

Crandall-Hallock. — In Canisteo, N. Y., September 5, 1939, Edward W. Crandall and Ruth M. Hallock, Rev. H. L. Hallock, father of the bride, officiating.

Ellett-Livingston. — In the Daytona Beach Seventh Day Baptist church, on October 1, at 4 o'clock p.m., Arthur Curtis Ellett, of Newark, N. J., and Miss Marian Viola Livingston of Daytona Beach, were united in holy wedlock, Rev. T. J. Van Horn officiating.

Nottingham-Hulett. — At the home of the bride's mother, Mrs. Irene Post Hulett, in Milton, Wis., Sunday evening, October 1, 1939, by Rev. Edwin Shaw, were married Miss Ainslee Moore Hulett, daughter of the late Dr. H. L. Hulett, and Mr. William Hershel Nottingham, of Beloit, Wis.

## OBITUARY

Bee. — Ozina, daughter of Zebulon and Elizabeth Leggett Bee, was born at Berea, Ritchie County, W. Va., August 1, 1858, and died at Cowen, W. Va., September 5, 1939.

Miss Bee grew to young womanhood at Berea. She moved to Bolair, Webster County, W. Va., in 1880. She has lived in Cowen, in the same county, since 1910. She began teaching school while living in Ritchie County, and continued to teach for eighteen years after moving to Webster County. She discontinued her teaching that she might care for her sister, Maggie, who was in very poor health. When Miss Bee began teaching in Webster County, the county had seventeen schools; and when she quit after eighteen years there were eighty schools and it is said that most of the new teachers had had training under Miss Bee.

She became a Christian and joined the Pine Grove Seventh Day Baptist Church in 1875. Several years later she transferred her membership to the Salem Church of the same faith. Though she lived more than a hundred miles from her church for fifty-nine years, she maintained a vital interest and did what she could to forward the work of her church and denomination.

She is survived by a sister, Maggie, and a half-brother, Elzie Bee, and the three have made their home together.

The funeral service was conducted at the home in Cowen, by Pastor James L. Skaggs, and the body was laid to rest in the cemetery at Bolair.

J. L. S.

Coleman. — Laura Adelaide, daughter of Luther and Laura Scribner Green, was born in Independence, N. Y., September 27, 1840, and died in Andover, N. Y., October 3, 1939.

When about a year old, her mother having died, she lived with an older sister, Mrs. Fannie Potter of Little Genesee, N. Y. April 28, 1859, she was married to Harry C. Coleman and they have lived in Canadea, Little Genesee, Alfred, Independence, and Andover—all in New York State. Mr. Coleman died December 4, 1909.

In early life she united with the Seventh Day Baptist Church at Little Genesee, and united with

the churches of the same faith at Independence and Andover. She was active in church and civic work, Sabbath school, Ladies' Aid, school board, Rebekah Lodge, Relief Corps, library board, and W.C.T.U. During her long life of nearly five score years she retained an active interest in the events of the age in which she lived.

She is survived by a daughter, with whom she made her home, Mrs. Fannie Backus; and a son, Luther G. Coleman, both of Andover; eight grandchildren, and fourteen great-grandchildren.

Services were held at the Andover Seventh Day Baptist church, October 6, 1939, conducted by her pastor, Rev. Walter L. Greene, assisted by Rev. Edgar D. Van Horn, a former pastor.

W. L. G.

Davis. — Viola H. Davis, wife of Rev. Riley G. Davis, died September 10, 1939, at Des Moines, Iowa.

(A more complete obituary will be found on another page.)

Randolph. — Lucy Ellen, the youngest of four children born to Samuel and Druzilla Bland Sherwood Todd, was born February 3, 1859, near the present village of Blandville, W. Va., and departed this life August 30, 1939, at her home near New Milton.

On November 6, 1879, she was united in marriage with Alvin F. Randolph. To this union were born two sons and two daughters: Tressie G., Jettie A., Willard T., and Freddie. Her husband and the three younger children preceded her in death by several years. The eldest daughter, Tressie G. McClain, and the granddaughter, Blonda McClain Groah, both of whom survive her, have always made their home with her.

Soon after her marriage she was baptized and joined the Middle Island Seventh Day Baptist Church, of which church she remained a faithful and consecrated member until called to join the Church triumphant.

Besides the daughter and granddaughter before mentioned, and Forest Groah, the husband of the granddaughter, she is survived by twenty-one nephews and nieces, and by a host of friends who mourn her passing and by whom she will be lovingly remembered as "Aunt Lucy."

The funeral was conducted at the Middle Island church by Pastor James L. Skaggs, of Salem, W. Va., and the body was laid to rest in the cemetery near the church. G.

Sweeney. — Oliver Perry Sweeney, son of Jasper and Lucille Sweeney, was born in Nady, Ark., February 4, 1868, and died in Nady, September 12, 1939.

He was married to Carrie Dodson April 15, 1890. Beside his wife he is survived by one son, Clive, of Gillett, Ark. In 1904, he joined the Little Prairie Seventh Day Baptist Church, and for 33 years he was postmaster and merchant in this community where he was born and spent all his life. He was a valuable citizen and his influence reached far beyond his own community.

Funeral services were conducted by Rev. L. C. Gatlin of Gillett, September 13, in the Coose Cemetery where he was buried. L. M. V. H.

# The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., OCTOBER 23, 1939

No. 17

## THINGS WORTH STRIVING FOR

I will not worry.

I will not be afraid.

I will not give way to anger.

I will not yield to envy, jealousy, or hatred.

I will be kind to every man, woman, and child with whom I come in contact.

I will be cheerful and hopeful.

I will trust in God and bravely face the future.

I will endeavor to carry the spirit of Christ into all my relationships with my fellow men.

—From Verona Church Bulletin.

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# The Sabbath Recorder

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

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## EDITORIALS

### THE CHURCH AND WAR

In the first World War the Church found itself swept from its feet and not only sanctioning war but whipping up feelings in support of a philosophy and attitudes altogether foreign to the life, teachings, and spirit of Jesus whose body the Church is declared to be. That people were sincere about it is but an obvious evidence that they should be very careful in their thinking and convictions as to what is right and in accordance with the spirit of the Master.

Now we are in a time when there is danger again that folks may be carried off their feet and enter upon a course equally futile and iniquitous as on the former occasion. It is a time when every Christian should examine his own heart, think sanely, and speak carefully. Sift radio utterances and platform performances for propaganda and hidden purposes. From everywhere, it seems, there are indications pointing to the stirring up of fright and hysteria. It's a time to be calm.

It is a time also for the Church to reiterate her position on war. It will not be easy. Thousands of ministers have declared never again shall their pulpits be used as recruiting grounds. How many of them will now stand loyal to declared convictions, faced by memberships eager for profits and selfish gains? How many will stand fast when threatened with prison, as some were in 1917 and '18? There may be divisions in the Church over the issues that will arise. It is, truly, a time when

we need to live close to the Lord and "study to show ourselves approved unto God, workmen that need not to be ashamed."

For encouragement of readers of the RECORDER we are bringing here some statements of the stand by various Christian groups and denominations, recently taken, as reported by Religious News Service.

A resolution showing Protestant opinion in Detroit calls on all churches and all Christian people in that city "to maintain strict neutrality in every act and to give genuine support to the neutral policies of the government." Presbyterians of Cleveland, Ohio, sent an open letter to President Roosevelt, urging that the neutrality act remain unchanged until it had a fair chance to show its effectiveness in keeping the nation neutral. Says the letter, "Let us not take the first step toward war. Let us preserve the neutrality act and thus preserve America as the one spot on the earth's surface where the forces of peace can rally to lead the world into a better day."

Dr. Ivan Lee Holt, bishop of the recently united Methodist Church, former president of the Federal Council of the Churches of Christ in America, in a recent letter to the *St. Louis Globe-Democrat*, declares that most Americans favor strict neutrality and are anxious to avoid any and every European war.

A letter approved by the Central Pennsylvania Conference of Methodists urges

President Roosevelt to strict observance of the country's neutrality law. The letter reads: "It is our firm conviction that any change in the neutrality law made to benefit directly, or indirectly, any particular group involved in the present war, whatever our sympathies may be with that group, will lead to prolonging the horrors and sufferings of war, and to the involvement of the United States of America in actual warfare."

Sixty-five priests of the Protestant Episcopal Diocese of Michigan unanimously pledged themselves to guard the public services of worship and the use of the property of the churches from being turned into instruments for the promotion of war, and to do all in their power to promote the practice of love, faith, and forgiveness in order to prepare their own minds and the minds of others for the making of a fair and just peace. Roman Catholics and the Jewish groups are not behind in similar safeguards and proclamations.

It remains for individual Christians of the various churches and members of non-Christian groups to make good by their own attitudes and utterances these declarations if they are to mean much, finally, in keeping us here in America out of war. Seventh Day Baptists, as far as their numbers go, have as much responsibility and influence as any others. Let us stand, labor, and pray in the strength and spirit of the Prince of Peace.

### VERY TRUE

From our esteemed friend, pastor of the Verona, N. Y., Church, comes a recent church bulletin with a helpful note on the front page that should be shared with others. With a telling illustration Doctor Davis strikes at a peril which we must all guard against.

Someone tells of a great tree in Colorado. It was a sapling when Columbus landed in America. Lightning had smitten it fourteen times. The storms of four centuries had left it unscathed. But the beetles have killed it. Not one or two, but countless numbers. One or two got in at some unguarded point and multiplied and the result was inevitable.

The same is true of all our idle moments. They are needed, but are full of spiritual peril. Even the Sabbath can become a snare and delusion by reason of our failure to give to it purpose and accomplishment. There is only one remedy, and that is the definite dedication of our leisure along with our labor. Both belong to God. They are like two hands. Each is needful of the other; both must be used and controlled by the mind.

How very true this is. Follow out the application to the Sabbath. One's attitude toward the Sabbath is highly important. More than the doctrine or a philosophy of the Sabbath is needed. Our whole attitude toward it is vital. Little delinquencies, violations, indifference, neglect, like the beetles, can destroy within us what great storms of opposition or persecution or ridicule cannot scathe.

### OBJECTIVES THAT ARE VITAL

We should be profoundly grateful to our Religious Life Committee for the work it has been fostering for the past several years. Encouragement has been given churches, pastors, and individual Christians. Challenges have been made and ways of self and church improvement and service have been pointed out.

We live amid much bewilderment and cross purposes. As the prophet of old, we well might cry, "I am a man of unclean lips and I dwell among a people of unclean lips." Were we to follow the prophet's example, we would come into the house of God in our discouragements and bewilderment, where we might have the opportunity of experiencing the presence and majesty and power of the Lord—an experience which doubtless would lead to a sense of sin and repentance. Then in the awakened consciousness of forgiveness, of need and responsibility, we would be in position to render service in right ways and places.

The Religious Life Committee in its report to Conference, as in past years, urged three great objectives. First, is the development of the individual life through the cultivation of personal prayer, Bible study, and devotional reading. Much has been said and written on this subject; some advancement has been noted, but there is much yet to be desired. The soul needs God, and should give itself opportunity to be alone with God; with him and him alone is to be found the source of consecration and service and power. How few, indeed, give the soul a chance for God to speak; how little time is taken for prayer. We talk about it, but do so little of it. Inquiry in groups of ministers themselves reveals too little use of this means of grace. Failure in leadership must spell disaster among members and of churches. The report quotes Dr. Edwin Lewis of Drew in his book *The Faith We Declare*, "The minister



of an evangelical church can in five years profoundly modify the Christian convictions of his people." This being accepted as true, is the prayer-poor life, the convictionless attitude, the growing sabbathlessness of so many of our people attributable to church and denominational leadership? In the words and spirit of the report, "if that be true, then a mighty responsibility rests upon the ministry" and other leaders.

The second objective is emphasis on family worship. It is encouraging to see that many pastors are not only urging the need of personal and family devotions, but are in practical ways directing their people in practicing them. Many books, quarterly helps, and other means for devotionals are now available. Encouragement comes as now and then we get the testimony that young people directly in the use of devotional helps come to feel they want to go further and express their hearts' need before God in their own formulated prayers.

The Bible itself is not outmoded. But an earnest, well directed reading is rich in its fruitful rewards. Religious papers are as available as farm and fictional journals. Worldly conversation and exchange of thought, and poverty of religious talking among people who meet, is in no small measure accounted for by the kind of books and papers on the home reading table and the lack of any religious literature.

Family worship makes for family solidarity, which is one of the great bulwarks of this nation. Where regular family devotions are practiced you find the family growing closer together, the members come to respect and love each other better, and are more considerate not only of each other but of others around about them. This fellowship grows richer and sweeter with the years, and fellowship and experience with the church is enriched and enlarged. Truly, our committee knows what it is all about as they lay stress upon these objectives.

The third objective is public worship. This is promoted in a most vital manner by the achievement of the two objectives first named. New strength and courage come that lead to new vision and new dedication, or rededication, of the life to God and his service, as individuals enriched by their personal and family devotions, come together for public worship and inspiration. Joyfully, regularly,

and promptly should the followers of Jesus come to the house of God for Sabbath services, for Christian Endeavor, Sabbath school, and prayer meetings, "forsaking not the assembling of themselves together," but "with hymns and spiritual songs praising the Lord."

Among the strong recommendations made by the committee and adopted by Conference are Sabbath Loyalty and Sabbath Extension, Stewardship and Evangelism. But this editorial comment is too long already and these matters may be written upon a little later. Let us fix our minds and hearts upon the objectives above brought to attention, and realizing their vital importance to our own lives and that of our divine mission, "if there be any praise, if there be any virtue, think on these things."

#### SHARING THE SABBATH

Paradoxical as it may sound, you can't save the Sabbath by *keeping* it. Like many other good things, the more you share the more you experience; the more you give the more you have.

We are interested in better Sabbath keeping. Our folks know fairly well the doctrine of the Sabbath and Sabbath keeping; but too much, influenced by surrounding conditions and customs, a brand of Sabbath keeping obtains like unto that of the Sunday observance of our neighbors. If the Sabbath is unimportant and not vital to the highest spiritual development, we are foolish to preach it and allow it to divide us from larger Christian communions with the inspiration that larger fellowship brings, together with its possible greater opportunities of influence.

We do believe the Sabbath is vital and highly important. A physician in New Jersey, according to the *Christian Advocate*, had diagnosed a difficult case and had written a prescription in which a particular drug was called for, which always produced a very marked reaction. The next day, on visiting the patient, he did not find the reaction anticipated. He visited the cut-rate drug store where the prescription had been filled and asked to see the bottle of this particular drug. "I do not have it in stock," said the pharmacist. "What did you use in my prescription?" the doctor asked. "A substitute drug which very closely resembles it," he replied with considerable embarrassment. The angry doctor, after speaking his mind freely, went

elsewhere, had the prescription properly filled, and administered the medicine and found the next day the required affects produced in his patient.

A substitute was made for the Sabbath of God by instituting in its place the pagan Sunday. It has not produced in life the spiritual results that should be looked for. As good physicians we should do our part in seeing and insisting that the prescription is properly filled. Our own lives should be a constant testimony to the efficacy and worth of the Sabbath. The Religious Life Committee in its Conference recommendations urged that Sabbath loyalty is a "combination of thought and action fitting for a Christian—thought and action with respect to the Sabbath that has the approval of the individual and of God." This, we believe, is true.

The American Sabbath Tract Society is the organized medium for promoting Sabbath loyalty, and extending it to the world, but as the committee urges, the "greatest medium is individual Sabbath-keeping Christians." The truth and vital importance of this cannot be escaped. Secretary Eric North of the American Bible Society says with regard to extending the Bible that the "great process is out there where a man with the Book touches the man without the Book." That is true throughout. The man out there with the touch of Christ contacts the man without Christ. Equally is it so—our best procedure and process of extending the Sabbath is out there where the man with the Sabbath touches the man without the Sabbath.

Well may the editor conclude this writing with quoting from Religious Life Committee's appeal: "Then let us each one truly keep the Sabbath and give our support to every agency within our scope, that God's Sabbath, the Sabbath of Jesus, shall be honored and observed by all men everywhere."

#### OBSERVATIONS

On closing his activities in the Western Association by attending a meeting of the Education Society at Alfred, N. Y., the secretary drove to De Ruyter, calling on Charles Witter and his son Franklin, at Corning, and visiting for a few minutes the interesting observatory-like building, recently dedicated in the city square, which houses the famous first and huge two hundred inch disk of glass cast in this city for a great reflector-telescope. Be-

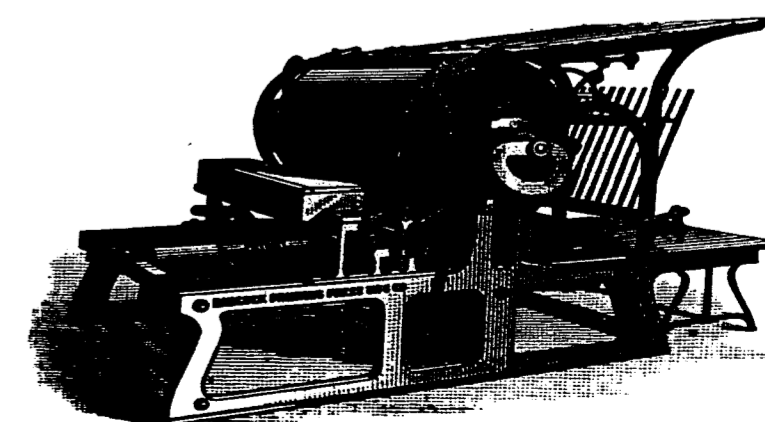
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At De Ruyter lived the men connected with our early publishing interests.

An interesting call was made on Clifford W. Ames, editor of the *De Ruyter Gleaner*. This newsy paper was first published by the present editor's father, Warren W. Ames, September 18, 1878, the date of the son's birth, who says it was in honor and celebration of this event. Serving this community for more than sixty years, it has never failed to tell the weekly news and in various ways to promote the entire interest of the village and surrounding country.

The *Gleaner* is printed on a press since 1882 which was manufactured by the Babcock Printing Press Manufacturing Company, located at New London, Conn. It was the first press produced by this company. Nineteen cylinders were cast for it, Mr. Ames told us, before it was perfected. That the parts throughout were honestly done is attested by the fact that it has never failed to function and is still in good operating condition. Charles B. Maxson, a native of De Ruyter,



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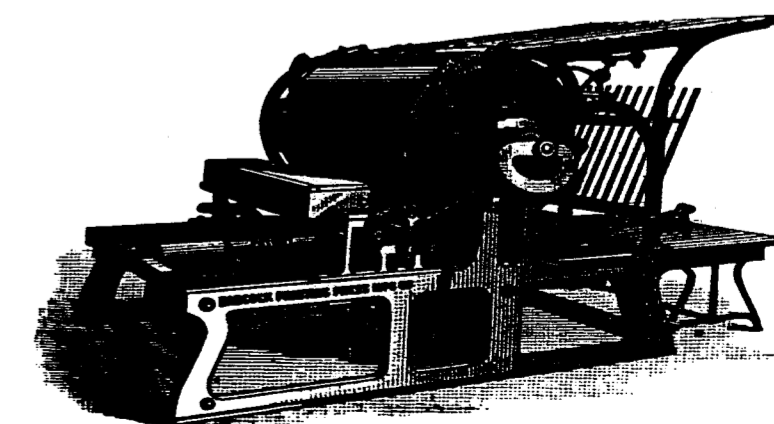
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the president of the Babcock company, directed that the first press from the shop should go to his home town. The picture shown here is of this press.

Another place of interest visited was Muller Hill, about seven miles from De Ruyter. Much speculation is rife about the man, "King Charles X (France), alias Muller, the Refugee," who came to this vicinity about 1808, purchased an extensive tract of land, and built on the hill a large chateau. The real facts will likely never be known, but many stories are told and interesting conjectures made. Building materials and costly furnishings were brought in from distant points over bridle paths. Evidences of wealthy backing and resources were far from lacking. Mystery surrounded the man and his life in this wilderness, and as he came mysteriously, so he disappeared. The chateau and other buildings, finally unoccupied, went into ruins and disappeared altogether. There are those still living who visited the mansion-like building before it was destroyed by fire. Mrs. Lillian Irish, one of the company visiting the site at this time, had been through the house in former years, and told of interesting things about the place.

## A STATEMENT OF CHRISTIAN BELIEF

By Elmo Fitz Randolph

I have studied carefully the *Statement of Belief of Seventh Day Baptists* adopted by the General Conference at Shiloh, N. J., in 1937, and find myself in close and warm accord with everything incorporated in that statement. For the benefit of those who may not be familiar with our *Articles of Belief*, and as a sound method of procedure in giving my own beliefs, I shall give each of the eleven Articles of Belief and then comment upon them according to my own thinking and conviction.

### I. God

We believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men.

I believe we may discover and know God, and find him sufficient for our every need, as we come to him in honest faith and humble, thoughtful prayer. I am awed by the mystery and the majesty of God, whose plans transcend all time and whose creation leaves man

in wonder and amazement. I am impressed by the law of God, and I believe God uses his law as a manifestation of his love to mankind.

### II. Jesus Christ

We believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher, and Guide, who draws to himself all men who come to him in love and trustful obedience.

I believe Jesus Christ is the Son of God and that he serves as the true example of God's plan for all men. I believe the ruling principle of Christ's life on earth was perfect love and that, as love never dies, Jesus can never die. I believe the power of God's love, through Jesus Christ, is as strong for men today who will follow him, as it ever was. The complete sacrifice of self that Jesus made on the cross, I believe, is the supreme example that men of all time need for salvation.

### III. The Holy Spirit

We believe in the Holy Spirit, the indwelling God, the Inspirer of Scripture, the Comforter, active in the hearts and minds and lives of men, who reproves of sin, instructs in righteousness, and empowers for witnessing and service.

I believe that God has the power to enter into the life of men and that the continued presence of God with men is what we know as the Holy Spirit. The Holy Spirit is the all pervading presence and force which God in love uses to bring men unto him. The Holy Spirit, I believe, becomes active in life as men seek after God and attempt to do his will.

### IV. The Bible

We believe that the Bible is the inspired record of God's will for men, of which Jesus Christ is the supreme interpreter; and that it is our final authority in matters of faith and conduct.

I believe that the Bible is our greatest reservoir of spiritual truth; that it contains the highest and the best that man has discovered in his search for truth; and that it witnesses to the capacity of man to grow in God's grace to higher spiritual levels. The Bible, I believe, serves as no other book can to lead men into the way of eternal life and to show us the principles upon which true spirituality must be based. I believe we have yet to come into the full understanding and knowledge that God has for us in the Bible,

and that if man is to progress toward the good in any phase of his life it must be as he discovers and uses the principles of life that flow out of the Bible.

### V. Man

We believe that man was made in the image of God in his spiritual nature and personality, and is therefore the noblest work of creation; that he has moral responsibility, and was created for divine sonship and human fellowship, but because of disobedience he is in need of a Savior.

I believe that man, as the noblest creation of God, has unlimited capacity for growth toward the goodness of God. I believe that God has given man a free will, with the power of choice between good and bad in order that man may grow toward the perfect love of God. I believe that good has no virtue in itself except as man chooses it through the strength of his own choice and will. I believe that man may leave God out of his life, to his own destruction, but that God has the power and the desire to save every man, through his infinite grace, who will choose to know and serve him.

### VI. Sin and Salvation

We believe that sin is any want of conformity to the character and will of God, and that salvation from sin and death, through repentance and faith in Christ our Savior, is the gift of God by redeeming love, centered in the death of Christ on the cross.

I believe that sin is any act or condition whereby we fall short of God's purpose and goal for us. I believe that sin in all of its forms is the result of man's selfishness, and we are all so entangled in the snares of selfishness in every phase of our existence that only through the unmerited favor and the forgiveness of God may we find salvation. I believe our salvation depends upon our confession of sinfulness and our active faith that love and truth can bring us into fellowship with God. I believe that God is interested in the soul and the salvation of every individual and that he has given his Son in sacrificial love upon the cross in order that men may catch the spirit of selflessness, which alone can save us. Salvation, to me, is not a point at which I have arrived; but a condition of life which I must constantly strive to achieve. I believe that as we come more and more into fellowship with God by revolting against all that is not high and true in our lives, and by seeking all that is good and strong and

right, we come into a knowledge and feeling of salvation. Jesus Christ, the Son of God, ever stands as the example we must follow as we seek salvation.

### VII. Eternal Life

We believe that Jesus rose from the dead and lives eternally with the Father, and that he will come in heavenly glory; and that because he lives, eternal life, with spiritual and glorified bodies, will be the reward of the redeemed.

I believe that God is infinite and that his love for man has no end in time. I believe that God's final aim is to accomplish perfect and complete and universal fellowship of love with all men for all eternity. I believe the kingdom of God is with us in this life now, in so far as we have caught the spirit of God as revealed in Christ. As truth and love can never die, so I believe that man, as he grows in fellowship with God, will have eternal life. I believe the physical body is the temple of the soul, and that physical and spiritual union are necessary to our existence in this life; but I believe God has greater things in store for us than we have yet dreamed of.

### VIII. The Church

We believe that the Church of God is the whole company of redeemed people gathered by the Holy Spirit into one body of which Christ is the head; and that the local church is a community of Christ's followers organized for fellowship and service, practicing and proclaiming common convictions.

I believe man finds strength and courage to face the problems of life as he shares that life with his fellow men—he finds peace and joy and happiness as he shares life with his fellows and as he joins with others in the expression of his life. I believe the Church is an organization, divine in its origin, yet using the corporate powers of men for the bringing in of God's kingdom on earth. I believe the function of the Church is to keep before all men the way of life that Jesus proclaimed; to give men the high privilege of worshiping God in the spirit of beauty and of truth; to offer an organization and plan for service to all men in need; and to bring all men into a universal fellowship of unselfish love. I believe that the Church, because it is carried on by men, needs always to rediscover the plan of God, and to act upon that plan in undying faith.

IX. *The Sacraments*

We believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ. We believe that the Lord's Supper commemorates the suffering and death of the world's Redeemer, "Till he come," and is a symbol of Christian fellowship and a pledge of renewed allegiance to our risen Lord.

The sacraments, to me, are the paths by which Christians are led to the "mountain top" experiences of religion. There is in the experience of baptism and communion for the true worshiper a closeness to God that is not felt in the routine experiences of life. There is a divine mystery for me in the sacraments, that strikes the depths of spiritual experience and lifts me away from all that is cheap and coarse and ordinary. Baptism, I believe, through the mysterious power of God, does cleanse us spiritually of our sin and does prepare us for a new life. Communion, I believe, is essential to continued spiritual growth as we join with the Christians of all ages who have renewed their covenant by partaking of the bread and wine symbolic of Christ's body and blood.

X. *The Sabbath*

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time, antedating Moses and having the sanction of Jesus; that it should be faithfully kept by all Christians as a day of rest and worship, a symbol of God's presence in time, a pledge of eternal Sabbath rest.

I believe the Sabbath is a gift of God to man and that the law of the Sabbath is a law of love given by a Father who knows the needs and the weakness of his children. I believe the Sabbath law holds for all time and that men suffer spiritually and physically today because they ignore its meaning and purpose in their lives. There is spiritual significance, for me, in the fact that the Sabbath has been a part of God's plan since the dawn of religious history. I discover spiritual strength and power as I worship on the same sacred day that the Bible heroes helped to sanctify and glorify. I believe in the power of religious tradition so richly present in Sabbath observance. I am impressed by the importance of keeping God's time, sunset to sunset, and I firmly believe there are great spiritual values to be obtained as we prepare for our day of worship and rest on Friday evening. We have yet to learn the full bless-

ing God has for us in true Sabbath keeping. Seventh Day Baptists, I believe, have a tremendous responsibility in spreading Sabbath truth. When we live according to what we believe, then surely the Sabbath of God will find its way into the hearts of many Christians who seek the Way of Life.

XI. *Evangelism*

We believe that Jesus Christ, by his life and ministry and his final command to the disciples, commissions us to promote evangelism, missions, and religious education, and that it is through these agencies that the Church must promote Christianity throughout the whole world and in all human relationships.

I believe that men throughout the world are eager to discover a better way of life than they now have, provided they can be made to see how that life is better. I believe that the seeds of love will find soil in which to grow in the hearts and minds of men in all conditions of life if those seeds are planted in the spirit of love that we find in Jesus Christ. The task of every Christian and of every church, I believe, is to take the God news of love and truth to all the world and make it so radiate from life that it will set the world on fire with the love of God.

Alfred Station, N. Y.

**MISSIONS****MISSIONS AND EVANGELISM SUFFER  
A GREAT LOSS**

Others will write regarding the life and labors of Rev. L. Richard Conradi, D.D., whose death occurred in Hamburg, Germany, September 16; but it is fitting that we emphasize the fact that in his death evangelism and missions have suffered a great loss. It has been given to very few men, comparatively speaking, to accomplish as much for the Redeemer as did Elder Conradi. He possessed unusual ability, but according to his own testimony his success was the result of his missionary spirit and evangelistic preaching. He told the writer once that when he started out he tried other methods and without success; but when he began to proclaim the evangelistic message, success crowned his efforts. His great passion to the end was to win men to the ways of eternal life and Christ. In this he was following Christ and Paul, and is our example.

**SPECIAL PRIVILEGES**

Some of our churches have been having special favors during the past weeks.

The churches in the Central Association are having the services of the evangelist, Rev. Rolla J. Severance. Brother Severance and the pastors of this association are working together in the promotion of evangelism in that association. They are using various methods, such as visitation evangelism, special meetings, and the turning of the regular appointments of the churches into evangelistic efforts. Good reports are coming from this work.

The churches of New England have been favored in having the services of two eminent missionary workers. During the last four weeks Dr. Grace I. Crandall has visited all of our churches in New England except one and will be with that one next week (October 21). Doctor Crandall is an experienced, wise, and devoted missionary. Her description of conditions in China, the needs of the people, and the great opportunity Christians have in this day of China's disaster has stirred the hearts of many people.

October 15, Rev. Leslie B. Moss, D.D., executive secretary of the Foreign Missions Conference, attended and addressed the quarterly meeting of the Missionary Board. At this meeting members of the board from our churches in New York City and Plainfield (N. J.), as well as those in New England, were present. In the evening Doctor Moss addressed a union meeting of the Protestant churches in Westerly. His addresses instructed and inspired, and his visit was a rare opportunity. The Foreign Missions Conference, of which Doctor Moss is secretary, is composed of over one hundred denominational missionary boards in the United States and Canada. These boards represent 50,000,000 Christians, are supporting 27,000 missionaries, and are expending about \$30,000,000 annually in this work.

**AVAILING? YES!**

I haven't much liking for the teaching that God will do precisely as he has planned, no matter how sincerely one prays to him. Why ask, if already it is concluded? It may be that earnest supplication prepares one to accept any decision; but that doesn't "fill the bill." And yet, one should be ready to pray,

"Thy kingdom come," even though by a better plan than we have devised. The Bible conception of prayer is not as one standing with a list of things wanted, like a mail order, to be filled; nor is the poetic line, "Prayer is the soul's sincere desire, uttered, or unexpressed," Scriptural; it is not.

Study your Bible, without commentary, and you may get its proper idea of prayer, every time. Scriptural prayer is effectual even now.

A. S. B.

**THE JAMAICA GENERAL CONFERENCE**

Reported by Pastor C. L. Smellie

Rev. W. L. Burdick, D.D.,  
Corresponding Secretary,  
Ashaway, R. I.

Dear Brother Burdick:

Let me acknowledge the receipt of your letter of August 8, 1939. Now that our conference is all over you certainly would like to learn my views of it, although I know you will not be poor for information. I am not undertaking to report on all the various items, as I know Brother Crichlow will (if he has not already done so); but those I regarded as being of particular interest.

On Wednesday, September 20, 1939, as I journeyed from the hillsides of upper St. Andrew down to its plains, darting through Kingston, then across St. Catherine to Western St. Mary, my attention was drawn to the wonderful revelation of God in nature. The difference of hills and mountains, of valleys, streams, and forestry certainly prepared my mind to meet the Great I Am. Bowensville was reached, and the formal opening of conference began with the registration of delegates.

If anyone had gone to Bowensville on Wednesday night of September 20 for any other purpose than to worship God in spirit and in truth and to plan for the furthering of the great cause, then he would realize that he had missed his way, for as different ones prayed, I could feel that their prayers were the soul's sincere desire.

Six o'clock each morning was the hour set for prayer meeting; but as early as 4.30 delegates and others started to come in, so that by 6 o'clock there was a comfortably filled house. Each day we had breakfast at 7.30 a.m. At 9 a.m., the business hour, our presi-



dent, Rev. L. W. Crichlow, explained to the hearing of all why it was necessary to have a delegates' fund, and why the various churches were asked to tithe, and to contribute twenty-five per cent of it to the Central Committee.

The next person to speak was Miss Icilda Rennalls, treasurer of Central Committee, who gave an excellent account of her collections and expenditures. This report when compared with last year's report was very marked for good. I expect the plan of tithing with only twenty-five per cent of it going to missionary work will soon have all our various churches and groups housed, a thing badly needed.

Our next move brought about the formation of four committees, namely, nominations, Rev. Luther W. Crichlow, chairman; resolutions, Rev. C. L. Smellie, chairman; credentials, Miss I. Rennalls, chairman; finances, Pastor I. Smith, chairman.

At 11 a.m. Pastor Isaac Smith brought us a very impressive address, his theme being "An Ideal Church." Among the things said he pointed out an ideal church as being the person or persons allowing themselves to be ruled by Christ.

At 7 p.m. came the long to be remembered women's program. To me this item was one of the most interesting. Most folks in Jamaica hold that according to St. Paul, in 1 Corinthians 14: 34, the women have no part in the gospel message; but I am sure they certainly made good. With Mrs. Crichlow in the chair and sisters B. A. Smellie, Emily Smikle, Davis, Harrison, Anderson, and Duncan on the platform, we men had the opportunity that is not often (if ever) extended to us, namely, to listen instead of being listened to. Mrs. Smellie said among other things if it was necessary two thousand years ago, when Christ told the women who went to spice his body to go quickly and tell of his resurrection, how much more does it require haste now. Another speaker said she was glad they were given something to do in the gospel and that by no less a personality than Jesus himself. Sister Emily Smikle, who was last to speak, declared that if the men do not hurry up in the going, they will find that the women will be so hard on the job that they, the men, will be ashamed of themselves. They did not, however, fail to bring to our notice that their intention and hope was to work

in harmony with us and not to fight against us. It was a real challenge and a stirring appeal. The chairman certainly showed herself to be the right person in the right place.

Friday after the usual prayer meeting, the delegates were asked to make the reports for their churches. I am quite sure there was everything in their reports to be encouraged.

Following the reports we were permitted to listen to Brother Alfred Hamilton of Spring Grove, who spoke on "The Remnant Church," and gave a fine account of himself and the subject. He seems to carry his Bible in his head like Brother Mignott. Brother Hamilton gave us the assurance that he expects to take part in the first resurrection. Faith and expression like this is what we need as a people.

At 7 p.m. we were brought a stirring message by Elder Barclay of the Church of God (Overseer). He spoke of the Mount of Transfiguration. Among the things he never failed to bring out was the dire need of the multitude who awaited the return of Christ and his disciples. In like manner we must go to meet the multitude after enjoying the beauty of conferring with God at this time.

The quiet peace of the country hillside seems to make it ideal for Sabbath, as it gives the opportunity to mind and ear to hear the voice of God saying, "Remember the sabbath day to keep it Holy." The address given us on this day by Rev. Dr. Moon and wife, missionaries from Africa and representatives of the Christian Church, will long be remembered.

Another stirring event of the day was the young people's program led by Miss Pearl Smellie. Seventh Day Baptists, nowhere, I think, need be ashamed of the young people of the Seventh Day Baptists of Jamaica.

I think we got the nearest God on Sunday morning at 8 a.m., when the two ordained ministers entered the stream at Mile Gully and administered baptism to thirteen candidates. With a crowd numbering hundreds, and a roaring stream, the supremacy of God was acknowledged by silence. When the hour came to again speak to these candidates and to extend to them the right hand of fellowship on behalf of their respective churches, again the thrill of God's presence passed through me, but with joy that even I was permitted to have so close a fellowship with

him. At the Lord's table three hundred two took part, which speaks for itself.

The half has not been told and I dare not stop without a comment on Pastor Lyons' sermon and appeal. Truly one can see, in Brother Lyons, sincerity and delivery to convince any sinner. The Bowensville choir was a great help and inspiration throughout the conference. The greatest wonder to me is that only one embraced the opportunity of saving her soul. May high heaven bless us all.

Yours in Christian service,  
Rev. C. L. Smellie.

Mt. Charles,  
Border P. O.,  
Jamaica, B. W. I.

### WOMAN'S WORK REPORT OF WAYS AND MEANS COMMITTEE

To the Woman's Board, October 1, 1939.

Your Ways and Means Committee submits the following report:

Since the last board meeting, Dr. W. E. Hancock has prepared for us a condensed report of his summer's work, and this has been sent to the SABBATH RECORDER.

Our financial obligation to Doctor Hancock for the summer's work has been completed. Always there is missionary work calling for workers. This effort was undertaken to put to work the money given for missionary work, and to build up the number of months of service in 1939 while the Missionary Board seemed unable to place a man on the field.

We are grateful to Doctor Hancock for his faithful work, and the committee would like to share with you some items from the letters sent to us from the fields he served:

"We feel that some definite progress was made, and that the future will disclose even more progress attributable to the summer's effort."

"There were five additions to our church, three by baptism, and two, former members of a first day Baptist Church, who joined and accepted the Sabbath as did those three who were baptized."

"He is certainly a fine Christian gentleman of strong personality, of deep devotion to Christian ideals, and sincerely devoted to the Sabbath."

"He has strengthened our faith and has enlightened us in the Scriptures."

The financial and statistical report follows:

Period of service—June, July, August; miles traveled by auto—2,614; visits and calls—155; sermons—65; prayer services—10; other services—9; tracts distributed—225; added to the churches by baptism—4, by testimony—2; money received on the field for travel expense—\$9.20; personal gift to the worker—\$2; sent to your committee from the field for travel expense—\$5; salary for three months—\$300; total travel expense \$65.36, of which \$14.20 was paid on the field. Thus \$351.16 is the amount paid by the Woman's Board for this summer's service.

A bill of \$135.97 for salary and travel expenses of Missionary-evangelist Severance for the third month of service has been received from Secretary Burdick. No statement of the progress of the work has been received, but Secretary Burdick sent a note saying the quarterly report would soon be due and he would forward a copy. Your committee concludes from names of cities mentioned on the bill that Missionary Severance is working with churches in the Central Association. Total amount paid for this service through July, August, and September is \$366.94. No contribution for travel expense has reached our treasurer, but we would note here our appreciation of the fact that the Welton, Iowa, Church is providing a home for Missionary Severance.

Your committee members are looking forward to the completion of the work the board gave us to do. It has seemed to us much like breaking a path through the woods. And now that we are coming through this *patch of woods*, we can see there are sign-posts. Some seem to point this way and some that way. Is it not time for the Woman's Board to be studying the signs, that there may be no hesitation as we come to the end of the year?

Each member of your committee has been glad to serve you. Sometimes we may have been discouraged with our lack of wisdom and understanding, but earnestly have we endeavored to overcome difficulties and to accomplish the greatest good with the possibilities at hand.

Respectfully,

Mrs. S. O. Bond,  
Mrs. E. H. Batson,  
Mrs. J. L. Skaggs,

Chairman.

"There are four Christian virtues, not three. They are faith, hope, charity, and humor."

## YOUNG PEOPLE'S WORK

## WHAT CHRIST HAS TO OFFER — AND ITS COST TO US

(Paper by Boyden Crouch given in the young people's program at Conference)

It would be interesting indeed to know the various views of people in regard to what Christ has to offer. It would be interesting to learn of these views, but even more interesting to find how many could speak with certainty and from their own experience. There is no one who can tell just what Christ has to offer, for no one really knows. The Christian world has yet to see what Christ can do with a fully consecrated life. Christ has said that "No man cometh unto the Father except by me." And yet we ask—What does he have to offer?

When something is offered an individual, his first reaction is, what will it cost me? Just what will this step mean for me? How hard will it hit me? One considers the cost of a shirt or a dress before buying. A shirt may be "marked down" to sixty-nine cents, but it will often rip just as quickly as though it had never been marked down but had always been priced as such. There ought to be a clearance sale of "marked-down" Christians. Everyone has a price and today, as of old, man prices himself at thirty pieces of silver. For thirty pieces Judas sold himself, not Christ.

For one to own something, one must first be willing to own it. Recently, I had the opportunity of being in Keokuk, Iowa, and of seeing that great dam there. A wonderful electrical plant is there as well as a fine system of locks. There were a number of dry docks there just waiting for the water to come in and fill them. But in order that these docks can be filled, an opening must be made. There must be a willingness on the part of the man in charge that the dock be filled before the filling can take place. And even though those huge gates were closed as tight as possible, some water still found its way through. And no matter what the condition of a man may be, the pressure of spiritual love will push a little sunshine through.

There is a story of an old church that caught fire one night. The town was not large and everyone turned out for a fire. While circulating through the crowd, the minister came across one of the town loafers.

"Well," said the minister, "This is the first time I ever saw you at church."

And the reply came, "This is the first time the church was ever on fire."

One of the things it costs to be a Christian is the willingness to be "fired" with enthusiasm and the desire to inspire others toward deeper and higher thinking. It would be fine if the young people of our denomination would be fired with enough enthusiasm to support a missionary upon the field.

With many people there is a fear that they will have to give up too much. I know of a family that has a very peculiar custom. On the night before Christmas the parents gather all the children's toys in a box and put them away—all of those dolls whose broken legs and lost wigs had caused many a fond tear to be shed. Those toys that had meant so much were all disposed of, and Christmas morning they are all forgotten. There are new things to take their places. What does it cost to be a Christian?

Only you can know what it will cost you to be a Christian. We can know in part from those before us, but you and I *should* be different. What does it cost to be a Christian? I cannot fully say. Nor can I say with more certainty just what Christ has to offer. But I challenge anyone to show me a person who has tried diligently to live a Christian life who is sorry that he has made the effort. You can't do it!

## SOME MONEY IN BUSINESS AT HOME

Under the caption, "Submarine Attack on Booze," the Safety Bulletin of the Illinois Steel Company contains the following strategy:

For the married man who cannot get along without drinks, as a means of freedom from bondage to saloons:

Start a saloon in your own home. Be the only customer (you'll have no license to pay). Go to your wife and give her two dollars to buy a gallon of whiskey, and remember there are sixty-nine drinks in a gallon. Buy your drinks from no one but your wife, and by the time the first gallon is gone she will have eight dollars to put into the bank and two dollars to start business again.

Should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have enough money to bury you decently, educate your children, buy a house and lot, and marry a decent man, and quit thinking about you.

—Otis Sheet.

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I had a nice vacation and am back in school again. We have arithmetic work books. I made a hundred in my test when we had our test. I am in the fourth grade now.

We got a dog when I came home from my vacation. Our cat had five kittens the Sabbath evening after I came home. Our dog ate three of our kittens, and so we have only two kittens now.

Daddy is better now. He went to school the first day. He can walk on his crutches now, but Uncle Doc told him he couldn't go to school any more until April.

Your SABBATH RECORDER child,

Elsie Mae Randolph.

Bristol, W. Va.

Dear Elsie Mae:

I am glad and proud, too, to know that you did so well in your arithmetic test. I hope you will have the same success in all your fourth grade tests. I'm sure you will if you do your very best.

Your dog has a rather queer appetite, hasn't he? I hope he has learned by this time that kittens are not to be eaten. We used to have a half grown cat who had the very bad habit of pulling tiny chickens through the wire fence and eating them. One day we caught him in the act; his nose was rubbed hard with the dead chicken and he got a good beating with the chicken as the weapon. After that when he had to go by the chicken fence he would go as far from it as he could. How was your dog taught to control his bad habit?

I am glad to hear that your daddy is so much better, and hope he will soon be "all better," as our little Joyce says.

I hope all my RECORDER children remember our Bible study verse of last week: "Even a child maketh himself known by his doings," and that each of you will strive from day to day to do as Jesus would have you do.

Your sincere friend,

Mizpah S. Greene.

## Two Runaways

Sandy, our big 1,660 pound horse, was the first runaway. It happened one very warm August day. He had been good, working hard all day, plowing in a field where the sun shone down hot. A neighbor's horse came to help him, and side by side they pulled the plow back and forth across the field in long even furrows.

You who never have lived on a farm will need to be told why this work was done. To make a long story short enough for this page, we will think about grain that is a large part of our food. Cornflakes and oatmeal and wheatena and bread and other things we eat are made from grain. Grain grows on farms, and men put it in packages to sell, but God makes it grow. The ground must be plowed and harrowed first, which is very hard work for horses and men.

This was why Sandy was plowing that hot August day, not shirking one bit. I do not know if he knew he was a sort of co-worker with God, making the hard ground soft and smooth so that when the grain is planted it will grow and yield, perhaps a hundred bushels, or fifty, or thirty, as we read in Jesus' parables.

So Sandy worked all day plowing, and when toward night he was unharnessed and turned around for a drink of water, he kicked up his heels and ran out of the barn and yard, over toward the neighbor's houses where horses are not wanted.

The boy had to tend the neighbor's horse so that he would not run away, too, and I went after Sandy to bring him home before he should do mischief. At first I could not find him, and I hoped he had not spoiled any lawns or flower beds, nor gone way down to the village where there were about ten roads he might take, and get lost.

After a few minutes, looking all around, I saw him standing in the driveway to one of the nicest houses, thinking which way he would go next. When he saw me, away he went across the lawn as fast as he could, circling around me, and then off toward home and into the stall. But his heavy feet kicked holes in the smooth lawn and the farm folks had to make apologies.

The other runaway came in September and was of a different sort, for it was I myself—different in that none of the neighbors



knew till it was over, but the farm family knew, so it was all right.

First, on the eighteenth of September there was a quiet wedding. Rev. S. S. Powell was the groom and I was the bride and Rev. Harold R. Crandall was the minister. Then I went away from that house by auto faster and farther than Sandy went when he ran away. To Alfred, N. Y., I went, to stay all winter, and Sandy will be so far away I may not see him till next summer.

But God's world is so full of interesting things, your page in the RECORDER may have some surprises in it; and if you see the name below, you will know I am the same person who ran away from the farm in Princeton, Mass.

Lois Fay Powell.

Alfred, N. Y.

## OUR PULPIT

### CHRISTIAN CONVERSATION

By Rev. Hurley S. Warren

Text: "Our conversation is in heaven."—*Philippians 3: 20a.*

If our conversation were in heaven, a greater happiness would abound in our hearts and in the hearts of many folks round about us. That is, if our communications one with another and with God were more nearly heavenly during this, our sojourn in the physical sphere, certainly many more redeemed areas in individual and social life would come into being. And redeemed areas mean less maladjustment and more sympathy, understanding, love, and happiness.

For the present purpose let us accept our subject in the light of present-day usage. Our conversation—well, our talk. And as Christians our aim is, and ought ever to be, to improve our talk the while until it is more surely Christlike.

I ran across a very interesting editorial the other day in *The Pastor's Journal* (July), which is a magazine of the Methodist Episcopal Church. Much of this message is prompted by the editorial. In speaking of the place of "talk" in the religious field and how dependent progress in this field is upon talk, the editor says:

Church members talk with each other and we call it conversation; the pastor talks to his congregation and calls it preaching; the church school teacher talks with the class members and it is termed religious education; several people talk together and we call it a committee meeting; individuals talk alternately and we call it a debate; Christians talk of their spiritual adventures (or they once did) and we call it testimony. We talk with heads bowed and call it prayer; we talk to rhythm and call it song; we combine several kinds of talk and call it worship; the pastor talks with his parishioners and we call it pastoral visitation.

Surely anyone who is concerned with the advancement of religion must be interested in the art of talk. But all talk is not good talk and some reasonably good talk could be much better if more attention were given to it.

A little survey of some types of talk at this point will be helpful.

#### 1. Criticism.

Some folks would call criticism undesirable talk and think of it only in derogatory terms. Yet, in reality, criticism is most important. In great measure, policies and procedures are weighed and determined thereby. By means of criticism we bring to light the faults and idiosyncrasies of each other. Oftentimes criticism is criticized.

However, criticism can be detrimental and devastating. Much depends upon the spirit in which it is given. Is it offered in the spirit of understanding and helpfulness, or is it nothing more or less than a vent of the spleen?

Some folks just have not learned to take criticism. In my estimation, unless some good is to be gained we ought to be more than careful in using this "sharp and two-edged sword."

Nevertheless, criticism from one who understands me has been of great aid to me. Sometimes I have been too pig-headed to accept it. Also, I have been agreeably surprised at the fine attitude of a person when I have been privileged to offer some criticism.

Criticism should be constructive. Let us use this type of talk with a mind toward helping. And if err we must, let us lean toward the sparing side; for we want our talk to become more definitely Christlike.

#### 2. Praise and Appreciation.

These are usually good types of talk. By all means they should be used in moderation.

There are certain folks who practice the principle of giving little, if any, praise and who expect none. Now and then they receive commendation for work well done. And thus

are many of them led to appreciate the place of appreciation in encouraging and recognizing the best effort.

#### 3. Other Types.

Talk that is irresponsible and untrue is always bad. Likewise, the unkind. "Kind words can never die." Words spoken when a person is irritated or angry usually bring remorse to the one who said them.

"I" talk is hardly in good taste. Although in this day and age a fellow must sell himself and his services, it is better to let work well done recommend him than the clatter of his egoistic tongue. This type of talk sometimes even spoils the usefulness of the talker. The Apostle Paul admonishes, "every man . . . not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."—*Romans 12: 3.*

Shady talk is never good. Well do I recall the delight of a clothing store proprietor as he told of Congressman Jennings Randolph's attitude toward unclean conversation. It seems that once in a while certain salesmen, in calling at the store, would persist in repeating a foul story that they had picked up between visits, or it may have been the one they had told time and again before. It so happened that Jennings when in college worked in this store during some of his spare time. Invariably when a shady story was brewing, Jennings would go to the front of the store and out into the fresh air and sunshine. There he would await the clearing of the atmosphere or the coming of a customer to whom he could be of help.

"Talk from good men is apt to be good talk unless otherwise good people have by accident got into bad habits or have failed to train themselves in the art of talk. Conversely, bad talk is likely to spring naturally from bad people. A heart filled with ill-will, prejudice, or anger, tends to express itself through the lips."

The trend in talk begins very early in life, as do many habits. I am forced to admit that it is quite difficult to overcome habits of silence. No doubt some of you were brought up under the same system which stressed that children were to be seen and not heard. I have been in homes in which the talk, to my way of thinking, was ideal. The children at the table had their turn at talking. Con-

versation was directed by the parents at the child's level.

Therefore, let us choose early and set definite standards for our talk, since it cannot be a drifting matter.

We speak of summer reading and plan to do much or little of it. May we not also include summer conversation? And as we engage in talk during the so-called vacation time, renewing former friendships and forming new ones, let us talk about the church, our church. Even criticize the church and its pastor. But let the criticism be so constructive that next fall, early, we may feel urged to come together to talk over our summer's talk.

No doubt opportunities will come for the sharing of great experiences. Often have our souls been lifted by the words of a Christian friend.

The other day when a member of this church called, we were privileged to catch something of the glow of a great experience that she had had a short time before. Some years ago her family lived neighbor to a mother and her two daughters. The elder of the daughters was overtaken by tuberculosis. A while after she had entered the sanitarium for treatment the mother became seriously ill. This the younger daughter and the mother tried to keep from the one in the sanitarium. In the course of time, however, the recovery of the older daughter was so satisfactory that she was permitted to return home and to help care for her mother during her last illness.

As our friend told of her call on the two sisters she would say repeatedly, "What a joy it has been to me to see and talk with these girls. I have heard so much of suffering and woe today. It has done me good to see them. Why, the very expression on the older daughter's face has helped me feel so much different."

And this friend's sharing her experience with us helped us to feel different, too.

*Talk—A Deadly Instrument.*

Now, there is large evidence that talk is one of the most deadly instruments ever entrusted to man.

If, today, the heads of nations and the leaders of governments could come together around a common conference table to talk through a plan with the expressed and first purpose of finding a way out of the world's

dilemma, the face of the globe would present an entirely different picture. But in the ranks of self-worshipping dictators it cannot be so, for the dictums of dictators are destructive and deadly.

Someone has recently stated that perhaps the greatest problem of civilization that we are passing on to youth today is that of war and peace.

In no age has there been so widespread and concerted effort toward universal and permanent peace. We rejoice that one of our own young men, a senior in high school, has been selected to attend and share in the deliberations of a youth peace conference the last of August. He will be invited to speak of his experience before certain groups this fall and winter. And I trust that this church of which he is a member may have the privilege of hearing him.

#### Scriptural Talk.

One might aptly remark, "You are doing a lot of talking, but what about the Scriptures?"

Well, I trust that what we have been saying is not entirely unscriptural. And although we do not talk Scripture all the time, we can do no better than to base our conversation on select portions therefrom. For we truly want our conversation to be in heaven. When we dwell upon the noble expressions of the prophets and the apostles we realize anew the candor of their words and the challenge, correction, and comfort wrought thereby. And when we mention the Master's matchless words, we are led again to confess him as Lord in all phases of our life, even in our conversation.

Lest we overlook altogether that we have a text, suffice it to say that these words are from the Apostle Paul, "Our conversation is in heaven."—*Philippians 3: 20a.*

Paul meant something different by conversation from what we think of it today. In fact, I was startled to discover that the dictionary considers Paul's usage obsolete. *Philippians* has been called the Apostle's love letter. At this place in his writing he is reminding the people at Philippi that "Many live as enemies of the cross of Christ. Destruction is their fate," appetite is their god, "they glory in their shame, these men of earthly mind!"—*Moffatt.*

The Apostle continues, "But we are a colony of heaven," as Doctor Moffatt translates. Another has it, "Our state is in heaven"; and yet another, "Our citizenship is in heaven."

Certainly, since "we are a colony of heaven," our state, our community, our citizenship are in heaven, then our talk must needs be there too.

Therefore, let us fashion our talk so that when we speak of conversation as we think of it today it shall have a heavenly connection and meaning.

For, "Our conversation is in heaven." Amen.

#### DENOMINATIONAL "HOOK-UP"

*North Loup, Neb.*

As we entered the church last Sabbath we were delighted and made to feel more reverent by the lovely decorations about the baptistry and the altar. We appreciate the work of Merle Davis and Dorris Williams in preparing this environment for us. There was also a lovely bouquet picked by Aunt Frances Maxson in Colorado and sent to Mrs. Sylvia Brannon. In these lovely surroundings there followed an equally lovely service when the young people who had attended the Christian Endeavor convention at Kearney gave reports of the meetings and Pastor Hill administered baptism to six candidates.

There will be vesper service again this week with Fern Maxson in charge.

The Presbyterian young people will be down from Ord on Sunday afternoon and evening for a joint meeting with our C. E. The prayer meeting will be held at 3 o'clock and supper will be served at 6 o'clock, followed by a social.

A group of men and women met at the church on Monday to scrub the ceiling and walls of the basement. Other ladies were there and prepared a fine dinner for the workers. There was evidence of a good time and the room is much cleaner.

—*North Loup Loyalist.*

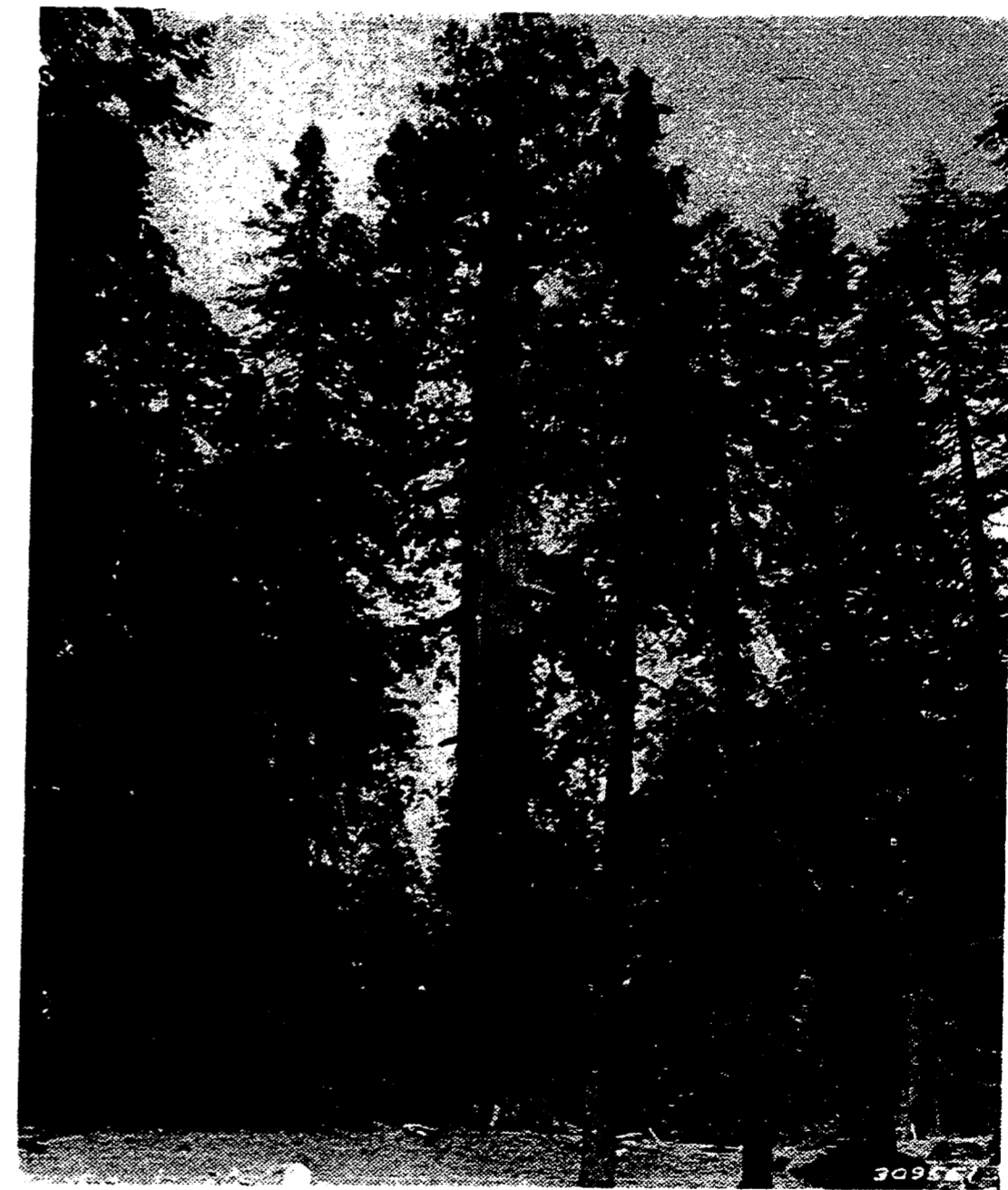
"The world has a place for you if you are big enough to accept responsibility and humble enough not to want glory."

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"Long shot of whole Redwood tree, Sequoia National Forest, California."

One of a series of pictures furnished on request of the editor by Herbert N. Wheeler, National Forester. Description is found in place of first editorial.

Photo by U. S. Forest Service.