

or say anything unless the Lord urged it to be done. Three or four times the leader "put on the brakes," that it might be quiet and sincere and spiritual, rather than merely emotional. Yet the atmosphere seemed spiritually surcharged. One who has had experience in camps both East and West said she had never before been in such an atmosphere.

Many who had known the Lord before were led to a full consecration to the Lord's work. Some frankly confessed their sins and sought Christ's help to overcome. An Italian said, "I am a Catholic. But I have found God here as I never knew him before." Several said they had found Christ for the first time during the camp. And others who had made a Christian profession came into a clear certainty of acceptance as the children of God.

The study of the Sabbath seemed to interest most those who observed Sunday. We believe some are "almost persuaded." Whether they will ever accept it openly we do not know. We hope so. But the chief joy is when we hear young people speak as one lad did when he said, "I have found the Lord in this camp. I hope to come back next year with my chum so that he may find him too." We think camp is a major evangelistic opportunity.

Correspondent.

Plainfield, N. J.

On September 9, the Plainfield Seventh Day Baptist Church resumed its regular Sabbath morning services, after a vacation of five weeks. During that time the Friday evening meetings were continued. Communion was observed in this first church service. The first meetings after the vacation season have been well attended, and all departments of the church and its auxiliary societies are getting under way for the year's work ahead.

At the Friday night meeting, September 15, Pastor Warren led in a discussion of the report of the Tract Board to Conference. It is planned through the coming weeks to study the reports of the different denominational boards.

Our church was well represented at Conference, and at our morning service, September 16, we listened to most interesting and enlightening talks on "Conference Observa-

tions and Conclusions," by Mrs. H. C. Van Horn, L. H. North, Mrs. Wm. M. Stillman, Rev. H. C. Van Horn, Mrs. Frank Hubbard, and Courtland V. Davis.

In the afternoon we were happy again to welcome the people of the Irvington Church for the sacrament of baptism. Two candidates were baptized by Mr. Schmidt, an assistant to Pastor Stoll. Later in the service these candidates with one other, by testimony, were given the right hand of fellowship and welcomed into the Irvington Church.

Our efficient organist and choir leader, Mr. Howard S. Savage, has composed several beautiful responses to be used in church services. These he has dedicated to the choir and pastor of the Plainfield Seventh Day Baptist Church.

Correspondent.

YEARLY MEETING AT MARLBORO

The yearly meeting of the Berlin, New York City, and New Jersey churches will meet with the Marlboro Seventh Day Baptist Church, Marlboro, N. J., October 27-29, 1939.

Will all those planning to attend please notify the entertainment committee consisting of Pastor and Mrs. Cottrell, and Miss Ella Tomlinson, Bridgeton, N. J., R. 3. We hope a large delegation will be present from all the churches.

Herbert L. Cottrell.

MARRIAGES

Gamon - Snyder. — At the home of the bride's parents, Mr. and Mrs. John Snyder, Coudersport, Pa., Adam Edward Gamon, Jr., of Irvington, N. J., and Miss Lottie Irene Snyder were united in marriage September 8, 1939, by Rev. R. W. Wing.

Powell - Fay. — In Princeton, Mass., September 18, 1939, Rev. Sylvester S. Powell of Alfred, N. Y., and Miss Lois R. Fay, of Princeton. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated, assisted by Rev. Claude E. Eldridge.

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.

YOUNG promising business wants partner with small investment. Man or woman with knowledge of chemistry or botany preferred. Mrs. Wagner, 503 S. 2nd W., Missoula, Mont.

9-25-2t

The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., OCTOBER 9, 1939

No. 15

PRECIOUS OINTMENT

By Frances Kirkland

Who carries alabaster
Must follow street on street,
And search from tent to palace
To find the Master's feet.

No counselor or verdict
Shall point the way to him
Who bears the precious ointment
Through tangled paths and dim.

The alabaster bearer
Must find his way alone
To feet that, bearing nail prints,
Yet mounted to a throne.

—World Outlook.

Contents

Editorials.—Concerning Evangelism.—Evangelism: the Method of Conversation.—The Message of Evangelism.—Observations	242-245
A Message From a Humble Layman, the President of Conference	245
The Widow Steward	245
Missions.—The Gospel Way.—Some Thought-provoking Facts	246
Woman's Work.—The Christian Mission in a World at War	247
"Religion in the News" Broadcast	248
Quarterly Meeting	248
Yearly Meeting at Marlboro	248
Young People's Work.—A Thought for the Week.—"Christ Calls!" Program of Christian Endeavor.—Busy Here and There	249
Children's Page.—The Boy Who Served	250
Our Pulpit.—The Christian Ministry	251-254
Rev. R. S. Wilson	255
Marriages	255
Obituary	256

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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EDITORIALS

CONCERNING EVANGELISM

There seems to be considerable prejudice in the minds of some against evangelism and evangelistic services. When examined into, however, the trouble seems to be a misunderstanding of terms or confusion in thinking. Evangelism is as much needed today as it ever was. Evangelism is the process of bringing the "good news" or the gospel to those who have not heard it, or have not accepted it in a personal way. So long as there is sin and unrighteousness in the world; so long as there are men in rebellion against God; so long as there are those who for any reason neglect or fail to accept the "cup of salvation," so long will there be a need of evangelism and of those who will be true evangelists.

Christian evangelism is a divinely appointed work that is to be accomplished through human agents, with the help of the Holy Spirit. The methods may vary from the humblest sort of testimony through the avenues of careful teaching and instruction up to the message proclaimed from pulpit and platform. The great process is out there where the man with the touch of Christ comes in contact with the man out of touch with Christ. It is not a task for ministers only, though they have a highly important part in it. "Preaching," declared the Apostle Paul to the Corinthians, "is a thing ordained of God "to save them that believe," and has been a tremendous factor in extending the kingdom of God.

It should be remembered that it is the duty and privilege of all believers to tell the story

of redeeming love, that sinners may be won to Christ. For the doing of this every believer is responsible, not to man or a conference or a board, but to God and to him alone. Why should not every one of us who has found the precious gift of life with its joy be glad and anxious to tell it to others? The coming of a babe, the coming of an unexpected rich gift, brings a joy which we at once want to declare to others. Why not this, the most precious gift and joy of all? In its best sense every follower of Christ should be an evangelist.

EVANGELISM: THE METHOD OF CONVERSATION

We complain that people are not going to church. The fact is true and is deplorable. But perhaps the tragedy is not that people do not go to church, but that the church is not going to the people. It is not enough to say, "Here is the church, and the people hear the bell every Sabbath day"; or, "It is the fault of the people if they do not come." An earnest and aggressive evangelism must be promoted. "Go out in the highways," Jesus said. He himself is a striking example of this method. There are few times on the records when Jesus *preached* to the *multitudes*. We know of one time when he declared the message from the scroll and pulpit. But he carried the good news with him—he was the good news—to those by the wayside. Some observer may have gossiped that he was unconventional or imprudent as he talked earnestly with the woman at the well. But the good news entered her soul unto her salva-

tion by that wayside ministry. By luminous conversations with one or a few people at a time, rather than by set and formal sermons, he seemed to accomplish most. Shall we say his method was more that of a teacher than a preacher? That his *conversations* were the most fruitful of his methods? We do well to adopt, more than we do, some of his ways, together with something of his appreciation of the vital matters of life and sympathy with poor, hungry, needy people. One may not be much of a preacher, or be known as a teacher. But the way of conversation is open to all.

It may be of importance to write an editorial or a gospel tract, and there are possibilities that the result may be widely read; but the chances may be against it. The radio voice may be dialed off with ease. The preacher in the pulpit has an advantage as he looks people in the eye and by his earnest presentation may make some impression. Even *his* message may be unheard. An apparently attentive listener when asked by the preacher what he thought of the sermon, replied that he had not heard it, but had been thinking about an important financial deal to be made on the morrow. But the man in *conversation* with another—presenting with earnest conviction and appeal the good news—has every advantage. In conversation, mind meets mind, soul meets soul. One gives out his thought; he gets back an expression of understanding or misunderstanding. If one is understood, the utterance can be re-enforced. If misunderstood, one can at least try to correct the misunderstanding. Honest question can be answered; doubt or misgiving be met. In this field the minister as a pastor may be of greater benefit than as a preacher—though these two functions must or should operate together. But in any case, this powerful and fruitful method of evangelism, conversation, is open to all who know the way of life, and every disciple of Christ should employ it. By such method the Church is going out with its gospel.

THE MESSAGE OF EVANGELISM

What is the message of evangelism? What is the "good news"? What is the witness that Jesus said under the Holy Spirit the disciples should bear at Jerusalem, throughout Judea and Samaria and unto the uttermost parts of the earth? The message and

the right conception of the message are of vital importance. There are different ways of expressing it: it is eternal life; it is salvation; "The Son of man is come to seek and to save that which is lost"; it is vital experience that comes through one's surrender to God by accepting Jesus Christ as one's Savior from sin; it is not a great emotion; it is life, life "more abundant"; "the power of God unto salvation to every one that believeth."

The message of good news should be welcome because of individual sin. We are sinners, whether we realize it or not. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "The man of sorrows, and acquainted with grief," who "hath borne our griefs and carried our sorrows" was "bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." We hear him saying, "I am the good shepherd"; "I am the way, the truth, and the life"; "let not your heart be troubled; ye believe in God, believe also in me." "Though your sins be as scarlet, they shall be as white as snow"; and "Come unto me all ye that are weary and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your soul."

Such is a part of the answer to the question, What is the message of evangelism? It's man's part to believe and repent; the Holy Spirit's part to convict one of the truth. God through Jesus Christ does the rest. As we have seen, the Scriptures have a real place; they are the sword of the Spirit. We should know something of them and of the power of the Spirit in our own lives, if successfully we are to witness, teach, preach, or by conversation lead men to know Christ, "whom to know aright is life eternal."

We have a great Christ, a great gospel, a great message. Let the church proclaim Christ; let the church go out through its members as well as through its preacher and teachers, through its written word, through its members, loyal and loving, radiant and enthusiastic to carry to those whom they meet the evangel, the message, the love of God who gave his Son for us, "that whosoever believeth on him need not perish but have everlasting life."

May our Preaching Missions be not afraid to sound warnings, but declare man's need of being saved, his need of a better life, and that the gospel of Christ is the good news which we should all share with a needy world.

OBSERVATIONS

The last observations of the corresponding secretary were written from Coudersport on completion of the work at the Hebron churches. Throughout the week he continued busy with writing, making interesting contacts with church people, some inquirers, and in presenting Tract Board and other denominational interests at Little Genesee, Richburg and Nile, N. Y. Calls were made in Bolivar, Shinglehouse, Scio, Friendship, and Alfred, and in farm homes scattered among the Allegheny hills.

With the Churches

On invitation the writer spoke at Little Genesee on Sabbath evening of September 29, on Seventh Day Baptists Loyally at Work. This fitted very well into Pastor Harley Sutton's program of Loyalty Days. The message was well received by those who were able to come through a hard rain falling just at meeting time. It was a pleasure to worship again with this people in their beautiful, worship-inspiring auditorium.

The next morning at nine-thirty a sermon on the above subject was delivered before a fine audience at Richburg, where thirty-seven years ago the writer had been student-pastor, beginning on almost exactly the day of which this would be the anniversary. But one elderly person in the audience was among his parishioners in the long ago day. The elderly and middle aged people now carrying on were the young folks then, and their children and grandchildren among the younger ones now. Some of them were baptized during that brief pastorate. To this church he brought his young bride from southern Wisconsin, who still watches and supports his work with loving and prayerful interest. Truly it seemed good to meet the faithful people here and to know they and many others still are loyal to the church, their Christ, and his Sabbath.

Another pleasure here was to worship in the fine old church building, white and shining, with its slender spire pointing men heav-

enward. Loving hands keep the interior immaculate and fresh while the decorations of wall and ceiling are symbolical of the inner life's desires of the membership. The pulpit furniture, comfortable and mellowed by more than a third of a century's usage, is in keeping with the rest of the fixtures. One does not always have opportunity to worship in a more worshipful place and atmosphere. Thank God for such a type of church.

It was with a feeling of loss one had to hurry away from the friendly fellowship and the Sabbath school session to another service, this time at eleven o'clock at the Nile church. Rev. Emmett H. Bottoms is the highly respected pastor of both of these churches and has performed most helpful and valuable service here for the past seven years.

The message brought to a very good audience, considering the stormy morning and fact of an early afternoon funeral service in one of the families connected with the church, was apparently appreciated and was based upon the importance of Seventh Day Baptists Advancing in keeping with the great commission and with a sense of Divine Mission. In the evening, and again Sunday night there were services in which messages were brought on gospel themes.

An interesting family was visited at Shinglehouse, Pa., with the head of which, an ordained minister from another group of Christians, the secretary of the Tract Society had been in correspondence. These young people, one of whom is already a member of a Seventh Day Baptist Church, made a very favorable impression upon us. Sincerity, modesty, interest, understanding, and real ability were quite apparent. There is no insistence, or any approach to it, upon the need of a job, but an earnest desire to be of service in the Lord's ordained work of the ministry, where there is liberty. We shall watch developments here with keen interest.

It is a real joy to see young people of a church, such as was observed at Richburg, and had been known from correspondence, eagerly wanting to attempt restoring and reviving the old Scio Seventh Day Baptist church. It was recommended to these anxious ones that they consult with the Missionary Committee of the Western Association with regard to this effort. It truly seems a commendable project, though there may be local reasons and obstacles in the way. The chair-

man of the committee has had the suggestion passed to him of calling his committee and these promoters together at the semi-annual meeting to be held at the First Hebron church the middle of October.

A MESSAGE FROM A HUMBLE LAYMAN THE PRESIDENT OF CONFERENCE

Some years ago Mrs. Crandall and I decided that when the time came that we could retire from public school service we would offer our services to two institutions—the Seventh Day Baptist denomination and Alfred University. We felt a special debt of gratitude to each.

My good wife says, "We had better stop praying that prayer right now," since each institution has assigned us two part-time positions. She thinks we may be in much the same predicament as the man who prayed for rain and there came such a deluge it nearly swept his house from its foundation. Just another instance of the fact that we usually get that for which we truly pray. May we pray aright.

We admit these honors and responsibilities about swept us off our feet. Our petitions now are for wisdom and courage, grace and faith that we may measure up.

There are several elements which encouraged us to accept this denominational challenge. First, was the inspiration of the wonderful Conference at Milton. May its uplifting and encouraging influence reach every Seventh Day Baptist home. Every one in attendance should be eager to give the "home folks" echoes of that marvelous meeting. Second, was the constructive and forward-looking report of the Commission, which was adopted by Conference. We shall hope to see those recommendations become realities. It deserves careful study on the part of all our people. The "Twenty-first Annual Report of the Commission" will be the first "textbook" for our class in the Seminary at Alfred. Third, there seems to be a spirit of co-operation and a desire for more thorough organization and systematic giving in support of our denominational boards and projects. This wider view and appreciation of service outside our local communities is most encouraging.

No individual or group of individuals can carry on the program of the Seventh Day

Baptist denomination. It is a great co-operative organization. Its success and usefulness depend upon the "everlasting team work of every bloomin' soul."

Already replies are being received from our letter of September 12 to pastors, announcing the selection of very able members to represent us as "lieutenants" along the lines suggested in the report of the Commission. All these expressions of good will and fine co-operation bespeak for us all a most happy and constructive year's work in His service.

Most sincerely,

Ben R. Crandall,
President.

THE WIDOW STEWARD

By Rev. Harley H. Sutton

In the Herodian Temple there were placed along one wall boxes into which only coins could be dropped. Large coins made a loud noise when dropped in and the small one could scarcely be heard. But one day a poor widow dropped in two very small coins and the sound they made has been reverberating through the centuries. Jesus was there that day, and when he had seen her he gathered the disciples about and told them, and in telling them, told the ages why this woman was so highly to be commended.

In the first place, Jesus commended her because "She made a religious use of economic disadvantage." Here she was kin to Jesus himself, who was rich yet for our sakes became poor. "This was not just a case of a poor Jesus extolling a poor widow, but a case of matched minds and spirits." Is there any greater reason for being remembered through the centuries than that we were a match for the mind and spirit of Jesus?

Jesus commended this woman for "her giving was intimately identified with her character." She was much greater than her gift. Her love for God and his temple was much larger than her gift. The giving of all she had was a direct result of what she was. That is why Jesus could say that she gave more than all the others put together. "He was not, as has often been alleged, pointing to giving that revealed her spirit. He was pointing to a spirit that resulted in giving."

The widow was commended because she gave to organized religion. The temple was destroyed, but the cause for which she gave

has carried on because of the faithful such as she.

"Love always gives the best it has in the best possible way." There is both humor and pathos in such church notices as, "Holy Angels' Wrestling Match," "Trinity Bingo." Giving in the best possible way is a subject worthy of much study and thought.

"At our best, we give." When the prodigal returned home the father gave the best and gave it quickly. At our best we give the best that we have. Whatever we have we give.

Jesus had no property. He could not help the widow out of her condition of poverty; but what he could do he did, "He gave her mite might! He hurled it into history. He winged it for all time to come." Are we willing to strive toward her kind of "stewardship"?—(Quotations from "Save Money," by John M. Versteeg.)

MISSIONS

THE GOSPEL WAY

According to the New Testament, the principle of service permeates missions and churches throughout, and there is a real danger that the disciple of Christ may lose sight of this fact, as did the first disciples in disputing who should be foremost and as did Judas who "had the bag, and bare what was put therein" and who betrayed his Master for money.

The gospel way is one of service. Christ said, "And whosoever will be chief among you let him be your servant, even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many"; "Freely ye have received, freely give"; and again as recorded by Paul, "It is more blessed to give than to receive."

The work of the minister and that of the missionary do not belong to the money-making vocations. The same may be said regarding the work of the doctor, teacher, artist, musician, and homemaker. The ministry and all these may be followed for money, but such a course is prostituting a high calling. This principle applies, also, to all who enter the employ of churches, denominations, and denominational boards in any capacity.

The gospel idea is that the minister and missionary be supported, but they must sacrifice and do it willingly. It is not good, as a rule, for ministers or missionaries or Christian workers to parade their sacrifices, but it may be necessary sometimes to stop criticism. Christ never complained about those he made, and if his followers have the real spirit of loving service, they find the highest joy in sacrificing in their Master's name. Also the families of the minister and missionary are called upon to sacrifice. The larger the family the greater the sacrifice usually, for there is about so much available for each family. Thoughtful ministers and missionaries and their wives take these things into account when they enter upon their work.

But according to the gospel, Christ's way of sacrifice is for all disciples as well as for the minister and missionary. Though the disciples follow one of the vocations which justly has money-making for an objective end, he is called upon to follow the sacrificial way of living. This is the lesson taught in connection with the rich young ruler. How will any man who has never made any sacrifices for Christ and those for whom Christ died feel when he meets his Master face to face? May the compassionate Father pity such.

The disciples of Christ are called upon to sacrifice in three ways, among others, namely, in giving personal loving service in Christ's name, in giving of their substance till they feel it, and in serving the church of Christ. The last item needs, in this day, to be emphasized. The most of the work of the church must be free service. Those who give their entire time must be supported, to be sure; and others who are asked to give time that cuts continually into their incomes may be obliged to ask remuneration; but beyond these two classes paid service in the church is not the gospel way. The most of the work in the church must be free of charge; otherwise the church cannot live. We ought to be glad to serve the church, the denomination, and denominational boards, and to give all we can to Christ through them. The Master's kingdom has advanced through the centuries by virtue of consecrated service, and by this way alone can its complete triumph be realized.

SOME THOUGHT-PROVOKING FACTS

(Condensed from statements made by National Committee for Religion and Welfare Recovery.)

Our national income increased from \$40,014,000,000 in 1932 to \$71,853,000,000 in 1937—an increase of more than 79 per cent. During the same period our contributions to churches (as officially reported through the United Stewardship Council from 25 major communions and denominations) decreased from \$398,828,514 in 1932, to \$314,946,269 in 1937, a decrease of more than 21 per cent.

Mr. Average Church Member last year (1938) gave an average of \$13.47 (less than four cents per day) for all forms of church work, religious education, and church-supported philanthropy; whereas in the deepest depression years he gave \$16.11 in 1933. He gave \$19.02 in 1932; \$22.62 in 1931; \$23.38 in 1930, the highest national average ever recorded.

The total gifts reported last year (1938) were \$327,003,336, which was \$185,247,769 or 36 per cent less than the \$512,251,105 given ten years previous in 1928. In 1937 our national income was \$31,839,000,000 larger than it was in 1932, an increase of over 79 per cent, but Mr. and Mrs. Church Member actually reduced their support of church and charity by 29 per cent.

Would not a modern Malachi, as Jehovah's messenger, in face of such alarming facts cry out, "Return unto me, and I will return unto you, saith the Lord of Hosts." "Bring ye all the tithes into the store-house and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

The National Committee for Religion and Welfare Recovery has no defeatist attitude in the presence of the above sobering facts. The committee interprets them as a temporary reaction in a forward movement which spans the centuries and accepts them as a challenge to action—a call to re-consecration, personal devotion, and increased sacrifices for the saving of our homes, our nation, our civilization, and our world neighbors.

This talk about needin' a new preacher comes from folks that don't contribute enough to feel like they've got anything invested in the old one.—Selected.

WOMAN'S WORK

THE CHRISTIAN MISSION IN A WORLD AT WAR

War again challenges the world mission of Christianity.

The tragedy in which the nations are involved is, in its ultimate nature, a refusal to accept the law of Christ as the rule of life. Wherever may lie the immediate responsibility, we must confess the gravity of our own failure. Christianity has not failed, but Christians have. The brotherhood of mankind which Jesus proclaims can only become reality as men respect and value each other. Hatred, fear, and contempt defeat the very purpose of God and reduce man to the level of the brute.

At this time of untold agony for mankind, we reaffirm our unalterable conviction that God is supreme. We would call upon all who take his name upon their lips to devote themselves more strongly than ever before in the effort to manifest the way, the truth, and the life he has revealed through our Lord Jesus Christ. The words of the late Lord Bryce, former Ambassador to the United States, are still valid: "the one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian gospel."

Christians have been so sure that Christ and the destiny of man are inter-linked that tens of thousands of men and women with supreme loyalty and tremendous sacrifice have felt compelled to tell the good news of God's love for man in characters of flaming life across the world. Recently Christians from almost every land on earth assembled in Madras, India, and in the face of many human factors that might have divided them, they found and realized the power of a world-wide fellowship. From lands where Christians are only a small minority, the heartfelt cry was for fellowship with those from lands where the followers of Christ are more numerous.

And now the hour of testing is upon us. We must not fail to prove the reality of that fellowship.

It gives hope and courage to state that the missionary movement through its international organization which rests upon that fellowship was prepared to meet the challenge of this present crisis. Before the actual declaration

of war, practical measures of co-operation across national boundaries had been devised to provide for the maintenance of missionary work that might otherwise be interrupted by the war. These plans are now being carried into effect. There is no intention whatever that missionary work be abated, but rather that it be increased.

We call upon all Christians to pray, plan, and work as never before for the establishment of an international world order based on justice for all men. We appeal to all to support the missionary enterprise of the Church in this generation and especially in this day of crisis. By this means we can most surely demonstrate brotherhood on earth in spite of warfare. By this means only can we fully establish that world fellowship of Christians which will reach across all frontiers and give point and direction for the growth of the Christ spirit in the life of mankind. There must be a ready and generous response to the appeals for the relief of suffering multitudes in Asia and in Europe. In that response as we strive to relieve and rebuild a stricken world, the primary and fundamental purpose must be to bring all men to know the life that is in Jesus Christ.

The past two years in China have been but one demonstration of the power, validity, hopefulness, and necessity of the Christian mission in the time of war. The deep plowing of war through the life of China and the hearts of her people has not prevented an increasing harvest of new spiritual life. Everywhere the churches are crowded. Christian groups in the universities and colleges have increased in numbers and vitality. Presses cannot print Bibles fast enough to meet the demand. The service of Christian missionaries has been widely recognized and appreciated. In a recent message to the people of the United States, Chiang Kai-shek said: "There lies upon us, and, we presume, upon you also, our fellow-Christian readers, a great weight of care which religion alone can teach us to bear worthily. . . . Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the peoples of the East and West, there will be no more war."

The work of reconciliation and redemption carries on. Today thousands of faithful and heroic Christian missionaries continue to serve at their appointed posts across the world.

Hundreds of eager and courageous young men and women are ready to join them. There is no hour too desperate, no force too great for the love and power of Christian truth in action. "This is the victory that overcometh the world, even our faith."

In the name of the Prince of Peace, Amen.
—Foreign Missions Conference
of N. A.

"RELIGION IN THE NEWS" BROADCAST

Mr. Walter W. Van Kirk, who conducts the "Religion in the News" broadcast, sends us notice that this broadcast will be resumed over the Red Network of the National Broadcasting Company (WEAF), Sabbath day, October 7, at 6.30 to 6.45 p.m., Eastern Standard Time. This program is scheduled for this hour each Sabbath day for the next eight months. "The international situation makes this broadcast of particular significance at this time."

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptist churches will meet with the church at Albion, Wis., on October 20, 21, beginning Friday night at 7.45 o'clock.

Mrs. W. D. Burdick,
Secretary.

YEARLY MEETING AT MARLBORO

The yearly meeting of the Berlin, New York City, and New Jersey churches will meet with the Marlboro Seventh Day Baptist Church, Marlboro, N. J., October 27-29, 1939.

Will all those planning to attend please notify the entertainment committee consisting of Pastor and Mrs. Cottrell, and Miss Ella Tomlinson, Bridgeton, N. J., R. 3. We hope a large delegation will be present from all the churches.

Herbert L. Cottrell.

Notice has just arrived that Dr. L. R. Conradi of Hamburg, Germany, died September 16, 1939, at the age of eighty-three and one-half years. His obituary will appear at a later date.

YOUNG PEOPLE'S WORK

A THOUGHT FOR THE WEEK

By Mary Margaret Hummel

Matthew 13: 13-17.

"Here and there among men there are those who pause in the hurried rush to listen to the call of a life that is more real. How often have we seen them, jostled and ridiculed by their fellows, pushed aside and forgotten, as incompetent or unworthy. He who sees and hears too much is cursed for a dreamer, a fanatic, or a fool, by the mad mob, who, having eyes see not, ears and hear not, and refuse to understand.

"We build temples and churches, but will not worship in them; we hire spiritual advisers, but refuse to heed them; we buy Bibles, but will not read them; believing in God, we do not fear him; acknowledging Christ, we neither follow nor obey him. Only when we can no longer strive in battle for earthly honors or material wealth do we turn to the unseen but more enduring things of life; and, with ears deafened by the din of selfish war and cruel violence, and eyes blinded by the glare of passing pomp and folly, we strive to hear and see the things we have so long refused to consider."—Quoted from "The Shepherd of the Hills."

[How timely is this suggestion of Miss Hummel's as food for thought for serious minded Seventh Day Baptist young people.]

"CHRIST CALLS!" PROGRAM OF CHRISTIAN ENDEAVOR

The program of "Christ Calls!" proposed for a two-year period by the International Society of Christian Endeavor with warm approval of denominational young people's leaders has quickly won hearty and general support from young people across the continent.

The program was launched at the thirty-seventh International Christian Endeavor Convention, held in Cleveland July 6 to 11, and immediately evoked the interest and enthusiasm of the ten thousand young people in attendance. Thousands of Christian Endeavor society and union officers became familiar with the four main divisions of the program, as suggested by the educational council and the board of trustees of the In-

ternational Society, in the course of the educational conference program of the Cleveland Convention. Throughout four mornings of the convention period, young people were earnestly discussing and exchanging ideas concerning the new program in from fifteen to twenty simultaneous sessions.

Illustrating the scope and challenge to be found in the new program of activities, here are some of the suggestions made by "The Program Guide" on but one of twenty specific types of action suggested to Christian endeavorers:

Encourage young people to be loyal, thorough, and effective in church membership, church attendance, and church financial support.

How societies help—Emphasize the importance of church membership as a part of the individual's witnessing for Christ. Some topics stress the importance of church membership in aiding a Christian to grow and be useful in his faith. Arrange a special service, too, when desired—inviting endeavorers and former endeavorers of several age groups to give their reasons for urging Christian believers to enlist in church membership.

"Invite your chum!" Particularly convincing is the personal invitation given by one friend to another, touching the claims of Christ and his church.

Officers and committee chairmen may list young people who might be considering church membership. These persons become the subject of prayer—individually and in prayer groups formed within the society.

Two members may call together to talk with prospective church members. They would show how Christian faith, church membership, and Christian activity in the society all work together in Christian "endeavor." Consult the pastor concerning this approach and others used.

Church attendance may be a matter of group challenge. (Detailed methods are given in "The Program Guide.")

Financial support for the church may be promoted by: study of stewardship in society or union classes; presenting a play with a stewardship theme; survey and discussion of how a church spends its income and what could be done if the income were increased; a society financial system which accustoms the endeavorer to making a pledge and keeping it.

Equally detailed are the proposals under the heading "How Unions Help."

The objective named above is one of five presented under the heading, "Christ Calls to Church Loyalty and Fellowship." Other "calls of Christ" touch on personal Christian experience and growth, Christian action in the community, and Christian citizenship in nation and world, with five definite areas of work under each heading.

While "The Program Guide" is distributed at twenty-five cents a copy, the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass., announces two briefer outlines of the new program. One is a leaflet which briefly describes each of the twenty points in the list of suggested objectives; another is a Wall Chart which will aid a society to visualize its relationship to the program and the progress it makes from month to month.

—International Society of C. E.

BUSY HERE AND THERE

When Jesus, at the age of twelve, went with his parents to Jerusalem, he became so interested in talking with the teachers that he remained after they had returned. When his parents found him and questioned him, his reply was, "Wist ye not that I should be about my Father's business?" Jesus was interested in the things of the kingdom. Are we thus interested or are we flitting here and there busying ourselves with trifles? In the twentieth chapter of First Kings, verses 38-40, the prophet tells King Ahab a parable: "Thy servant went into the midst of the battle; and behold, a man turned aside, and brought a man unto me and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone."

The loss of the prophet was a common one. As he set his tent in order, brought the water, cooked his dinner, polished his spear—as he was busy here and there—the man was gone. The things he had done were all necessary, but the one special charge he was given had been lost.

How crowded our days are with proper, legitimate things! And how easily God is crowded out of our lives by these things and our souls are left to perish through neglect.

One thing that makes this neglect so easy is this. We say, I'll attend to this later when I'm not so busy. The family devotion, Bible reading, religious meditation are laid aside. Small duties continue to pile up—wood to cut, baking to do, cleaning, correspondence, the daily paper—and the things laid aside are forgotten. We become busy here and there and our Father's business is not done.

Another thing that makes it easy for us to neglect our Father's business is the fact that we live in a Christian environment. Ours is a Christian nation and a Christian community, a Christian church, and we are members and citizens. But Jesus said to his followers in Galilee "only he that doeth the will of my Father shall be saved"—his Father's business. These men followed Jesus, ate with him, and listened to his preaching, but that did not make them Christian. They could do that and still be busy here and there. And so with us—living in the Christian atmosphere we get busy here and there and think that because we hear a sermon preached and the Bible read we are Christian. It takes more than that. "Only he that doeth the will of my Father," so we "must be about our Father's business."

M. C. V. H.

CHILDREN'S PAGE

Dear RECORDER Children:

Well, school has begun for almost all of you and no doubt you are very busy beginning your work in a new grade, but I do hope you will be able to save a little time to write for the SABBATH RECORDER very soon. I was disappointed not to receive one single letter this week. I'm hoping for better success next time. In the meantime, here is a story to help you in last week's Bible study on the "Law of Service."

Sincerely yours,
Mizpah S. Greene.

THE BOY WHO SERVED

Long, long ago, in that far-away land of Israel, many of the people had to go to Shiloh, about fifteen miles from Jerusalem, to worship and sacrifice in the tabernacle. To this service went Elkanah, a faithful servant of God, three times every year. On one of these times he took his wife Hannah with him.

Hannah watched the happy mothers coming to the tabernacle with their little boys and she longed to have a little boy of her own. One of the mothers spoke very unkindly to her because she had no children, saying that it was because God was displeased with her. People in those days thought it was a disgrace not to have children in the family.

These remarks made Hannah feel very sad, and while her husband was in the tabernacle making his sacrifices, she prayed earnestly. She promised the Lord that if he would give her a little boy she would train him for God and give him to his service as long as he lived.

After a while she did have a little boy whom she named Samuel, which means "asked of God." Jewish children were often named from something which happened before they were born, and every name had a definite meaning.

As soon as Samuel was old enough to understand, his mother taught him that he belonged to God, and she made God's service so pleasant to him that he was very anxious to work for him. She taught him about the great love and wisdom of God, and little Samuel learned to love and reverence him.

When Samuel's mother thought he was old enough, she took him to the tabernacle to give him to the Lord. She felt very lonely to go home without her dear son whom she would not see again for a whole year, but she loved God so much that she was willing to leave her child and never to have him for her very own again.

At the time Samuel went to live at the tabernacle, a servant of God named Eli was both high priest and judge of Israel. Eli was glad to have Samuel come to stay with him and the boy was so good and did all his work so faithfully that the old man learned to love and trust him even more than he did his own sons.

Samuel never complained of any work he had to do, no matter how tiresome it was, for he knew it was all God's work, and God blessed and prospered him in everything he did. Our loving heavenly Father always sees and remembers all we do for him.

Once a year Samuel's mother came to see him and brought him a new coat or robe. How happy she must have been to hear how good her boy was and how he was blessed of God.

Samuel slept near Eli so that he could hear him when he called. One night he heard the call, "Samuel," and thinking Eli had called him, he answered cheerfully, "Here am I," as he ran to Eli's bedside. But Eli had not called him. Samuel went back to bed, but soon heard the call again. Running at once to Eli he said again, "Here am I; for thou

didst call me." Still Eli had not called him, so Samuel again sought his bed, only to hear again, "Samuel, Samuel!" This time Eli said, "The Lord is calling you. When he calls again answer, Speak, Lord; for thy servant heareth."

Back to his bed again went Samuel, and when the call came again, he answered, "Speak; for thy servant heareth." Then the Lord told him that Eli and his sons must be punished—the sons for disobedience and other wickedness; Eli because he had not brought them up to obey the Lord, and had not corrected them when they did wrong.

Samuel was very sad as he went about his duties the next morning. He dreaded to tell Eli what he had heard, but Eli called him and said, "What is the thing that the Lord hath said unto thee? I pray thee hide it not from me." Samuel told Eli all that the Lord had said, and the old man, grieved and ashamed, said, "It is the Lord. Let him do what seemeth him good."

Though Eli was given another chance to do better, things went on just as before, so not only the wicked sons, but the father who had spoiled them, were punished.

After the death of Eli, Samuel carried on his work in the tabernacle, and he himself became high priest and judge. The reason Samuel became such a good man and kept from doing wrong was because he never depended on himself alone, but asked God to keep him from doing wrong. Everyone can keep from wrong acts if he will let the Lord keep and help him, but he cannot do it alone.

OUR PULPIT

THE CHRISTIAN MINISTRY

(A sermon given by Rev. James L. Skaggs, July 29, 1939, at Salemville, Pa., at the ordination of Pastor Marion C. Van Horn to the gospel ministry.)

"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Colossians 4: 17.

St. Paul addressed these words to Archippus. We know very little about Archippus. We do not know whether he was a teacher, pastor, evangelist, or just what his work in the church may have been. But it is evident that he was responsible for some service in the church, and it may well have been a position of pastoral or ministerial leadership. The words which St. Paul addressed to him

form a basis for the thought I have in mind for this ordination service. "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

It is a matter of no small responsibility to undertake a ministry for the Lord Jesus Christ. Jesus himself is the example, the standard; and let us try to keep him vividly before us as we consider this subject.

I invite you to consider with me the ministry as (1) A Challenge to Strong Men; (2) A Challenge to the Consecration of Life; (3) A Challenge to the Preparation for Service; (4) A Challenge to Share Christ's Redemptive Work.

Strong Men

The Christian minister receives his commission from Jesus; and as to whether or not this Christian ministry should be a challenge to strong men depends upon who Jesus is, his character, his mission. Great leaders, of outstanding character and with vitally important work to do, need strong men to help them.

Light may be thrown upon Jesus, his character, and his work by what has been said of him by both his friends and his enemies.

We are told in the gospels that he was introduced to this world by a song of the angels of God, saying, "There is born to you this day in the city of David, a Savior who is Christ the Lord." And the aged Simeon, when he had received the child Jesus in his arms, blessed God and said,

"Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all
peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."

And at the time of his baptism, a voice from heaven said, "This is my beloved Son, in whom I am well pleased." And John spake to his disciples, saying, "Behold, the Lamb of God, that taketh away the sin of the world."

Then we may observe how he was regarded by his enemies. The fact that he had powerful enemies who hated him with bitter hatred is a tribute to his greatness and to the strength of his character. Had he been a weakling, they would have treated him only with contempt and scorn. But here was a man whose

strength challenged their own positions, customs, and institutions. He could not be ignored. They credited him with speaking as never man spake; with drawing all men after him; with assuming to be a king. Something must be done, and the only way they could conceive of stopping such a one was to kill him. What higher tribute could his enemies have paid to him?

So we see Jesus going about his own mission, attracting the highest admiration of his friends, the bitterest hatred of his enemies. And how magnificent he is, setting forth to establish a new kind of kingdom, which eventually is to embrace all nations and all peoples. Does not such a one appeal to strong men?

Why? Well, when we look upon Jesus we feel that he is dealing with the supreme values and interests of mankind. True, we do not always act as if we believed that, but when a real vision of Jesus is presented, our spirits leap to acclaim him.

G. A. Gordon has well said, "Religion is the sovereign interest of man. It is the strongest force in human history, the deepest fact in human nature."

No earthly monarch has ever had the vision or the audacity to present a purpose and program comparable to that of Jesus: the transformation of this sinful, cruel, violent world into a realm of peace, good will, brotherhood, even the kingdom of God. Here is the greatest and most worthwhile objective ever presented to men. Here is a task and opportunity to challenge the strongest of men.

And the Christian conquest of the world waits for great leadership. The hearts of the multitudes are yearning for spiritual satisfaction, waiting for leaders who will take them and present them to Jesus the Christ. And Jesus is looking into the faces of strong men, inviting them to become his helpers.

But something else is to be said concerning the strong men whom Jesus needs in his service. Strength of mind, strength of personality, the will to go forth and achieve are not enough. The disciples of Jesus, even after their years of association with him in his ministry, whose affection and interest could not be questioned, were asked to "Tarry . . . until ye be clothed with power from on high." I fear we may have too many *strong men* who are depending upon native abilities, ethical ideals, humane interests, faultless good

manners, to equip them for the high service of Jesus Christ. Such men are not yet prepared for the Christian ministry. In such cases Jesus still waits for a chance to give them the touch of power. He said, "Ye shall receive power when the Holy Spirit is come upon you." So it matters not how great one's native talents may be, he cannot be prepared for the Christian ministry until he admits the Holy Spirit of Christ into his life.

Consecration

So my second point is this, the Christian ministry is a challenge to consecration. The Master can use only consecrated men, and only consecrated men can meet the conditions of the work. And here, I fear, many a pastor might discover a weakness in his ministry.

God surely uses us in so far as we give ourselves to him. But I often wonder what he would do with some of us, just ordinary men, if we would fully yield ourselves to him, learn how to let him have his way with us in every particular? Let him, by the power of his Spirit, have the full use of all that we are? We see this type in Jesus himself—his superb powers of physical, intellectual, spiritual manhood, consecrated to the Father of us all! He could say, "The Son of man also came not to be ministered unto, but to minister." "My meat is to do the will of him that sent me." "Not my will, but thine be done." "Father, forgive them, for they know not what they do." "As thou didst send me into the world, even so send I them into the world." "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." "Go ye therefore, and make disciples of all nations . . . teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." "If any man would come after me, let him deny himself, and take up his cross, and follow me."

The work of the Christian ministry can be done only by those who have given themselves to the Master. Oh yes, I know others can hold the offices in the churches and go through the motions, but they largely fail in the true work of the ministry. In the midst of my own misgivings, I often remember that Paul expressed the fear lest after he had preached to others, he himself should be a

castaway. There is every reason why the Christian ministry should be taken with deep seriousness.

At the same time, the Christian minister must not allow his vision to become clouded by questions concerning himself. When he has given himself to his Lord, he may well forget about himself. In fact, he must do that to a large extent before he is prepared for his ministry. Then with faith in his Leader and confronted by the challenge in the church and in the world, he can proclaim the gospel of Christ in joy and effectiveness.

Preparation

But we must consider further, that it is not enough that a man of fine native abilities shall be truly devout and consecrate himself to the Christian ministry. Such a one is facing a tremendous responsibility, and he must make the best possible preparation to meet it. There are altogether too many in certain parts of our country who seem to think that all an ignorant and untrained man has to do is to piously present himself as a Christian minister and that the Lord will fill his mouth with his message and make him a capable and successful pastor and leader. But it does not work out that way. In such cases the multitudes are still as sheep without a shepherd.

Jesus of Nazareth was a young man of fine native abilities which he consecrated to the service of God, and though he did not have the advantages of a formal education, he achieved an incomparable preparation for his work. He knew the sacred writing of his people; he was a master in the forceful, picturesque, and impressive use of language; his psychology and understanding of the human mind and heart were the comfort of his friends and the amazement of his foes; his incisive mind was not clouded by the pretenses of evil men, nor slow to recognize the burdened and penitent soul; his Spirit flamed in fiery indignation against hypocrisy and sin, or gave the tenderest sympathy and comfort to those who came to him; he understood the arrogance of wealth and power and also the sufferings of the poor. He was interested in the whole life of man, and said, "I came that they may have life, and may have it abundantly." The centuries have revealed no lack in the preparation of Jesus for his ministry. He stands supreme. We may not stop to question how

he gained all this preparation; we only recognize the fact. From any angle of approach he stands as the Master of men; and it is under him that we serve in the Christian ministry.

Any man who understands and realizes anything of the greatness and difficulty of the task, must feel the challenge to preparation. Now I shall not attempt to go into any detail at all as to what this needed preparation implies, more than to say that ideally it should be the best that our schools, colleges, seminaries have to offer, informing the mind and stimulating the imagination, disciplining the emotions, training in public speaking, increasing the understanding of human problems and the psychology of conduct. The educational preparation of a Christian minister must center in the field of his work, but the more he can have of science and of human knowledge the better. This wider knowledge fits him to work with all kinds and classes of people. And we should remember that preparation is something of a process. It is not all gained in schools. It is never finished. The minister's experience as he goes along is of incomparable value to him in increasing his usefulness. And we of the ministry must remember, too, that when we have done our best, we must still depend upon the wisdom of God and the power of God: keep close to him who said, "Lo, I am with you always."

Behold, the strong young man, whom God hath blest with fine abilities, consecrated to the same program and purpose, the same mission with Jesus the Christ, prepared by education and training for a great work! And hear the Master saying to him, "If any man would come after me, let him deny himself, and take up his cross, and follow me."

The Great Task

And now we must bring the Christian ministry to its task. We turn to Jesus to see what it is. He is our Lord and our pattern of life and work. We read, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." We hear Jesus say, "As thou didst send me into the world, even so sent I them into the world." "The Son of man came not to be ministered unto, but to minister." "I am the good shepherd: the good shepherd layeth down his

life for the sheep." Indeed, the Christian life is not a theory; it is not the holding of this theological opinion or that. It is the identification of life in point of view, in spirit, in objective, in labors, in sacrifice, with Jesus himself. And doubly is this true in the Christian ministry. "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren."

I do not know how it can be made any clearer. Every Christian is to share Christ's redemptive work. And surely this presents a challenge to the Christian ministry. We share the Master's faith in God, his love for men, and his hope of a kingdom of righteousness. Then we hear the Master's voice, "Go ye, therefore, and make disciples, . . . teaching them to observe all things whatsoever I have commanded you."

Then we may see how Jesus gave himself, not just on the cross, but throughout his ministry. He literally cast himself into the heart of the world, that he might cleanse it, sweeten it, save it. There was no other way: love and sacrifice alone could do it. And that is still true. Can we of the Christian ministry really share this redemptive work? Can we stand with the Master, share his sacrifice, and share his unbounded joy?

Ministers, deacons, laymen — all, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

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—The Layman Company,
730 Rush St., Chicago.

REV. R. S. WILSON

Rev. R. S. Wilson, son of the late Thomas and Mary Wilson, was born April 14, 1859, in Etowah County, Ala., near Attalla, and departed this life August 2, 1939.

On January 4, 1882, he was united in marriage to Anna Vincent. To this union were born six children, of whom five are living.

He became interested and accepted the Bible Sabbath in his younger days and was one of the constituent members of the Flat Woods Seventh Day Baptist Church, which later became the Attalla Seventh Day Baptist Church.

He was ordained to the ministry in the year 1892, the late Dr. A. E. Main and Rev. L. E. Livermore officiating.

He was employed as missionary pastor of the Alabama field by the Missionary Board about 1893, and served on this field and as pastor of the Attalla Seventh Day Baptist Church for several years. He was active in religious work until shortly before his death.

He is survived by his wife, Mrs. Anna Wilson; four sons: C. E. of Leavenworth, Ind.; Main and Buell of Gadsden, Ala.; Arthur of Steele, Ala.; one daughter, Mrs. Corene Huff, of Chattanooga, Tenn.; fifteen grandchildren; eight great grandchildren; one brother, Walter, of Burbank, Calif.; several other relatives, and a host of friends.

Funeral services were conducted from his home Friday afternoon, August 4, by Rev. Sheriff Calhoun, assisted by Rev. Lawrence Wood, long known friends of the deceased. Interment was in the Shoats cemetery in St. Clair County.

He was a loving husband and father, a loyal church member, and a good citizen.

D. B.

LET'S QUIT APOLOGIZING

By Edgar DeWitt Jones

When the prodigal son came to himself he said—well, what did he say? He might have said, "I am not to blame for this; there is no living at home with that brother of mine. He is a sour-puss. He made life unendurable for me. That's why I left the old home place." But he didn't say that.

He might have said, "It isn't my fault that I am here, penniless. I had an ancestor somewhere along the line who was a gay dog. He's living again in me. I couldn't help but

get into trouble in the far country. But I'm not to blame. Charge it up to hereditary influence." But he didn't say that.

He might have said, "Oh, well, this thing isn't so bad after all. I have had my little fling, but it isn't serious. I'll live it down. Come to think of it, it's part of my education." But he didn't say that.

What he did say, when he came to himself, was this: "I have sinned. I am no more worthy to be called the son of my father. I am going back home and ask his forgiveness." And with these sentiments in his heart, he arose, journeyed back to his father's house, and the story of his reception is of imperishable beauty.

Let's quit apologizing. Usually it is a sign of weakness. Let's quit apologizing for religion. It's the one victorious power that we have not taken seriously, or made adequate provision for in our lives and society. "O earth, earth, earth, hear the word of God." There are many voices but only one Voice. Imagine a Scotch Covenanter apologizing for his robust faith. Fancy a Quaker in apologetic attitude for his convictions against war.

Let's quit apologizing for the Church. With all its frailties and mistakes, it is the best institution we know. Professor Albert Einstein said recently that he has a new appreciation of the Church, due to the fact that when the deification of the State began in his homeland, the only institution to stand out and protest was the Church, through a heroic company of her ministers, notably Pastor Niemoeller.

Let's quit apologizing for America. Our country has its vexatious problems. Nor have we fully lived up to the fundamentals of our political and religious faiths. But it's a country worth living and dying for. Let's quit apologizing for its imperfections and do something about them. Let us magnify our citizenship.—*Religious News Service.*

Jazz will endure just as long as people hear it through their feet instead of their brains.

—John Philip Sousa.

MARRIAGES

Palmer-Crandall. — Francis W. Palmer and Ruth L. Crandall, both of Brookfield, N. Y., were married at the bride's home, August 14, 1939, by their pastor, Rev. Herbert L. Polan.

OBITUARY

Crandall. — At his home, 35 Summit Street, Providence, R. I., September 6, 1939, Albert Whaley Crandall, aged eighty-five years.

He was born at Rockville, R. I., August 16, 1854, and was the son of Alanson and Ruby (Whaley) Crandall. His first wife was Angelina Crandall of Rockville, and to them were born two children, both of whom died in childhood. August 7, 1903, he was united in marriage with Nellie E. Farnsworth of Westerly. Mrs. Crandall and their four children survive. The children are Albert F. Crandall of Braintree, Mass.; Mrs. Webster E. Fisher of Rochester, N. Y.; Mrs. Richard R. Hartwell of Chicago, Ill.; and Alanson Crandall of Providence, a sophomore at Rhode Island State College. His sister, Mrs. Ruth Crandall Vars of Bradford, also survives.

Funeral services were held at the Carpenter-Jenks Funeral Home, Providence, Friday afternoon. Interment was in the First Hopkinton cemetery. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, officiated.

H. R. C.

Crumb. — At his home in Rockville, R. I., August 23, 1939, Frank E. Crumb, aged eighty-three years.

He was born in Rockville, July 9, 1856, the son of Frank and Lucinda (Burdick) Crumb. His wife, Annie E. Lanphear, died in April, 1933. Mr. Crumb, a carpenter by trade, was a versatile man and took pride in doing well whatever he undertook. He is survived by several cousins, among whom are G. H. Lanphear and Mrs. Asa Noyes of Westerly; Mrs. Elizabeth Werskull of Portland, Ore.; and Mrs. Lawrence Lockwood of Providence.

Rev. John McCallum officiated at funeral services at the Avery Funeral Home, Hope Valley, on Friday afternoon. Interment was in Rockville cemetery.

H. R. C.

Kenyon. — At his home near Ashaway, R. I., September 15, 1939, M. Herbert Kenyon, in the eighty-sixth year of his age.

M. Herbert Kenyon was born near Clarks Falls, Conn., November 13, 1853, and was the son of Deacon Matthew S. and Lucy Ann Irish Kenyon. He lived in the vicinity of Clarks Falls the first fifteen years of his life, and for the last seventy years his home has been at the Kenyon homestead near Ashaway.

His early education was in the schools of North Stonington, Conn., and Hopkinton, R. I. He was a member of the first class of Westerly High School and attended Alfred University one year. Taking up life's work, he taught school in Kansas and Connecticut and conducted a photography business in Ashaway, R. I., and Seneca Falls, N. Y. About sixty years ago he established a machine shop where he manufactured and repaired bicycles. When the automobile appeared, his shop was transformed into an automobile repair shop and filling station and it was the first one in this section of New England. His skillful work and square dealing made his place of busi-

ness popular. For many years he was secretary and treasurer of the First Hopkinton Cemetery Association. He read much and was well versed in mechanics, business, history, and world affairs.

Upon moving to Ashaway, Mr. Kenyon became a member of the Seventh Day Baptist congregation in that village and was a most faithful supporter of the work of the church. In addition to helping bear the expenses of the church, his contributions for missions were most liberal throughout the years, and his benevolences to other worthy objects, though not published, were many. It is said he was never known to speak ill of others, and others had no criticism of him.

Mr. Kenyon is survived by his sister, Miss Abbie E. Kenyon, who has shared the homestead with him for many years; two nephews, Harold M. Kenyon, Hartford, Conn.; Albert P. Kenyon, Westerly, R. I.; and a large circle of other relatives and friends.

Funeral services, conducted by Rev. William L. Burdick, a former pastor, assisted by Pastor Everett T. Harris, were held at his late home, September 17, and interment took place in Oak Grove Cemetery.

W. L. B.

Maryatt. — Frank L. Maryatt was born in Woodstock, Ill., May 6, 1862, and died September 8, 1939.

He was the youngest of several children, all of whom have preceded him in death. His wife, Mary Luella Barnes, died several years ago.

Mr. Maryatt was always a Christian and a staunch and faithful follower of the Sabbath truth. Ten children were taken into their home, who stayed at least a year. Two were legally adopted — Bessie, deceased, and Mrs. Eric Finstrom of Exeland, Wis. There are also two other foster daughters and two granddaughters. Mr. Maryatt was cared for and passed away in the Finstrom home.

Farewell services were held from the church which he assisted in building, conducted by his former pastor and friend, Charles W. Thorngate of Dodge Center, Minn. Interment was made in the Exeland, Wis., cemetery.

C. W. T.

Wilson. — Rev. R. S. Wilson, son of Thomas and Mary Wilson, born April 14, 1859, died August 2, 1939. (A more extended obituary will be found elsewhere in this issue.)

THE SABBATH

By Bessie S. Davis

Though there be seven days from week to week,
'Twas only one God sanctified,
When he created first for us the light,
And then the firmament.
Next the earth and plants,
The moon and stars;
Life in the sea, the air, and on the earth,
Both animal and human.
This done, God sanctified the seventh day—
A blessed day of rest from daily toil;
A day of joy when we may praise the Lord
Of all creation.

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AUTUMN IN A GARDEN

This is the way that summer went—
Last night I heard her farewell call;
And now the flowers in the sun
Are splashed with autumn's gypsy shawl.

A lonesome wind moans through the trees
With music old as time's refrain;
And leaves, as bright as butterflies,
Come slowly down like golden rain.

The garden spider's thin spun lace
Embroiders each brown blade and root
Beneath the twisted apple tree
Bent with its wealth of crimson fruit.

The summer went so quietly—
I grieved to hear her farewell call.
But look what fall has brought to me—
This flame vine on my garden wall!

—William Arnette Wofford,
In Christian Herald.

Contents

Editorials. —Armistice and the Churches.—“The Church the Bond of World Unity.”—Beckoning Hands From South America.—	
Observations	258-261
Tract Board Meeting	261
Missions. —The Next Generation.—Good Response.—Suggestive.—Taken From the Press	264-266
Denominational Budget	266
Woman's Work. —Building for the Future	267
Young People's Work. —A Thought for the Week.—Young People at Conference.—Report of the Teen-Age Conference.—In the Skin	268
A Statement of Christian Experience	269
Children's Page. —A Brave Boy	271
Our Pulpit. —“Give the Word of Christ a Chance”	272
Mrs. Riley G. Davis	273
Denominational “Hook-up”	274
Marriages	275
Obituary	276