

A VOICE FROM THE PEW

I am a bit old-fashioned,
Of that I am quite sure,
For old ways somehow seem the best,
More stable, more secure;
And yet I'd sometimes yield a point
Which has my spirit vexed,
If preachers nowadays began
Their sermons with a text.

I'd like to hear the minister
Some Bible verse expound,
And even could enjoyably
Watch him the pulpit pound;
A firstly—secondly—thirdly—
Would not that joy abate
If he would only take a text
And then elucidate.

The modern phraseology
And ethics, too, are good
And much is said, and truly said,
Of Christian brotherhood;
But to expound and to exhort
Is given scanty heed.
And so the lambs within the fold
Lack sustenance they need.

Perhaps my soul is hungry for
Old-fashioned preaching, firm
In exhortations to be good,
Which made my young heart burn,
Which sent me on my homeward way
With humble, searching mind,
Determined 'mid the stress of life
The heavenly way to find.

It may be I'm peculiar,
Behind the times, and slow
(And modern ways are often best
In many things I know);
But I would yield quite willingly
Some points my spirit vex
If the young preachers would begin
Their sermons with a text.

P. E. W.

SCULPTOR OF THE SOUL

I fain would be a sculptor of the soul,
Making each strong line fine,
Each feature faultless.
Yet the sculptor cannot carve
In wood or stone
An image nobler than he sees
Within his own stout soul.

So, gazing at the tools within my hand,
I shudder! How escape from self—
Pitiable, limited—
That I may be indeed
God's carver?

Happy is this thought;
There is a Guide for me,
Who in his living flesh
Has given me the perfect image that I seek
of God!

—Toyohiko Kagawa,

From "Songs from the Slums," Cokesbury Press.

MARRIAGES

TOMLINSON-WEAR.—Mr. Roy E. Tomlinson of Marlboro, N. J., and Miss Ethel Ruth Wear of Salem, W. Va., were united in marriage at the home of the bridegroom's brother and sister, Mr. and Mrs. Joe DuBois, on December 23, 1938, by Rev. Herbert L. Cottrell.

OBITUARY

DAVIS.—Stella May Burdick, daughter of Eugene and Effie Maxson Burdick, was born in Farina, Ill., October 5, 1881, and died in Riverside, Calif., December 21, 1938.

She was married to N. Wardner Davis in 1900. To them were born two children: a son Roger, and a daughter Ada. The husband and children survive her, along with two sisters, Mrs. Luella Severe and Miss Alice Baker, and also two grandchildren.

Mrs. Davis was a zealous Christian, beloved by all. She was baptized into the fellowship of the Milton Seventh Day Baptist Church at twelve years of age. She was one of the early members of the church at Colony Heights, Calif., and has been for years one of the most faithful workers of the Riverside Seventh Day Baptist Church. The Lord made her life an inspiration.

L. F. H.

MILES.—Frank Landon Miles, one of eight children of Landon and Sarah Eve Neal Miles, was born July 20, 1856, at Erieville, N. Y., and died January 26, 1939, at his home in Milton Junction, Wis.

He came to Wisconsin in 1878. On September 21, 1887, he was married to Cora May Balch. For the last thirty years he lived in his late home in Milton Junction, and was sexton of the Milton Junction cemetery for twenty years. The new brick posts in front of the cemetery were donated by him.

He united with the Milton Junction Seventh Day Baptist Church in 1922, by letter from the Rock River Church of like faith.

He is survived by his two children: (Bernice) Mrs. C. J. Olsbye of Milton Junction, Wis., and Mrs. Blanch Barry of Battle Creek, Mich.; also two granddaughters, one great-grandson, and other more distant relatives. Farewell services were conducted by Pastor J. F. Randolph assisted by Dr. Edwin Shaw.

J. F. R.

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.

ROCKY MOUNTAIN COLUMBINE, Blue and White, loveliest flower of our western mountains; 10 plants, \$1.00. **Rainbow Blend Columbine,** Mixed Colors; 10 plants, \$1.00. **Choice Gladiolus Bulbs,** very finest kinds; 35 bulbs, \$1.00. All are prepaid. Roy Rogers, Rt. 2, Boulder, Colo. 2-20-4t

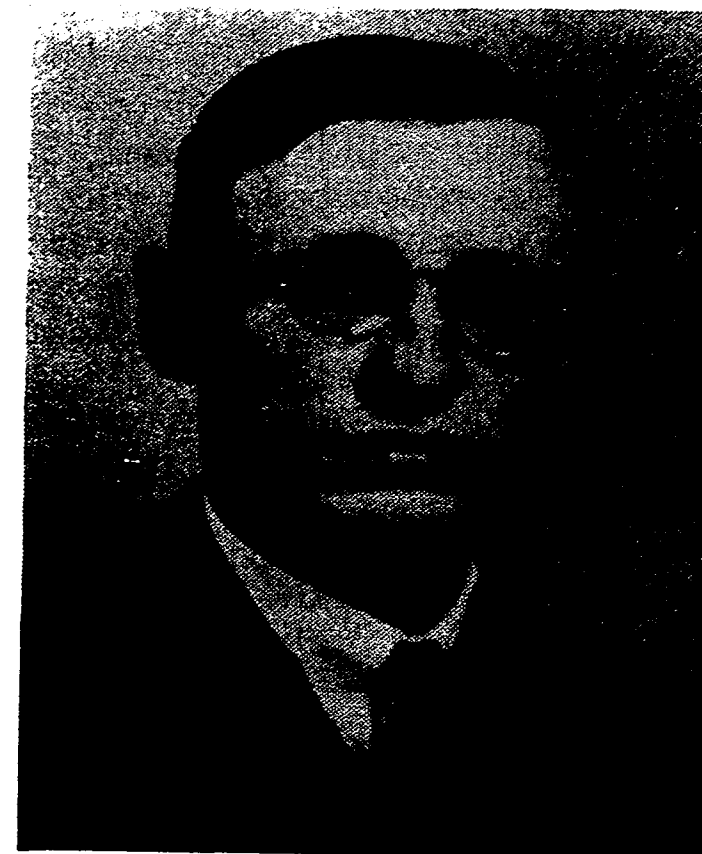
NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

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REV. TREVAH RANDOLPH SUTTON

Pastor Piscataway Seventh Day
Baptist Church, New Market, N. J.

(Statement of Christian Experience
in Young People's Work)

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Church Paper Loyalty We have occasionally mentioned the discontinuance of some church paper or the consolidation of certain ones, which mostly means one or the other has given up the struggle for lack of adequate moral and financial support.

The *Christian Advocate* (Methodist Episcopal) once was published in eight or nine different parts of the country—now in but three, headquarters being in New York. The going out of *The Baptist*, *Presbyterian Banner*, the *Advocates*, and similar organs, has been a real loss to their constituents and to the general religious cause.

We wonder why this slump among Protestants. We understand the case is quite different with the Roman Catholic Church, with over one hundred dioceses in the United States, having at least one weekly journal to a diocese. Besides these religious journals the whole church is served with adequate reviews and popular papers. To this is soon to be added, if reports are reliable, a daily—*The New World*.

It would seem to us if these publications are so necessary to the welfare and progress of the Catholic Church, so important that no lack of pains or money is allowed to stand in

the way of its publications, that the publication of the SABBATH RECORDER should appear as of paramount and vital importance to Seventh Day Baptists.

We have been depressed by almost monthly reports of net decrease, from the publishing office. It's not enough to think—as is true—that much of the decrease is on subscriptions begun by some interested party, but not carried on by the recipient, or paid for out of the fund for a time. The fact remains that often the decrease is accounted for by the death of some staunch Seventh Day Baptist, none of whose children cares to subscribe. Too often the six months' free subscription to young people newly married has failed to create interest sufficient to produce a new subscription to take the place of someone dropping out.

We believe our whole cause would benefit, and the spiritual level of our homes and denomination would be raised, if every home among us subscribed for and read the SABBATH RECORDER. In such case there would be a more widespread knowledge of the work Seventh Day Baptists are doing. "Where is so-and-so preaching now?" or "When does Miss Burdick come back on furlough?" are questions revealing ignorance of our work through the neglect of the RECORDER. And those are not fancied questions. Readers of the RECORDER know the beloved Susie Burdick has passed on to her glorious reward, and are inspired by her unselfish life; they know where our ministers are preaching. If the many who do not have and read the RECORDER could read our boards' reports and appeals, the salaries of missionaries and other workers would not be so often overdue.

The sermons, department material, articles, editorials—all are printed for informational, inspirational, and promotional value. The reading of the RECORDER, we believe, gives courage and deepens the devotional life and character of all. Have you—who read this—done all you can to interest others in subscribing for and otherwise promoting the influence of your church paper?

New "Year Book" By now the 1938 *Seventh Day Baptist Year Book* is in the hands of most of our members. What are we going to do with it? It is too much to suppose that any one will read it word for word. It hardly lends itself for such perusal. But there is

much of it that should be so read; the reports of the societies and boards; reports of Commission and committees, especially the reports of the Council committees. These latter should be read from the *Year Book* in spite of our having read them in pamphlet form and having studied them in forum and discussion groups. Such reading would more firmly fix in our minds the facts and principles set forth.

The financial statements of societies and boards deserve a more careful reading than they usually get. These statements pulsate with life, if one is discerning, instead of seeming to be cold, dead figures. A Seventh Day Baptist, once at least, ought to read the complete annual report of the Memorial Board. It tells many a story and explains many things concerning the ways and means by which work of the denomination is carried on. The activities and responsibilities of the board are vast. Articles of Incorporation are found on pages 160, 161.

Reports of all the boards are full of interest and challenge and will repay a careful reading. Sample this by reading that of the Education Society or the Sabbath School Board, at a venture; or the Constitution of the American Sabbath Tract Society, pages 233-235.

"Jefferson Bible" The "Jefferson Bible" is a compilation of passages made by Thomas Jefferson from the four gospels, cut out and pasted in a book according to a scheme and philosophy of his own. Jefferson began this work, we understand, about the year 1804, when he was President. It consists of forty-six pages with clippings made from two English Bibles. The excerpts contain the words of Jesus, or passages closely in accord with his words.

About 1819 Jefferson completed the work by doing the same with Testaments in Greek, Latin, and French, designating the complete work, "The Life and Morals of Jesus of Nazareth." Two maps are produced in the volume, one of Palestine, and another of the ancient world. The original book is in the National Museum at Washington, but facsimile copies have been struck, one of which the writer saw and read while in the seminary at Alfred. Our chief jolt in reading the volume was in the closing words, taken from Mark 15: 46, "and laid him in a sepulchre which

was hewn out of a rock, and rolled a stone unto the door of the sepulchre." The gospel does not end with the tomb. Does it not in reality begin there? "He is not here; for he is risen, as he said."

Items of Interest Senator Arthur Capper of Kansas has introduced Senate Bill 575, which would prohibit transportation in interstate commerce of advertisements of alcoholic beverages. . . . The Capper Bill would prohibit all liquor advertising in newspapers, periodicals, radios, movies, or other media that moved across state lines, and thus would practically prohibit all liquor advertising.

—Information Service.

The peace exhibit at the Golden Gate International Exposition promises to be one of the most timely and effective of the fair's projects. Focal point of the project will be the thirty-foot prismatic glass "Peace Beacon," which will house the display of colored transparencies showing productive activities in a peaceful community and positive ways to peace action. The visitor will see this display and hear the "Voice of Peace," however, only after passing through the war exhibit in a dimly lighted room where war movie flashes are shown, together with transparencies illustrating the cost of war in life and property. It is expected that this visual dramatization of the contrasts of war and peace will be one of the fair's most popular exhibits.

One of the twenty-eight organizations cooperating in sponsoring this exhibit is the San Francisco Committee of the World Alliance, under the leadership of Dr. E. Guy Talbot, which was set up as a result of the Annual Goodwill Congress. The purpose of the display is "to make each one think seriously about the part he can play in achieving peace today."—Church Peace Union.

Delegates from forty-one communions and thirty state councils of religious education attended the annual meeting in Chicago of the International Council of Religious Education to study and hear reports of the status of religious education in America.

Among the important subjects discussed and reported on were the purposes of religious education, field work, co-ordination, the training of lay workers, the church college, regional supervision, and publication work.

The following trends, briefly, were considered significant: the recognition of a need for closer unity of denominations and among national interdenominational organizations; the further extension of week-day religious education; a strengthening of the local church; and a need for simplicity in the machinery of the council.

We trust our own delegate, Rev. Erlo E. Sutton, will later give us something from this great convention.

The Mormon-controlled Radio Service Corporation of Utah has petitioned the Federal Communications Commission for permission to purchase and operate a short-wave radio station for the purpose of presenting "the better side of American culture to foreign countries."

The petition asked that the station, W9XAA, owned by the Chicago Federation of Labor, be transferred to Salt Lake City and that its power be increased from five hundred to ten thousand watts, sufficient to send its programs to any part of the world.

Corporation officials said that programs would be "beamed" to specific countries after the installation of directional antennæ.

The Mormons, or the Church of Jesus Christ of Latter Day Saints, plan to use five hundred missionaries in twenty-five nations as trained operators to aid in the preparation of the programs, according to Eugene Pack, chief engineer for radio station KSL of Salt Lake City. KSL is owned and operated by the Mormons.

It was reported that the station would be open to any "responsible organizations that had a message for the world." R. N. S.

Pope Pius XI, the beloved Pontiff of the Roman Catholic Church throughout the world, died on February 10. He was eighty-one years old. The church was preparing to celebrate the seventeenth anniversary of his coronation on February 12. Instead, it mourned the death of one of its greatest spiritual Fathers. Pius was the 261st Pope of the Catholic Church. In 1922 he became the head of a church having 250,000,000 communicants, 17,000,000 of whom were in the United States. He left it with 330,000,000 communicants, of whom 20,000,000 are in this country. And this in spite of the fact that his pontificate was during a period of un-

precedented hostility to, and persecution of the Catholic Church. The situation of his people in Mexico, Spain, Russia, Austria, and Germany burdened his mind and heart and presented a multitude of distracting problems. He was distressed as well over general world conditions, and made repeated pleas for peace and good will among men. He was an uncompromising foe of atheism and communism, which he consistently linked together, and strongly denounced the neo-paganism of Nazi Germany. When the Italian government made an effort to imitate Germany in the adoption of an anti-Jewish policy, he was quick to rebuke such intolerance with all the vigor at his command. He was a staunch defender of the faith, a true pastoral shepherd of a great flock, a great churchman, statesman, and humanitarian, who "fought a good fight," sometimes against tremendous odds; who "kept the faith," personally as well as officially; and who has now "finished his course" with the highest honor.

—Methodist Protestant Recorder.

Speaking before the Federal Communications Commission in Washington, D. C., last month, Major Lenox R. Lohr, president of the National Broadcasting Company, made the following announcement:

"The National Broadcasting Company will henceforth not accept on its networks any advertising for beer or light wines, and this new regulation is an extension of the company's ban against liquor advertising."

The policy thus enunciated by the National Broadcasting Company applies to all broadcasts which go over either of its national networks—the red or the blue. It does not necessarily determine the policy of individual stations, which have freedom of action so far as their local programs are concerned.

—From Federal Council.

SURRENDERED POSSESSIONS

WHAT DO YOU THINK?

Has the Christian Church made a serious mistake in not emphasizing the divine command to bring a tithe of the income to God as it would have made in not urging the observance of the divine command to give one seventh of time in a special way to God? Is not the same true for individuals?

Harley H. Sutton.

MISSIONS

REDUCED EXPENDITURES MEAN REDUCED HOPE

An intelligent economy in missions is desirable, as in all other matters. Wastefulness and carelessness in the use of the funds donated for missions become a particularly aggravating wrong. This, however, is a thing that does not occur as often as is sometimes thought by the critics of missions. Nevertheless, all who have to do with the affairs of Christ's kingdom should be particularly careful to exercise helpful economy.

In the Word we read, "There is that withholdeth more than is meet, but it tendeth to poverty." This is true in all spheres, but it is nowhere truer than in the matter of missions and Christian work. When God's people withhold their tithes and offerings, they are impoverished thereby. When denominations retrench by withdrawing from fields occupied, they not only lessen the number of people helped to Christ's way of life, but they dry up the fountain of liberality by discouraging the people. About fifteen years ago several denominations decided to retrench, hoping that the contributions of the people would not fall off; but every time they have retrenched the contributions have fallen still lower.

The expenditures needed in church and mission work include funds to carry on the work, but they are not all. There is needed also much time, thought, and effort in winning men to Christ. The greatest expenditure, however, is in love. We read that, "God so loved the world that he gave his only begotten Son," and there is needed on our part a love for men which will give us no rest until we have done all that is possible.

Reduced expenditures in love, effort, and funds on the part of Christ's followers mean reduced hope for the world and for ourselves; increase in these means brighter hopes for us all.

DOCTOR THORNGATE VISITS OUR CHURCHES IN EUROPE

Dear Secretary Burdick:

I arrived in Hamburg today, a day later than expected, and was met by brethren Walter Losch and Lawrence H. Bruhn. They took me and my baggage, with which I had not the

slightest trouble, first to Mr. Bruhn's house, then to the Seventh Day Baptist meeting place. This is at present a room in a hotel. There I gave a talk and Mr. Losch interpreted. The people are very friendly. There was a group of about twenty, I think, and they told me that an epidemic of influenza had kept a large number away. I am now at Elder Conradi's house. I shall probably make this my headquarters for the several days I shall be in Germany.

I had a nice crossing from America except that the storm which froze New England hit the North Atlantic also. The captain's report said, "Very rough." He needn't have reported thus, for I knew it before. There are ways that some of us have of knowing when the sea is rough.

I was greatly set up on leaving New York to have Mrs. Frank J. Hubbard, Mrs. William M. Stillman, and Mr. H. Eugene Davis to see me off. There were other friends on the pier also—the Thompsons of Staten Island and Miss Amy Holway of Sandwich, Mass., old China friends.

The time spent in England I particularly enjoyed. London is a great and interesting city. One can get about very well with their fine subway system and all of the busses. I got there Friday afternoon. Sabbath afternoon I went to Pastor McGeachy's and thence to church. Meetings are held not in the old Mill Yard church, but in a hall on the north side of London. There was a moderate number of people present. After the service, as is the custom, all went to the nearby home of Mr. Merryweather, a friend of the church, and there he and his housekeeper served a bountiful tea. After tea there was a short devotional service before breaking up. The whole group was very cordial and much interested in the work in China.

The next day I went with Mr. McGeachy to the house of a friend where I talked about China to a group of boys about eighteen years old. And on Tuesday I went again with Mr. McGeachy to Mr. Merryweather's where I spoke about China to a roomful of people whom Mr. Merryweather had invited. A collection was taken and it amounted to about seventeen dollars for the China Mission. I thought this quite remarkable. Thursday afternoon I spent in the home of Mr. McGeachy. We had a very good visit. Then

we went to a children's meeting where I made a few remarks.

Sabbath day I was still in London, and of course at the church. I left immediately after the service for Swansea in south Wales. At that place live a young man and his wife who have been Sabbath keepers for several years. Their attention was drawn to the matter indirectly through the Adventists, I think, but they have never had any connection with them. I enjoyed my visit with them very much. We visited earnestly about many things, but chiefly the Sabbath and like subjects. Mr. Hopkins (Evan J.) and Mrs. Hopkins are proud to be one hundred per cent Welsh. They conduct a school which prepares students for entrance into the universities, Cambridge, Oxford, London, etc. Incidentally, I would like to recommend Welsh hospitality. I have never been more warmly welcomed nor better treated in any home.

While in London I spent considerable time in Brompton Hospital, the city's great hospital for diseases of the chest. There I met some famous men in that line, and learned many valuable things.

I am enjoying being in Germany very much. Mr. Losch is going to take me to Berlin and other places before I go on to Holland. I plan to be in Haarlem next Sabbath (February 18), and shall be sailing soon after, unless I cut across the intervening countries to Genoa, Italy, by railroad and catch the S. S. *Potsdam* when it touches there. However, I shall go to Holland first in any case.

I appreciate very much receiving two letters from you on arriving here. I have seen a statement in a London paper that property in Shanghai is again increasing in value, and that business there is much better than might be expected. Sorry to have mislaid the clipping. This letter has been somewhat piecemeal, and it may make your secretary have gray hair.

Today Mr. Hitler is coming to Hamburg and I may have an opportunity of seeing and hearing him.

I shall write to you again after I have been in Holland.

With especial feelings of regard for you and Mrs. Burdick,

Sincerely yours,

Hamburg, Germany, George Thorngate.
February 11, 1939.

PARAGRAPHS REGARDING MISSION WORK IN CHINA

(Selected from a recent letter written by Dr. Grace I. Crandall)

The missionaries who have gone back to their stations are having an increasingly difficult time. They cannot open schools without registering, and then they must allow their pupils to be used for political propaganda. If they do not use their plants, the Japanese threaten to borrow the buildings for their own use. All missions are standing out against these things, and they are trying to work in harmony so as to present a united front.

As far as the war is concerned, the Chinese are having many more victories than they did. I do not know whether the Japanese are making any determined drives anywhere or not. Most of the offensive work seems to be done by the Chinese now, and they are truly picking off the Japanese in small groups here and there all over the country. The Japanese seem to be trying to consolidate themselves in what they have, but the Chinese are gaining back territory in many localities.

It is amazing what wonderful work the Chinese government is doing in western China, even in face of this threatening war. They have already built many thousands of miles of highways and have surveyed for a thousand kilometers more of railways to be built right away. Just these few days they have started through train service over new railways from Chekiang Province, about two hundred miles south of Shanghai, running southwest through two or three provinces down into far-off Kwaungsi Province, the province just west of Canton. I am enclosing two newspaper clippings which will also give you a little insight into the industry of the Chinese government. They are also building up new armies all through the west, as well as in territories defended by guerrillas, and are rebuilding their depleted air force. China is not down and out yet, if one can believe all these reports.

I am continuing to work at the Nantao clinic, where the number of patients keeps up to a hundred in the half day most of the time. We limit the registration to that number usually. There are many cases of skin and eye diseases which do not take much time, else we could never get through that number. Of course, also there are many skin infections

WOMAN'S WORK

NEWS FROM MADRAS

The World Conference held under the auspices of the International Missionary Council at Tambaram near Madras, India, from December 12-30, 1938, has been sketchily reported in the daily press. Cable costs have made it impossible for the news services to carry long dispatches and the demands of the Far Eastern conflict, the war in Spain and political maneuvers in Europe for front-page attention have pushed the conference news into out of the way corners of the daily press.

PLACE OF MEETING

The Madras Christian College site comprises over four hundred acres and the boundary fence is well over three miles long. Four hundred sixty-four delegates were housed in cubicles vacated by the students of the Madras Christian College, who number seven hundred fifty. It was of enormous value to the conference to be accommodated in the beautiful buildings of the college standing in these spacious grounds, away from the dust and the noise of the city. As the delegates talked and worked and ate and prayed together in those surroundings it was natural that an intimate fellowship should grow up among them and that they should feel themselves one large family in the household of God.

A COLORFUL CONFERENCE

W. W. REID

Where is the Tumbuka language spoken? What people speak Shona? To what family of languages is Luragoli related? To whom would you turn to translate a letter written in Kavironda? or Swahili? or Visayan?

These are but a few of the one hundred eight or more languages and dialects which are spoken by delegates to the Meeting of the International Missionary Council in Madras, India. These are but a few of the one hundred eight tongues in which they must preach the gospel message, into which the Scripture must be translated, in which Christian songs must be written. Missionaries, nationals, and their fellows have had to reduce some of them to writing, there being no written language when the gospel was first preached in that tongue.

Of course, all the delegates are at "home" in the English language, though much of their

which only need change of dressings which the helpers can attend to. I have had a few out cases, but do not do very much in that line. However, I seem to keep quite busy.

You speak of my delayed furlough. I hope that no one will give me any credit for having stayed beyond my furlough time. I have stayed largely because I wished Esther to finish her medical course before I left for home. She is now doing her interne year, which she will finish the first of July. I would like to go on my furlough this spring or early summer, if it is all right with the board. I do not know how you will be for funds, but would like to know whether I can plan that way or not. Of course, I will admit that it would have been rather difficult for me to get away from the medical work here, even if I had hoped to do so, before the present time. But as long as it suited my own wishes it did not matter, and I deserve no praise for it.

Your letter of December 22 came yesterday. Thank you for the Christmas greetings. We had a fairly happy Christmas here, although we did not try to do very much in the way of celebration, except in trying to help the poor a little extra.

RESTITUTION

BY LEAH V. BARNES

If I could make my presence here
A little more worth while,
If I could brighten gloomy days
With a cheery, pleasant smile,
If I could cheer some lonely soul
Bowed down in grief and pain,
Then I would think my mission here
Had not been spent in vain.

If I could leave some happy thought
With every one I greet,
If I could understand each trait
Of every one I meet,
If I could tolerate the faults
Of those whom I think wrong,
Then I would have the friendship
Of a vast and mighty throng.

If I could only live above
The petty things of life,
If I could curb my erring tongue
And obliterate all strife,
If I could half appreciate
The inner soul of man,
Then I would have more charity
And live our Father's plan.

Heber, Utah.

"Show me a happy person and I'll show you a busy one."

week by week and year by year work is done in other and in strange dialects. There are, of course, the European tongues with which high school may have made you somewhat familiar; and there are the tongues of the great groups of peoples of Asia, though these are varied. But there seems no end to the languages, unknown to most of us even by name, which members of this conference have mastered and now use.

Among the delegates were the editors of weekly and monthly and quarterly Christian papers published in many of these one hundred eight tongues. . . . Perhaps Dr. Toyohiko Kagawa is the most prolific writer of the many authors attending the conference. For distinctly religious books, the volumes penned by Dr. E. Stanley Jones rank first for the widest circulation and greatest number of translations; while one of the most-talked-of books at this conference is Professor Hendrik Kraemer's *The Christian Message in a Non-Christian World*, especially written as a preliminary study for this gathering.

One might also speak of the large number of churches or communions represented in the conference, at least sixty-three, although that figure is misleading. There is, for example, the Methodist Church in Brazil, the Japan Methodist Church, the Methodist Church in Mexico, the Korean Methodist Church, the Methodist Church (England), the Methodist Church (United States), the African M. E. Zion Church. All but one of these are national churches, and all belong to the same family. They are not separate beliefs or creeds, though listed as six communions. The same is the story of the Anglican Church, the Presbyterian Church, the Baptist Church, the Congregational Church, and several others. But besides these, there are some names that sound unfamiliar to American ears: the Dutch Reformed Church of South Africa, the Syrian Church of Malabar, the Coptic Orthodox Church, the Evangelical Lutheran Church of Latvia, the Orthodox Syrian Jacobite, the Holy Catholic Church in China, the Protestant Church of the Moluccas, the Javanese Reformed Church, the Batak Protestant Church. Some of these are obviously national branches of churches with a European or American base, or with world-wide connotation. Actually the Protestant Christians of the world are not nearly so far apart in any

way as their names and their organizational divisions would lead the casual observer to imagine.

One of the most remarkable and one of the most hopeful early impressions of this conference is that men and women, with different church backgrounds, with different historic reasons for their several faiths, with different social and political and economic backgrounds, can come together for three weeks to study their divided yet united approach to the non-Christian world, and can meet in a spirit of sympathy, understanding, patience, and without a word of wrangling or of ugliness that might mark a convention of any other kind. Truly, "all one body we," and the divisions are after all unimportant. The Christian Church is a more united and arm-in-arm marching band than it perhaps realizes.

The conference was divided into eight groups during the first week, each group studying some vital phase of the life of the Church or of its approach to the non-Christian world; and during the second week into eight other groups on allied or continuing subjects. During the third week, the conference considered the reports from these sixteen sections, amended and modified them, and was then ready to proclaim its findings to the world—the Christian world, and the non-Christian world. In addition, other groups, by fields and by types of missionary service, had occasional evening or early morning meetings, and they also made reports to the entire body.

Among the Americans and those well known in America who led in the several sections of discussion were: Dr. H. P. Van Dusen of Union Theological Seminary; Dr. Douglas Horton, minister of the General Council of Congregational Churches; the Bishop of Dornakal; Dr. W. Y. Chen of China; Bishop J. W. Pickett of India; Bishop James C. Baker of San Francisco; Dr. E. H. Hume, director of the Christian Medical Council for Overseas Work; Dr. F. F. Goodsell, executive vice-president of the American Board of Commissioners for Foreign Missions; Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church; Rev. G. Baez Camargo, executive secretary of the National Evangelical Council in Mexico; Bishop Edwin F. Lee.

Selected from every country of the world, chosen because of their Christian experience and their contributions to the promotion of the kingdom, with mounting years of hardship and adventure and service and accomplishment for their fellow men in the name of Christ, this group of men and women was perhaps one of the most remarkable that ever gathered under one roof, certainly that ever gathered to consider the things of Christ.

YOUNG PEOPLE'S WORK

STATEMENT OF CHRISTIAN EXPERIENCES

BY TREVAH R. SUTTON

(Given at the time of Mr. Sutton's ordination.)

My Christian experience began before I could remember. My father and mother, being consecrated Christian people, began my religious training at an early age, and thus I cannot remember the time I first began to attend regularly the services of the church. The fact that they did not wait until I was eight, or ten, or twelve years of age before starting my attendance at church, as so many parents so unwisely do today, I believe is one major factor in my being here today for this ordination council. Throughout the years of my childhood my parents faithfully continued this practice. No doubt there were times when I could have been of great help at home when there was sickness, that they saw to it I had the chance to attend the services of the church, which I learned to love at an early age. Furthermore, I was not compelled to attend but was led to believe that honorable people would be found there and thus desired to be there myself.

My Christian experience in the home was also that which results from consecrated Christian parents. Simple table worship was conducted before meals by my father and in his absence by my mother, and as my sister and I grew older we were at times called upon for prayers in our own words, thereby learning worship responsibility. Then there were other times when worship, Bible study, and other religious instruction were given. Of even greater importance were the examples of Christian living that came from my parents. Their authority in the family was to be unquestioned, yet I was not led to think of them as being perfect. Rather, I was led to believe that everyone was sinful and in need

of Jesus as the Savior, and that all peoples must constantly struggle against temptations, and whatever victories we may have, come because we have learned to trust in Jesus Christ, the Redeemer of mankind.

The first major Christian experience came when I was twelve years of age, at the time of my decision to publicly acknowledge Jesus Christ. My experience was not like that of Paul because I had been trained into the Christian life. Long before that winter's evening, early in 1920, I was trusting in Christ as my Savior and had a desire to be his follower. There was no other idea in my mind than that I would sometime be baptized and join the church. But as yet I had not found the courage, for I was somewhat bashful. Yet within me was the urge, which then I did not understand as I do now, telling me as a follower of Christ I must let people know my inward experience. So one evening, the exact date I do not recall, during an evangelistic campaign when my father gave the Christian invitation I yielded and came to the front part of the room, and during those few moments all fear of the crowd had left me, for the room was filled. Thus with this experience as a Christian lad I had my first major victory with Christ, and with it came a most joyous feeling.

The second major Christian experience came shortly afterward when I received the sacrament of baptism. It was now April 24, the evening before my father's birthday. A group of eleven young people and children, including my sister, having publicly professed Christ, received baptism administered by my father, who was the pastor of the Seventh Day Baptist Church at Shiloh, N. J. At that time I did not understand the meaning of baptism to the extent I do now, but I did know something of its symbolism and am ready to testify that it was a real experience which words can never describe. So vital was that experience to me that it would be with great difficulty before I could cease to believe in its importance, in that form, in the program of any Christian church. The next day at our Sabbath service, along with others I united with the Shiloh Church.

The third major Christian experience was the call to the ministry. As a boy, and even during college days, when I would think of possible occupations in which a Seventh Day Baptist could enter, among other things the ministry was one. Yet, the idea was usually

dismissed, for at that time I could not bring myself to the idea of small income, or of certain unpleasant tasks of the ministry. Upon graduation from college I had only a general idea of a business career. I found employment in a printing shop and began work with the idea of learning that trade. Working conditions were excellent and possibilities for advancement were good. However, in a short time I found myself becoming restless, and while the work was very interesting I could not find satisfaction. Finally the thought that I should enter some field of religious work impressed itself upon me. In time this developed into a feeling that God was calling me into the Christian ministry. The more I hesitated the more restless I became, and after several months of prayerful consideration and consultation I yielded to the call. At that time I found mental rest and satisfaction. Those things which had appeared as objections in my mind had vanished; and furthermore, the way began to open up so that I could enter into seminary preparation for this calling.

During my high school, college, and seminary days there were times of conflicts in my thinking. Thanks to my early training, these conflicts were not so great as some young people have, and my faith has been strengthened rather than weakened. For a few years my thinking may have leaned slightly toward the materialistic interpretation of religion, which makes the church merely a social agency for aiding material advancement of society. This attitude, gained chiefly during high school and college, was with only a partial acceptance. The two years in our seminary at Alfred, N. Y., and the one year in the Southern Baptist Seminary at Louisville, Ky., gave me new insight into the spiritual meaning of Christ's mission upon earth, and of his crucifixion and resurrection. With these impressions in mind the early experiences in my ministry have taught me to accept the words of Christ that men must be born again through him in order to have eternal life. Now I find I have practically returned to the faith of early youth, except that it is firmer and with better understanding.

There have been many experiences and people who have contributed to my religious life. I have already told of the contribution of my parents. My sister also has contributed, especially through the inspiration of her ability in playing the piano and pipe

organ. Other ministers, Sabbath school teachers, and certain Christian public school teachers have all had an influence. The religious experiences through the church, our Conferences, associations, and other religious conventions and meetings all have played their part in my experiences.

The short time I have been in the pastorate has opened my mind to many spiritual truths and experiences. The patience and kindness of the people, both at Garwin, Iowa, and in this church, have helped to create confidence and strength in my work. The joy of administering baptism to two young girls at Garwin two years ago, and to the group of seven young people here last May, has not only been a challenge but also a tremendous uplift in my own life. The challenge of the ministry increases as I go along.

The remarkable power of Jesus Christ in human lives is a constantly increasing conviction with me. My own experiences, both in my ministry and in personal living, testify to that power. It helps me to be less critical with those who are indifferent to an evangelic Christianity, for it is the lack of that experience in one's life which causes indifference and materialism to develop. It is my prayer that I may be able to find ways of helping people find a deep and true experience with Christ, so that mankind may turn away from materialistic thinking and pagan living.

MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, February 12, 1939, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Frederik J. Bakker, Mrs. William M. Stillman, Irving A. Hunting, Franklin A. Langworthy, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, Trevah R. Sutton, Donald E. Lewis, L. Harrison North.

The board was led in prayer by Rev. Trevah R. Sutton.

The minutes of the last meeting were read.

The report of Corresponding Secretary Herbert C. Van Horn was read and adopted as follows, including the recommendation:

During the month your corresponding secretary preached twice for the New York City Church, conducting their communion service on one occasion, and preached once for the Irvington (German) Seventh Day Baptist Church. He attended quarterly meeting of the Missionary Board at Westerly, including a meeting of the China Mission Committee, and the January meeting of the Executive Committee of the Federal Council of Churches of Christ in America. As editor of the SABBATH RECORDER he was invited by the mayor of the city of New York to attend a luncheon meeting of pastors and religious editors of Greater New York at Hotel Astor in the interest of the Temple of Religion to be erected at the World's Fair this year. The invitation was accepted.

Correspondence from Africa referred to Rev. James McGeachy of the Mill Yard Church has resulted in some help going from the Evangelical Sabbatarian Mission to Nyasaland, help which we would gladly render if means permitted.

Concerning the program of the American Sabbath Tract Society at General Conference next August, I quote from a recent communication of President Erlo E. Sutton:

"This society is to have full session on Wednesday forenoon, August 23, from 10.30 to 12 noon. As reports of all societies and boards are to be presented in some duplicate form to Conference on Tuesday forenoon, we prefer snappy addresses and summaries on all programs of societies and boards rather than detailed reports. . . . we plan to keep all items of the program within the limits assigned."

The secretary recommends that a committee be appointed by the president to arrange for this program.

Last November the secretary addressed a letter to all churches and pastors urging the promotion of the Sabbath and its interests in the program for the year, suggesting the exchange of pulpits for the presentation of the Sabbath truth and the work of the Tract Society, and urging a Sabbath Rally day or week. Plans to carry through such a program are now being made.

Respectfully submitted,

Herbert C. Van Horn,
Corresponding Secretary.

Secretary Van Horn also spoke informally about proposed Sabbath promotion work throughout the denomination and including the lone Sabbath keepers.

Mrs. Ethel T. Stillman, treasurer, reported that the American Sabbath Tract Society (New York) is beneficiary of one half of the residuary estate under the last will and testament of Gertrude F. Johnson, late of Farina, Ill.

The Committee on Distribution of Literature reported through its secretary, Frederik J. Bakker, as follows:

Your committee would respectfully report that through its subcommittee to promote the distribution of tracts among lone Sabbath keepers an

order for printing of cards to contain necessary data concerning them and to cost approximately \$14 has been placed, and Trevah R. Sutton employed to enter the proper data on these cards. Approximately sixty letters sent out to lone Sabbath keepers have been returned since the last meeting.

In behalf of the committee,
Frederik J. Bakker,
Secretary.

The report was received.

Business Manager L. Harrison North reported orally and by means of charts on the status of business in the printing plant. He also reported for the Supervisory Committee as follows:

Three hundred has been paid during the quarter by the publishing house on its note of \$3,000, given in October at the time of the purchase of the second Miehle press.

These reports were received.

Mrs. Ethel T. Stillman reported for the Budget Committee a proposed budget for the quarter July 1 - September 30, 1939, as requested by the Commission.

Reading of the minutes and approval.

Adjourned at 2.43 p.m.

Frederik J. Bakker,
Assistant Recording Secretary.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I like to read the RECORDER, the Children's Page. It's so funny and interesting also.

My age is twelve, almost thirteen; the twenty-sixth of this month I'll be thirteen. I'm staying with Mrs. N. O. Moore. Maybe you know her or have heard of her. My folks live five miles out of the town of Riverside.

Today, the nineteenth, is Grandma West's birthday. She is Mrs. Moore's mother; she'll be eighty-seven. That's a pretty ripe old age, isn't it? But she does her own washings, ironing, and cooking. She's awfully sweet, too.

I'm sending you a story along with this letter. I hope you will like it, and I would be very glad if you could put it in the RECORDER. If you like this one I could send you more. One every month, maybe.

Your friend,
Lois Phillips.

Riverside, Calif.,
February 19, 1939.

THE ENCHANTED DWELLING

Under an old oak tree an unshaven man was sleeping, his head pillowed on a gnarled root.

His clothes were ragged and dirty. He woke and slowly opened his brown, usually merry eyes, and ran his hands through his dark, curly hair.

"Well, another new day is dawning and no food for breakfast," said he. He rubbed his stomach and rose to his full six feet.

Up in the tree, a large and spreading oak, was a wren, trilling notes upon the open air as if glorying in the warmth and sunshine of his own song.

The young man looked up and a ghost of a smile touched his lips. He wished he had as much faith in himself as the little wren had. He then picked up his bulky pack and walked lazily down the even, curving road that wound between banks laced with ferns and flowers. Soon he forgot his trials and troubles and began to sing:

"Just an old tramp
Who hasn't a home,
All he ever does
Is roam, roam, roam;
Carrying his pack,
Sad but free,
He hasn't a home
And he's all at sea."

After the song he began to whistle; then as it began to fade, walked down the road more silently. Noon came and no house appeared. Pines began to nod lazily in the refreshing summer breeze.

The young man walked on for hours. The sun had begun to disappear before he sighted a little dwelling in a clearing, covered with vines and protected by many overhanging trees. There was a peaceful feeling about the little cabin. Even as he knocked it seemed as though his thoughts must be good—even his tone must be a low, pleasing tone.

When our friend knocked, feeble steps were heard coming to the door and an old man opened it.

"How do you do, friend?" said he.

"I'm pretty hungry," said the young man.

"Well, son, come on in. I was getting supper. How'd you like to keep me company? It gets pretty lonesome eating by myself anyhow."

The young man noticed how low and vibrant was the old man's voice. His manner,

his personality brought on a feeling of enchantment that the younger man couldn't understand. A radio in the corner was bubbling with soft, tinkling strains of music. A vase of narcissus on a tray was filling the air with a lovely odor. Even the music and the narcissus impressed one with the same feeling that seemed to rest over all in the cabin.

Above the door on the other side of the room was the picture of a man that attracted the attention because of the purity and sweetness of the face. Dark, kindly eyes looked lovingly at him from the picture and he felt that he was looking into the face of a friend. Yet who could this man be? Why was he such a prominent figure in this home? Perhaps it was the old man's father.

"Sit down, son. You seem to be quite taken up with my Father's picture up there," said the old man.

Our friend had not been aware the older man was watching him. "I thought it must be your father."

"I'm proud to have a Father like him."

"I have no knowledge of my father. I was an orphan from childhood."

"That man on the wall, son, is your Father, too."

"Oh, no!"

"That man on the wall is the Father of us all, son."

"How come?"

"It's true, son. Ever read this Book?" the old man asked handing him the Bible opened to John 3: 16. "Read this after you eat. What is your name?"

"Dave."

"Mine is Sam."

After a time when they finished eating, Sam looked up and said in a thoughtful way, "Dave, would you like to live here and work?"

Dave lifted his head and a real smile curved his lips and his brown eyes became merry. "Sure, if you'll read this Book to me and explain it. I can't understand it. I'd like to." When Sam promised, "I'll read it to you a chapter a night," Dave was satisfied. Soon Dave found that the cabin was called by everyone, "The Enchanted Cabin." Often as he sat in the twilight, evenings after Sam had passed on, he recalled the day when he had first seen the "Enchanted Dwelling" with its beautiful picture on the wall, the narcissus on the tray, the radio in the corner spilling

music, and best of all, Sam gripping his hand tightly, all of which linked his path to the source of the enchantment. Lois Phillips.

Dear Lois:

I like your story very much and I hope you will send as many more for the RECORDER, as you can. Not quite so long as this story, however, as the RECORDER can only spare us one page as a usual thing. You see I have run over a bit this time.

Affectionately yours,
Mizpah S. Greene.

OUR PULPIT SPIRITUAL VEGETATION

BY REV. ERNST LEUENBERGER

(Formerly acting pastor of Chicago Seventh Day Baptist Church)

Text: Mark 4: 26-29.

This beautiful parable may be interpreted and applied either to the origin and progress of Christianity in the world or to the establishment, growth, and perfection of the grace of God in the soul. Both views contain much that is constructive to the mind, and in both are opened to us the mysteries of the divine kingdom. Observe:

I. *That the principle of religion in the heart is divine.* The text before us states very clearly, it is as "seed cast into the ground." Not something natural to the heart, or inherent, but something imparted to it. This seed is divine truth—the gospel of the grace of God—heavenly doctrine—glad tidings of joy from the Lord.

1. Notice the seed is spiritual. It is not of man or from man.

2. It is pure. The holy Word of God.

3. It is vital and imperishable. It liveth and abideth forever.

This seed is the germ of true and saving religion. The regenerated soul is born again of it.

II. *That the instrumentality employed in carrying on religion is human.* The text before us states, "as if a man should cast seed into the ground." The apostles and disciples were instructed with the seed of the kingdom, and they were commissioned to bear it to the wide world. God still employs his own servants to do this.

1. Generally the ministers of the gospel. It is their special work to preach the Word—to sow this seed.

2. Oftentimes Christian parents and friends are his servants, who diligently teach their children and train them up in the knowledge of God's blessed Word. The words of the Apostle Paul to Timothy are here of special value: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3: 14-17.

3. Frequently Sabbath school teachers and tract distributors are his servants. These go forth bearing the truths of the gospel and from Sabbath to Sabbath casting this precious seed into the ground. All Christians should labor to do this. What useful examples the Word of God furnishes. Look at the woman of Samaria, for instance; what a great missionary she became after her vital contact with Jesus at Jacob's well. And in the Acts of the Apostles we read, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the word." Acts 8: 3, 4.

III. *The operations of divine grace are invisible and mysterious.* The text states, "And the seed should spring up, he knoweth not how." Some of the laws of vegetation are known; for instance, it is understood that the seed must be decomposed, or die, and that from it germinates the new life and fruit. But how and in what exact manner no man knows. The process too is invisible. It is hidden in the deep earth from the eye of the observer. So the process of grace in the soul is, in like manner, both mysterious and invisible to the eye of man. The Lord Jesus says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3: 8. God alone knows the process of its operations, and sees its influence on the

heart and mind of its recipient. The minister sows the seed, but for some time knows not its action on the mind. The friend, or relative, even in the midst of daily intercourse, may not for a time discern it.

IV. *The process of grace in the soul is gradual and progressive.* "First the blade, then the ear, after that the full corn in the ear." Thus divine truth enlightens the mind; then convicts the conscience; then produces anxiety, remorse, compunction; then desire. There will be contrition, true penitential sorrow, forsaking of sin, and faith in the Lord Jesus as the only refuge and hope. With this will be produced:

1. The new nature—heavenly, tender, infantile. Or in the similitude of the text, "the blade." From this will be exhibited:

2. The evidence of spiritual life. Then the "ear," or as it means, the stalk as well as the ear. Then follows:

3. The fruits of Christian character. Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God. Taken together, they give unto us a moral portrait of Christ, and may be taken as the apostle's explanation of Galatians 2: 20, "Not I but Christ," and as a definition of "fruit" in John 15: 1-8. This character is possible because of the believer's vital union to Christ (John 15: 5; 1 Corinthians 12: 12, 13) and is wholly the fruit of the Spirit in those believers who are yielded to him (Galatians 5: 22, 23)—"the full corn in the ear," according to the text, the exhibition of the graces and virtues of spiritual religion, the fruits of righteousness to the glory of divine grace. Hence the admonitory counsel of the apostle: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1: 5-8.

V. *The divine tendency of grace in the heart is to perfect maturity.* "But when the

fruit is brought forth," that is, when it is manifestly full and ripe. Now the great end of the owner of the soil was the bringing forth of this fruit. So also this was the divine purpose in preparing the seed to be sown. This was also the object of the sower. To this, tended the sunshine, the rains, and the dews. God graciously designs the perfection of the work he begins, for the apostle writes in Hebrews 13: 20, 21, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

Maturity of Christian character involves:

1. The perfect graces of the Holy Spirit.
2. Deadness to the world.
3. Spirituality and heavenly-mindedness of soul.
4. Entire conformity and resignation to the divine Will.

5. "Looking for that blessed hope, and the gracious appearing of the great God and our Savior Jesus Christ." Titus 2: 13.

VI. *God takes the mature Christian to the enjoyment of himself in glory.* Again let our text speak, "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (verse 29). When the Christian is meet for heavenly inheritance, when he has borne the fruit of Christian usefulness, done his generation's work, answered all the designs of his heavenly Father, then God gives the commission to the angel's convoy, as in the case of Lazarus, to bear him to his celestial home and reward. He falls asleep on earth—he awakes in glory. He dies to all below—and lives in the regions of immortality for evermore. He is not found here, for he has been gathered to the assembly of the first-born; he is now enrolled with the spirits of just men made perfect.

We ask in conclusion:

1. Has this work been begun in your soul? Have you received the grace of God in truth?
2. Are you advancing in Christian holiness and going onward toward perfection?
3. Let the heavenly rewards be often contemplated to quicken your souls and to elevate your desire. Amen.

Corona, So. Dak.

DENOMINATIONAL "HOOK-UP"

NORTONVILLE, KAN.

Two fires in Nortonville this week and a big one in Atchison yesterday (February 21). Big store in Valley Falls, our near neighbor, burned last week. Things are so dry! And in Nortonville there is no water system; cisterns are dry, and water tables way down in the wells. We have experienced real winter for three or four days.

—From personal correspondence.

ALFRED, N. Y.

Frank A. Crumb, editor and business manager of the Alfred (N. Y.) Sun, celebrated his sixty-second anniversary as a printer on February 12.

"I started on Lincoln's Birthday, 1877, as a \$50-a-year apprentice for the Brookfield Courier in Brookfield, N. Y.," Mr. Crumb said. "I was fourteen years of age then. After three years I worked in a job office in Syracuse for a couple of years, and then came to Alfred to work on the SABBATH RECORDER, which was printed in the building where the Rogers Machine Shop plant is now located.

For the last five of his eight years with the RECORDER he was foreman of the RECORDER shop. Then in company with three or four others, Mr. Crumb founded the Alfred Sun, which has never missed a week of publication since its beginning. —Brookfield Courier.

The joint committees from the Sabbath School Board, the Young People's Board, and the Education Society met for a three-day session in the Gothic at Alfred this month. This combination committee was headed by Rev. Walter L. Greene, who is also chairman of the Conference Committee on Consolidation.

The plan of Conference was that each board would draw up a list of by-laws which would include all the activities of the present board and any proposed. Two members from each of the boards were to meet and draw up a new constitution and by-laws for the new board. The work of the new board as proposed by this committee of six will be outlined in a new constitution and set of by-laws which would be presented to the respective boards for discussion. The group working on this constitution was as follows: Professor J. Nelson Inglis and Rev. John Randolph repre-

senting the Sabbath School Board located at present in Milton; Dean A. J. C. Bond and Rev. Walter L. Greene of the Education Society; and Dighton Polan, Lottie Snyder, and alternate, Nellie Bond, from the Young People's Board, the two being located at Alfred.

Thursday afternoon, February 2, the committee adjourned with its proposed constitution completed and ready to be presented to the respective boards. The boards will report to the Conference committee on whether to reject, change, or consent to the proposed constitution and by-laws. The reports of the boards will be evaluated by the Conference Committee on Consolidation and reported to Conference at Milton.

The committee at work in Alfred has stated as a resolution that it was desirable and necessary that there be no curtailment of present activities of any of the boards. The present work must come first, and the proposed new and worthy duties to be undertaken by the new board should be added as funds are available.—The Beacon.

SALEMVILLE, PA.

The young people of the Second Seventh Day Baptist Church of Salemville, Pa., gave the program at a recent District Young People's program. A sermon which the pastor had given and remodeled into a play, and entitled "Living on Tiptoe," was given. Two songs were sung by a mixed double quartet.

The young people have purchased fifty-five new hymn books. These books were used for the Preaching Mission which was held January 20 to 29, with Rev. James L. Skaggs of Salem, W. Va., preaching.

The new Union Senior C. E. is alive and active. It has had several socials, and sang carols at Christmas time. It meets regularly on Friday evening, and four of its members are officers or committee workers in the district organization.

Our C. E. society had a large part in the program given Sunday afternoon, January 29, of the Preaching Mission. The young people of all three churches of Salemville took part. The Seventh Day Baptist young people had other parts in the mission.

—The Beacon.

"A word to the wise used to be sufficient; now they ask for a surety bond."

A GREAT REMOVER

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

The summer clothes.

The winter clothes.

The spring clothes.

The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will also remove:

A good reputation.

A man's business.

A man's friends.

A happy look from children's faces.

A prosperous man to a pauper's grave.

A man from respectable society to the penitentiary.

A man from the highway of heaven to the road to hell.—*The Gideon.*

OBITUARY

BURDICK.—LuElla Fitch was born at Brookfield, N. Y., September 7, 1863, and died at the home of her daughter, Iva, in Sherburne, N. Y., February 10, 1939.

At the age of nineteen she was united in marriage to Lucius T. Burdick, and to them were born three children: Iva (Mrs. Thomas Hoxie), of Sherburne; Dora (Mrs. Francis Mulligan), and Raymond, both of Brookfield. She was a faithful member of the Second Brookfield Seventh Day Baptist Church, which she joined July 14, 1888, and of the Woman's Missionary Aid society.

She is survived by her husband, her three children, seven grandchildren, many other relatives, and friends. Farewell services were conducted by Rev. H. L. Polan, her pastor, and she was buried in the Brookfield cemetery.

H. L. P.

CHAMPLIN.—Josephine Coon was born May 29, 1874, at Little Genesee, N. Y., and died January 27, 1939, at her home in Little Genesee. She was a daughter of Biol O. and Martha Hall Coon.

In 1896 she was married to John Hiscox of Westerly, R. I. To this union one daughter was born. Mr. Hiscox died in 1904. On March 6, 1919, she was married to L. A. Champlin, who survives her, with her daughter, Mrs. Susan Ingalls of Bolivar, and five grandchildren. She was a member of the Little Genesee Seventh Day Baptist Church and took an active part as long as her health permitted. She was a member of a number of the organizations of the church and community.

Funeral services were conducted by Pastor Harley Sutton. Burial was in the local cemetery.

H. S.

ST. JOHN.—Alice Crandall, daughter of Darwin Schuyler and Alzina Babcock Crandall, was born in Leonardsville, N. Y., February 25, 1856, and died in Daytona Beach, Fla., January 24, 1939.

April 1, 1871, she was baptized and joined the First Brookfield Seventh Day Baptist Church of Leonardsville, transferring to the Plainfield Church in 1898. She was married to DeValois St. John February 14, 1882. To this union were born four children: Mary Alice (Mrs. Eli F. Loofboro) of Lost Creek, W. Va.; Nellie Crandall of Daytona Beach, Fla.; Milton Wilcox of Pittsburgh, Pa.; Evalois of Plainfield, N. J.; all of whom, with nine grandchildren and two great-grandchildren, survive.

Farewell services were conducted in Daytona Beach by Rev. Elizabeth Fitz Randolph and Rev. Theodore J. Van Horn, January 27; and in Plainfield by Pastor Hurley S. Warren, January 30. Interment was in Hillside Cemetery.

H. S. W.

STILLMAN.—Anna Garrettson, daughter of J. Smith and Harriet Shotwell Garrettson, was born in Plainfield, N. J., October 5, 1862, and died at the home of her son, Ernest, North Plainfield, January 2, 1939.

In early womanhood she was baptized and united with the Plainfield Seventh Day Baptist Church of Christ. She was married to Frederic L. Stillman March 28, 1886. Of this union there survive four children: Grace L. Bartlett of Roselle; Laura M. MacDonald of Newark; Ernest L. and Harold F. of North Plainfield. There survive, besides the children named, two sisters: Mrs. Jeremiah Van Winkle, Plainfield; Mrs. George Benbrook, Somerville; also seven grandchildren.

Farewell services were conducted in Plainfield by Pastor Hurley S. Warren, January 4. Interment was in Presbyterian Cemetery, North Plainfield.

H. S. W.

STILLMAN.—Samuel Lewis Stillman, seventy-six, died February 16, 1939, at the home of Mr. and Mrs. Silas Witter, with whom he lived.

He was born in Newport, N. Y., son of George and Harriet Rogers Stillman. He came to this section when young and later married Adda Angell of West Edmeston. He is survived by three brothers: Fred and Clark of Brookfield, and Clarence of Utica; and three nephews. He was a devoted member of the Second Brookfield Seventh Day Baptist Church, which he joined May 10, 1884.

Funeral services were conducted February 18 by his pastor, Rev. H. L. Polan, and he was buried at West Edmeston.

H. L. P.

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.

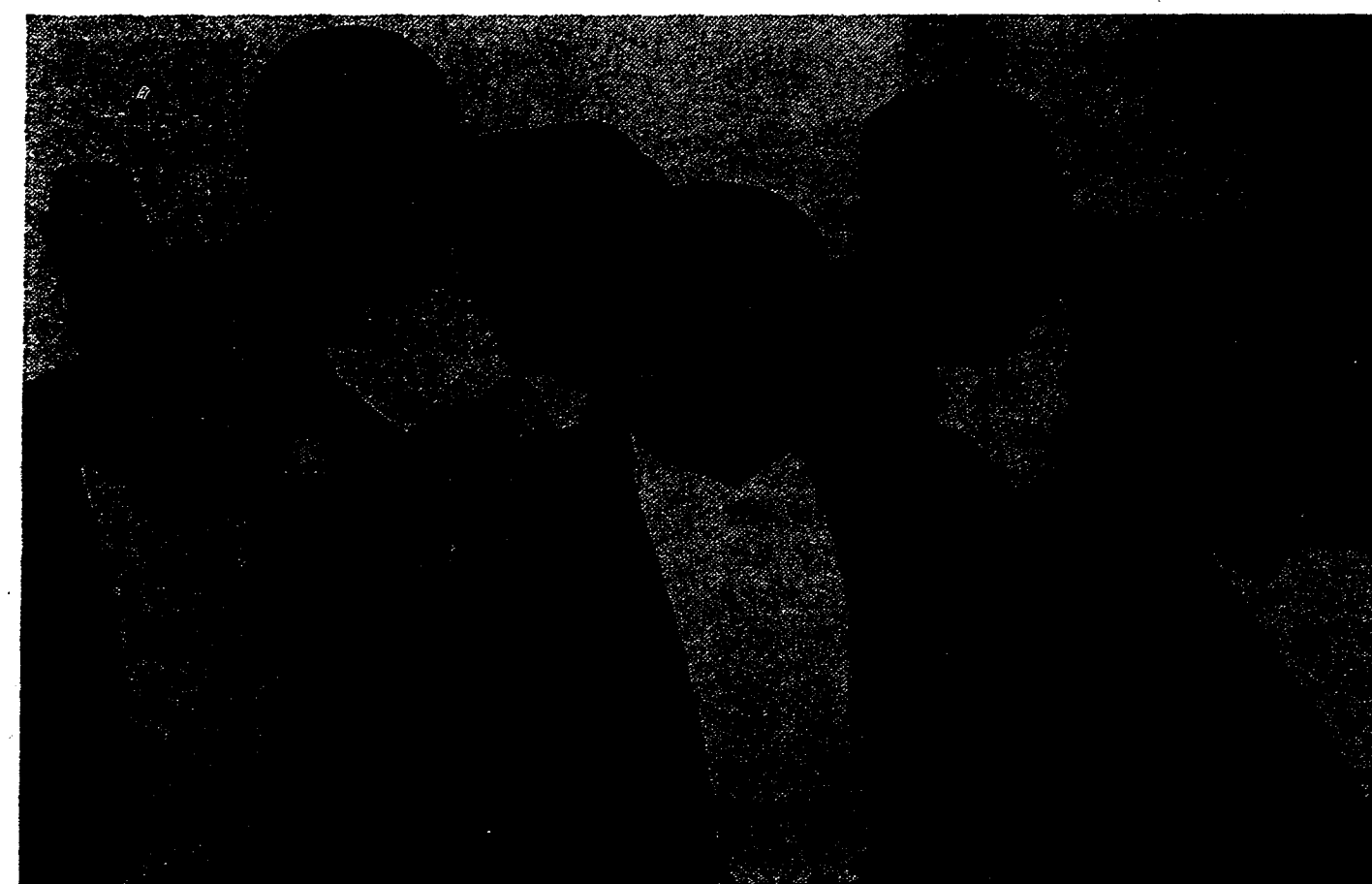
ROCKY MOUNTAIN COLUMBINE. Blue and White, loveliest flower of our western mountains; 10 plants, \$1.00. **Rainbow Blend Columbine.** Mixed Colors; 10 plants, \$1.00. **Choice Gladiolus Bulbs,** very finest kinds; 35 bulbs, \$1.00. All are prepaid. Roy Rogers, Rt. 2, Boulder, Colo. 2-20-4t

The Sabbath Recorder

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**"SOUTHERNAIRES"**

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