

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

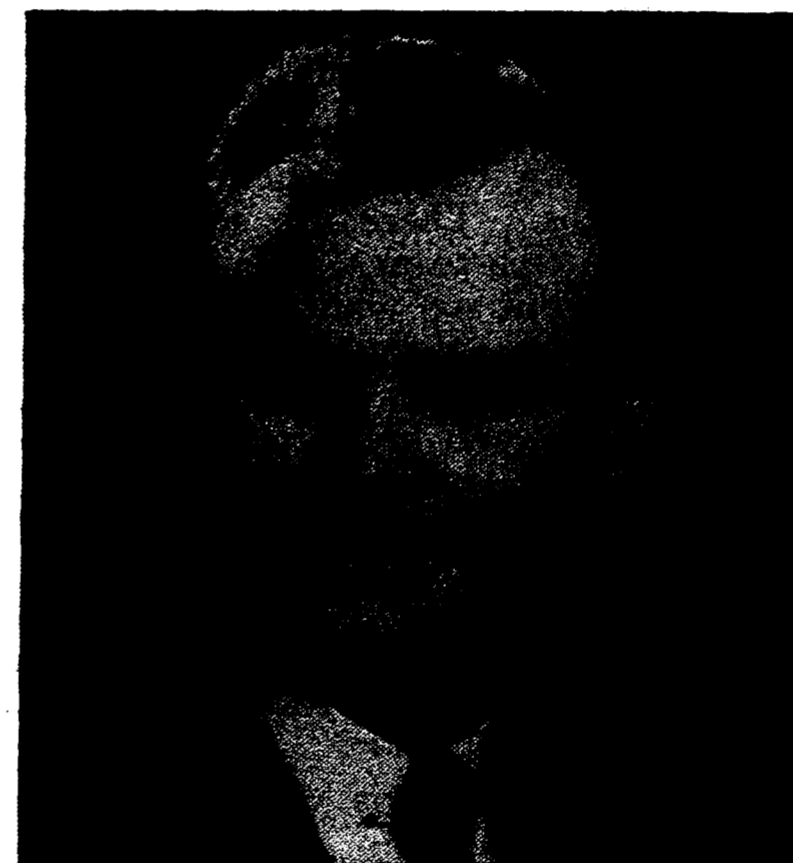
NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

Vol. 126

FEBRUARY 27, 1939

No. 9



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

Contents

Editorial.—"Spiritual Team"—Worth While to Pray?—Judgment Satisfied.—Items of Interest	138-140
"Surrendered Possessions"	140
Phases of Work About the Budget	140
Missions.—Working With Handicaps.—The Church and Missions. —Letter From Jamaica	141-143
Letter to the Editor	143
Woman's Work.—Worship Program for March, 1939.—Report of Woman's Board Meeting	143
Wanted	144
Young People's Work.—Young People's Work in Bedford County, Pa. —A Young People's Conference	145
Children's Page.—Our Letter Exchange	147
A Personal Letter	149
Our Pulpit.—Living on Tiptoe	149-152
The School of Theology	152
Denominational "Hook-up"	153
Marriages	156
Obituary	156

The Sabbath Recorder

(Established in 1844)

A SEVENTH DAY BAPTIST WEEKLY

Published by the

American Sabbath Tract Society, Plainfield, N. J.

Vol. 126, No. 9

Whole No. 4,813

HERBERT C. VAN HORN, D. D., Editor

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year \$2.50

Six Months 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

"Spiritual Team" The work under the "New Assignment" by Dr. H. Eugene Davis of raising a full United Budget is going forward most hopefully. Everywhere people are whole-heartedly responding and co-operating with the leader in the enterprise. Doctor Davis has from the first emphasized the task as a spiritual task—looked at from any other point of view it means failure. But viewed from the spiritual side, victory is assured.

Already more than forty have pledged themselves to the "Spiritual Team" to which members are constantly being added. The goal is five hundred. Will you be one?

It is asked, what are the requirements of this "Spiritual Team"? First, *faith*. Doctor Davis says, "It is useless to pray that God shall help us succeed in this task when we do not believe it can be done. We want five hundred people to believe so tremendously in God that they will say, 'I do believe that God will make this a success,' and then pray, not before."

Second, *personally* facing the task. Each member of the team must face his own part of the task. This is of vital importance. "How can we have faith or pray if we are

unwilling to face God and say to him, 'Lord, what is my part in this task?'" Doctor Davis continues, "Some may refuse to accept their responsibility because it must be small, but God will give just as great honor to the small giver who is honest with him, as he will to the large giver. We want everyone on the giving end, even if it is a very small amount." Remember the woman at the temple treasury with her "mites"—her whole living—and Christ's words of commendation on another occasion, "he that is faithful in that which is least is faithful also in much."

"Third—and this is very important," quoting from Doctor Davis, "we must know the people both on the lone Sabbath keeper's list and those who do not belong to any church who might be interested in the kingdom task . . . Members of the Spiritual Team must think of some one to whom they can go or write, or send their names to us, that we may contact them during the next few months. There are so many who can come in on this team. It is not limited to five hundred, but we want to get five hundred before we start on the second five hundred. Many fine reports have been received."

Now you know what the "Spiritual Team" is, what it is for, and what one must do to be a member. Before the end of the next three months we ought easily to have two such teams—five hundred full and strong on each team. Send in your name today—as you read this—to Rev. H. Eugene Davis, Alfred, N. Y.

Doctor Davis will visit as many churches and groups in the next four months as possible. Obviously, he cannot reach all. This is God's work for us. It is a world-wide program. Our influence is reaching out over practically every state in the union and through every continent of the globe. It means missions, evangelism, religious education, Sabbath propagation, medical help, social service and security, etc. Compared with our numbers, our influence and work are nothing less than marvelous. A one hundred per cent raised Budget carries this influence forward. Truly it will be an honor to belong to the "Spiritual Team." Shall we let God use us?

Worth While to Pray? Constantly people are asking, "Does prayer accomplish anything?" Many who never voice the question, sometimes have the query deep within the heart.

It is not easy to answer this question for the reason that immediately several questions are provoked in our minds. What does one mean by prayer? What does one hope to accomplish by praying? If by prayer we mean what we do, then the question is certainly, "Yes." Prayer does accomplish much. By prayer we mean the act of communion with God, the Father of our spirits. Such communion involves the feeling that he is at hand; the consciousness of his presence within us and about us. We believe this consciousness is essential to vital prayer. It involves the knowing that he is interested in what we make of ourselves and what we do with our abilities. By prayer we are testing ourselves, our purposes and desires, and asking him to release in us powers sufficient to do what we know we ought to do.

This kind of prayer does work. It cleanses our thoughts, purifies our desires, gives us confidence, strength, and direction, and makes us more able to accomplish what we set out to do. This type of prayer asks God to *work through us; not to work for us*. Thus we may pray for our homes, for our churches, for our denominational program, the raising of the Budget, for our schools and brotherhood, for world peace. We believe prayer is worth while.

Judgment Satisfied God's justice and grace are illustrated in the following account recorded in "Five Hundred Scriptural Anecdotes."

Two men who had been friends in their youth met in the police court, the one the judge on the magistrate's bench, the other in the prisoner's dock. The case was tried and the prisoner found guilty.

Would the judge, in consideration of their early friendship forbear to pass judgment? No, he must fulfill his duty, justice must be done, the law of the land obeyed. He pronounced sentence—fourteen days in jail with hard labor or a fine of fifty dollars. The condemned man had nothing with which to pay, so the prison cell was before him.

But as soon as he had pronounced the sentence, the judge rose from the bench, threw aside his magistrate's robes, and, stepping down to the dock, stood beside the prisoner, paid his fine for him, and then said, "Now, John, you are coming home with me for supper."

It is just so with the sinner. God cannot overlook sin. Justice must be done, and sentence pronounced, but Christ himself pays the debt and the sinner is free.

"Jesus paid it all,
All to him I owe;
Sin had left a crimson stain;
He washed it white as snow."

Items of Interest We are informed by National Broadcasting Company that Dr. Harry Emerson Fosdick of Riverside Church, New York City, will be heard as usual on the National Vespers broadcast each Sunday from 4 to 4.30 p. m. EST over the NBC-Blue Network. The addresses, in order, beginning March 5, are "On Learning How to Pray," "On Seeming as Christian as We Are," "Six Ways to Tell Right from Wrong," and "Is Our Christianity Appealing to Our Softness or Our Strength?"

The "Radio Pulpit" will continue under Dr. Ralph W. Sockman, the devotional periods by Dr. Norman Vincent Peale, "Opportunity" series by Dr. Daniel A. Poling, and "Homespun" by Dr. William Hiram Foulkes.

A Primitive Baptist church in Texas is reported to be "paying dividends" to its members. Oil was found on its property. This is all very well, but why not have turned this free income out of God's good earth into aggressive missionary work? As for personal dividends, we are under the impression that any going church pays good dividends in spiritual grace, peace, increased usefulness, and a developed Christian character to all its faithful members.

Judge Louis D. Brandeis, for twenty-two years serving on the august bench of the United States Supreme Court, has resigned to take effect March 1, 1939. According to the law he will draw full salary as long as he lives. At the age of eighty-two he is held high in the esteem of his fellow members and that of the great majority of his countrymen. He was considered a radical—but a radical in the best sense of the word, and opposed to socialism and communism. "Greatest anti-socialist of our age," declares Walter Lippmann, "not in the sense of being a baiter of 'reds' and a hunter of heresies, but in the real sense of his having a social philosophy which is wholly opposed to socialism, and is its only

true alternative." As a constructive upholder of true American ideals, he is well classed "The most influential conservative of his age."

Auburn Theological Seminary (Presbyterian) will close its doors in May. The plant of the institution, valued at \$500,000, is up for sale to liquidate the seminary's debts. A recent effort to pay off its debts and merge with the Colgate-Rochester Seminary (Baptist) failed of accomplishment. Auburn was founded one hundred twenty years ago, and had a fine reputation as a training school for the Christian ministry.

—*Methodist Protestant Recorder.*

An invitation to the churches of America to give special recognition on March 5, to the "loyalty" of Pastor Martin Niemoeller has been issued by the Federal Council of the Churches of Christ in America.

Pointing out that one year ago Pastor Niemoeller was placed in the concentration camp, the invitation declares that "Martin Niemoeller in concentration camp, together with his comrades in faith and courage, are perhaps the greatest challenge confronting unreason and violence in Germany today." The invitation also suggests that prayer of forgiveness be made for "our lack of Christian brotherhood toward Germany in the years after the war," and for "those who have incarcerated Pastor Niemoeller."

—*Religious News Service.*

"Unless God does something for us
We can do little for others."

"SURRENDERED POSSESSIONS"

QUOTATION

"There is a widespread notion that a Christian is a man who tries to live up to certain ideals. That is to miss the most important fact about him. A Christian is not a man who is trying to do something. He is a man who has received something. He is a man raised to a new level of power. This is evident as soon as we turn to the New Testament.

"The New Testament contains something greater than a new set of ideals. It is the story of what God can do with men and women when they let him—the revolution that takes place when God is given control of lives. The people we meet in the Acts of the Apostles are clearly men and women to whom some-

thing has happened. They are acting with a courage that was not theirs at first. They speak with a force and clarity not natural to their uncultured tongues. They have shed the self-seeking and contentious spirit that marred their earlier record. They are irrepressible in their confidence and joy, when, before they were so easily daunted. For the most part they are obscure folk, yet they succeed in turning their world upside down. Here are personalities released and raised to a new level of effectiveness. They are adequate in a new way to meet all demands."

The above has been very challenging to me and I turn to it again and again. I read my New Testament to see what it really was that happened to those early followers of Jesus. Can it happen to me? Are any of us denied what God did for them? My prayer is that it may happen to us all, and then we shall see clearly God's task and our part in it.

H. Eugene Davis.

PHASES OF WORK ABOUT THE BUDGET

The Budget interests me for a variety of reasons. If we raise it, it means we pay our bills promptly, which is most desirable, and there is much less suffering among our workers. We have had a very undesirable condition this last year and we can blame no one but ourselves for it. Our treasurer cannot pay all the bills from his private account. I talked much in the Commission meeting about having Conference every other year, and having Association the alternate year, with the positive idea that each one give what money he usually spends at Conference to put the Budget on a cash basis and keep it there. Is there anything the matter with this idea?

We have the biggest kind of an idea in the whole realm of Christianity—a gospel, and a Sabbath to go with it, also a statement of belief that cannot be beaten for word construction. Are we too small in spirit to put this great combination across to the world?

Is it possible that we are to fade out as a people and a denomination? Does our interest in social affairs put the light out of our spiritual activities? Personally, this is a question to you, not to "George." I can remember when a lot of our people thought Seventh Day Baptists were a chosen people; there is always danger in a thought like that. Remember what the Jewish race thought; that

thought, because of a closed mind, dried up the fountain that gives life and light. Don't let a closed mind and social activities dry that fountain up for us. Put the gospel first, and the grand old Sabbath with it as a vital spark. Jesus Christ was a product of the Sabbath system. Let's all get in line to raise our Budget in full, so we can pay our bills and feed our missionary pastors, on time, and do many other good works.

One of the Commission,

Westerly, R. I. John H. Austin

MISSIONS

WORKING WITH HANDICAPS

President Jonathan Allen told us one morning in a chapel address that it was good for one to be obliged to work his way through school, as some of us were doing in those days. He said we would accomplish more in life because of the handicap, unless we became discouraged and gave up. It was difficult for us to understand that it could be as the president said it would be, but five decades have demonstrated the truth of his statement. Those who had to work, economize, and endure other hardships in stress and struggle to complete a college course are today among the foremost who have succeeded and rendered marked service. This has been done in spite of handicaps.

Though the lack of money is the handicap about which people think and talk most, it is not the only one. Poor health is another often encountered. Moses complained because he was not a good public speaker, and limited intelligence is not uncommon.

The truth, as stated by President Allen, is that we can succeed in spite of handicaps. Those with poor health, those not gifted as speakers, and those endowed with only common intelligence can achieve great things if they have determination, ceaselessly work hard, and seek divine help. The handicaps become a source of discipline and strength. A person who goes around complaining because of his handicaps shows weakness.

There is no place where handicaps are more prevalent than in mission and church work, but in spite of these, success can be made to crown the efforts of Christian workers. Men may complain because the church has so little money; pastors and missionaries may complain

because salaries are so small and there is no money for traveling expenses, schools, and hospitals; but it should be remembered that the cause can succeed in the face of these drawbacks. The handicaps today are small compared with those of the apostolic church and the kingdom of Christ through all ages. No doubt the road of ministers, missionaries, and all Christian workers is made more difficult by the indifference and neglect of those who profess to be the followers of Christ, but it has always been so, and the kingdom of God has advanced in spite of it. We are called upon to "endure hardness as a good soldier of Jesus Christ," and those who complain and are discouraged because of their handicaps demonstrate that they are not worthy to be colaborers with Christ.

THE CHURCH AND MISSIONS

Evidently there is confusion in the minds of many regarding the relation of missions to the churches, and this confusion leads to weakness. It not only works disastrously in regard to missions, but it also strikes at the growth and life of the churches. Few have set this forth in any clearer terms than did Professor Henry C. Vedder in his book entitled, "Christian Epoch-Makers," as will be seen from the following paragraphs:

And since the missionary idea is thus of the essence of Christ's character and teaching, missions are the very breath of life to the Christian Church. That Church was called into being for no other purpose; it exists for no other end than to proclaim in all the earth the gospel of Christ. The Church does not engage in missions as one of many activities; missions are the primal law of its being. A church that is not missionary, whatever else it may be, is not Christian. And there can be no distinction between near and far, between men at home and men abroad, in this matter. "The field is the world." No Christian is permitted to say, or even to feel, that he is under obligation to give the gospel to his neighbor, but not to the man in China, for our Master has taught that every man is my neighbor who needs me and whom I can help.

The church may be, and often has been, missionary, but too narrowly missionary, confining its ministrations to its own community, country, race. Foreign missions, therefore, may fairly be taken to be the best gage of a church's spiritual life, because they show most clearly how far the followers of Christ have imbibed the spirit of Christ. He gave himself most to those who most needed him. The greatness of the need of the heathen is the measure of their claim upon the Christian world. The command of Christ covers their case; they are at least part of the "all the nations," but the example of

Christ outruns his command — love should be a more powerful motive than duty. The need of a nation perishing without the gospel is enough, and will be enough so long as Christian compassion remains in the earth, to move the followers of Christ to the work of foreign missions.

LETTER FROM JAMAICA

Rev. William L. Burdick,
Ashaway, R. I.

DEAR BROTHER BURDICK:

I imagine the readers of the SABBATH RECORDER would like to know some of the reactions of my wife and me to the new conditions we have found since we have been in Jamaica. Well, when we steamed into Port Royal, the "Ellis Island" of this country, we were filled with curiosity as to what the island held in store for us. It was an early Sunday morning and Port Royal was as interesting as can be. Then, when the inspecting officer gave his approval, we steamed slowly into Kingston Harbor proper; and the most striking thing to meet our eyes was the ranges of the Blue Mountains, far and near, bright and dim, deep blue and grey misty, as they constantly changed in the early morning sunlight. Finally we docked and got our first glimpse of things Jamaican. The people and city were strange and we felt a little strange. As we drove through the city of Kingston that first Sunday morning, we felt as though we were set down in the midst of a new world. The most striking thing about Kingston to the new visitor is the way the city is spread over a large area. Skyscrapers, in the American sense, are entirely absent. The tallest building is about four stories high and the average in public buildings is two stories. Dwelling houses for the most part are one story.

This is a land of curious things. When I got where I could get out into a garden, the first thing I saw was a lizard. This country reminds me of the deep South at home. There are lizards everywhere, in the city and in the country. You must remember that in most dwelling places in the city one is able to have a garden. Roaches are such as I have never seen before. I killed one that was fully two inches in length and almost an inch in width. Ants, there are all kinds of ants, big, little, middling, black, red, and brown. Ants are everywhere. You dare not set a box of candy down for half an hour for fear you will come back and find the box

overrun with little black ants. Did I say big ants? I meant exactly that. There is one species of red ant, a nocturnal little busy body if I am any judge of his activity, whose body measures on an average of half an inch in length in the adult ants. You have never seen such ants.

There are practically no reptiles for the reason that some years ago mongooses were imported to this country from India. As you drive along, you can see every so often a brown streak cross the road. That was a mongoose out for a leisurely stroll. (I have never yet seen one in a hurry.) The only time I have been able to see one standing still was the day, not long ago, when I visited the Institute of Jamaica. And properly speaking he was not standing, but lying on his side looking at me, with alertness in his beady eyes and in every inch of his lithe little limbs, the very picture of action caught with a split second camera.

Birds I have not seen so much of, mainly because I have not taken the trouble to wander in the quietness of the woods where they abound. As you drive along, you admire the beauty of the landscape. But woe betide you if you stop your car and get out to get a better view or to take a little stroll. The mosquitoes are there waiting for you; and they have all their implements of war with them. My wife claims that the mosquitoes have a personal grudge against her, and nothing I say can dissuade her from the notion.

Yes, I have seen bananas growing on trees as we have driven along country roads, but they are all green. I was disappointed when I was finally made to understand that bananas are not permitted to ripen on the trees. They are cut green and allowed to ripen in mounds of earth or sawdust. Coconuts I have seen by the thousands, I guess. We have had water coconuts to drink as much as we have wanted. They are coconuts that are picked at various stages before they are ripe. Each stage has its own peculiar virtues. The expert can pick you a coconut that is almost ripe and you have just as good pop, nice fizzy pop, as it has ever been my good fortune to sample. I have got so I do not pay attention to oranges, grapefruit, and tangerines growing on trees. They are too common to notice.

Our work is coming on just nicely. We have got into the swing of visiting around the island. I wish my wife and I were each quadruplets, then we might be able to be in

all places where they want us every Sabbath. As it is, we are doing the best we can. The people seem to enjoy having us visit them as much as we enjoy visiting them. Since January first we have visited six of our churches and groups. In all places we were cordially received and the folks seemed to hate to see us leave. The people here are warm hearted. God be with you.

Yours in the Master's service,
Luther W. Crichlow

27 Charles St.
Kingston, Jamaica, B. W. I.,
February 5, 1939.

LETTER TO THE EDITOR

NO. 10

Rainbows are of almost daily occurrence on the Hawaiian Islands, especially here on Oahu Island. They appear at any time of day and even by moonlight. Some of the mountains on this island are three thousand feet high and their tops are covered with clouds most of the time. The strong northeast trade winds blow the mist and fine rain from these clouds down the valleys and to the coast line here in Honolulu. Sometimes it is raining when the sun is shining. A rainbow will appear and often shows on the sky even where there is no visible cloud. Again, there are very brilliant rainbows frequently, so close at hand that it seems a person can reach out and touch them, or get the "Pot of Gold" at the place where they touch the ground. So far we have not been fortunate enough to see a rainbow by moonlight. We are told they are very beautiful but I doubt that they are any prettier than those seen in Estes Park in the Rocky Mountains of Colorado.

On Hawaii Island is Rainbow Falls where a brilliant rainbow appears every morning when the sun shines. Somehow these rainbows make you feel a joy in living. They indicate that all is not turmoil and discouragement in this world. They give us hope of better things to come. Some weeks ago Boake Carter said, "Why do we talk about communism and facism and the nazis?" He suggests we talk and write about the fine things of our own country. Why not? Why not sell our country to ourselves? We may not agree with the political forces in power in state, nation, county, or city, but still it is the best country in the world and we all have better opportunities here than the people

of any other nation have. Our institutions are unsurpassed. Our way of living is superior to that of the people of any other country. Then why do we allow strife and turmoil to make living unpleasant? Why not admit we have all these wonderful advantages and revel in them? Let other countries work out their own problems while we enjoy all these blessings and plan and work toward still better ways of living and enjoying the wonderful things God has given us, or given us the power to acquire. Let us enjoy our rainbows, always giving God the credit for these wonderful blessings. Of course, we should use our Christian influence to help other peoples and nations to better ways of living.

H. N. Wheeler.

WOMAN'S WORK

WORSHIP PROGRAM FOR MARCH, 1939

BY MRS. T. J. VAN HORN

How excellent is thy loving kindness,
O God! Therefore the children of men
put their trust under the shadow of thy
wings. Psalm 36: 7.

Hymn: Nearer, my God, to Thee.
Verses 1, 5.

Scripture given in unison: Psalm 91.

WINGS

Have you ever traced out the wording of the Scripture about "wings"? How often the word occurs, referring to the shelter which God provides for the trusting heart. Our psalm uses it with beautiful imagery.

Jesus quoted the same thought as he yearned over Jerusalem. "How often would I have gathered thy children together, as a hen doth gather her brood under her wings."

Elsewhere, the psalmist depressed by the burdens of life, longs to escape it all, and cries, "O that I had wings like a dove, for then would I fly away and be at rest."

Again, he feels the blessed omnipresence of the Lord: "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

David the Psalmist has a lovely, liting vision of God, as he watches the sun rise glowing above his mountain-tops: "Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain;

who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind."

Does it not make one's own soul long for "wings"—to lift us above the drab routine, and soar away to freedom?

But the richest freedom, after all, is the freedom to do efficiently our own special task in kingdom service. A recent speaker at our Florida-Chain-of-Missions, made this statement: "Faith and works, loving and giving, prayer and action—each is valueless without its working mate."

Are they not like "pairs of wings"—useless or crippled if one is missing or broken—but gloriously uplifting when both are bearing us to blessed accomplishment?

Dear heavenly Father, help us to remember that genuine faith finds expression in consecrated work, that true loving expends itself in unselfish giving, that effective prayer sends us forth to do thy bidding. May these be the "wings" that shall make life a joyous, thrilling thing. For Jesus' sake. Amen.

REPORT OF WOMAN'S BOARD MEETING

February 12, 1939, the following members met with Mrs. S. O. Bond for a regular meeting of the Woman's Board: Mrs. J. L. Skaggs, Mrs. G. H. Trainer, Mrs. Clarke Siedhoff, Mrs. Okey W. Davis, Miss Greta Randolph, Miss Lotta Bond.

The president was quarantined at home because of scarlet fever in her family, so the vice-president, Mrs. Clarke Siedhoff, was in charge of the meeting, and Miss Lotta Bond acted as secretary in the absence of the secretary.

The devotionals were read from Proverbs 3: 13-23.

The following facts gathered from the treasurer's report may be of interest. During the month the board received from the Denominational Budget \$7. For the missionary-evangelist project it has had \$149.25 from the societies and \$19 from lone Sabbath keepers. There was \$15 paid out for stamps and stationery, which leaves a balance for the month of \$160.25. This sum added to our January balance makes a total of \$287.13.

We received correspondence from Rev. W. L. Burdick, Rev. Hurley S. Warren, Mrs. Almyra Butler, and E. K. Higdon. We voted

\$10 to be sent to the Foreign Missions Conference and \$2.81 for postage for our very active Missionary-Evangelist Committee.

We voted to send \$5 to each of the following Woman's Board correspondents: Miss May Dixon, Mrs. John Randolph, Mrs. W. L. Davis, Mrs. Edgar Van Horn, and Miss Ada Bond.

Mrs. G. H. Trainer attended the Peace Conference in Washington recently and gave us a very interesting report.

The board is still receiving inquiries concerning the missionary-evangelist project. If you will refer to the SABBATH RECORDERS of October 31, 1938, and January 23, 1939, you will find there the explanations fully stated in the report of the Missionary Board. The Woman's Board is ready to finance this project and is awaiting further action of the Missionary Board.

Our March meeting will be at the home of Mrs. Okey W. Davis.

Lotta Bond,
Secretary, pro tem.

WANTED

BY THE HISTORICAL SOCIETY

The Historical Society is in need of the following:

Genealogy of the Greene Family. By F. L. Greene.

Genealogy of the Babcock Family. By Stephen Babcock.

The society would also like to have an old-time melodeon, even if not in good condition.

Any one having one or more of the above, and willing to let the Historical Society have them, will please correspond with me.

CORLISS F. RANDOLPH,
President and Librarian,
Seventh Day Baptist Historical Society,
510 Watchung Avenue,
Plainfield, N. J.

PECULIAR ENGLISH

We'll begin with box; the plural is boxes, But the plural of ox should be oxen, not oxes.

One fowl is a goose, but two are called geese; Yet the plural of mouse should never be meese.

You may find a lone mouse or a whole nest of mice; But the plural of house is houses, not hicc.

If the plural of man is always called men,
Why shouldn't the plural of pan be called pen?

The cow in the plural may be called cows or kine,

But a bow if repeated is never called bine,
And the plural of vow is vows, not vine.

If I speak of a foot and you show me two feet,
And I give you a boot, would a pair be called beet?

If one is a tooth and the whole set are teeth,
Why shouldn't the plural of booth be beeth?

If the singular's this and the plural is these,
Should the plural of kiss ever be keese?

Then one may be that and two would be those,
Yet hat in the plural would never be hose,
And the plural cat is cats, not cose.

We speak of a brother and also of brethren,
But though we say mother we never say methren.

Then the masculine pronouns are he, his, and him,
But imagine the feminine she, shis, and shim!

So the English, I think you will agree,
Is the funniest language you ever did see.

—Selected.

YOUNG PEOPLE'S WORK

YOUNG PEOPLE'S WORK IN BEDFORD COUNTY, PA.

Young people's work in Bedford County, Pa., is carried on largely through the activities of the Sabbath School Association. This organization has a state, regional, county, and district unit. The state conference is held first, then the regional conference, and the county and district conferences follow. Bedford County is divided into fourteen districts. Each one of these districts has its own organization for the young people's work of the Sabbath School Association.

The Second Seventh Day Baptist Church of Salemville is located in District 4, in which there are sixteen churches. This young people's organization has two or three conferences in the year and holds a district meeting in one of its churches each month. The young people of the various churches rotate in giving the program and in entertaining the monthly meeting. The district organization sends delegates to the county and regional conference, paying their whole expense. These delegates return to give the workers in the district the

benefits of the meeting, both in an inspirational way and in a practical, workable way for improving the program and efficiency of the district's organization.

The following paper by Miss Miller is her report on the inspirational addresses at one of the Bedford conferences.

A YOUNG PEOPLE'S CONFERENCE

BY MARY E. MILLER

The theme of the Young People's Conference of Bedford County, Pa., was "Taking Jesus Seriously." An address, "Why Are We Here?" was given at the opening meeting by Ira Dinkle. (1) We are here to meet the situation wisely. (2) We are here, joining to build a new world, seriously, for Jesus. A play, entitled "The Crossroads," was used as the worship period. It illustrated how the drunkard, the wayward, and the heavy-hearted get to the crossroads, and the road they take if they care to take Jesus seriously. Songs were sung between each scene. The services were closed with singing the hymn, "Have Thine Own Way, Lord," and benediction.

The second session opened with a worship period. We were then divided into three different groups according to ages. Our first group discussion was led by R. G. Vonada, on the subject, "Taking Jesus Seriously in Church and Community." First, let us discuss taking Jesus seriously in church. Thought questions were brought before the group and then discussed. The trouble with our civilization today is, that we are becoming too indifferent toward our church and Christianity. (1) Would we sacrifice our church? (2) Are we "preoccupied" or lost in thought? (3) Is there too much organization in our churches? (4) Why are we indifferent toward the church? Is it the liquor problem? (5) What is causing the growth of hate among our American citizens? Do we believe in the "Love Thy Neighbor" policy? Today we are substituting too many things for the church several of these being: lodges, radios, science for faith. Now let us think of the community. Do we associate with other churches or are we just holding our own? We should not be quitters. We are to be of service, not to gain praise for ourselves, but for what we can do for others. Our churches are becoming stronger today than they ever were, but if we ever have Nazism as in Germany, our churches must go.

Our next discussion was led by Mrs. Harriet Frances, "Taking Jesus Seriously in Our Personal Life." Two important factors in our personal life are: (1) How we act. People can tell by your actions if you are a Christian. (2) How we feel. You, yourself, will know by the way you feel, whether you are a Christian. One of the first questions which entered the discussion was what is prayer? To this we associated two answers. (1) Fellowship and communion with God (2) A closer relationship with Christ. Where and when do you pray? Most anywhere and when you feel there is something for which you want to thank God? What is it that keeps us from God? Is it because we are self-conscious, or are we too much like hypocrites to stand up for Jesus in front of our friends? There are three religious acts which every Christian should know and do: fasting, almsgiving, prayer. What is Christian work? (1) Thinking of someone else. (2) Doing what you do the very best you can. (3) Going to church and Sabbath school to prepare to live right the rest of the week. With all this Christian work going on, opposition enters in through sin. What is sin? (1) Missing the mark. (2) Anything we do apart from God. People just don't take him seriously.

During the afternoon meeting J. R. Miller conducted a music appreciation hour in which he gave the history of several familiar songs. The most important thing in music is that hymns and sermons connect. Mr. Miller gave the example of being at a church where the minister had as his text the "Terrificity of Hell Fire," and the soloist sang, "Tell Mother I'll Be There."

The afternoon discussion was in charge of Rev. Mr. Bonsall. This discussion was on the subject, "Taking Jesus Seriously in Courtship and Marriage." If we take Jesus seriously in courtship and marriage, it involves the attitude taken toward each other. Both people must work together for a successful marriage. Hobbies have a lot to do with successful marriages. The first five years of married life are the most important.

The evening address was given by Rev. Mr. Bonsall on the subject, "Toward Building a Christian World." The county must become Christian before the world. You cannot have a Christian community without fellowship. There is not enough Christian fellowship in our homes today. We do not have enough

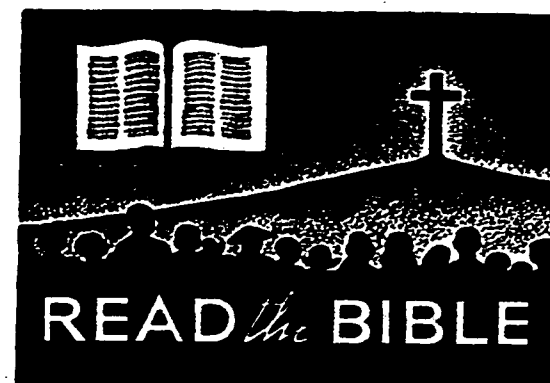
Christian colleges. If money that is spent for battleships were spent for education, what a difference it would make in the number of people educated, and in the quality of the education. We are spending money and preparing for war, not for defense. We furnish Japan with much of its ammunition. The alcohol problem is a war in itself, for our Christian people to fight. Women, not men, support saloons. During an evening, twenty-seven saloons were checked to see how many women were actually going to saloons, and from the hour of 7.30 to 8.00, two thirds of the people were women. Mr. Bonsall closed with this thought:

"PASS ON THE TORCH"

I am of the opinion that my life belongs to the whole community, and as long as I live, it is my privilege to do for it whatsoever I can.

I want to be thoroughly used up when I die, for the harder I work, the more I live. I rejoice in life for its own sake. Life is no "brief candle" for me. It is a sort of splendid torch which I have hold of for a moment, and I want to make it burn as brightly as possible before handing it on to future generations.

FOR SPIRITUAL REARMAMENT



Enlarged facsimile

Capitalizing on the awakening sense of need for moral and spiritual reenforcement in our nation's life, the American Bible Society, the oldest interdenominational missionary organization in the country, is entering upon a Lenten program that should strike a responsive chord in the heart of every earnest Christian.

Under the title "Spiritual Rearmament" the society is distributing "Read the Bible" stamps, in purple and gold, like the reproduction herewith in sheets of one hundred for one dollar. The appearance of these

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene;

I am sorry I could not write sooner. I have been quite busy. I was early for Bible study, so I thought I would write to you. We have Bible study every Friday night at seven thirty. We have prayer meeting on Wednesday night at seven thirty. If anyone would like to come, call at my address before seven o'clock on either one of these nights.

Yours truly,

Eugene Fatato.

P. S.—This is our address: 28 Foster Ave., Schenectady, N. Y.

Dear Eugene:

It has been quite a while since you have written and I am very glad to hear from you again. I was pretty sure you had not forgotten me.

We are planning some special meetings at Independence, beginning Monday, the nineteenth, and closing next Sunday evening at seven thirty. Rev. H. Eugene Davis will speak at these meetings. There will be morning and afternoon services at the church Sabbath and Sunday, daily home visitation each week day, and cottage prayer meetings at least two evenings during the week. We are hoping and praying for great blessing from these services. You know, do you not, that Rev. H. Eugene Davis is one of our missionaries to China who is home this year on furlough?

Affectionately yours,

Mizpah S. Greene.

Dear Mrs. Greene:

I am a little boy seven years old. I live on Pine Ridge Indian Reservation. My father is a school teacher. I go to the public school at Oglala. My teacher's name is Miss Williams. I am in the second grade.

I ride to school with an Indian. His name is Talbert Looking Elk. We live four miles from school. There are seventy Indian children in my daddy's school. Some of their names are Charlie Holy Pipe, Elvinia Bear Saves Life, Ulysses Eagle Hawk, Odam No Fat, and Narcisse Sharp Fish. Most of them live in log houses, but some of them live in tents. The old Indian men still wear long hair

stamps on personal and business correspondence draws attention to all who see them to their own need of the Bible and should stimulate the purchasing and use of Bibles throughout the land. The sale of the stamps will also aid the American Bible Society in pursuing its purpose of providing the Scriptures to needy people at cost or below, in many languages and in many lands.

Just as the National Tuberculosis Association has built up its magnificent Christmas season program of making the nation conscious of a dreadful blight upon the peoples' lives and at the same time raises funds for promoting its campaign to eradicate the disease, so the American Bible Society hopes at the Lenten season to remind the nation of its dependence upon and need of the Bible, and at the same time raise funds so badly needed for wider distribution of the Word.

The American Bible Society, without spending an additional dollar for administrative supervision, is prepared to distribute millions more Bibles, Testaments, and Gospel portions not only among the neglected and forgotten people in the homeland, but abroad as well, particularly in Latin America and the Far East, if the funds were at hand to supply the books. The society's agents in our sister republics to the south empty their shelves and exhaust their appropriations long before the year is out, so hungry are the Latin-American peoples to possess the Scriptures in their own tongues. Japan has increased her consumption of the supply since the war in China began. China, under the magnetic leadership of the Chiangs, is more eager than ever to possess the Book to which their rulers are so devoted. Everywhere doors are open and the American Bible Society is confident that the Bible-loving people of America will respond to their suggestion at this timely hour.

For the promotion of the sale of the "Read the Bible" stamps, adult Bible classes, Sunday schools, missionary societies, ladies' auxiliaries, young people's societies, whole churches, and neighborhoods may enlist.

All persons who buy one or more sheets of stamps at \$1 will receive the society's monthly magazine, the Bible Society Record for one year. Groups may designate the recipient. Orders for the stamps should be sent to the nearest office of the American Bible Society or its headquarters, Park Avenue and 57th Street, New York City.

—American Bible Society.

We go to Sabbath school at the Seventh Day Adventist church at Chadron, Neb. It is thirty miles away. My grandpa is Charles Thorngate and Rev. George Thorngate is my uncle. Do you know them? I have a little brother Barry, three years old, and a little sister Norma Jean, two years old. Do you think you can read this long letter?

Your friend,

Oglala, S. Dak.,

February 5, 1939.

Kirkie Clapper.

Dear Kirkie:

I am sure the RECORDER children will enjoy reading your nice long letter, as I did. I don't think any of the rest have your privilege of knowing Indian children so well. They have very odd names, haven't they? I have heard that an Indian child gets his name from the first thing his mother sees after he is born. Is that true?

I know who your grandfather is, though I have never met him, but I know your Uncle George very well.

Thirty miles is surely a long trip to take to go to church, but still it doesn't seem so far if you go by auto. We usually go twenty miles to go to church at Independence, for we go by way of Wellsville and take our daughter and family to church with us. It is only five miles if we go directly to Independence.

Your affectionate friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I am not going to write a very long letter because I am going to write you a story. It is about Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Sabbath day dwarfs.

I am moving into second grade next Tuesday and I will be very happy. I will write you my story now.

Betty Butler.

Woodville, Ala.,

Route 1,

February 6, 1939.

A NEW STORY ABOUT THE DWARFS

Doc comes first, he works on Sunday; Happy comes next, he works on Monday; Bashful comes next, he works on Tuesday; Sleepy comes next, he works on Wednesday; Sneezzy comes next, he works on Thursday; Grumpy is next, he works on Friday; and

Dopey goes to Sabbath school on Sabbath day. Each of them gets two pieces of gold. Dopey reads his Bible at Sabbath school.

Betty Butler.

Dear Betty:

I like your story. I hope you will write another story sometime soon. Children often have to write stories at school. I wish they would send them on to the RECORDER, don't you? I am always pleased to get children's stories as well as letters.

I am glad you are now in second grade. You will find it more interesting than the first, and you will find it the same with each new grade you move into as you go on through school.

Our page is more than full, so I must say good-by for this time.

Your loving friend,

Mizpah S. Greene.

FIRST "SUB" USED IN AMERICA

What might be regarded as the nearest approach to the present-day submarine was used by the American forces during the Revolutionary War, when an attempt was made to blow up Admiral Howe's flagship, the *Eagle*, which was anchored off the shore of Governor's Island, according to the Division of Information and Publication of the George Washington Bicentennial Commission.

A young mechanic named Bushnell, of Connecticut, had invented what he called a "marine turtle," by which he was confident that a daring man could move under water, approach the hull of a ship and, by fastening his contrivance to the bottom and arranging the clockwork of the "turtle," have ample time to escape himself before the explosion followed, which it was confidently believed would blow the largest man-of-war into flinders.

The plan approved, a daring patriot named Ezra Lee was selected to make the attempt. One midnight he entered the machine, left the dock at the foot of Whitehall, and started on his perilous venture. Washington and several other officers who were in the secret waited all night long on the dock for the outcome of the attempt, no one of them being hopeful of success, and, as the gray of dawn appeared, not even daring to believe that young Ezra would ever be seen again.

OUR PULPIT

LIVING ON TIPTOE

A SERMON TO YOUNG PEOPLE
BY PASTOR MARION C. VAN HORN

Read Luke 2: 25-40.

Text: She . . . gave thanks to God and spoke about the child to all who were living in expectation of the liberation of Jerusalem. —Luke 2: 38. (Goodspeed)

We know that the story of the Hebrew people in our Bible is a story fraught with failure, hardship, catastrophe, and hope. There is always a gleam of hope. That hope is centered in the Hebrew idea of deliverance by the advent of a Messiah or Savior of the race. There is scarcely a book, if any, of the Old Testament that does not contain one or more prophetic references to the coming of this Messiah. For centuries these people had patiently awaited the fulfillment of prophecy. In the meantime, amid failure and success, liberty and bondage, apostacy from the one true God and scrupulous observance of his law, they accepted their condition in life. But they hoped for and lived in expectation of a joyous deliverance when the Messiah came.

It was to a group of these devout and pious people that Anna the prophetess told the good news of the child Jesus that day in the temple. The authorized version reads in Luke 2: 38, "She . . . gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Commentators on the life of these devout people of that time say they truly lived prophetic lives. Perhaps that is why I like Doctor Goodspeed's translation of this verse. "She . . . gave thanks to God and spoke about the child to all who were living in expectation of the liberation of Jerusalem." We are given to understand that Simeon had waited long for the "consolation of Israel," which he found in the child Jesus as revealed to him by the Holy Spirit. From the Scripture we also gather that there was a number of these expectant people living in Jerusalem. Now Anna was able to assure them their expectations were to be fulfilled.

They lived in expectation! What a way to live! There must be adventure and thrill in such a way of living. There would be something in every day similar to the expe-

Just at that time, however, suddenly a column of water was thrown into the air near the dim outline of the *Eagle*, and it was apparent that there was a great commotion both on board the flagship and on the near-by shore. No great damage had been done, that was evident, but what had become of Ezra Lee? For a long time the American officers waited, and, just as they were about to go back to their men, convinced that the attempt had failed and that the young man was drowned, he was discovered in the water near the dock. Friendly hands speedily drew him forth, and warm were the words of praise bestowed on him. The attempt had indeed failed, for the bottom of the flagship was covered with copper. It had been impossible to find a place to which the turtle could be fastened. Ezra's spirit and daring had appealed to Washington so strongly, however, that he was chosen by the commander as one of his most trusty scouts and had an active part afterwards in the battles of Trenton, Brandywine, and Monmouth. —From U. S. Government.

A PERSONAL LETTER

FRIEND VAN HORN:

We saw the Wheelers off a week ago this noon. They received quite a "send off," as everyone gets at this port. I shot some pretty fine pictures of them with their leis.

I was very happy to be present at two of his addresses here. It was the first time I had ever heard him. He certainly is a forceful speaker and knows his subject. At both the Rotarian luncheon and at the university, where I heard him, he kept his hearers "on their toes" every minute. His addresses were very much appreciated here.

I am glad to see matter appear in the RECORDER from his pen. It is fine to have a man come here who can write readable things for the RECORDER family. It is a most delightful spot and is fine to have our folks know more about it.

Our time for sailing is five weeks from this noon; we will have had three more most delightful months.

Mrs. Davis joins me in the very best to Mrs. Van Horn and yourself.

Most sincerely,

W. M. Davis.

76 Moana-Seaside,

Honolulu, T. H.,

February 3, 1939.

rience of a player in a football game. His coach instructs him in acquiring a stance that will place him in readiness for action—his feet far apart, his knees bent in a low crouch, one hand on the ground, his weight resting on his toes and on that hand. In this stance he is balanced far forward, braced for an attack from either side, and is ready to spring into action in any direction.

If you ever expected something to happen and got yourself ready for the occasion you know something of the feeling of a football player as he waits for the snap of the ball. Thrill? Why even you who only watch the game experience it. As you sit in the bleachers or stand on the sideline you tingle with the excitement of expectation. You sit on the edge of the bench. You lean forward and hold your breath. You rise up on your toes when the play starts and gasp a sigh of relief when it's over. The thrill of expectancy grips you and your whole body shivers with the tenseness of the moments.

Now I know it would be next to impossible for us to be so excited about the matter-of-fact, everyday living—or is it so "matter-of-fact" as we often think? Did you ever see a football player on the first team who let his weight settle on his heels; who didn't spring into the play at the snap of the ball, but let his opponent get the jump and beat him across the line of scrimmage? No, such a player was not a success. He was a *down at the heels* bench warmer.

Life is not entirely unlike a football game. In life there are *expectant livers* and *down at the heels livers*, just as there are in games. I have heard both talk, and seen both work. Here are some examples: "Well, I got twenty-three eggs today. Old hens are doing a little better. It's about time. They eat enough"—example number one. Now for number two—"Hey, Mom! Guess how many eggs today!" "Oh, thirty?" "Nope, only twenty-six today, but the old rooster is already cackling, so we can expect more tomorrow."

Now which egg gatherer, say you, is down at the heels? Can you imagine the second one coming in clumping his heels on the floor, as he walks slowly over to the egg crate to empty his basket? Why of course not! Yet to how many people in this world such a joyous task as gathering the eggs is drudgery. They take the "hop, skip, and jump" out of life by losing the thrill in finding a new nest or a new road or a new song or a new friend

or a new recipe for making apple pie. They just clump their heels down the same old road. No wonder life for them is drudgery. No wonder they tire of waiting for the expected Savior, and become cynical toward life.

There was once just such a cynical man who had developed this sort of attitude toward life. He was a very well educated man and wrote much. This poem of his tells of his theory of living:

The world is very ill we see,
We cannot comprehend it;
But in one point we all agree—
God won't, and men can't mend it.
Being common sense, it can't be sin
To take life as we find it;
The pleasure is to take pleasure in,
The pain—try not to mind it.

—A. H. Clough.

This is the attitude toward life and living that is taken by so many people today. Whenever a "lucky break" comes they try to get all the joy they can out of it, for "today we live, but tomorrow we die." If disaster comes they take it "on the chin" so to speak. If we lose the game it's not our fault. The other team had a faster backfield, or if the hens don't lay, God's to blame for not making better hens. Where's the thrill in it? Where's the kick? There just isn't any. But maybe God isn't entirely to blame. Maybe you feed your hens the wrong kind of mash. After all, you could feed your hens certain kinds of feed and in about six weeks they would lay eggs without shells. That is the way with a lot of people in the world. They think they are "hard boiled," but really they are only "soft shelled" eggs. They take life as they find it and let it go at that. Don't take life as you find it. Do something about it and the thrill will come of itself and the doing.

Now there is, as we all realize, an entirely different way of looking at life from the way suggested in the poem just read.

Recently it has been stated with great vividness by Miss Muriel Lester, one of the outstanding religious leaders in England. Miss Lester was born in Essex, England, in 1883—the daughter of a wealthy shipbuilder. She received the conventional education and training of a well-to-do English girl, but one day in her twentieth year the entire direction of her interests was suddenly altered. She and some of her contemporaries went on what we would call a slumming party, in the wretched Bow District in East London. There she found herself in some twenty square miles of congestion, poverty, dirt, suffering, and wickedness. As she gazed in astonishment at the conditions under which the

girls of her own age in the Bow District were trying to live, she suddenly resolved to devote herself to the task of alleviating—in some measure, at least—their appalling misery. . . . Listen now to the words in which she states her view of life and her way of living. To her fellow workers Miss Lester says this: "When you wake in the morning, immediately greet God as an objective reality—an unseen Presence close beside you. Picture him as radiant beauty, creative power, unflinching serenity and love. Before you come down to breakfast, make a prayer dedicating your entire day to God and his service. Remember that he has some lovely mission for you to perform if you will put yourself unreservedly in his hands. At each meal during the day thank God for his mercy in providing food for you, and then make a prayer for those who must go hungry. They too are God's children, but they are less fortunate than you. As you go about your work throughout the day, remember that all the individuals whom you meet belong to God just as you do. Keep praying for them, and as you pray remember that their problems can be solved—solved by the God who is continually sending his light and life into human hearts. At the end of the day, in a moment of silence and in the conscious presence of God, let the failures and anxieties of the day pass through your mind and then vanish forever. As they vanish, God will lift the burden from your spirit, will make everything begin to seem clear again. When you finally drop to sleep, let your thought be this—'Father, into thy hands I commend my spirit.'"

—*Christian Century Pulpit*, Nov., 1938.

Isn't there a vast difference in these two ways of looking at life—Miss Lester's view and the view of the man who wrote the poem? Now just suppose that you had had the view of life held by the man, but were not satisfied with yourself. What would be the first step you would take in changing your view of life to that of Miss Lester? Where and how would you begin? If you follow these questions regarding life, to their heart, you will find yourself at the very foundation of religion and Christianity. The whole "take it as it comes" philosophy of life must be replaced by a "God answers prayer" theology of life. This transition will not come in one day. It will be a gradual process, and will be characterized by two lines of religious development. The first is the acquiring of certain personal religious convictions. The second is a gradual forming of certain personal religious habits.

When a person has won for himself definite religious convictions he will find that corresponding religious habits are sure to follow. Notice, I said *definite* convictions. I don't

mean "wishy-washy" resolutions, nor ideas or theories taken for granted. What I mean is beliefs or principles which you will hold, no matter what comes. When you have attained such convictions your habits of life will grow and develop in relation to and because of them.

Miss Lester has suggestions for both convictions and habits to offer for this wonderful way of expectant living. *God is real*. Greet him each morning when you awake. He is close beside you where he remains all the day. Before you go to breakfast picture him as the beauty of the earth—the elegant colors of autumn on the mountain. Picture him as the creative power that sustains life through the winter and revives it again so gorgeously in the spring. Picture him as the understanding sympathizing mind that knows us and understands our needs and directs our destiny in so complex a universe. In short, when you get up in the morning say, "There is a God." If need be, because of trouble or assailing doubts, double your fist and shout it, "There is a God."

Another conviction Miss Lester would have each one acquire is: *God has a mission for me*. Each morning this conviction should be renewed and each individual should for that day rededicate himself to the fulfillment of that mission. Whether that mission be tilling the soil or baking bread or sewing on buttons, it is a worthy mission for the day and deserves a devoted and sincere application of one's abilities. Through our consecration and devotion God works through our lives. This is another fundamental religious conviction.

God works in us. Whether we realized it before or not, he does. How else could he accomplish his work in a world inhabited by men? It is only through men that God is able to build his kingdom on earth. We are his messengers. We, through our lives—what we say and do—reveal God in his loving kindness and mercy to our fellow men. If we do not thus reveal God, we fail to accomplish our destiny and lead men astray from the best way of life. Jesus Christ said of such men, "It is better for them that they had a mill stone hanged about their neck and they were cast into the midst of the sea."

There are many other sound religious convictions inferred in Miss Lester's statement—all people are God's children, God understands each individual need, God cares for and provides for all, and many more;

but let us turn to the habits she would have us form. She says: "At the end of the day, in a moment of silence . . . let the failures of the day pass through your mind and then vanish forever." The habit then is to separate yourself at times from your work and be silent. How well Jesus understood the need of such periods of silence and meditation. After each period he came back to his work refreshed and ready again for his work, his mind clear and active, freed of the fatigue and worry of previous occurrences. One instance in particular comes to my mind. He had had a very trying discussion with the Pharisees and at evening "every man went to his own house. Jesus went to the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them." (John 7: 53—8: 2.) Jesus in the time intervening between leaving and returning to the temple had rid his mind of all troublous and diverting thoughts. He was ready early in the morning to lead the people in worship and teaching.

Such moments will mean as much for us, if in them we enter into the presence of God. Such moments as these are one of the indispensable gifts our church worship gives us. Even though other people are present with us, the fact that they, too, are seeking silence and isolation, makes our own isolation the more complete. Conversation is halted. Each person shuts out the world from his soul. He communes with himself and God. Many people assert that one can get just as much quiet and isolation if he goes out and communes with nature as he can in church. John Greenleaf Whittier wrote a poem once in answer to just such a claim for nature as against the Quaker meeting.

Think not, my friend, because I seek
This quiet shelter twice a week,
I better deem its pine-laid floor
Than breezy hill or sea-sung shore.
But Nature is not solitude:
She crowds us with her thronging wood,
Her many hands reach out to us,
Her many tongues are garrulous,
She will not leave our senses still
But drags them captive at her will.
And so I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control,
And from this silence—multiplied
By these still forms on either side—
The world which Time and Sense have known
Falls off, and leaves us God alone.

The second habit is embodied in the first. At these times of silence and meditation we must take our minds off of our immediate problems and view life as a whole. Develop the habit of viewing life as a whole. It will require a deliberate effort and a great deal of persistence to get this habit well established. But we shall be worlds better off for expending the effort. By it and only by it we shall gain a long range view of life, and the ultimate good that is in store as a result of our immediate activity. "Most people, particularly people who pride themselves on efficiency, focus their thoughts intently on one little problem after another, and move through the years like ants busy with successive grains of sand but entirely oblivious of the landscape. This . . . may make for efficiency in minute-by-minute performance, but I am sure you will agree that it does not make for an understanding of life-as-a-whole, or for a development of a vivid and an abiding sense of God." When this habit of viewing the world as a whole is well established the present disappointments and discouragements will not look so black and we will have established for ourselves a basis for expectant living. We shall be living, as it were, on tiptoe, seeing into tomorrow, seeing the need of others and helping them in their distress, seeing beyond our worries and perplexities, not necessarily their solution but a gleam of hope for an ultimate answer to today's problems. In our expectancy and anticipation of accomplished good, comes the thrill of life. And in the thrill and zest of living we rise to our toes—and live.

"Awake, my soul, stretch ev'ry nerve,
And press with vigor on;
A heav'nly race demands thy zeal,
And an immortal crown."

THE SCHOOL OF THEOLOGY

Perhaps the readers of the SABBATH RECORDER will be interested in a report of the progress thus far made in securing gifts to the current expense fund of the School of Theology. At the mid-way point in the school year, between semesters, we have practically half the money raised. This is very encouraging. There has been no splurge or spurt, but week after week the checks keep coming. I have a feeling that this offering is not lessening the gifts to the Denominational Budget. Of course it may be a case where

DENOMINATIONAL "HOOK-UP"

SALEMVILLE, PA.

During the ten days of January 20 to 29 the Second Seventh Day Baptist Church of Salemville, Pa., enjoyed a rare and most wonderful privilege. At that time we held our Preaching Mission with Rev. James L. Skaggs of Salem, W. Va., in the pulpit. I repeat, we had a wonderful experience throughout the meetings, and though we made no appeal for new members and no baptisms took place at the close of the meetings, we are well pleased with the result and believe we have attained at least in part the objective for which we worked.

The effect of the meeting is noticeable in greater and renewed interest and activity in the work of our church and Sabbath school, and in the spirit of fellowship in the community. We had made preparation for the mission through mid-week prayer services for some weeks before the meetings. That we think is the first step in evangelism. The second step is the mission itself and the experience through it. The third step is ours again, in keeping alive the influence and inspiration by our work and interest in our church and community.

Even though the weather was cold, rainy, and snowy, and the roads were icy, we had splendid attendance throughout the whole meeting. The average attendance for the thirteen services was fifty. On Sabbath day, January 28, the people of the German Seventh Day Baptist Church met with us for both Sabbath school and church service. On Sunday afternoon the young people of the three churches of the community gave a one-hour program of inspirational music, vocal and instrumental. The program included a most inspiring short sermon by Doctor Skaggs, on Worship.

We humbly and joyfully thank God for our great privilege and for the opportunity that comes to us as a result. We ask your prayers that the duty that is ours through this "open door" may find its fruition in our zealous Christian labors.

We heartily thank Rev. James L. Skaggs for the great messages of the Christian faith that he brought to us and pray for his success in his labors now in his own home field which he so unselfishly left for our benefit.

the wish is father to the thought. But we believe this to be true in view of the size of the checks, and of the lack of high pressure methods in presenting the matter to the churches. All this is as it should be. We hope, however, that the checks will keep coming.

So far

14 churches have made offerings amounting to	\$251.92
9 individual givers in these same churches	147.00
3 Sabbath schools in the same churches	34.17
1 Ladies' Aid society in one of these churches	20.00
Total offerings from fourteen churches	\$453.09
7 persons in churches not yet making their offerings	\$101.00
1 Ladies' Aid society in a church not making an offering	7.50
Total gifts from churches not making special offering	\$108.50
Grand total received to date	\$561.59

Following are the fourteen churches that have made their offering to the School of Theology at this date:

Albion, Alfred, Battle Creek, Brookfield First, Daytona Beach, De Ruyter, Farina, Little Prairie, Marlboro, Milton, Milton Junction, New York City, Plainfield, Salemville.

Churches represented in the individual gifts that as yet have not made their offerings as churches are, Andover, Friendship, Pawcattuck, Piscataway.

We are expecting that before the school year is ended sufficient funds will be received to carry us through. Already we have had an encouraging word from five churches not listed above, namely: First Hopkinton, Verona, Second Alfred, North Loup, and Riverside.

We wish to express our grateful thanks for the fine co-operation received. Such support is heartening, especially when we can feel that it is backed up by your interest, confidence, and prayers. It is because of this feeling that we appreciate equally with larger gifts two gifts of one dollar each, one from a church and one from an interested individual giver.

A. J. C. BOND, Dean.

"No man ever got very far by breaking things gently to himself."

NEW MARKET, N. J.

About the last that has been heard from New Market was the sessions of the yearly meeting in October. Since then a number of events have taken place. The Ladies' Aid held their annual turkey supper in November, and have sponsored the get-together supper in connection with the quarterly church business meetings in November and February.

Our church entertained the union Thanksgiving service of New Market this year. Pastor Sutton presided and the choir furnished special music. The pastor of the Baptist Church gave the Thanksgiving sermon.

Christmas was again a busy season. The communion service of December 17 made up part of the first Christmas service, and on the Sabbath of December 24 we made the entire service a Christmas worship with special music and a sermon by the pastor, "No Room in the Inn." The public program of the Sabbath school was Friday evening, December 23, at which time a pageant, "Christmas in the Country," written by Pastor Sutton, was presented. This was a "White Gift" service. An all-church Christmas social was held the following Thursday evening, December 29.

As we have no young people's society, the first Friday evening prayer service of each month has been conducted by the young people. The Junior-Intermediate class recently held a Valentine's party, and February 18 all of our young people were entertained with a social by the Plainfield young people.

Guests at New Market have been the pastor's father, Rev. E. E. Sutton, Conference president, at prayer service December 30; and Rev. Paul Burdick, Leonardsville, N. Y., Sabbath morning, December 31. We are looking forward to the Preaching Mission of the Plainfield and New Market churches March 17 to 26, with Rev. Alva L. Davis, Verona, N. Y., as our preacher.

Correspondent.

NORTH LOUP, NEB.

A letter from H. Eugene Davis was read Sabbath morning. Mr. Davis explained the methods he hopes to use to help raise the Denominational Budget. He has named his plan "Surrendered Possessions," and hopes to have at least \$35,000 by October 1.

The February social, held Sunday evening, February 12, was well attended, and as usual was a very pleasing gathering. The commit-

tee in charge were Mr. and Mrs. George Gowen, Mr. and Mrs. Harry Barber, and Mr. and Mrs. Edgar Stillman. The tables were decorated with red hearts, red paper streamers, also white hearts containing amusing questions and answers. A flag also adorned the birthday table with the large white cake.

After the supper, for which all furnished, Mrs. Edgar Davis conducted a short program, which consisted of hymns, which all sang; an instrumental solo by Mary Babcock; some original verses by Mrs. Jessie T. Babcock; and a talk by Mrs. Davis. Later, games for all were enjoyed, a large Valentine box, from which each received a missive, being a pleasant feature.

—North Loup Loyalist.

"WHAT LACK I YET?"

In a day of unlimited physical and material resources, of boundless scientific contributions, of the most far-reaching educational program of the ages, the world staggers toward chaos like a wounded man.

Hate, strife, war, discontent, lack of confidence join hands with cheap economic nostrums and selfish industrial schemes, while the classes are at each other's throats in constant clashes that make impossible a stabilized and solidly founded prosperity.

What lack we yet? The mountains are full of ores. The soil is fertile. There are enough people on the earth to consume all we can produce. We are abundantly able to produce all we can consume. And yet millions starve. The nations are bankrupt. We pile up debts we can never pay!

What do we lack? We lack the sweet water that can come only from a fountain that is not corrupted by selfishness and greed and vicious thinking and foul living. Such a fountain has been opened in the house of David. Those who drink of these waters may be pure in heart and go forward with an abounding love for all mankind.

—From Upper Room.

AN IMPELLING NEED

BY ADRIAN H. TAYLOR

In the twenty-eighth chapter of Matthew, Christ appointed a place for his disciples to gather. There he instructed them in the matters of Christian living and soul-winning. While it is not mentioned in the Bible, no doubt it took considerable effort on the part

WHAT DAD WOULD HAVE ME BE

Ofttimes I did not understand,
When I was yet a lad,
Just what my father meant to me—
Oh, how I wish I had!
I wonder why I was so blind
To much he did for me:
Why in the countless things he did,
His love I could not see.

A thousand times his smile, his words,
The pressure of his hand;
Sometimes his tears, his beaming face,
His counsel—all so grand!
Hid from my eyes the sacrifice
He gladly made for me,
Till in the glory of his love,
The cost I did not see.

But now I clearly see it all;
It's plain as it can be:
He hid the sacrifice he made
That this I might not see.
He would not have me know the cost
To him, of what he did,
And so his love from me concealed
The cost of what he did.

Now as I look at them across
The intervening years
Which, in the changing tide of time,
Have brought their joys, their tears,
I see behind a thousand things,
As then I could not see,
The love that prompted him to live
In sacrifice for me.

I never can repay you, dad,
For what you mean to me.
The value of unselfish love
Lives in eternity.
But every day I pray to God
That he will help me be,
In all of life, just what I know
My dad would have me be.

—Hallett West Ellis,
in "Western Recorder."

IF—

(With apologies to Rudyard Kipling)

If you can go to church when all about you
Are going anywhere but to the House of Prayer;
If you can travel straight when others wobble,
And do not seem to have a righteous care;
If you can teach and not get tired of teaching,
Or tell the truth when others lie like sin,
Or pray and pay and carry heavy burdens
And pay the heavy price it costs to win;
If you can face the surge of things about you
And keep your moral balance in life's whirl;
If you can act with patience in each crisis,
Nor be a coward, cynic, or a churl;
If you can live, and not be spoiled by sinners,
And give—without a Pharisee's vain pride—
Your life for God and man will pay real profit,
You'll be a saint no critic can deride!

—Trinity Lutheran Messenger.

of the disciples to make this journey. Nevertheless, love and faith in the Master carried them there. It is only through the greatest effort that the worthy things of life are achieved. Our willingness to give shows the love we have for the Lord's work.

After several years of viewing the lasting effects of business conferences in the company by which I am employed, I have concluded that, surely, the ministers of our denomination must receive spiritual fruits from attending the General Conference. These results they bring back and share with their congregations. But first, the latter must be willing to give of their time and funds to make attendance possible.

A pastor needs such opportunity to meet and talk with the other ministers and leaders of his denomination. We know the Lord has promised to be in the midst of those gathered together in his name. Certainly this plan is not detrimental to a church; rather, it is a means of growth in the hearts and minds of all the church members.

Boulder, Colo.

January 28, 1939.

IN THE FOOTSTEPS OF CHRIST

BY LYLE CRANDALL

While walking to my work one morning this winter I thought of a lesson which has often come to my mind. There had been a heavy fall of snow during the previous night, and the sidewalks were drifted badly. In some places the snow was very deep, and I discovered that the best way to walk through it was to step into the footprints of someone who had walked along there earlier in the morning. In this way I waded through the snow very easily, and soon reached my destination.

In going along the pathway of life we meet many obstacles which retard our progress and sometimes almost overcome us. But when we follow the Master, step into his footprints, we overcome all obstacles in the way and reach our eternal destination safely.

If anyone reads these words who has not yet found the peace and joy which come to those who follow the Master, let me ask you at the beginning of this new year to give your heart to him and walk with him along the journey of life. Then you will have "the peace that passeth all understanding" in your heart.

Battle Creek, Mich.

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

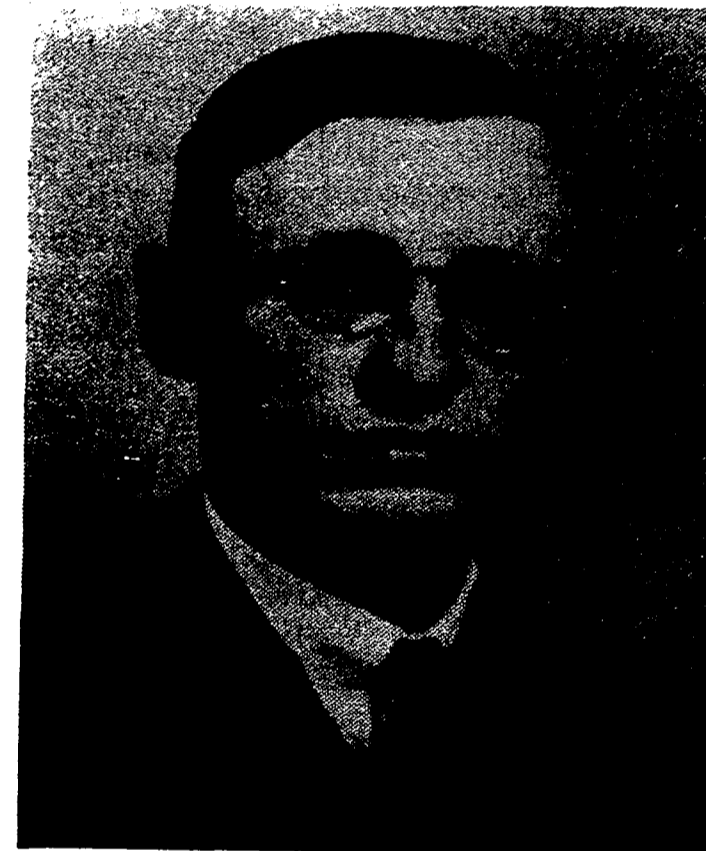
NEW TESTAMENT AND PSALMS—Printed attractively in large clear type and beautifully bound in cloth, \$1.75 postpaid. Bound in leather, \$3.00. Sabbath Recorder, Plainfield, N. J.

The Sabbath Recorder

Vol. 126

MARCH 6, 1939

No. 10



REV. TREVAH RANDOLPH SUTTON

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

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

Contents

Editorial. —Church Paper Loyalty.—New "Year Book."—"Jefferson Bible."—Items of Interest	158-160
Surrendered Possessions	160
Missions. —Reduced Expenditures Mean Reduced Hope.—Doctor Thorn-gate Visits Our Churches in Europe.—Paragraphs Regarding Mis-sion Work in China	161-163
Woman's Work. —News From Madras	163-165
Young People's Work. —Statement of Christian Experiences	165
Meeting of Tract Board	166
Children's Page. —Our Letter Exchange	167-169
Our Pulpit. —Spiritual Vegetation	169
Denominational "Hook-up"	171
Obituary.	172