

she will be able to meet Pastor Evans of Boksburg North when she visits Durban.

Among the interesting letters recently received were some from an Armenian preacher in Palestine, who was given copies of our pamphlets, *Christ our Priest* and *Christ, British Israel, and the Sabbath*, by a tourist. This brother is also a Sabbatarian. His name is Mr. Haig Yanekian. In response to a request he made for a Bible, and a Bible dictionary the E.S.M. committee agreed to grant these, and they have been sent, and received. Brother Yanekian has had a remarkable experience. His story will interest all our readers. In 1920 he was in Smyrna, Turkey, teaching in an Armenian school, and one day he visited a dentist, who invited him to attend some Sabbath services conducted by the dentist, who was also a preacher. It seems he was an independent Sabbath keeper, but what he taught convinced Brother Yanekian of the truth concerning the Sabbath. In 1922, however there occurred the terrible Turkish massacre of the Christians in Smyrna, but as by a miracle a few escaped, and among them was this brother, but he lost sight of the Sabbatarian preacher. Brother Yanekian fled to Athens, and from there in 1924 he went to Jerusalem where he studied in the "Bible Training Institution," and afterwards devoted himself to preaching the gospel, being supported by an earnest Christian gentleman in America who, however, died about eighteen months ago.

Brother Yanekian knows many other Sabbatarian Christians in Palestine besides our brethren of the Church of God, and the Seventh Day Adventists. One of these is a Doctor Moussa, a Christian Jew who practices as a physician, and has a good knowledge of the Scriptures, but believes himself to be a prophet, and destined to rule Israel. He lives in the village of Beit-Jula just west of Bethlehem.

Other letters have been received from the pastors of the native churches in Nyasaland, and Rhodesia. We were sorry to learn that last April Pastor Mtonga met with a bad accident when a motor lorry ran away. Both his legs were broken. The lorry struck the hillside, and Captain S. A. Methuen who was in it was fatally injured. Our brother assures us he is now much better, for which we are thankful.—*Sabbath Observer*.

## OBITUARY

COON.—Eda Randilla Coon, daughter of the late Morell and Emma Burdick Coon, died January 24, 1939, at her home at Leonardsville, N. Y., after an illness of two years.

She was born in West Edmeston, November 3, 1868, coming to Leonardsville in 1888, where most of her life was spent. She attended Brookfield Union School and was graduated from Alfred University in 1889.

For fifty years she had been a faithful member of the First Brookfield Seventh Day Baptist Church and efficiently active in educational and business affairs of the community.

She leaves to mourn her passing one brother, A. M. Coon of Leonardsville; two nephews, Robert M. Coon of Bronxville, N. Y., and Leland M. Coon of Madison, Wis. Services were conducted by Pastor Paul S. Burdick. Interment in the local cemetery. P. S. B.

GILLINGS.—Sarah A. Burdick, last of six children of Clark and Mariam Putnam Burdick, was born June 22, 1851, in Clarence, Erie County, N. Y., and died at Akron, N. Y., January 25, 1939.

Her parents, of Seventh Day Baptist faith, were pioneers of Erie County. In 1877 she was baptized and joined the Pendleton Seventh Day Baptist Church. She was married to William R. Gillings June 22, 1871. She "enjoyed childhood, middle, and old age, and (was) very grateful to relatives, neighbors and friends who were very kind to me through a long life." Because of her Sabbath she was deprived of many social privileges, but remained loyal and faithful to the last.

Funeral services were conducted by Rev. Ahva J. C. Bond assisted by Wayne Rood. Burial was made in the family lot in the cemetery near Akron, N. Y. A. J. C. B.

HEMPHILL.—Mrs. James Hemphill of Hebron Center passed away at the Mountain Clinic in Olean, N. Y., on Monday, January 9, 1939, following an operation for goitre.

Bessie Roberts Hemphill was born at Sweden Valley on July 14, 1888, a daughter of Burton and Ruby Whittier Roberts. She was united in marriage to James Hemphill of Hebron on January 15, 1908. Her mother and husband survive her, also three children: Leroy Hemphill of Rixford, Pa.; Burton Hemphill and Mrs. Agatha Mae Moshier of Hebron.

The deceased had been long a faithful and dependable member of the Second Hebron Seventh Day Baptist Church, and her spirit of helpfulness and good cheer will be greatly missed in the church and neighborhood. Funeral services were conducted by her pastor, Rev. R. W. Wing. R. W. W.

Editor: "The meter of these verses is all wrong."

Poet: "I know—they were written in a taxicab."—*Selected*.

# The Sabbath Recorder

Vol. 126

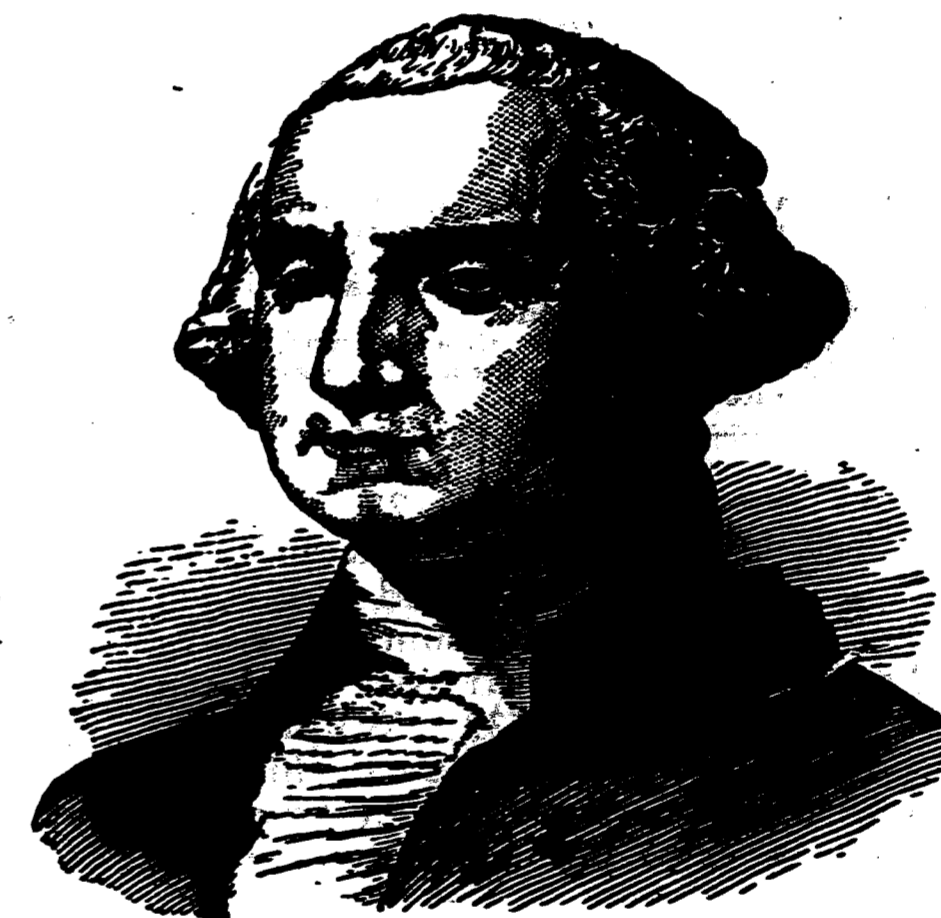
FEBRUARY 20, 1939

No. 8

## GEORGE WASHINGTON

FIRST IN WAR

FIRST IN PEACE

FIRST IN THE HEARTS  
OF HIS COUNTRYMEN

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# The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

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**The Man We Honor** February 22 for the American people stands out as significant. On that day was born one destined to become the "Father" of our great country. More than two centuries have passed since the birth of George Washington in 1732. Within that comparatively short time in human history, our nation has had its birth and has risen to be the most powerful political entity in the world of today, and one of the most powerful in world history.

It is fitting, therefore, that the nation pause to pay tribute to this man to whom we owe so much of what we are and of what we have and enjoy. It might easily have been different, had he listened sympathetically to some of his advisers. "Let me conjure you to banish these thoughts from your mind," he replied to soldiers who desired a monarchical form of government instead of a republic. Resolutely did he put away every sign of selfishness or aggrandizement.

We do ourselves honor in honoring the memory of such a man, realizing that no other man, probably, ever laid a great people under such debt to his wisdom, his courage, and his character. Nor are we alone in doing

honor to George Washington. The entire world recognizes him as one of the great liberators of humanity, one of the noblest of men. He is recognized no longer as merely America's possession. It is our pride, rather, that we have given him to the world, one of the priceless gifts of human history.

Everywhere in America on the twenty-second of February the thoughts of a grateful people will turn to this great patriot. Swept with profound gratitude for what he did, we should here resolve again to keep forever safe the nation he left with us to carry on. Well, indeed, for this country if we are led to a new devotion to his principles, a new adherence to his example, a new and deepened love of the country which he gave us to possess.

**Democracy** The theme this year for Brotherhood Week, February 19-26, which is promoted nation-wide by the National Conference of Christians and Jews, is "Democracy and Freedom." Democracy and Freedom belong together, it is quite evident. In proportion as there is little democracy there is little freedom. The more democratic processes prevail, the greater the degree of freedom.

Political leaders, newspaper columnists and editors, from some of whom we have hardly expected much emphasis upon the importance of religion, have been uniting of late in the affirmation that democracy and, therefore, freedom rests upon religious foundations. They are saying that if we want to preserve the liberties that democracy bestows we must rally to the support of religion. To some this has all the interest of a new discovery.

This probably is induced by observing what is occurring in some lands across the seas where dictators are concentrating their attack upon religion as the best friend democracy possesses. These believe that before democracy can be utterly destroyed, they must destroy religion. Those who seek to apply the lessons of current history in our own land, therefore, are urging the American people to give more heed to the teaching of religion.

This, of course, is merely to reiterate what the Church of Christ and the Synagogue are constantly declaring. The freedom guaranteed to all citizens by the Constitution, and formulated in the Bill of Rights, rests upon the religious principles of the sovereignty of God

and the dignity and worth of the individual man. With these, all state totalitarianisms are incompatible.

It is a wholesome thing that, forced by the logic of current events, men are so widely coming to recognize this truth. Brotherhood Week should make it more explicit. For it is a truth held by all faiths and is not peculiar to Catholic, Protestant, or Jew. It is, indeed, of the essence of religion

**"Enduring the Cross"** We become impatient with any hardships or necessary self-denials connected with our Christian life. The Christian's life is one of joy, we say, and why should we suffer? We are not here discussing the problem of suffering, but to point out a phase of Christian life and experience too often deplored. In Hebrews 12: 1, 2, the inspired writer urges, "let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross." We are called to look upon Jesus enduring the cross, for he endured the cross and despised the shame of it.

All our life we must be animated by his spirit as he bore the cross. Not only are we to see him as the propitiation of our sins, as the sin bearer for us, but we must be willing to have a share in the fellowship of his suffering "through a daily faith-identification with him, that makes us willing to be made dead to sin." In his message to the Philippian Church, the Apostle Paul emphasizes the same truth (3: 10), "That I may know him . . . and the fellowship of his sufferings, being made conformable unto his death."

Much of the spiritual impotence of the churches at the present time grows out of their not preaching or practicing the cross-bearing mind of Jesus. We are willing to share the saving results of the cross, but would avoid the fellowship of his suffering.

**Religion at the World's Fair** A Temple of Religion will be erected at the New York World's Fair, which will open April 30, 1939. At a luncheon meeting in the city, at which the clergymen of Greater New York were gathered, it was announced by Mayor La Guardia that \$182,000 had been subscribed toward the \$250,000 cost of this building. Plans were approved designating February 18 and 19 as time when this interest would be

presented to the churches and synagogues of the city.

In a splendid address the mayor presented the matter, telling for what purposes the temple was being designed. He declared Americans are a proud people and not ashamed to acknowledge their belief in God. "And what is more," he continued, "the dedication of this temple is a living monument that a great nation, a powerful nation, free in government, with happy people, can exist, can progress—an example to the world—without the necessity of repealing the Old Testament or revising the New."

Major Grover A. Whalen, president of the World's Fair Corporation, expressed satisfaction with the approval with which the Temple of Religion was being received, and said that regardless of the size of the crowds attracted to the fair it would prove a failure if "we fail to tell the story of religion."

**Washington's Political Maxims** We are fortunate in having preserved for us in writing much of the wisdom and many of the political maxims of Washington. Here are a few:

"Influence is not government."

"Let us have a government by which our lives, liberties, and properties will be secured."

"The aggregate happiness of society, which is best promoted by the practice of a virtuous policy, is, or ought to be, the end of government."

"My politics are plain and simple. I think every nation has a right to establish that form of government under which it conceives it may live most happy; provided it infracts no right, or is not dangerous to others; and that no governments ought to interfere with the internal concerns of another, except for the security of what is due themselves."

"If any power on earth could, or the Great Power above would, erect a standard of infallibility in political opinions, there is no being that inhabits the terrestrial globe that would resort to it with more eagerness than myself, so long as I remain a servant of the public. But as I have found no better guide hitherto, than upright intentions and close investigation, I shall adhere to these maxims, while I keep the watch; leaving it to those who come after me, to explore new ways, if they like or think them better."

"Republicanism is not the phantom of a deluded imagination. On the contrary, laws, under no form of government, are better supported, liberty and property better secured, or happiness more effectually dispensed to mankind."

"There is a natural and necessary progression, from the extreme of anarchy to the extreme of tyranny; and arbitrary power is most easily established on the ruins of liberty abused to licentiousness."



**Items of Interest** Dr. Daniel A. Poling, leader of International and World Christian Endeavor, loved and widely listened to over the air, and pastor of the Temple Baptist Church, made famous by Russel H. Conwell, opened a nineteen-hour service in his church on Universal Bible Sunday at 3 a. m., by reading the first five chapters of Matthew. At ten o'clock that night he closed the continuous service by reading the closing verses of Revelation. Between his readings the entire New Testament had been read, by turns, by church officials and workers. Several worshipers remained throughout the entire time of reading. It was not a stunt but an impressive part of the nation-wide observance of Bible Week.

Phillips Lord, creator of the Yankee character, Seth Parker, who is heard by multitudes on Sunday evenings over the NBC Blue Network, learned recently that there is really a Seth Parker. The real Seth Parker is a resident of California and writes that he frequently has his own Sunday evenings with the neighbors invited in to listen to the Seth Parker broadcasts.

It is scarcely necessary to call attention to what in every newspaper of the land and over all radio networks has been announced—the death of Pope Pius XI which occurred last Thursday, February 9.

When the death of the Pope is officially announced, word is sent to all the cardinals throughout the world, calling them to a solemn conclave to elect a new pope. The cardinals remain in seclusion in the Vatican Palace, in apartments especially prepared for them until the new pope is elected by their vote. Fifteen days after the pope's death, if all the cardinals are present, or the eighteenth day in case they are not, the cardinals all assist at Mass and receive the Holy Communion in the Pauline Chapel. Afterward the voting takes place in the Sistine Chapel. The names of properly qualified candidates are printed on special ballots.

A two-thirds majority is required to elect. Two ballots are taken each morning and evening until a decision is reached. If no selection is made, the ballots are burned with damp straw which produces a black smoke, thereby notifying the people that no election is effected. The ballots are burned without damp straw,

producing a white smoke, when the selection has been made, notifying the waiting multitudes that a new pope has been chosen. He is elected to serve for the remainder of his life, but he has the power to resign if he wishes.

It is reported that the late pope expressed a wish that his successor be non-Italian. Strong rumors are reported in Europe that the new pope will be Augustus Cardinal Holland, Polish Archbishop of Gneisen and Posen.

The committee appointed at the Buffalo meeting of the Federal Council of Churches of Christ in America is announcing preliminary plans for a National Christian Mission to begin October 1, 1940, and continue until April 13, 1941. Similar in nature to the Preaching Mission of 1936, the new mission plans to exert a special effort toward reaching the whole community, not only through church gatherings but in high schools, parent teacher associations, luncheon clubs, shops and factories, labor headquarters, Chambers of Commerce, etc. It is hoped that plans will be initiated looking to the development of a World Christian Mission. A World Christian Mission was recently approved at a meeting recently in Paris by the Provisional Committee on World Church Union.

"A Primer on Church Unity," issued jointly by the Protestant Episcopal Church and the Presbyterian Church, declares, "In a world like ours today, in which tremendous forces such as nationalism, communism, and humanism are fighting for men's souls, Christianity cannot hope to achieve a lasting victory unless it becomes a really united, powerful force. It is the hope of all that a united church will some day be achieved, within which there will be a great deal of freedom for differing traditions and differing points of view." These two great communions are making overtures toward a union between them. It is urged in the book mentioned that groups from both communions "get together" to study the whole matter of church union.

The union of the three great churches of Methodism, the Methodist Episcopal, North and South, and Methodist Protestant will be achieved within the next few months. The first general conference of the union will be the meeting soon to be held at Kansas City.

The unification sought will not be to make it the largest Protestant church, though that will likely be true, or for prestige or power. True, Methodists do not believe these things are worth what the unification costs. But what it sought is a united Methodist Church, a uniting of the branches that were formerly one body. The causes which made for separation vanished long ago.

**RE: DEBT, BACK TAXES**

**CASH CONTRIBUTIONS ON THE DEBT FOR TAXES**

The committee appointed by the Tract Board, as requested by General Conference, to secure the balance on bank loan for 1934, 1935, 1936 taxes on the Seventh Day Baptist Building is encouraged by the appreciative response to its recent appeal. A pull now and all together will soon see this project completed. Of the amount reported below \$45 is of last year's pledges recently paid.

The report follows:

Church Contributions:	
Nile . . . . .	\$ 3.50
Andover, Ladies' Aid society . . . . .	2.00
Evangelical Sabbatarian Mission, London, Eng. . . . .	46.80
Battle Creek . . . . .	15.00
Middle Island . . . . .	10.00
Independence . . . . .	4.00
Healdsburg . . . . .	25.00
German S. D. B. Church, Irvington Los Angeles . . . . .	25.00
Stone Fort (five members) . . . . .	3.00
People's Church, Washington, D. C. Boulder . . . . .	5.00
North Loup . . . . .	10.00
Southern Wis. and Chicago churches . . . . .	1.00
	11.00
	25.00
	\$186.30

**Individual Contributions:**

E. M. Holston, Battle Creek, Mich. . . . .	\$ 5.00
Ralph E. Judkins, Shedd, Ore. . . . .	5.00
Jennings F. Randolph, Elkins, W. Va. . . . .	25.00
Emma C. Moon, Waynesboro, Pa. . . . .	1.55
Mr. and Mrs. Van Randall, Clarkston, Wash. . . . .	5.00
Miss Jennie Crandall, Westerly, R. I. . . . .	10.00
Mrs. Ralph Babcock, Great Neck, N. Y. . . . .	15.00
Auley C. Davis, Shiloh, N. J. . . . .	5.00
Mrs. Fifield, Battle Creek, Mich. . . . .	5.00
L. T. Davis, New Milton, W. Va. . . . .	1.00
Mrs. M. C. Irish, Friendship, N. Y. . . . .	1.00
Luther S. Davis, Bridgeton, N. J. . . . .	15.00
Mrs. Luther S. Davis, Bridgeton, N. J. . . . .	5.00
Miss Grace Burdick, Wayne, Pa. . . . .	10.00

Mr. and Mrs. John I. Cartwright, Bolivar, N. Y. . . . .	5.00
Mrs. F. J. Hubbard, Plainfield, N. J. . . . .	5.00
Mr. and Mrs. L. H. North, Plainfield, N. J. . . . .	10.00
H. C. Van Horn, Plainfield, N. J. . . . .	2.00
Stella Bailey, Plainfield, N. J. . . . .	5.00
Lois R. Fay, Princeton, Mass. . . . .	1.00
Mrs. Hobart B. Ayers, Westerly, R. I. . . . .	5.00
Emily I. Allen, Alfred, N. Y. . . . .	2.00
Riley G. Davis, Des Moines, Iowa . . . . .	3.00
Lucy Whitford, Plainfield, N. J. . . . .	10.00
Esle F. Randolph, Great Kills, S. I., N. Y. . . . .	15.00
L. Livingston, Milton, Wis. . . . .	10.00
Gift, Albion, Wis. . . . .	5.00
T. A. Gill, Los Angeles, Calif. . . . .	30.00
Elder H. C. Lewis, Los Angeles, Calif. . . . .	4.00
George Bottoms, E. Lansing, Mich. . . . .	1.50
Ethel C. Rogers, Dunellen, N. J. . . . .	10.00
Ivy Hardy, Kalispell, Mont. . . . .	10.00
Karl G. Stillman, Westerly, R. I. . . . .	10.00
Mrs. Amos L. Kenyon, Ashaway, R. I. . . . .	1.00
Frank W. Brayton, Westerly, R. I. . . . .	5.00
Mrs. Mary E. Darrow Almy, in memory of Edmund Darrow, Waterford, Conn. . . . .	5.00
Mrs. Wm. M. Stillman, Plainfield, N. J. . . . .	25.00
Dr. and Mrs. George Thorngate, Phoenix, Ariz. . . . .	5.00
M. Carrie Rockwell, Westerly, R. I. . . . .	20.00
Mrs. Addie R. Bell, Galesburg, Ill. . . . .	2.50
Mr. and Mrs. Howard C. Stewart, Spencer, Wis. . . . .	5.00
Mrs. A. V. Ford, Garwin, Iowa. . . . .	2.00
H. N. Wheeler, Washington, D. C. . . . .	25.00
Miss Bertha E. Titsworth, Delaware, Ohio . . . . .	5.00
	352.55
	\$538.85

**EXPRESSION OF SYMPATHY**

WHEREAS our beloved member, Mrs. Stella B. Davis, has been called to the heavenly home, we, the women of the Dorcas Society of the Riverside Seventh Day Baptist Church, do hereby express our sense of sorrow and loss.

Our sister never tired in work for her Master, was devoted to her family, a real friend and neighbor, one whose life will be remembered as a beautiful Christian character.

We wish to extend our sincere sympathy to her family, and to express our appreciation of her life and service.

Mae Hurley,  
Sarah West,  
Polly Hurley.

## MISSIONS

## ABRAHAM LINCOLN EXEMPLIFIES THE TRUE MISSIONARY SPIRIT

Our minds have been turned the past week to Abraham Lincoln because of the anniversary of his birth, February 12. It seems that he is not only becoming more and more loved and honored throughout the world, but also that he has come to be looked upon as the typical American, one in whose life were embodied the noblest characteristics of American manhood more completely than in the life of anyone else known. In fact, the universal admiration in which he is held is surprising.

Abraham Lincoln was not a foreign missionary, and he was never a home missionary as the term is commonly used. Nevertheless few men, if any, ever exhibited the true missionary spirit to a greater degree than he did. A little incident in his early life bears on this point. When he was about eleven years of age, his mother lay sick and dying in a hut in Indiana, then the frontier. One day, calling him to her bedside, she said, "Abraham, I am going to die. I have not had much to comfort me in this life, but I had hoped to live to help you." Then taking the hand of her young son in hers and looking into his deep, sad countenance she continued, "Love everybody, hinder nobody, and the world will one day thank God that you were born." Shortly after this the boy and his father buried her without the services of a minister, because they were so far out on the frontier that none could be secured till some weeks later.

The charge of the dying mother, "Love everybody, hinder nobody," characterizes both the life and spirit of Lincoln as well as any words which can be found. Spoken at that time, they seemed to be prophetic.

And they express the true missionary spirit as exhibited by Christ as well as by Lincoln. The unadulterated love of a great heart like that possessed by Abraham Lincoln compels one to seek the good of others, and it is this that has caused Christ's followers to carry the gospel across the ages and to all peoples. It is this that has caused them to brave danger, face death, and endure the vilest reproaches in order that they might reach out an uplifting hand to struggling men. It is this that will complete the work of evangelizing the world. There is no power that can resist it.

Abraham Lincoln's mother was also wise and farsighted when she added to her dying words, "hinder nobody." While "hinder nobody" is included in "love everybody," it is often overlooked and is a side of love that needs to be emphasized. It is so easy to nullify the good work of others. There are scores of ways by which it can be done and they are so much in evidence that no illustrations are needed. The best work of pastor, missionary, and layman are often destroyed by hindrances of one kind or another thrown in their way.

"Love everybody, hinder nobody" is the true missionary spirit, and this spirit filling the hearts of Christ's followers will transform the world.

## MISS SHAW WRITES OF CONDITIONS AND WORK IN SHANGHAI

DEAR SECRETARY BURDICK:

Time never flew so fast before. Our mail goes before I have thought of getting a letter written. Christmas was unusually busy with us. I had to see personally to the wrapping and distribution of about four hundred packages and gifts. I hope they carried something of the meaning of Christmas.

When I found that the clinic at the school seemed not to need my help and the city clinic difficult to reach (on account of passes), I began to look for somewhere to help till Doctor Thorngate came and we opened some work of our own. I happened by chance to meet the chairman of the committee of the Refugee Maternity Center, which was needing a head nurse. The Adventists had equipped and staffed the hospital and were withdrawing to reopen their own hospital. So I have been busy helping replace all the equipment and many of the nurses and other staff members, as well as directing the advent of ninety-six babies (in December) into a cold world.

The expectant mothers with their families are gathered in from other refugee camps and poverty stricken homes into our mot shed, which sleeps and feeds a hundred and thirty or so. A mot shed school has two sessions a day with eighty pupils. A clinic is held daily for them and others from the street. Hundreds of garments are given out every month and the refugees are paid for any work

we can furnish them—sewing, cleaning, running errands, etc. The hospital is fairly well equipped for obstetrical work and the babies are so husky and sweet in their baskets (or soap boxes on busy days) that one has only to take one look to realize that they have as much right to be born into this crowded world as the rest of us.

With all the problems of supplies, business, jealousies, robberies, blackmail, unpaid water bills, frozen pipes, and the rest, I can't explain why I am so very happy.

Three Chinese meals a day agree very well with me, and I have a very lovely roommate—a Chinese doctor who speaks only Mandarin and Cantonese. But she and I get on very well. It took us a few nights to get used to sleeping next to fifty-six babies, but now I don't hear them. The smell of this district was so "loud" it woke me the first morning.

We are all excited about Dr. George Thorngate's return. I hope I can go to Liuho with the "crowd" when he comes. Doctor Crandall has been afraid to let me go (to visit not to stay), and anyway she hasn't been there herself since I came. There is no use thinking of trying to do any work there now, but we ought to visit the place to report changes and pay our helpers. We hear the road is being opened for traffic.

It is perfectly marvelous how life goes on in Shanghai. Small businesses are opening up in nearly every house.

We shall be so glad to hear through Doctor Thorngate of our European churches.

Yours most sincerely,

MIRIAM SHAW.

23 Route de Zikawei,  
Shanghai, China,  
January 6, 1939.

## UNIVERSITY MISSION VISITS SIXTEEN CAMPUSES

BY JESSE M. BADER, D. D.

(Executive secretary of the Department of Evangelism of the Federal Council)

On December 8, the University Christian Mission completed its first series of engagements, having spent a week on each of sixteen campuses. With only two exceptions, the institutions visited are under state control. The total enrollment of the sixteen institutions is 103,441 students.

Sixty-six speakers participated. There were four missionaries from overseas. E.

Stanley Jones of India served on twelve campuses; T. Z. Koo of China on eleven; Sam Higginbottom on six; the Right Honorable Margaret Grace Bondfield of London on one. An average of fifteen leaders went to each campus.

The speakers met the students in breakfast meetings, classrooms, afternoon seminars, convocations, dinner meetings in organized houses, and in personal interviews. A total of sixty faculty luncheons were held on the sixteen campuses. The largest faculty meeting was at the University of Illinois with 198 present.

The largest evening meeting was at Nebraska University with over 6,000 in the Coliseum. One hundred one evening meetings were held, with a total attendance of 89,099, an average of 883 each evening.

When Stanley Jones spoke at the evening meetings, he invited two groups to remain after the benediction: first, those who desired to ask questions; second, those who desired to lay hold of spiritual reality in their own lives. He also made it clear that perhaps there was a third group who desired to go home and there make a commitment of their lives to God alone. Usually one-third to one-half of the student audience remained.

At six o'clock, the missionaries were in the fraternities, sororities, dormitories, and co-operatives for dinner. There was a total of 772 such dinner gatherings. Following the meal, the group retired to the living room where a discussion was held on religion. Some of the greatest results of the mission were experienced in these "fireside chats."

In the mornings the missionaries appeared in classrooms, upon the invitation of professors, interpreting the religious significance of the classroom subjects. A total of 510 class periods were covered on the sixteen campuses—an average of thirty-two for each campus.

The radio was used daily from one to three times for the purpose of bringing a Christian message to non-student groups. The ministers in the adjoining communities were not forgotten. Each Monday a meeting was held for them from 10.30 to 3 o'clock. There were many requests for outside meetings from clubs, organizations, and schools in the surrounding area, many of which could not be accepted.

Perhaps the most far-reaching results came from personal interviews. Some students



desired help on life problems, others came with problems of faith, still others were ready to make a personal commitment to Christ and his cause.

Each campus cared for its own local expenses and provided for the entertainment of the speakers during the week. These local budgets ranged from \$88 to \$750, and no campus committee had a deficit. The Federal Council of Churches has carried the entire national financial responsibility, including travel expenses of the sixty-six missionaries (some of them from overseas), the salaries of the campus secretaries, and office expenses. The missions cost the Federal Council about \$1,000 per campus.

Some of the results may be summarized as follows:

The missions have demonstrated that the Church is welcome on the state university campus when it comes unitedly with a non-sectarian message.

Religion has been made more intellectually respectable in academic circles on the campuses visited.

The churches and Christian associations have been heartened and strengthened.

The missions have helped to bridge the gap that has been widening between the Church and higher education.

Scores of students who have been confused religiously have gained an inner adequacy by which to live.

Many members of the faculty have expressed willingness to give more attention to the spiritual interpretation of the subjects they teach.

Some students volunteered for the ministry and others for the mission fields.

On at least one campus a department of religion will be organized soon, with a full-time professor.

A new impulse toward unity among the religious forces working for students has been released.

The movement will continue this February and March on twelve additional campuses from coast to coast. The National Committee has received so many invitations from colleges and universities desiring missions for the next academic year, that it will not be able to answer all of them.—Taken from *Federal Council Bulletin*.

## WOMAN'S WORK

### THE WORLD DAY OF PRAYER, FEBRUARY 24, 1939

#### THEME:

*"Let Us Put Our Love Into Deeds—and Make It Real."*

#### A CALL TO PRAYER GOES OUT TO ALL PEOPLE

#### Let us Pray:

Father, grant that I may take my religion seriously and invite the spirit of Jesus Christ to permeate everything I say and do.

May the law of love be the law which governs my everyday life. May I seek to reproduce the warm friendliness of Jesus in my home, my neighborhood, my business life, and in my smallest personal contact.

Help me to seek out some person or group whose immediate needs cry out for Christian service and in mutual sharing give all that I am and have.

Help me to study, work, and pray for better understanding among people of all races and nations. Help me to be willing to live dangerously that peace may come in this our day, O Lord.

"God will not ask thy race  
Nor will he ask thy birth;  
Alone he will demand of thee,  
What hast thou done on earth?"

Let us put our love into deeds and make it real.

No one will know what you mean by saying "God is Love," unless you act it as well.—*L. P. Jacks.*

What then can the individual Christian do in this time of economic catastrophe? He can give; he can understand; he can share of the work and he can do it well; he can live with becoming sympathy; he can fight for the new order with weapons consistent with the world of love he seeks to build. He can and must do these things as an individual, but most of us will need to go still further and unite with our fellows politically and industrially, that we may have the power which comes from such united action.

And yet all these things are meaningless unless they are inspired by a spirit of love with which our mighty economic and industrial problems can be solved, but without which our efforts are foredoomed to disappointment and failure. It is the Christian's paramount task, the task committed unto us by Christ himself, to put a new spirit into the world, the spirit of brotherhood, the spirit of kindness, the spirit of understanding, the spirit of love.—*Dr. E. B. Chaffee in "Protestant Churches and the Industrial Crisis."*

#### THE OFFERING OF THE DAY OF PRAYER

From the rugged far north, to the abundant equatorial regions, and on south again where living is scanty, the people come into the house of God on the World Day of Prayer, bringing an offering to worship the Lord in the beauty of holiness.

Shut-ins observe the day in solitude and send small gifts to swell the amount. Offerings of vegetables, fruits, eggs, furs, and money make possible relief for the poor, civilian relief for war torn lands, Christian literature and many other things.

The offerings in the United States go to four definite projects which rely largely on this day for support: work among the children of migrant laborers; religious education in government Indian schools; the support of eight union colleges for women in China, India, and Japan; and Christian literature for lands where there is little worth while reading material. In some cases the individual gift is small but the totals are almost unbelievable.

—Selected.

#### ORDINATION SERVICE, MILTON, WIS.

At the quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago a special service was called at 1.30 Sabbath afternoon, January 21, for the ordination of a deacon and two deaconesses, Mr. Kenneth A. Babcock and Mrs. Arthur Drake and Mrs. Elston Shaw having been elected to these offices at the annual meeting of the Milton Seventh Day Baptist Church.

The council was called to order by Pastor Carroll L. Hill. Delegates from sister churches, seated in the council were: from Milton Junction, Rev. J. F. Randolph, Deacon Allen B. West, Deacon Robert Greene, Deacon Charles Burdick, Deaconess Mrs. A. S. Maxson, Mrs. Mary Maxwell, Carl B. Gray, Miss Margaret Burdick, and L. C. Shaw. From Albion, Pastor and Mrs. L. O. Greene, Deacon and Mrs. M. J. Babcock, Deacon and Mrs. Lester Kelley, Mrs. Charles Sayre, Mr. and Mrs. Lon Greene. From Walworth, Mr. and Mrs. Martin Nelson. From Battle Creek, Deacon Clifford Maxson. Delegates from Milton Church were: Rev. and Mrs. Willard D. Burdick, Rev. and Mrs. J. W. Crofoot, Rev. Edwin Shaw, Mrs. Russell W. Burdick, Mrs. T. G. Lippincott, Mrs. Allen Davis, and Deacons George R. Boss,

L. M. Babcock, W. Guy Polan, G. E. Crossley, D. N. Inglis, H. R. Loofboro, A. L. Burdick, and Allen Davis. From Chicago, Dr. Allison Burdick.

It was voted that Pastor Hill act as moderator of the council. The call of the council was read by Mrs. Theron Ochs, clerk of the Milton Church, who was elected clerk of the council, and prayer was offered by Pastor L. O. Greene, Pastor J. F. Randolph, Deacon D. N. Inglis, and Mrs. W. D. Burdick. Statements to the council were made by the candidates for ordination, and the council voted to proceed with the ordination service.

A hymn, "The Church's One Foundation," was sung by the congregation. Pastor L. O. Greene of Albion read from Paul's Letter to Timothy concerning the qualifications of deacons. The congregation joined in prayer under the leadership of Pastor Hill. A solo, "If with all your hearts ye truly seek me," from Mendelssohn's "Elijah," was sung by Richard Babcock.

The sermon was preached by Rev. W. D. Burdick. The Charge to the Candidates was given by President J. W. Crofoot. The Charge to the Church was given by Rev. J. F. Randolph. The Prayer of Consecration was made by Rev. Edwin Shaw. The candidates were welcomed to the diaconate by Deacon A. L. Burdick.

The congregation joined in singing, "Blest be the tie that binds our hearts in Christian love," and the benediction by Pastor Hill closed the service.

Mrs. Theron Ochs,  
Clerk of the Council.

#### WISCONSIN QUARTERLY MEETING

The quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago was held with the Milton Church Friday evening and Sabbath day, January 20 and 21. A half-hour vesper service was given by the choir at 7.30, Friday evening, followed by a sermon by President J. W. Crofoot, who took as his subject, "Testimonials."

Sabbath morning worship was conducted by the pastor of the Milton Church, beginning at 10.30. The Scripture was read and prayer was made by Pastor Randolph of Milton Junction, and the sermon was preached by Pastor Greene of Albion, his subject being,

"The Unchanging Christ." The church was filled.

At noon about three hundred fifty people sat down to dinner prepared by the social committee of the Milton Church under the chairmanship of Mr. and Mrs. Russell W. Burdick.

At 1.30 the council for ordination was called to order, a report of which is sent separately.

At 3 o'clock Herbert Greene of Albion, young people's representative, presided at the young people's hour. After special music by three young people's groups, Mr. Greene introduced the speaker, Mr. Frank Carlson of Beloit, president of the Rock County Union of Christian Endeavor. The meeting closed with the Mizpah Benediction.

The business session was called to order at 7.30. Mrs. W. D. Burdick was elected secretary-treasurer for the coming year, and Elizabeth McWilliam was elected young people's representative. A total of sixty-five dollars was voted to various denominational purposes. It was voted to meet in April with the church at Milton Junction.

Following the business session Professor C. F. Oakley gave an interesting illustrated lecture on the subject, "Our National Defense."

Reporter.

## YOUNG PEOPLE'S WORK

### "WOE UNTO THEM"

"Woe unto them that are at ease in Zion." Can you not hear the Prophet Amos give that ringing challenge? I can. And I think I know why our own Rev. Erlo Sutton and others of the International Lesson Committee chose a passage from Amos as part of the Scripture for the temperance lesson for February 18. It was because Amos feared not to declare himself against wrongs he saw.

Amos knew his people. He knew that this challenge would get their attention. Doesn't it get yours too? Why, he comes to us where we are and cries, "Woe unto you that are at ease!" Immediately he has our attention, then he beckons and we follow him out. He leads us to the curb of the street where waits an old battered Ford, the antiquity of whose vintage perhaps may have dated back to the time of the Tekoa shepherd, even though it is doubtful. Pausing and pointing to a state liquor store across the street, he raises his

voice in stern rebuke: "Woe unto them that drink wine from thence, for in their selfishness, pride, and aggravated sense of false well being, they care not for the affliction and grief they bring on those about them." Even as he speaks there comes one from the swinging door. Amos utters one arresting word, "Watch." The one is so completely "tight" that he seems to be loosened up all over. Why, he walks as one who has imbibed freely of the wine of Sodom and Gomorrah, whose "Wine is the poison of dragons, and the cruel venom of asps" (Deuteronomy 32: 33). He even walks so close to the street that though he know it not, one foot is in the gutter and one is on the curb. What a spectacle he makes, limping along, half in the gutter and half out. And when another inquires of him concerning his well being he replies in a puzzled manner that he knows not what the matter is but he was not lame like that yesterday. Just then the door swings again to let out one who seems to be operating under more accurate control. He boards a waiting auto. Amos says, "Come," and mounts the old Ford. We carefully deposit ourselves therein, fearing its collapse, and wondering as to its capability to run. To our astonishment it is shockingly capable of movement. I think it must resemble somewhat a desert camel in its method of locomotion. But even though Amos is able to coax admirable speed from his relic, we almost lose sight of him whom it is our object to follow, but not quite. We anticipate that Amos foresees the occurrence of a catastrophe such as those depicted in the pictures on large poster signs along our highways, but not so. Soon the auto we are following comes to a halt before a large, rather palatial looking residence. Amos leads the way and we follow into the place—a cocktail lounge. The place is exquisitely furnished and is just now inhabited by people, both men and women, luxuriantly attired. They are sitting in big easy chairs and on over-stuffed sofas. Strains of light music can be heard and also a not displeasing noise accompanying it. At first it seems like the cooing of doves, but soon we discover it to be more like the crooning sounds that come over the radio at times. (I wonder if the people who make them have to drink cocktails to get that way.) But suddenly Amos steps to a prominent place in the room and all attention is given to him. Woe unto all

them "that lie upon beds of ivory, and stretch themselves upon their couches . . . that chant to the sound of the viol and invent to themselves instruments of music . . . and drink wine from bowls!" Having delivered his message of woe, he leads us forth over the land and shows us all manner of poverty, wretchedness, crime, cruelty, broken hearts and broken homes, unemployment, accidents and tears that are caused because the wine is not allowed to do its "moving aright" in the cup, but has infested the minds of men and women.

Young people who read this, do you know what the conditions are in your *own community*? Or, do you shy away from the actual facts that exist there? Have you tried to find out what the business men think about the problem and how it affects them and their interests? If your young people's group would appoint a committee to ask these men in the proper spirit, you will find that for the most part they will be glad to tell you. Why don't you try it? It will give you a real basis for a discussion in your group.

Did you know that there is a national youth organization that has for its platform the fight against alcoholic drinks? There is one, and it is called the "Allied Youth." W. Roy Berg is its executive secretary, and he tells some things about it in an article entitled "Fellowship of the Free," in a recent issue of the *Young People's Weekly*. He says in part:

Whenever someone wants to interest the human race in a new style, a novel product, a striking slogan, he goes first to youth with that innovation. Is there a new song? Young people will sing it first. Is there a new type of hat, a novel way to knot a scarf that a journalist or radio commentator would set forth across the country? These are launched when youth is looking and listening.

It is natural, then, that one of the great, though almost silent, conflicts of our day centers in what young people will do concerning alcohol. . . . More than a million dollars a week is expended in alcohol advertising, which is designed to make drinking appear just as smart, up-to-date, and alluring as possible. . . . Unfortunately there is much evidence at hand in surveys carefully made by Allied Youth and other fact-finding groups that young people of the high school and college years are drinking and that imitation of others plus the claims made by streamline alcohol advertising account for the popularity of such beverages among youth.

Allied Youth is supplying a wholesome, helpful way out for growing multitudes of young people.

It is directly serving now in more than eighty American communities. Allied Youth is a national movement, made up of youth-led local units called "Posts," and successfully meets and challenges the popularity of alcohol at two strategic points. It equips young people with the very facts which they need to be immunized against the appeals of liquor advertising. . . . The Post prepares young people for study and discussion of many phases of the drink problem. . . .

More than attractive programs, useful textbooks, and manuals are supplied by this movement. It is in fact a national fellowship—a fellowship of free youth, who can supply friendship and fun and popularity out of their own heads and hearts, not borrowing their good times from a bottle. . . . This is the platform on which the young people of this movement stand and face one of the gravest problems of modern America:

"We stand for the liberation through education of the individual and society from the handicaps of beverage alcohol."

In accepting active membership in Allied Youth, a young person adopts for himself that platform of foundation principle and adds the public declaration:

"I declare my purpose to establish my personal freedom through voluntary total abstinence."

If you want to know more about such a club and its program that so directly and attractively meets the drinking situation head-on, write to Mr. W. Roy Berg, National Education Association Building, Washington, D. C., who will be glad to answer all inquiries and assist every group of young people who would like to share in such a stirring adventure in true personal freedom.

## YOUTH LOOKS TO THE CHURCH

BY ZELLA BABCOCK

(A paper given at the Southeastern Association)

In these times of unrest and chaos, with morals and faiths seemingly thrown to the four winds, with homes broken, with economic disturbances and the threatening war clouds, Christian youth has no place to turn for guidance and strength except to the Church.

The home, once the center of all the family activities and development, no longer exerts the influence upon its youth that it once did. The family prayer circle, the daily Bible reading, grace before meals, and the quiet and peaceful Sabbath observance have become old fashioned and have been cast aside with the hoop skirts. Consequently the youth of today must lean almost wholly upon the Church for spiritual and religious growth. It is here



that the children hear the stories that our grandmothers told their little ones around the family hearth. It is through the Sabbath school that youth receives its religious education.

Because of the laxness of the moral and social standards so evident in our everyday world, youth again must use those set forth by the Church. The Church should look well to these, for the character of the world tomorrow depends much upon the moral training that youth receives today.

And side by side with moral standards comes character building. Character is most easily built by patterning a life after that of some ideal. The supreme example is that of Jesus Christ. Youth finds him through the Church. Not only is there Jesus Christ, but there are many Christian examples in our own after whom we may and do pattern our lives safely.

In many of our communities, youth must look to the Church for social contacts and recreational pursuits. Many churches have recognized this need for wholesome Christian fellowship and recreation and sought to alleviate it, but there is still a great need along this line.

Through the Church, youth finds its opportunities to serve its Master and those around them. Many look to the Church for guidance in choosing their life work and even their life companion.

To youth, the Church is a stabilizer which keeps the world from turning topsy-turvy when doubts and disbelief assail. Through the weekly meetings a deeper inspiration and a greater fortitude are gathered for the days to come. A wealth of experience is stored up for future use.

Although Christian youth as a whole may not feel that it is leaning upon or looking to the Church for support, encouragement, and approval, many of us who have nearly reached the point from which we can look back upon our youth, realize more fully from year to year our debt to the Church.

In closing, let me plead with you, the Church of today, to give to your youth that for which they are seeking; for that youth—the Church of tomorrow—will be of your making. Youth asks only your co-operation and loving and patient guidance, coupled with your prayers in its belief. Give us these and we will not fail you.

## YOUNG PEOPLE OF THE BOULDER CHURCH

BY STANLEY RASMUSSEN

The young people in our church have a great deal yet to learn, but we have learned to be glad to "go up into the house of the Lord." Nearly all of our Christian Endeavor members are regular church goers. We get a blessing not only from attending the church service and Sabbath school, but also from the prayer meeting and Bible studies. Young people form the majority of the members of the choir, and we have a small Sabbath school orchestra composed mainly of young people.

A few years ago, at one of our summer camps, a number of our young people's group made the resolution that they would go to prayer meeting. Since then, the young people have outnumbered the older ones in prayer meeting. To those of us who have acquired the prayer meeting habit, Friday night would hardly seem like the evening before the Sabbath without the blessing which we receive in prayer and testimony with other Christians of like faith and practice.

It is a constant source of amazement to me to see how a group of young people from junior high school to college age can get along together, with little more than their fellowship in Christ to keep them in harmony. Surely Christian service does more to keep young people steady and give them an aim to work for than anything in this changing world ever could.

There is a multitude of things yet to be done. There are goals which we cannot even see, as yet. But "trusting in the Lord Jesus Christ for strength," we are striving to "do whatever he would have us do." Pray for us.

602 University Ave.,  
Boulder, Colo.

## LETTER TO THE EDITOR

NO. 9

Volcano House is on the edge of Kilauea crater at an elevation of more than 3,900 feet. The crater is a great amphitheater and steam is escaping from cracks over the surface and from holes along the rim. Within the main crater is a smaller one of eighty-five acres that was active in 1934. It is a great pit nearly one thousand feet deep. There are numerous other smaller craters in the vicinity, some of them old and overgrown with tree ferns and other trees and shrubs. From one

such crater a tunnel leads off. We went through it for four hundred feet. It can be traced for twenty-two miles from Kilauea crater toward Hilo. It was formed when lava flowed from Kilauea toward the sea. The inside of a lava flow remains hot and liquid while the edges cool and remain fixed. The inside flows on.

Two kinds of lava are present in nearly all eruptions. The AA lava is like a mass of very rough klinkers. These klinkers, some very large, keep flowing and tumbling over each other as the flow travels downhill. The other lava is like hot, molten steel or thick mud. It is called "pahoehoe." We were much in hopes an eruption would occur while we were at Volcano House, but no such good fortune.

On December 24, we had a fine view of Mauna Kea, 13,825 feet high. It was covered with snow. Our road to Hilo was through luxuriant tropical vegetation. A smooth ride through the night brought us back to Honolulu on Christmas morning. Christmas in Honolulu is much like that in any city on the main land.

H. N. Wheeler.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene;

I'm sending in the Alphabetical Quiz which was in the December twenty-six issue of the SABBATH RECORDER. I don't know whether all of them are right or not.

At Christmas I got what I wanted, a great big doll with real hair. Besides the doll I got a "Lotto" game, a book of flowers, a "Pastry Set," a little comb and mirror, a box of stationery, a color book, and a "Hansel and Gretel" book.

Your RECORDER friend,

Virginia Churchward.

New Auburn, Wis.,  
January 22, 1939.

### AN ALPHABETICAL QUIZ

- A—Ahab was a wicked king, killed as he deserved.  
B—Baal was a heathen god whom he had served.  
C—Canaan was a fair country along Jordan's shore.  
D—Dorcas, a kind woman who made coats for the poor.  
E—Elizabeth was a good mother who had a good son.  
F—Father was a title by Abraham won.

G—Goliath was a giant who met a strange fate.  
H—Herod, a high officer, devoured by hate.  
I—Ishmael, with his mother, wandered famished and lone.

J—Jacob dreamed of angels while asleep on a stone.

K—Korah, a proud leader who stirred up a strife.

L—Lazarus was dead but Christ gave him life.

M—Mary was a good woman who chose the good part.

N—Naomi was a widow returned with sad heart.

O—Og had the largest bed that ever was made.

P—Phoebe gave her minister comfort and aid.

Q—Quartus, with his brethren, the Roman friends greet.

R—Rebekah, the fair damsel at the well we meet.

S—Samuel, an old man who saw Jesus with joy.

T—Tarsus was where Paul lived when he was a boy.

U—Uriah was the man to whom David did wrong.

V—Virtue, Paul says, to faith should belong.

W—Wonderful, a title to Jesus was given.

We'll find it more true when we are in heaven.

(No X in this quiz)

Y—Yokefellow was what Paul called his friend Timothy.

Z—Zacarias, though a lawyer, yet a Christian could be.

Dear Virginia:

I am pleased that you did so well with the Alphabetical Quiz. You were nearly correct—just made two mistakes, in the letters S and Z. See if you can correct them in your next letter.

Your Christmas presents were all very nice and I'm pretty sure your Christmas was a merry one. Our greatest Christmas happiness, however, should come from the loving gifts we give to others, for "It is more blessed to give than to receive," you know.

Your loving friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am ten years old and in the fifth grade at school. My birthday is April 27. I am five feet tall and weigh eighty-two pounds. I have brown hair and brown eyes.

I am a friend of Almira Bottoms. We wrote you once before, but the letters didn't come out in the RECORDER.

Mr. and Mrs. Hargis are my uncle and aunt. Their son Robert was here the Christmas of 1937, on his way to Riverside, Calif.

My oldest brother is at West Point Military Academy in New York. He will graduate this coming June. We are going to West Point when he graduates. I am proud of him.

We had a big snowfall last week. As I was going down a hill on my sled some children jumped on top of me. They got off half way down the hill and one of them over-balanced me. I hung on to the sled and it kept going. My face dragged in the snow. I had a black eye and six other sores on my face. I had red medicine on and the children said I looked like an Indian. My face is all well now.

Your new friend,

Farina, Ill.

Marilyn Howard.

January 28, 1938.

Dear Marilyn:

I am sorry your first letter did not reach me for I would have been glad to hear from you before, as I am this time. I am always glad to add to my RECORDER family.

You may well be proud of your brother for I understand a young man has to be very fit to even get admitted to West Point. I have visited West Point twice and watched the cadets drilling, with great interest. They moved as one man.

I am glad your coasting accident did not have any more serious consequences, but it must have been rather painful at that.

Hoping to hear from you often, I am

Affectionately yours,

Mizpah S. Greene.

## OUR PULPIT

### THE CHILD THE ULTIMATE FACTOR IN CHRISTIAN CIVILIZATION

BY REV. THEODORE J. VAN HORN

"There is a lad here." *Andrew, in John 6: 9.*

"Suffer the little children and forbid them not, to come unto me; for of such is the kingdom of heaven." *Matt. 19: 14.*

"The United States is today faced with a world in which there is no safety save in strength, no security save in armed vigilance." That quotation is at the head of a recent article in a popular magazine. As liberty loving Americans we have the right to question the truth of that statement. Andrew's little lad, standing there, is a challenge to it. We have the right to object to that declaration, for a greater militarist said long ago, "There is no king saved by the multitude of a host: a mighty man is not delivered by much strength; a horse is a vain thing for

safety, neither shall he deliver any by his great strength."

If the author of these words, spoken hundreds of years ago, should speak today, he would doubtless say, "There is no country saved by battle ships; a dictator is not delivered by a standing army with airplanes and poison gas."

A few days ago I heard an eloquent orator say substantially this, "This country must return to the fundamental virtues in economic, political, and religious life if we are to escape the dangers that now threaten us." A study of the life of Washington, whom we are honoring at this season, is a study in such fundamental things.

Washington laid wisely the foundations of our commonwealth. But he looked forward with prophetic eye to the perpetuity of these institutions of liberty. The statesmanship of the Father of His Country was never in clearer evidence than when he said, "The perpetuity of this country depends upon the religious education of the young." And he also said, "Of all dispositions and habits which lead to political prosperity, religion and morality are indispensable supports." From these declarations as well as from those outstanding virtues that have been appropriately accorded to him, we may be assured that he was a loyal churchman as well as a Christian statesman. Had he read as an inspiration to those sentiments this verse in the sixth chapter of Deuteronomy, "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children?"

Whatever is worthy of praise in the citizenry of our land in this day, one hundred fifty years remote from Washington's time, must be attributed to a careful heeding of Washington's counsel and to that Mosaic advice preceding it by hundreds of years. And whatever of loss in moral character we have sustained may be attributed to indifference and neglect of that Deuteronomic polity in "teaching them diligently to our children."

Washington saw, what seems to be well nigh forgotten in these days of war psychology, that the perpetuity of democracy depends not upon the strength of military establishments, upon warships and airplanes, but upon justice, love, and obedience to law, and fraternal co-operation. If such fundamentals exist now, they will persist only if children now with

us are taught to love these principles and put them into exercise during the formative years of childhood.

There is nothing that alarms me more for the future of our America than the indifference to the religious training of our boys and girls. That indifference applies more to the State than to the Church. Why should not the State care and apply every possible agency to supply this kind of training? Propagandists from our foreign neighbors need not concern us so much as our neglect to administer effective antidotes which will make us immune to their poisonous doctrines. I have been told of parent birds whose instinct led them to bring leaves of a certain plant to put in the nest with their brood, and these leaves repelled the serpent approaching to destroy the nest. The principles taught by Jesus Christ are the leaves to be brought into our schools and homes for our protection.

It ought to alarm us to be told that twenty-five per cent of our population are young people who are never given Christian instruction, but who are exposed and actually contacted by the propagandists of these destructive and vicious policies of government. It is not much comfort that children of our Christian homes have, at a generous estimate, one hour a week of instruction in our Bible schools. It ought to shake us to stark awakeness that a distressing percentage of our homes, so called Christian, show no interest in the religious training of the children in the home. The father immersed in business interests, the mother obsessed with the idea of social prestige—the children go and do what they please outside of school hours. Is there a way of making them conscious of their blessed opportunity and responsibility of directing them to the challenging tasks of the kingdom of heaven, as well as the moving duty of becoming useful citizens of their country? The reflection that twenty-five years from now the affairs of state will be mostly in their hands, ought to stir us out of our apathy. The kind of country we will have in that not far distant day will be what they will have to make out of the conditions that we have bunglingly left for them. God pity us and them if we do not make adequate effort to put into their hands some means sufficient for this great work. It will be nothing less than a high grade of Christian training to compass that task. The moral and

political status of a country cannot rise above the moral and religious status of the children growing up in that country. May the people of this land believe that deeply enough to do something sufficient about it.

What results would issue if every right thinking and right acting man in this Christian land would make himself the confidential friend and adviser of some neglected boy, encouraging him in the cultivation of the sterling virtues of purity, honesty, industry, and obedience to authority and loyalty to God. It sobers me that that red-headed urchin playing under my window is a potential President of the United States, or a supreme court judge, or—a red-handed highwayman. And that winsome little lassie joining with him in innocent sport is a potential mother of children that she will educate for the kingdom of God, or simply a woman lost in the redlight district of the city. No less than twenty millions of children of their age, and under infinitely worse conditions are reaching out pathetic hands for sympathy and rescue from the dangers that surround them. Where are the Davids that will rescue them from the lion and the bear? It goes without saying that it is the supreme business of the church to come to the rescue. Jesus said to Peter, the representative of the first Christian Church, "Shepherd my lambs." Seriously let us ask, have we done all in our power to meet that challenge?

But why should not our government have also a large part in this enterprise of Christian education? "The children of this world are wiser in their generation than the children of light." Totalitarian states are by force utilizing this asset of child life. A German child at a very early age knows how to crack its heels together in the Nazi salute. Italian children are familiar with the swastika and are given early military education. Why should not our country with equal foresight use every available means to train our children to absolute loyalty to the fundamental principles of morality and religion which our far-seeing Washington advocated for the perpetuity of state? Have we not more faith in mercy and truth and kindness than in material force? Let us believe our beliefs. Our divine order is, "Overcome evil with good."

The average cost of our fifteen battleships is fifteen millions of dollars apiece. Our army costs a billion dollars annually. Our imagi-



nation cannot visualize such an amount of money any more than we can imagine a foreign foe crossing our borders which our militarists vividly imagine. But we know without the exercise of that faculty that the internal foes of vice and ignorance and impurity and anarchy are undermining our foundations. "If the foundations be destroyed, what shall the righteous do?" How would it do to appropriate at least one fourth of this \$1,015,000,000 to a corps of trained Christian and patriotic teachers to supplement what our schools and churches are doing for our children in educating them to the highest degree of Christian citizenship? We shall do well to be careful about our foundations. That is good exercise for this anniversary day.

We shall never forget that rare experience, almost five years ago, when by the miracle of the radio we heard the voice of Admiral Byrd from his shack near the South Pole. He was speaking from the mysterious stillness of that shack buried in the ice of the South Polar sea. He tells us in his book *Alone* "After many years of crowding confusions of various expeditions, I was conscious of a certain aimlessness. I wanted to taste complete quietness and solitude and sink roots into some replenishing philosophy." Then toward the close of that experience of "solitude," when all hope of rescue was gone, he tells of his absorbing passion for home and family. In agonizing pain with frozen fingers he tried to write final messages to them. His final concern was not about Antarctic currents and weather conditions. His final philosophy was home and children.

There is no probability that any of us will taste, until death comes, anything similar to Admiral Byrd's solitude. But an occasional aloneness is indispensable to a readjustment of our philosophy of life. And we shall find as Admiral Byrd found, in the final analysis, that home and children are all that matter.

In the long ago, immersed in the wilderness of stillnesses, God said to Moses, "There is a place by me, and thou shalt stand upon a rock." There is a sure place for all of us to stand when we ought to withdraw from the confusion and static of this tumultuous world. With our faculties adjusted there, shall we not once more listen to the messages that have been recorded for us from the founders and conservors of our liberties?

"The perpetuity of this country depends upon the religious training of the young."—*Washington*.

"This country will be saved, if saved at all, by the training of the children to love the Saviour."—*Thomas Jefferson*.

"A man who is educated in mind and not in morals is a menace to society."—*Theodore Roosevelt*.

"Our civilization cannot survive materially unless it is redeemed spiritually."—*Woodrow Wilson*.

"Childhood is the basis for the future, and I believe in religious instruction for American children."—*Warren G. Harding*.

But ages before these witnesses spoke, the ultimate truth they emphasized was in the Holy Bible. "Train up a child in the way he should go, and when he is old he will not depart from it."—*Solomon*.

Finally let us listen to the greatest Teacher that ever spoke on earth, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven."

"There is a lad here."

"O beautiful for heroes proved  
In liberating strife,  
Who more than self their country loved,  
And mercy more than life.  
America! America!  
May God thy gold refine,  
Till all success be nobleness,  
And every gain divine."

### STRAIGHT FROM THE HEART TALKS TO COLLEGE STUDENTS

BY AN "OLD GRAD"

"I" TROUBLE

Dear Ed and Co-ed:

The holidays are over, and your visit at home seems like a pleasant dream rather than a reality. It does us all good to see you and fellowship with you. What a good time we had while you were here. I can almost feel my sides aching now from laughing so much at our party that night. I hope the holidays together here are as bright spots in your year as they are in Mrs. Pastor's and mine. And I pray that contact with the home church has given you something that will make you better able to accomplish your tasks and meet your problems. The only flaw is the fact that some of you didn't get home. I know you felt bad about it—and we surely did.

This talk has to do with "I" trouble. So many things in nature are "parables" of spiritual things. Did you ever stop to think that many of the ills of the eye can be applied to the "I"? Take blind spots for instance. You know that in every eye there is a spot on which objects do not register, so that when looking in a certain direction there are things at one side which we do not see. How much we miss when our eyes are fixed on other things. There is a house between here and the next town which I have passed scores of times in the past few years, and yet I never saw it until a few days ago—didn't even know it was there. Then, too, how much we look at that we never see. Thousands of boys had looked at the lid of a teakettle jiggling up and down, but it took James Watt to see the possibilities of that phenomenon. Our "I's" are full of "blind spots." One sees athletic fame, and fails to develop his mind. Another is so engrossed in his studies that he allows his muscles to atrophy. One spends his time in social life, and lets the opportunities for self-improvement go by. Another is so busy with his own affairs that he misses the joy of helping others. Some are always looking on the dark side, and fail to see the sunlight of love and privilege. Some have their "I's" so full of their own perfections that they cannot see the possibilities for accomplishment "through Christ who strengthens." They become moody, and sometimes grumpy and snappy, and their usefulness is spoiled. Blind spots! Don't keep your eyes in one position. Look around. Give every object a chance to register on the retina of your "I."

Then there are myopia and hyperopia—opposites. How many people in this world are near-sighted? I mean they see the close-up things, but not those farther away. The present profit fills the eye, not the future good. The present pleasure is seen rather than the lasting ill effects of indulgence; the difficulties and obstacles in the way, rather than the ultimate goal; the class-room rather than the life ahead. In this group is the "bluffer." Don't say you don't know what I mean. The big thing is not to get a grade, or to "get by" with the "Prof," or to "make" the course. Look ahead and see how it is preparing you for your life work. Then there is far-sightedness. We all need to be able to look ahead, and not allow the future to be

blotted out by the present. But there are those who see only the big job, the far field, the spectacular thing, and who neglect the little everyday chances to serve. I have known some, even, who were so interested in a future life of full-time Christian service, that their friends and acquaintances go along with no knowledge of Christ and his principles of living.

Another very common eye defect is astigmatism. The vision is distorted because the rays of light do not focus at the same spot on the retina. Some lines are clear while others are blurred. The "I" is afflicted the same way too. One looks at a thing and sees it one way; another sees it another. Both may be mistaken. A thing which looks clear to you may be "blurry" to someone else. Something which is actually wrong, you may think is right. You may have the wrong idea of the suitability or propriety of a thing; one with a clearer, non-astigmatic vision, sees it in the right light.

Then there are "spiritual cross-eyes." People with this "I" defect keep one eye on the Lord and the other on the world. They try to serve the Lord and meanwhile not miss anything the devil has to offer. Such a person has a hard time trying to "walk worthy of his calling." Did you ever hear of the two cross-eyed men who collided on the street? According to the story one said, accusingly, "Why don't you look where you're going?" to which the other countered, heatedly, "Why don't you go where you're looking?" You never saw a cross-eyed person who followed the vision of both eyes, did you? No! And neither will you ever see a person who is walking in the way of the world and in the light of the Lord at the same time. See what Jesus has to say about "singleness of eye" in Matthew 6: 22, 23.

Speaking of the world—there are some to whom the glitter and allure of the world appeal so strongly that they are blinded to the better, finer, more noble things of life. The result is like snow-blindness—a spiritual lack of perception and dulling of finer sensibilities. Such a person needs to wear dark glasses against this glare.

When we have trouble with our eyes we go to the optician. He corrects the defect, and we go back to our work healthier, happier, and more efficient than before. Dear young people, there is a great "I" Specialist, too,

to whom we can and should take all our "I" trouble, whatever it may be. He will correct the defects—lengthen or shorten the range, put things in their proper perspective, straighten our crossed vision, remove the "blur."

Of course, after all, we are to live "by faith and not by sight." The "I" must be put out. "If thine eye offend thee, pluck it out and cast it from thee," said Jesus. Yes, the "I" must be "put out," and then we can be led of Christ into fullness of life, which is what we most desire, and is therefore the reason we do the things which we do.

Well, enough "preaching." If you get something out of it to help, I'll be glad. Several have spoken as though these "straight-from-the-heart" talks have been helpful. That gives me joy! By now you're getting your "second wind" after the "first lap." You have rounded the turn and are in the second semester. Think of me as standing on the side-lines, knowing your ability to win, believing in you, and rooting for you with all my might. Here are a couple of verses I copied the other day. They express my prayer for you:

"Loving Saviour, go thou with them,  
Be their comfort and their stay;  
In thy tender care and keeping,  
Guard from evil every day.

"Holy Spirit, dwell within them,  
May their souls thy temple be;  
May they walk the path to glory,  
Led and guided still by thee."

Sincerely,  
YOUR PASTOR AND FRIEND.

### DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

The annual meeting of the First Verona Church was held December 4, 1938. The women of the society served a cafeteria lunch. Pastor Davis was not able to be with us as he was holding a Preaching Mission at Ashaway. His annual report, a very encouraging one, was read by the church clerk, Mrs. Jennie Sholtz. The ministerial committee recommended that we give Pastor Davis a call to preach for us another year. This report was adopted.

On December 24, Pastor Davis preached a sermon entitled "The Supreme Gift of the Ages." Special music was rendered by the

choir. During the Sabbath school hour an orchestra composed of our young people played several selections, and the children gave a delightful program. Several of our teachers were home for the holidays. Miss Alta Dillman from Port Leyden, N. Y.; Misses Ada Dillman and Lola Woodcock from Waterville Central School; and Miss Agnes Smith from Adams Center. William Lennon, a student in Salem College, spent the holidays with his parents here. Mr. and Mrs. Alfred Davis of Rochester spent their vacation in Salem. January 2 to 5, Pastor Davis was in Alfred, meeting with a committee, the other members of which are Rev. A. J. C. Bond and Rev. Erlo Sutton.

At the November meeting of our Ladies' Society it was voted to help defray the expenses of the missionary-evangelist to the amount of at least \$50. The January meeting convened at the home of Mr. and Mrs. Arthur Franklin. Aprons and fancy articles are being made preparatory to our annual spring supper and sale. Ten dollars was voted toward the bill for the new rest rooms at the church.

Although the snow was very deep Sabbath, February 4, about fifty of our loyal members attended church. —Press Committee.

LEONARDSVILLE, N. Y.

The Christian Endeavor societies of the Leonardsville and Brookfield churches held their annual banquet at Leonardsville, January 28. A basket lunch made up the meal. There were eighteen present. Our toastmaster, Leslie Welch, of Leonardsville, had charge of the afternoon meeting, which was very helpful to all. The program was as follows:

Roll call, of Bible verses with references, by the secretary. Scripture reading by the toastmaster. Short prayers by the group. Duet, "When I Take My Vacation in Heaven," by Rev. and Mrs. Herbert L. Polan. A brief history of Christian Endeavor, especially of New York State, by Grover Williams. Talks on C. E. motto, "For Christ and the Church"—first, "For Christ," by Francis Palmer, and second, "And the Church," by Esther Burdick. Duet, "When We Kneel to Our Savior in Prayer," by Rev. and Mrs. Paul S. Burdick. Talk, "The Light of the World," by Pastor Burdick. Talk, "All the Way With Christ," by Pastor Polan.

We closed with a short consecration service, by joining hands in a circle, and were led in prayer by Pastor Polan.

We look forward for another year of Christian Endeavor work.

"Only one life,  
'Twill soon be past,  
Only what's done  
For Christ will last."

BROOKFIELD, N. Y.

Although there was some illness in the Seventh Day Baptist parish there was a very good attendance at the annual dinner and business meeting of the church Sunday February 5. Reports of the officials and auxiliary organizations of the church were given as usual, officers elected for the coming year, and other routine business transacted.

Claude Camenga, Howard Fitch, and Mrs. Edwin Whitford were elected trustees for three years. Pastor Herbert L. Polan was extended a call for another year. Mrs. Polan was elected chorister, and Francis Palmer head usher. Leslie P. Curtis was appointed to see that the North Church cemetery is cared for, and Mrs. Maude Curtis to prepare the communion service. The finance committee, of which Raymond Burdick is chairman, was reappointed.—*Brookfield Courier*.

ALFRED, N. Y.

Mrs. Frank E. Lobaugh is expected home today (Feb. 9) from Florida. She has spent the last month with her father and mother, President Emeritus and Mrs. Boothe C. Davis at Holly Hill. Mrs. Davis is somewhat improved although she will be in bed for some time yet.—*Alfred Sun*.

MILTON, WIS.

The Brotherhood of the local Seventh Day Baptist churches, fifty in number, had their annual oyster supper Sunday night in the Milton church basement.

W. E. Rogers, who recently returned from a most pleasant trip to Florida, entertained the group with an account of the high lights of the trip. Dr. L. M. Babcock gave a talk which added to the pleasure of the event.

—*Milton Journal-Telephone*.

BATTLE CREEK, MICH.

The worship service, Sabbath, February 4, was wholly arranged and carried out by the young people, in keeping with Christian Endeavor Day. The service was in charge of Miss Mary Lou Langworthy, the president of the senior society. The program was ex-

cellently arranged and besides the various orders of the worship service it consisted of four addresses by the young people: "Confession of Christ," George Bottoms; "Service for Christ," Wilna Crandall; "Loyalty to Christ's Church," Jeanice Crandall; "Fellowship with Christ's People," Dorothea Clarke.

(George Bottoms is a student at Lansing, with possible thought of the ministry—in the minds of his friends.)

A special C. E. Rally song, by Mae Mudge Wilkinson, was sung to the tune of "True-hearted, Whole-hearted," in closing. The first stanza and chorus are:

We are a body of Christian Endeav'ers,  
Gathered here in love for our King.  
In all our labors and pleasures we'll praise him,  
Till round the whole world our glad echoes do ring.

Chorus

Christian Endeavor, loyal forever,  
Praise to our Master and service we bring.  
We would be faithful, each a brave reaper,  
Service our watchword, then hail to our King.

—Gathered from bulletin  
and correspondence.

NORTH LOUP, NEB.

Much is being written and read these days of medical work, and those who have made medicine their life work. Much emphasis has been placed on the so-called "country doctors," who at last are gaining some long deferred recognition.

Thirty-seven years ago, on February 10, 1902, Doctor Hemphill came to North Loup, to take up his practice in this village. Just out of medical school, he stepped into a place vacated by a man much older and more experienced, whom many in this community will remember as Doctor Burdick.

For the intervening thirty-seven years Doctor Hemphill has remained here, except for intervals spent away in studying new methods or on visits with relatives.

Starting out as a typical "horse and buggy doctor," he can tell many tales of long trips in zero weather, over snow-filled roads, and in dust blizzards. He has made many a trip on foot, when the roads were too blocked to allow his team to get through. During the flu epidemic, twenty years ago, Doctor Hemphill was all over the country, going great distances in all kinds of weather.



He has officiated at the births of over two thousand babies, throughout this community. During his long stay here, he has cared for little ones, whose parents he helped to bring into the world.

Doctor Hemphill's many experiences in North Loup would fill a large book, and to us, at least, would be fully as interesting as any of the books along the same line that are published today.

Throughout the doctor's long stay here he has been ably assisted by his wife, who not only has been of help to him and his family, but has been a great worker in community, club, and church affairs, and still is.

May Doctor Hemphill and his good wife spend many, many more years with their friends in North Loup.

—North Loup Loyalist.

## OBITUARY

**BROWNE.**—Elder J. Franklin Browne of Steele, Ala., known to many of our people, was buried in Shiloh Cemetery, between Steele and Attalla, Ala., February 5, 1939.

(We hope some one will furnish his obituary for publication.—EDITOR.)

**BUTEN.**—Adelbert DeForest Buten was the son of Ezra and Lucy Greene Buten who came to Wisconsin from New York State in 1842. DeForest was the third of seven children, all born in Rock River district, near Milton Junction, Wis., and all preceded him in death.

His wife, Elizabeth Littlejohn, preceded him in death by several years. There were no children. He departed this life February 5, 1939, at the Rock County Farm, being about eighty-six years of age.

Farewell services were conducted by Rev. J. F. Randolph at the Gray and Albrecht Funeral Home, Milton Junction, Wis., February 7, 1939. Interment was made in Rock River cemetery.

J. F. R.

**DAVIS.** — Dora Elizabeth Cozad, wife of Linville Bee Davis, was born February 25, 1869, and died at Jackson Center, O., January 7, 1939.

She was united in marriage with Linville B. Davis October 2, 1884, at Jane Lew, W. Va. Besides her husband she is survived by two sons, Andrew Harrison, at home, Clifford McKinley, Clarksburg, W. Va.; three daughters, Permethia Belle Hughes of Sidney, Nina Rebecca Lawhead, Jackson Center, and Clara Agnes Ferguson, Oakland City, Ind.; eleven grandchildren and four great-grandchildren. There are also, one brother, two half-brothers, and a sister. She has been a member of the Jackson Center Seventh Day Baptist Church since 1904, and active in benevolent and social organizations.

Funeral services were conducted by Rev. Edward M. Holston of Battle Creek, Mich., assisted by Rev. E. M. Hawkins of the local Methodist Church. Interment was made in the Jackson Center Seventh Day Baptist cemetery.

E. M. H.

**EASTERLY.**—Mrs. Mary Adeline Burrell Easterly was laid to her rest in Oakland, Calif., January 24, 1939, after three weeks of intense suffering.

She was a member of the Healdsburg-Ukiah Seventh Day Baptist Church, of which her son, John I. Easterly, is pastor. She was perfectly prepared to go. Her confidence in her Master was strong, and her Christian influence was well recognized among her many friends. It was somewhat unusual for one past her three score and ten to be survived by her mother, who has reached her ninety-second milestone.

E. S. B.

**ROTHROCK.**—James Noah Rothrock was born in central Illinois June 8, 1867, and entered into rest at the home of his daughter in Gentry, Ark., January 22, 1939.

In early life he accepted Christ as his Savior and lived a consistent Christian life according to his knowledge of the truth for many years. Later he departed from the faith and became a backslider. Three years ago, through the efforts of your local missionary and the operation of God's grace he was reclaimed, and was converted from error to the Sabbath of God, in which faith he lived an exemplary life unto the end.

Farewell services were conducted by the pastor in the Seventh Day Baptist church of Gentry. Interment in Fairmount Cemetery.

E. R. L.

### 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.

### 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

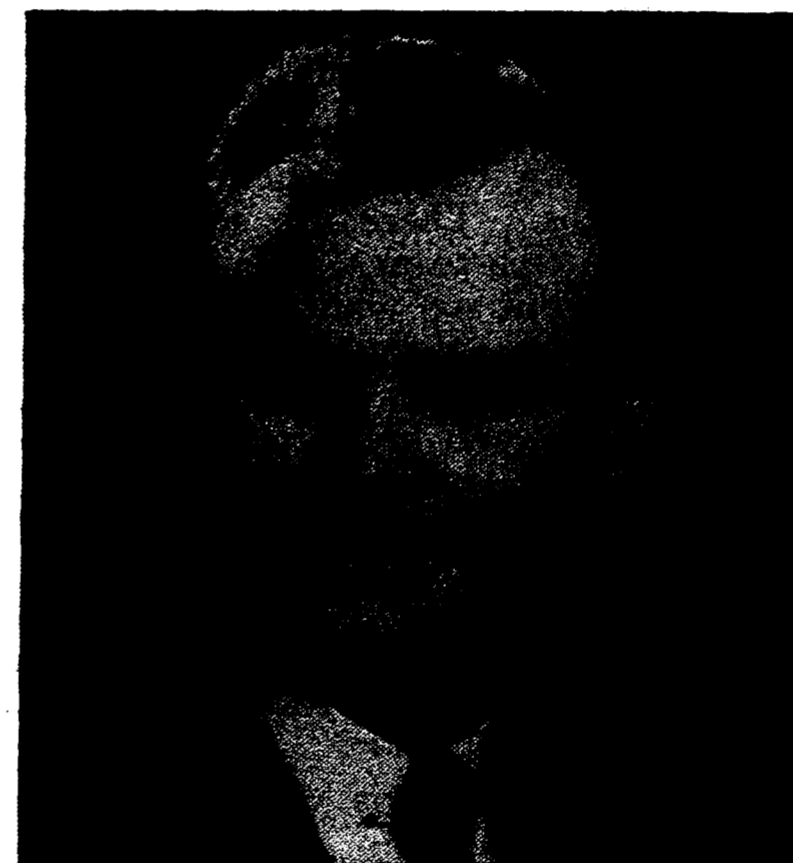
**NEW TESTAMENT AND PSALMS**—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

# The Sabbath Recorder

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MARION C. VAN HORN  
 Pastor, Salemville, Pa.  
 (See Our Pulpit)  
 Editor, Young People's Work

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