the fact that the four thousand year record of dissipation and degradation through alcohol, which preceded the general use of distilled liquors in modern times, is a record of beer and wine debauchery alone.

In a word, beer's "program" is a program of camouflage, deception, and suppression!

—From National W.C.T.U.

Nothing resembling the calm of Ralph Waldo Emerson characterized the nation's radio listeners when, the night before Hallowe'en, they tuned in on Orson Welles' broadcast of a fictional invasion from Mars. The Sage of Concord, it will be remembered, was told that the world was coming to an end. He replied philosophically, "Very well, I can get along without it." From North Carolina to California to Minnesota, Americans of today became hysterical when a too-realistic radio drama reported that a meteor, falling into New Jersey, turned out to be a capsule bearing hideous looking creatures armed with a death dealing fire ray. At Brevard College, in North Carolina, students telephoned their parents to come and get them. At San Francisco, a man telephoned a newspaper office and screamed, "Where can I volunteer my services? We've got to stop this awful thing!" At Pittsburgh, a woman grabbed a bottle of poison and shouted to her husband, "I'd rather die this way than like that." But at New York, in the councils of the radio broadcasting, was the greatest excitement of all, as they realized what they had done. Penitent Mr. Welles said, "It all seems like a dream!" Apologetic, the Columbia Broadcasting System submitted electrical transcriptions to Frank N. McNinch, of the Federal Communications Commission, and promised that never again would an overly sensational program be sent out over its facilities. Perhaps radio has learned its lesson. Perhaps it simply did not know its strength. Perhaps this marks the end of the horror-mongering that has already reached a disgraceful high in the children's programs. We shall see, if we faint not.—*Christian Advocate.*

Dr. Charles M. Sheldon, author of "In His Steps," is making a tour of the Eastern United States for the purpose of stressing the need for a "Christian daily newspaper."

"The Protestant Church faces a great need for a good Christian daily," he said on the eve of his departure. "The Catholics and the Jews both have daily organs, but the Protestants have not yet risen to the need.

"There are today several independent denominational publications which might well be merged into one co-operative effort. We have the brains and the capital to do it if someone would awaken to the need and provide the finances.

"We need something to neutralize the war hysteria which is today sweeping the country. We need something else besides wife-beatings, murders, and thefts on page one. A Christian daily along the lines of the *Christian Science Monitor* is the answer."

—*Religious News Service.*

New Haven, Conn.—Called together by Dr. Henry Sloan Coffin, president of the Union Theological Seminary, professors from colleges and universities throughout the east met at Yale University here to consider the "ferment on the American campus."

The program included discussion of the place of religion in the university curriculum; administrative policies toward religion in the curriculum and in extra-curricula activities; religious organizations on the campus; and religious thinking of students.

Professor Warren T. Powell, director of religious activities for the thirteen thousand students at Boston University, declared that "the similarities of different religious groups should be emphasized rather than their differences, without forgetting to maintain respect for their differences as well."

He said that "the university needs to recognize the spiritualization process found in all truth seeking that gives man a better understanding of his own growth and of the universe about him."—*Religious News Service.*

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, October, 1938

	October	Total
<i>Receipts</i>		
Adams Center:		
Budget	\$ 72.00	
Special	30.00	
	\$ 102.00	\$ 102.00
Albion:		
Budget	\$ 15.00	
Special	2.30	
	\$ 17.30	17.30

Alfred, First	213.84
Alfred, Second	30.20
Battle Creek	25.25
Boulder	23.00
Brookfield, First	36.00
Brookfield, Second	16.00
Daytona Beach	10.40
Denver	41.80
De Ruyter	48.00
Edinburg	21.00
Fouke	3.95
Genesee, First	54.55
Hopkinton, First	28.50
Hopkinton, Second	5.00
Independence	9.00
Little Prairie	10.00
Lost Creek	5.00
Marlboro	28.74
Middle Island	2.45
Milton:	
Budget	\$ 84.45
Special	1.00
	\$ 85.45

Milton Junction	362.45
New Auburn	85.48
New York City	8.10
Nortonville	90.37
Pawcatuck	5.00
Piscataway	756.00
Plainfield	30.50
Richburg	175.90
Riverside:	14.50
Budget	\$ 30.00
Special	6.61
	\$ 36.61

Rockville, special	92.18
Salem	12.50
Shiloh	35.00
Shiloh	130.00
Stonefort	171.22
Verona	8.00
Waterford	10.00
White Cloud	20.06
Individuals	22.50
(A Friend \$3.00)	34.89
Western Association	3.00
Southeastern Association	49.25
Northwestern Association	45.51
Shiloh-Marlboro Vacation	14.67
Bible School	40.67
Offering - General Conference	8.50
N. J. & East. N. Y. Churches,	231.00
Yearly Meeting	25.00
Irvington Church, special	25.00
	100.00

Total receipts for four months	\$3,327.11
October specials	\$ 152.41
October budget	554.83
Total October receipts	\$ 707.24

*Disbursements*

Missionary Society	\$ 316.40
Special	150.11
	\$ 466.51
Tract Society	80.50
Sabbath School Board	52.50

Young People's Board	\$ 10.50
Special	2.30
	12.80
Woman's Board	3.50
Ministerial Retirement Fund	42.00
Education Society	42.00
Historical Society	5.60
General Conference	84.00
S. D. B. Building	63.00
	\$ 852.41

Cash on hand October 31, 1938 \$ 51.57

Morton R. Swinney,

Niantic, Conn.

Treasurer.

**MISSIONS**

**MAKING CHRISTIANS AND COLLECTING THEM**

The fate of godless men is, in no small measure, in the hands of Christ's followers. This is taught us by Christ when he said, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Multitudes of men will never know the blessedness of sin forgiven because of the coldness and indifference of many who call themselves Christians.

The church and its members have not done their duty when they have gathered into the church those who are already Christians, received members by letter. This is collecting Christians. This ought to be done, but it is not enough, and it is not carrying out the Great Commission in its fullness. The primary duty of the church, its ministers, and its members is to make Christians.

**THOUGHTFUL - THANKFUL**

Why are so few men seen in God's house of praise and thanksgiving? Do we appreciate? Think a minute.

Up to this night there never has been a sunset but was followed by the sunrise; no winter ever has kept back the summer; and, at the threshold all soon will cross is the Father's welcome to the abundant life in the Eternal Home.

If grateful for past experiences, one may trust the future with gladness; Jesus says, "Fear not."

Oh, what a world! What a chance!  
Can one think and not thank?

A. S. B.

## NEWS FROM THE HOME FIELD

(Gleaned from reports of missionary pastors for the quarter ending September 30.)

*First and Second Hebron Churches, Pa.*

Am glad to report eight baptisms, two additions to the church with others to follow, also two more to be baptized soon, we now expect. I supplied three Sundays in the Methodist Episcopal church here (Coudersport), while the pastor was away and have been asked recently to have charge of the chapel services every two weeks on Sunday at the County Farm Home, and have consented.

Robert W. Wing,  
Missionary Pastor.

*Berea, W. Va.*

During July we conducted the twelfth annual three-week session of our Vacation Bible School, under the supervision of Miss Ada Keith. There were thirty-seven enrolled, with six teachers. Diplomas were given to four graduates. The first week in August, the pastor and his wife, with Miss Ada Keith and others, conducted the girls' camp, most of the girls coming from our church.

The church has voted to take a special offering once each month for the Denominational Budget.

I have no suggestions except that we will appreciate the expected visit of the secretary this fall. Through the generosity of a member of the Missionary Board, I was enabled to attend Conference, a kindness which I deeply appreciate. Contributions on the field have very nearly covered expense in connection with the Braxton and Webster work.

I will endeavor to keep my promise and write a little of our trip to the mountains. We were gone from Wednesday of last week until this Monday (August 31-September 5), visited in eleven homes, held services at Cowen, Crites Mountain, and Bug Ridge, W. Va., and spent a lot of time looking for people whom we failed to find. We spent Wednesday night on Wolf Creek, Braxton County, with a family who are much interested in the Sabbath; went to Crites Mountain Thursday, where we visited in the homes and had meeting at night in the Sartin home. On Friday we went to Cowen, visited the Bees, and the Laws at Camden-on-Gauley, and spent the night with Tom McAvoy's family, loyal Sabbath keepers on Pleasant Ridge above Upper Glade. We had services with the Bee family at Cowen, Sabbath morning, and drove to

Crites Mountain again in time for Sabbath school at the Sartin home. The Sabbath school, which has been held only at odd times this summer, was reorganized and it is hoped to keep it up regularly now. Ira Clifton is superintendent and Miss Lula Rhodes, secretary. Bert Rhodes and Mrs. Maude Sartin are teachers. Address of all is Little Birch, W. Va. There are some things which hinder, but we hope that with the help of the Lord these may be overcome. There are, I think, eight families there who keep the Sabbath. There is a nice group of young folks and children. We held meeting there that night also. Congregations at the three meetings averaged about twenty. We visited most of the homes.

On Sunday morning we went to Bug Ridge, where, as usual, we attended Sunday school and I preached afterwards. We took dinner with J. J. Hartley and family, Pentecostal people who are very friendly and favorably disposed toward Sabbath keepers. Sunday night we stopped at Roanoke, where I preached in our church, and came on home Monday morning. Had a congregation of about twenty-five at Bug Ridge, and fourteen at Roanoke.

I was accompanied by Sam Ford, and Anne and Irene; Wynona Sartin went with us from Crites Mountain over to Cowen and Pleasant Ridge. Mr. Ford preached once on the mountain, besides teaching Sabbath school classes there and at Cowen. Irene was an almost indispensable help, especially in singing, as she not only led singing, but sang some special songs which had a very deep appeal. She made friends with the young folks too, and was a help in religious conversations. Anne was a help, too, with singing and in other ways. Clifford A. Beebe,  
Missionary Pastor.

*Hammond, La.*

We have studied in prayer meetings our denominational history during the first of the quarter, and now are studying the harmony of the gospels.

During the quarter we have had Elder S. S. Powell with us, a former pastor but now a professor in the School of Theology at Alfred, who preached twice and assisted in other ways what time he was here.

I, along with others of the church, attended the Southwestern Association which was held with the church at Little Prairie, Ark. The

meetings were very helpful and encouraging. While there the idea of my going there at intervals for religious work was discussed, and I have been informed by the church that negotiations are being carried on between the church and the Missionary Society concerning such visits. Such plans have been under way for some time, but it has been rather hard to get things worked out. If things work out right, I hope to begin making further trips there in the near future.

In my last report I mentioned my trip to Columbus, Miss., to investigate the possibility of organizing a church there, but as things were not ripe for such an organization, it was not done. Correspondence has been kept up with the people there, and I am hoping to go back for more meetings and to follow up the interest already there.

Verney A. Wilson,  
Missionary Pastor.

*Fouke, Ark.*

Still the Fouke Church continues its offerings for the Denominational Budget the first Sabbath of every second month. At such time a missionary sermon is given and the needs of our interests are presented. A special worship program is rendered. All offerings, church, Sabbath school, and C. E., go for this purpose.

On account of the general health of the pastor, nothing of any special interest has been done, and scarcely normal interests and work have been carried on. As yet it is not determined just what can be done. However, we are beginning to feel that we may safely plan for some special work—some evangelistic meetings, perhaps.

If the missionary secretary is coming to visit the Southwest field this autumn, as it has been hinted, the pastor thinks it would be the opportune time to hold some evangelistic meetings while he is here. Can this be done? This would be filling one of the greatest needs of the church.

William L. Davis,  
Missionary Pastor.

*Gentry, Ark.*

You probably know how much your kind interest in the Southwestern field means to me, but I wish to repeat it anyway. The work at Nady is in desperate straits and definitely needs the work of a man.

I note with regret your decision not to visit the Southwest field this fall, and the

circumstances making such a decision wisest, but look forward with very real pleasure to your coming in the spring.

The work this month has again suffered because of physical inability of your missionary, however some work has been done. There are no definite results to report, which we deeply deplore. Statistically we have suffered loss in that two have been dismissed by letter to unite with the Salem (W. Va.), Church, and our beloved Deacon R. E. Vincent passed suddenly, only yesterday morning. They are all going to be terribly hard to replace.

Five days' labor are chargeable to the board, and less than usual in mileage—four hundred twenty miles. We are dropping some of the work for the winter, and expect to take on some new in its stead.

The spiritual condition of the local church has never seemed better since our coming, nor have we had a greater degree of active personal work. We stand in need of very real praying for us that God may direct and use this force for his own purpose, whatever that may be.

E. R. Lewis,  
Missionary Pastor.

*Welton, Iowa*

During practically all the month of August my health was poor and I could not do much mission work; neither did I do any physical labor the entire month. This cuts my time of thirteen weeks to nine.

Owing to the fact that the Lord blessed us with such beautiful weather the last month, our church attendance is some better.

My family and I visited the lone Sabbath keepers at Marion the twenty-third of July and services were held in the home of Brother C. B. F. Michel.

Closer observance of the Sabbath is needed. Two or three weeks of an old-time spiritual revival held by a good evangelist would be a blessing to the people here.

Kay Bee,  
Missionary Pastor.

*Boulder, Colo.*

One trip was made to Matheson, where there are two Seventh Day Baptist families. I spent the week-end with them, delivering three messages in their homes where they met with other friends. Also I preached for the Seventh Day Adventist Church in Matheson. On the same trip I also called on Mr. and Mrs. Harold Stillman of Pueblo and Mrs.



Borman of Colorado Springs. The latter has since moved to Boulder.

On our trip to the Northwestern Association at Nortonville, Kan., we called on Sabbath keepers at Great Bend, Kan., and Miltonvale and Havensville. Mrs. Kejr of Great Bend has come to the Sabbath. Mr. Thorpe of Miltonvale, Kan., has been an independent Sabbath keeper for a number of years. He and his wife are definitely interested in our work.

The special need I am thinking of now on this field, and probably any field where there are scattered Seventh Day Baptists, is help for the young people. They must have some sort of training or spiritual experience aside from visits by one Seventh Day Baptist minister. I hope the way will be open for them to attend summer camp next year or some school or college where they will be in a Seventh Day Baptist church.

Ralph H. Coon,  
Missionary Pastor.

Dodge Center, Minn.

We have introduced the "Rice Bowl" project and sponsored plans for the Missionary Society by which it has received money, and the Sabbath school has taken collections the first Sabbath in the month for the Missionary Board.

Pastor Thorngate in company with his son-in-law, Clyde Clapper, called on Sabbath keepers in and around Stacy, and St. Paul, Minn.

We hope to have a Preaching Mission conducted here in the near future.

We enjoyed the meetings of the Northwestern Association at Nortonville, Kan., and were glad to take delegates to the Teen-Age Conference. We can see that the association with other Seventh Day Baptist young people was a great benefit to the young people.

Charles W. Thorngate,  
Missionary Pastor.

### REV. D. BURDETT COON

"He knew how to hang on."

Editor of the "Sabbath Recorder."

Dear Brother:

It has been suggested to me by the family of the late D. Burdett Coon that I write something of his character and work for the RECORDER. As much as I hesitate to do, this

I know that there are few, if any, of his friends and associates on whom this duty would more naturally fall. It might well be his brother-in-law, Rev. T. J. Van Horn, or a teacher, Rev. Edwin Shaw, or one of the "Burdick boys," but it seems to have fallen to me.

"Burt's" father died when Burt was a small boy. There was a younger brother named Delano. The family was poor. It was in the early days of the settlement of Minnesota. The young widow was, or became, a school teacher. Burt went to work driving a "breaking team" for John Ritchie, for which he received five cents a day. The second year Mr. Ritchie gave him two dollars a month. Winters he stayed with his mother and attended school.

His heredity was good, his environment not bad. A good woman knew of his ambition to be educated and offered to send him to a school in Minnesota, but he wanted to see Milton before he decided. At Milton he met those "Minnesota boys," his old friends. There were Will and "Velle" Burdick, Frank Harrison, and the Shaw boys. They took him to the Philomathean Society. He chose Milton—and struggle. We were all glad and he was never sorry.

In those days Milton meant academy and college. It meant six years of solid work. He was not brilliant, but he knew how to hang on. He had to stay out and work. Part of the time he lived at the home of Elder James Bailey. Most of the time we ate at the "Gabble Gobble Club." We were graduated together in 1891, for we knew how to hang on. In the graduating class that year there were but three who were "degree graduates": Perl Clarke, Burt Coon, and George Shaw, and they were "the Triumvirate," so called.

In September, Coon and I entered the Theological School at Morgan Park, Ill. We were roommates there. The following autumn we were classmates when Chicago University opened its doors. Together we responded to an encore in Hebrew, and both passed. We were not brilliant, but we knew how to hang on.

After Chicago University we loved and trusted each other at a distance. He was graduated in 1894, and began work as missionary pastor in central Wisconsin with his home at Berlin. Mrs. Coon is a sister of Rev. T. J. Van Horn, and so Brother Coon was connected by marriage and by common

interest to that large and influential group of Seventh Day Baptists that we call "the Iowa group." From Berlin they removed to Farina, Ill., and next to Little Genesee, N. Y. Health failing, he removed to Gentry, Ark., where he was also pastor. From Gentry he was called to Battle Creek, Mich., and later to Shiloh, N. J., and then to Ashaway, R. I. During this time he labored often as an evangelist. After Ashaway he was missionary pastor at Boulder, Colo. His last, and possibly most important work for the denomination was as missionary to Jamaica.

The story of these many years of service is fully recorded in the pages of the SABBATH RECORDER and in the minutes of the General Conference, but as the author of Hebrews says, "Time would fail me to tell. . ."

His retirement has been little more than formal. He remained a vigorous preacher of a fundamental gospel. His last regular work was to supply the pulpit of the Denver Church for six weeks last summer. He knew how to hang on.

Brother and Sister Coon have been living in Boulder when not with one of their daughters, since returning from Jamaica. Writing as I do from Alfred, I am not able to tell of the families of these daughters. I know them as Tacy, Gladys, and Beulah—sturdy, fine women with families. All the girls were able to reach Boulder before the death of their father, as also was his brother, Delano.

In all of his work in these changing years the thing most in his mind and on his heart and tongue was evangelism. He often differed from his brethren in matters of doctrine and polity, but he never wavered from his loyalty to the denomination. He had very strong convictions and was frank and outspoken. This made for him critics but not enemies. He and I did not always agree, but we never ceased to love each other as brothers. He believed the Bible and the power of the cross with all his mind and heart. He preached them with all his voice and body—let the chips fall where they would. Sometimes the chips hit me. Those I gladly cherish now to remind me of the rugged, fearless gospel preacher who had nothing of the time-server in him, but who lived to serve his Lord. He was my friend and brother. Burt was the first of those "Minnesota boys" to go. I am the last of "the Triumvirate" to stay.

I hope that someone will write for the

Conference Minutes an obituary statement of his life, more accurate if not more personal.

Geo. B. Shaw.

Alfred, N. Y.,  
October 26, 1938.

## WOMAN'S WORK TO WOMEN'S SOCIETIES

The Woman's Board has three messages for each society; as each message is of timely import it is sent to the individual society rather than through the usual channel, namely, the Woman's Board correspondent of each association. If any society has not, or does not, receive the following, please notify the sender of the bulletin:

1. A letter from the Woman's Board written by the corresponding secretary, Miss Lotta Bond, Lost Creek, W. Va.

2. A letter from a committee to consider the special project of the Woman's Board, chairman, Mrs. J. L. Skaggs, Salem, W. Va.

3. Miss Langworthy's three reports of the Chautauqua Conference, which are to be mailed at intervals of three weeks. In charge, Mrs. Okey W. Davis, 50 West Virginia Ave., Salem, W. Va.

### FROM WESTERLY

Compared with the loss of life which occurred in Westerly, R. I., during the recent hurricane disaster, the loss of a church bell is inconsiderable. Still the bell on the Pawcatuck Seventh Day Baptist church was a vital thing to its members; it has rung out its call to church services for many years, and now its silence is keenly felt.

The beautiful spire above the belfry is also gone, and the gilded weather vane which formed the apex of the group no longer veers with the shifting winds. The vane could be seen from all parts of the town and many people depended upon it to learn the direction of the wind.

Being so high, it was above the cross currents and therefore accurate.

That same wind many times intensified at last proved its undoing, and now the belfry, the bell, the spire, and the vane lie a shapeless mass in the garden of the adjoining parsonage.

Last spring workmen labored for a month straightening the spire and restoring the

weather vane which had been blown off in a gale; we expected that the work would never have to be done again, but none of us had ever seen a hurricane in Rhode Island.

Jessie M. Woodmansee.

## YOUNG PEOPLE'S WORK

### YOUNG PEOPLE AT THE YEARLY MEETING

BY REV. T. R. SUTTON

A splendid program, arranged by Mrs. Donald E. Lewis of Plainfield, was sponsored by the young people at the Sabbath afternoon service of the yearly meeting of the New Jersey and eastern New York churches at New Market, N. J., October 22. Mrs. Lewis presided at the meeting.

Mrs. Evert Percy, Plainfield, opened the service with a piano prelude. A quartet made up of Charles North, Janet Whitford, Violet North, and Clarence Kellogg rendered the old hymn, "Abide With Me." Miss Ruth Sarah Davis, Salem, W. Va., a student at the Westminster Choir School at Princeton, N. J., sang as a solo, "His Eye Is on the Sparrow." The quartet then sang the selection, "Peaceful Round Us."

Mrs. Lewis read the Scripture lesson, reading from First Timothy the fourth chapter, verses twelve to sixteen. Following the Scripture lesson the congregation united in singing the hymn, "Take my life and let it be, consecrated, Lord, to thee."

Frederik Bakker, Plainfield, presented a discussion on the subject, "What Responsibility Should the Church Give to the Young People in the Church as Part of the Church Program?" He urged churches to give more responsibility to their young people. Miss Margaret Skaggs, also of Plainfield, brought a discussion on the theme, "What Attitude Should the Young People Take Toward the Suggestions of the Adult Members in Correlation With the Church Program?" She urged young people to be more patient toward the suggestions of those who are older.

Following these two presentations the discussion was thrown open to the congregation at which time several people took part. The service was closed by the congregation singing the hymn, "All Hail the Power of Jesus' Name," and with the use of the Mizpah benediction.

At the supper hour a special serving was made for the young people. There was no planned program, but the group enjoyed the informal fellowship through the singing of the "Seventh Day Baptist Young People's Rally Song" and other Christian "pep" songs. At the evening service a group of young people led in the singing of the "Rally Song."

### UNUSED POWER BEHIND DAMS

The beautiful city of Boulder, Colo., is located at the mouth of Boulder Canyon. A number of miles up this canyon is a large dam (do not mistake this for Boulder Dam on the Nevada-Arizona line). With this dam across the stream the water power that otherwise would be wasted is arrested and stored in the lake and under regulation is released to the power house for generating electric power.

Thus it is with the Christian life. The non-Christian tumbles down the stream of life, wasting his power upon the rocks of selfish interests. Through the influence of Christians he permits Christ to come into his life. A dam has been placed across his stream, arresting his unused power. At this point he is saved from the rocks, but, lest he become stagnant standing in the lake, or go over the spillway back into the stream, that power must be released and pass down the flume to the power house and there, changed by Christ's power, be used out on the lines of Christian service in the church and in society.

Some church members seem to remain in the lake behind the dam. It may be that the church has not opened the gates to the flume. If so, let them be opened. Open so members may find opportunity to serve Christ. Other members may be blocking the flume themselves with the rubbish of less important interests. If so, why not clean out the gateway to the flume now? May the unused power of every Christian be put to use in each church for the cause of Christ!—"The Church Echo."

### THE VALUE AND THE HANDICAP OF TRADITIONS

According to Webster's Collegiate Dictionary, one definition of the word "tradition" is, "A custom which has prevailed, as from generation to generation." With this in mind let us consider the place traditions have to play in the program of the Christian

Church. The older a church, or any organization, the more we find traditions.

First let us consider the value of traditions. Properly used they become stabilizers. As each generation comes along there are new ideas and new methods suggested, and enthusiastic people desire to make immediate changes in thought and practices. Traditions, properly used, act as checks against hasty conclusions, thereby giving ample time carefully to seek out the validity of the new as well as the old. There are certain basic Christian truths which must be perpetuated or the church will fail. Therefore traditions which safeguard Bible beliefs and practices become assets.

On the other hand traditions can be, and often are, handicaps for the progressive work of the church. Traditions which are based upon the thought, "It has always been done so, thus should always be done so," may be the death blow to the church. When such traditions control a church, having no Bible basis, they give rise to one cause for loss of interest in church activity. In this way traditions may become liabilities.

In our churches it would be well for us to "re-think" our traditions. If they are Bible centered so as to perpetuate evangelism, missions, The Lord's Supper; yes, baptism, the Sabbath, and congregational church government, let them be perpetuated. If they are man-made practices which retard the growth of the real Church of Christ, let them be abolished.—"The Church Echo."

All materials in this department were contributed by our friend, Rev. Trevah R. Sutton, youthful pastor of the Piscataway Church.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am a little boy eleven years old. My name is Wellington Lee Roy MacPherson. It was my intention to write to you last year, but unfortunately my oldest brother Rayness Micheal, took sick the fifteenth of August, 1937, with typhoid fever and died in the hospital the twenty-second of September, aged twenty-three years and three months. He was buried in the cemetery of the Anglican Church. He is the first Sabbath keeper that was ever

buried in the cemetery of any of the first day churches around the neighborhood. The services were conducted by Rev. G. A. Brown, minister of the Anglican Church at Shiloah. My brother was beloved by the minister and all his congregation. There was a big gathering. Someone remarked that there was not a tearless eye.

He and my oldest sister, Louel, were baptized by Pastor Coon the ninth of December, 1928. We are the only Seventh Day Baptists in our neighborhood. We don't have any place of worship.

All my dependency was on him for schooling me. I loved him but God loves him best, and it pleased him to take him. We all miss him. I have two other brothers, Stephen and Edmund, and two sisters, Louel and Faithlyn.

Mrs. Hargis proposed to sail for the States yesterday, the twenty-third.

I think this is a long letter so I must close.

I am Your new RECORDER friend,  
Wellington MacPherson.

Shiloah P. O.,  
Jamaica, B. W. I.,  
October 24, 1938.

Dear Wellington:

I am pleased to welcome a new RECORDER friend and am hoping that you will write often.

I am sorry to learn of your dear brother's death, but rejoice with you in the blessed thought that he is happy with our dear Savior. We just learned that Pastor Coon has gone to join him in our wonderful promised land. How we shall miss him.

We are looking forward to seeing Mrs. Hargis when she returns to the States. Soon you will be welcoming our good friend, Rev. Luther Crichlow, and his wife to Jamaica. I feel sure you will learn to love them, too.

Affectionately your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am writing you a few lines to tell you about our Hallowe'en party. We had a pie eating contest and a marshmallow contest. Then we had apples and other good things to eat; we had cookies and cake, and that was all. We dressed up and the one who looked the funniest got a prize.

There were funny sights to see all the time. Our teacher was very good to have a party for



a hundred and twenty-five. That is a lot to have everybody in it.

Well I had better close and get ready for Sabbath school or I will be late.

Your friend,  
Betty Anne Bowyer.

Roanoke, W. Va.,  
October 29, 1938.

Dear Betty Anne:

Your Hallowe'en party must have been great fun. Andover children also had a very jolly time that night. It was sponsored by the Andover Exchange Club assisted by the firemen, high school, and American Legion. The parade was headed by the officials of these organizations in cars, which were followed by the American Legion Band, the firemen with their trucks and a crowd of noisy, costumed Hallowe'en celebrators. They paraded the streets of Andover and then gathered at the athletic field where a huge bonfire was burning. There a tug o' war was enjoyed and doughnuts and sweet cider served to the merry-makers by the Exchange Club. Then one of the fire trucks was transformed into a reviewing stand in front of which those in costume were marched and ten prizes were awarded. The children all thought it the best celebration ever.

Your loving friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I would like to become a member of the Letter Exchange. I am Eugene's sister and I am nine years old. I am in the fourth grade.

Last Wednesday night we held a prayer meeting. We had a wonderful time and a large crowd attended.

My Aunt Frances is our Sabbath school teacher and Pastor Wing of Berlin is our pastor.

My daddy teaches us to pay tithes. He says that belongs to God. We ask grace at every meal and say our prayers before going to bed.

My Uncle Louis Fatato teaches his children everything, too.

Your new friend,  
Alice Fatato.

1628 Foster Ave.,  
Schenectady, N. Y.,  
November 3, 1938.

Dear Alice:

I have enjoyed Eugene's letters and I was glad to hear from you, too.

We surely owe our earnest prayers and our tithes to our dear Lord, the giver of all good things, and in so doing we are sure of bringing joy and blessing into our own hearts.

Pastor Wing and his wife are my good friends, too, and I learned to know Eugene and other members of your family at Conference, so you see you and I have much in common. You must write often.

Lovingly your friend,  
Mizpah S. Greene.

## OUR PULPIT

### ARMISTICE MEDITATION

AFTER TWENTY YEARS

We who were living and witnessed the demonstrations November 11, 1918, believed America's ideal of world peace had arrived and that democracy had achieved its goal. Today let us listen to what the "Unknown Soldier" is saying for he has a message for all the world.

In the year 1921, three years after the Armistice was signed, the "Unknown Soldier" was brought home. They laid him in an elaborate tomb.

No one knew who he was or where he came from; whether he was an officer of high rank or a common soldier; whether he belonged to the East or the West, the North or South; whether he was white or black. His identity was unknown. It remains unknown. You find his resting place by the Number 5,212 and the letters A. E. F.

However they brought him home weighted with honors because, "Somewhere in France" he had made the "Supreme Sacrifice" and they placed his casket near by America's martyred Presidents, Lincoln, Garfield, and McKinley.

The allied nations did likewise with their unknown soldiers.

A British Tommy rests in Westminster Abbey beside the nobility of the Empire.

In France, Italy, and other allied nations their unknown soldiers are in company with kings and emperors.

These buddies gloriously honored in death, though after being ignored in life, received the highest respect and reception.

Kings, emperors, presidents, stood bare-headed as they laid him in his final resting place. The greatest generals and statesmen saluted him. Poets sang his praises; artists reproduced his figure. Rich men, poor men, stood in reverent awe and silence. Gold Star mothers, widows, and orphans shed copious tears, while millions of citizens paused in their labor. Today his tomb is a shrine and "pilgrims of the day" as well as "of the night" gather in silence and weep.

After twenty years let us repair to his tomb and listen while he speaks to us:

Comrades, twenty years ago a great shout went up to heaven from the ranks of our living companions, because peace had come at last and the end of the world's greatest catastrophe had arrived. What a relief. No more hideous, slinking trenches or mud-like porridge or swarming flies or biting cooties or voracious rats. No more deadly tension while we poor deluded fools waited the order to cross "No Man's Land," perhaps never to return, but to lie in death side by side with blue-eyed Germans whom we had killed.

We had entered the war to end war, to bring in a "New Era." But that picture painted for us in glowing colors by selfish propagandists was a delusion and a snare. We were urged to join the allies to bring about universal peace.

Where is that hope now? Where is the proud boast of democracy that "the voice of the people is the voice of God"? Laws, human or divine, seem to be made only to be broken. Treaties signed, only to be violated. All the feverish race for armaments and the failure of peace machinery are a testimony that we did die in vain and the World War ended with our ideals unrealized.

Comrades, after the Armistice our living companions returned to their friends and three years later they brought us, the "Unknown Soldier," home.

Who can forget November 11, 1918—bands playing, flags waving, horns tooting, crowds yelling, mothers, widows, orphans, and children crying; and when the tumult ceased and the shouting died away our living buddies were almost forgotten, but we, the dead and beyond the call of material needs, were remembered because it costs so little to remember the dead.

In our enforced silence we have had time to think things through and are startled with the results.

We have learned that it cost \$25,000 for every casualty in the World War.

Buddies, you and I were never good at figures, but we had no difficulty in understanding how much one dollar per day amounted to while we were exposed to the ravages of war. What a shock we received when told that many who remained at home to "keep the home fires burning" were receiving anywhere from ten to ten thousand dollars per day manufacturing the deadly weapons we had to use.

Here are some figures quite beyond my comprehension but some of our living comrades may understand them:

Thirty million killed in battle or died of wounds and disease.

Sixty million missing and wounded or gassed.

Four hundred billion dollars used to destroy our brothers and valuable property. Who can figure this amount out? Someone has tried. "If a person had been receiving \$20,000 per hour since the birth of Jesus Christ the expenses of the war would not be met."

Nine million dollars per hour or \$215,000,000 per day. With this fabulous sum we could build a \$2,500 house, with \$1,000 worth of furniture together with five acres of land at one hundred dollars per acre and give this to each family in the United States of America, Canada, Australia, England, Germany, France, Italy, and other countries and have money left to pay for a \$5,000,000 library, a \$10,000,000 university for every city of twenty thousand inhabitants or over.

Comrades, is it not time that the financiers of the world should be controlled and employed for constructive purposes?

You can destroy fear, suspicion, and uncertainty by using God's great gifts as tools instead of weapons. "Swords can be made into plowshares and spears into pruning hooks" and people can be trained to love peace.

And so the "Unknown Soldier" retires to his seclusion to watch and pray for that day when in the language of Kipling:

Then only the Master shall praise us, and only the Master shall blame,  
And no one shall work for money, and no one shall work for fame.  
But each for the joy of working, and each in his separate star,  
Shall draw the thing as he sees it, for the God of things as they are.

—From Brookfield Courier.

## RELIGIOUS EDUCATION

### ANNUAL CORPORATE MEETING OF SABBATH SCHOOL BOARD

The annual meeting of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference, adjourned from Wednesday, September 7, 1938, was held at Alfred, N. Y., Sunday, October 9, 1938, at 3.30 p.m.

The following were present in person or by proxy: Edgar D. Van Horn, Boothe C. Davis, A. Clyde Ehret, A. Burdet Crofoot, Walter L. Greene, Sylvester S. Powell, Burton B. Crandall, Marion C. Van Horn, Harold O. Burdick, Harold R. Crandall, Trevah R. Sutton, Paul H. Hummel, Herbert

C. Van Horn, Jay W. Crofoot, Orville W. Babcock, Carroll L. Hill, Leslie O. Greene, Edward M. Holston, Elvan H. Clarke, Erlo E. Sutton, D. Nelson Inglis, Emma F. Randolph, John F. Randolph.

Edgar D. Van Horn was elected chairman and Walter L. Greene secretary.

The annual report of the Sabbath School Board as presented to the General Conference was read by title and adopted.

The action of the Sabbath School Board at a special meeting held at Milton, Wis., September 4, concerning the possible merger of the Sabbath School Board, the Young People's Board, and the Education Society, was presented for information, but no action was taken pending further consideration and action by the Sabbath School Board.

It was voted that officers, trustees, and appointed representatives as nominated by the General Conference be elected as follows:

*President*—John F. Randolph, Milton Junction, Wis.

*Secretary*—Russell W. Burdick, Milton, Wis.

*Treasurer*—Robert E. Greene, Milton Junction, Wis.

*Vice-Presidents*—Roy F. Randolph, New Milton, W. Va.; Wardner F. Randolph, Texarkana, Ark.; Claude L. Hill, North Loup, Neb.; Mrs. Herbert L. Polan, Brookfield, N. Y.; N. Olney Moore, Riverside, Calif.; Walter L. Greene, Andover, N. Y.; Albert N. Rogers, Waterford, Conn.

*Trustees*—Willard D. Burdick, Mrs. Louis A. Babcock, A. Lovelle Burdick, Russell W. Burdick, George H. Crandall, Jay W. Crofoot, Carroll L. Hill, D. Nelson Inglis, Edwin Shaw, Leland C. Shaw, all of Milton, Wis.; Robert E. Greene and John F. Randolph of Milton Junction, Wis.; Leslie O. Greene, Albion, Wis.; Mrs. Edwin Morse, Edgerton, Wis.; Edgar D. Van Horn, Alfred, N. Y.

The following have been appointed by the Sabbath School Board:

*Editor Children's Page, "Sabbath Recorder"*—Mrs. Walter L. Greene, Andover, N. Y.

*Director of Religious Education*—Erlo E. Sutton, Denver, Colo.

Adjournment.

Edgar D. Van Horn,  
Chairman,  
Walter L. Greene,  
Secretary.

"In every sinner, regardless of how low down he had gone, our blessed Lord saw a potential saint."

### DENOMINATIONAL "HOOK-UP"

WESTERLY, R. I.

The quiet dignity of the auditorium is enhanced by the installation, this week, of beautiful new duvetyne draperies of a deep rich shade which harmonizes in delightful and restful manner with the surroundings. Mr. and Mrs. Howard M. Barber are the generous donors of these draperies which beautify the house of God and lend to the spirit of rest and inspiration as we come to worship. We cannot adequately express our thanks and appreciation to these good friends for their gift.

The steeple on the Pawcatuck church which has weathered gales and hurricanes for nearly one hundred years, crashed to the ground at the rear of the parsonage, as you all know, in the great hurricane of September 21.

Only this last spring the church had straightened and tied it firmer than ever to the old church building. After swaying back and forth in the gale, in one big gust late on that afternoon of the twenty-first of September it tipped over, carrying the twelve hundred pound bell with it. It made one moaning gasp as it hit Mother Earth, and the bell gave one last sad toll.

The pastor as well as everybody else is being asked what is the church going to do about the steeple. There are many opinions as to what should be done, but the majority of the people as well as the unanimous opinion of the officers of the church is that the spire some day will point heavenward again. The old bell will be in its place.

That steeple was a beautiful structure. Its architecture had always been commented upon as one of perfect proportions. The church owes a duty to the community. We have but to look at other churches throughout New England, some of them very near home, which have lost their steeples and where the people have not felt able to reconstruct, to realize the importance of this crowning beauty of architecture.

Because of this determination to rebuild a new steeple as near like the old one as possible, the jagged beams now protruding from the roof are left as they were after the hurricane.

The plan of the trustees is to leave the broken spire and portions of the steeple on the roof as they are as a perpetual reminder

that the steeple is going back there some day—we hope in the near future.

The societies and organizations connected with the church will have a real goal to work toward in the next few months.

The spire was built with the church in 1847, and was dedicated on February 23, 1848.

—*The Pawcatuck Post.*

ADAMS CENTER, N. Y.

During October musical vespers were held on Friday nights and proved very interesting.

Rev. and Mrs. E. A. Witter, accompanied by Mrs. Gurley and her daughter, left for Daytona Beach, Fla., October 31.

Correspondent.

ASHAWAY, R. I.

The First Hopkinton Seventh Day Baptist Church of Ashaway honored Miss Emylyn L. Wells during the annual roll call service October 22, for being the oldest living member.

Miss Wells has been a member of this church for the past seventy-five years. She was not able to attend the service but sent a letter which was read by Pastor Harris in answer to her name during roll call. She wrote in her letter of her ever deepening faith and the peace with which she looks toward the future.

Special mention was made of her many years with the church, and she was given a fine gold chain bearing a gold star set with a single diamond as a token of these years.

Although Miss Wells is unable to use her eyes for much reading, she still reads the Bible and the SABBATH RECORDER. Both of these she has read and found helpful down through the years. She is interested in the work of the church and the denomination. As she is now past ninety years of age she is not able to sit through the church services, but her heart is with the others who worship on Sabbath morning.

The church was considerably damaged during the hurricane but is now being repaired. Half of one side of the roof was torn off and the steeple impaired.

It is estimated that the repairs will cost between five and six hundred dollars. Generous contributions have been made by many in response to the statement of the need made by Pastor Harris in recent letters sent to the members. Many unseen hands stand ready to uplift when such an emergency arises.

Plans are being made for a Preaching Mission to be held in the near future.

Correspondent.

SALEMVILLE, PA.

A series of Hallow'en socials furnished fun and fellowship for nearly all members of the Salemville Church. On Sabbath night, October 29, the two adult Sabbath school classes joined in a masquerade. On Sunday night the Union Senior C. E. met for a similar social. This recently organized group now has about twenty members from the two Seventh Day Baptist churches, who meet each Friday evening. Twelve members of the Junior C. E. met Hallow'en night at the parsonage for a masquerade and, like the others, enjoyed games and contests.

Pastor Van Horn attended a convention of the Interseminary Movement in Pittsburgh November 3-5. In his absence on Sabbath, the morning worship service was conducted by Sherman Kagarise, and the sermon, written by the pastor, was read by Mrs. Van Horn.

The members of the Ladies' Aid have begun their weekly winter quilting "bees." They are also planning on doing their bit to support the missionary-evangelist.

Correspondent.

NORTH LOUP, NEB.

Plans are being made for the yearly meetings which will be held in the Seventh Day Baptist church beginning Friday evening, November 4, and continuing until Sunday night, November 6.

Friends will be here from Boulder and Denver, Colo., and also from Nortonville, Kan., as well as from various places in Nebraska. A fellowship dinner will be served at noon Sunday in the church basement, which will doubtless be largely attended.

The Preaching Mission conducted at the Seventh Day Baptist church got off to a good start Sabbath morning at the regular morning service. Meetings were held each evening following for the rest of the week, with the exception of the evening after the Sabbath.

Mr. Hill gave exceptionally inspirational sermons throughout the meetings. A special number of music was given at each meeting, consisting of a boys' quartet, a girls' trio, a duet by Mr. and Mrs. George Bell, and an anthem by the choir. Thursday evening was designated as high school night.



A large number of friends from Mira Valley were present at the Sunday evening service, also several members of the Friends Church were in attendance.

The music committee had arranged for voluntaries each night, which tended to make the service more spiritual. Those taking part were Mrs. W. G. Johnson, Mrs. A. H. Babcock, Mrs. Harlan Brennick, Mrs. J. A. Johnson, Warren Brannon, Dorothy Brannon, La Vern Hutchins, and Marion Maxson.

Mrs. Sylvia Brannon played on the organ each evening before the service started.

There was a good attendance each evening.  
—North Loup Loyalist.

SALEM, W. VA.

The Preaching Mission at the Salem Seventh Day Baptist church will begin on Friday evening, November 4. The meetings will continue until Sabbath morning, November 12. Rev. Harley Sutton will be the assisting minister. His opening sermon on Friday evening will be on "The Moving Power of Prayer." His theme on Sabbath morning will be "He Went a Little Farther."

The men's chorus will furnish special music on Friday evening. On Sabbath morning, the church choir of about thirty voices, under the leadership of the chorister, Miss Leah Virginia Davis, will sing. In the evening at 7.30, it is expected that the College Y.M.C.A. Quartet will provide special music.

Music for the entire series of meetings is being carefully planned, and it is expected that Mr. Sutton will bring inspiring gospel messages. Friends of Salem and the surrounding community will be most cordially welcomed to all the meetings.—Salem Herald.

## MARRIAGES

**CRICHLAW-ARCHER.** — At the People's Seventh Day Baptist church, Washington, D. C., on November 3, 1938, Rev. Luther W. Crichlow and Miss Martha Clemantine Archer, both of Washington, were united in marriage by Rev. Frank Peterson of Washington, a lifelong friend of the groom.

The consecrated young people sailed for Kingston, Jamaica, as missionaries, November 9. The best wishes of a host of friends go with them. H. C. V. H.

## OBITUARY

**COON.**—Rev. D. Burdett Coon, son of Corydon Coon and Mary Euphemia Colgrove Coon, was born February 14, 1863.

At about the age of fourteen he was baptized by Elder J. E. N. Bakus at New Auburn. In 1893, he was married to Cordelia Van Horn. An account of his life and work as an evangelist, pastor, and missionary is given elsewhere. He died at Boulder, Colo., October 23, 1938. Farewell services were conducted October 25, by Rev. Ralph H. Coon of Boulder and Rev. Erlo E. Sutton of Denver. Burial was in the Green Mountain Cemetery. R. H. C.

**DAVIS.**—Anderson Hamilton Davis, born October 7, 1855, near Jackson Center, Ohio, died October 15, 1938, at the farm home of his late daughter, Mrs. Curtis Groves.

He was the second son of eight children born to Rev. James Ball and Emily Virginia Davis, and a half brother of a family of seven children born to a former wife of his father.

He was united in marriage in 1880 to Minnie Hughes. To them was born one daughter, Edna, the late wife of Curtis Groves. His wife died in 1903, and later he married Julia Taylor of Lake View, Ohio. To this union was born one son, James M. Davis, now a resident of Savannah, Ga.

He was an interested and active member of the Jackson Center Church for sixty years.

Besides the son, James M., he is survived by two brothers, V. Lon Davis and A. Granthem Davis; three sisters, Mrs. Viola Lorena Traynor, Mrs. Alversa Walker, and Mrs. Lillie Fatima Kinney; and many other relatives.

The funeral services were held from the Jackson Center Seventh Day Baptist church, conducted by Rev. Edward M. Holston, of Battle Creek, Mich., and interment was made in the family plot in the Jackson Center cemetery.

E. M. H.

**GREENE.**—Hattie T. Witter, daughter of Delos and Fanny Clarke Witter, was born in the town of Plainfield, Otsego County, N. Y., March 29, 1869, and died at the same place November 1, 1938, after a brief illness.

She was a member of the First Brookfield Seventh Day Baptist Church since 1891, faithful and helpful, at one time for several years its treasurer.

She was married to Fav D. Greene of Adams Center, N. Y., February 12, 1890. Of four children born to them, three with the husband survive her. They are Stuart, Evelyn (Mrs. Frank Van Vleet), and Donald. There are also five grandchildren.

Funeral services were conducted by Pastor Paul S. Burdick assisted by Rev. Herbert L. Polan. Burial at Unadilla Forks. P. S. B.

### Denominational Treasurers: Addresses

*General Conference*—James H. Coon, Milton, Wis.  
*Denominational Budget*—Morton R. Swinney, Niantic, Conn.  
*Missionary Society*—Karl G. Stillman, Westerly, R. I.  
*American Sabbath Tract Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.  
*Education Society*—L. Ray Polan, Alfred, N. Y.  
*Historical Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.  
*Sabbath School Board*—Robert E. Greene, Milton Junction, Wis.  
*Woman's Board*—Mrs. S. Orestes Bond, Salem, W. Va.  
*Young People's Board*—Miss Nellie Bond, Alfred, N. Y.

# The Sabbath Recorder

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## THANKSGIVING

Give thanks for the loved of your household;  
Thanks for the friends of your ways;  
Thanks for the neighbors  
Whose love and whose labors  
Add grace to the blessings of days.

Give thanks for your life as you find it;  
Thanks that there's work you can do;  
Thanks for your health,  
For the wealth of your strength,  
And the courage to battle things through.

Give thanks for the broad skies above you;  
Thanks for the good ground you tread;  
Thanks for the light  
And the shadows of night;  
For these, all, are your "daily bread."

—Frank Atkinson.

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