

The entire creamery force is to be congratulated on its good work, and all hope it will retain its lead during the remaining four months of the contest.—*Dodge Center Star-Record*.

### RELIGIOUS SUBJECT TELECAST FOR FIRST TIME OVER NBC

Religious subject matter formed a basis for television for the first time recently when the National Broadcasting Company telecast over Station W2XBS a motion picture film of the 15th Century Flemish masterpiece by van Eyck, "The Adoration of the Mystic Lamb."

The telecasting of the religiously significant painting, declared Alfred H. Barr, Jr., director of the Museum of Modern Art, New York City, brought a deep realization of the "exciting possibilities of television as a means of advancing the study and appreciation of the fine arts."

Barr, who spent three months in intensive study of the van Eyck altarpiece as a graduate student at Princeton University, expressed amazement that more dramatic details were evident in the telecast picture than in the original painting in its chapel at Ghent, and added:

"I was astonished at what I saw in this moving picture. The eye of the camera by passing slowly over the surface of the painting, by magnifying the detail, dramatized and made vivid in a new way the experience of seeing this great work of art."

The altarpiece of "The Adoration of the Lamb," by Hubert and Jan van Eyck, was completed over five hundred years ago and was considered an extremely revolutionary departure from conventional ideas of painting. In the great composition the van Eycks brought together heaven and earth, God and his angels, saints and martyrs, the first parents, and even the sturdy Flemish burgher and his wife who paid the artist, all of whom bear witness to the miracle of the Redemption.

N. B. C.

### 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.

**TOURIST ROOMS**—One mile north of junction of Routes 62 and 31 (off 122A via Worcester). Fay Farm, Princeton, Worcester Co., Mass.  
5-15-t6-26

## The Sabbath Recorder

(Established in 1844)

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D. D.

Mrs. Okey W. Davis

Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

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

Terms of Subscription

Per Year ..... \$2.50  
Six Months ..... 1.25

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

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

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

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

### OBITUARY

Maltby. — Glendon Lawrence Maltby, the little son of Rev. Leon M. Maltby and Mrs. Iris Maltby, was born April 18, 1936, at Shiloh, N. J., and died May 5, 1939, just seventeen days past three years of age.

Though we shall miss this little one, we may be comforted in believing that

"Now like a dewdrop shrined  
Within a crystal stone,  
Thou'rt safe in heaven, my dove!  
Safe with the Source of love,  
The Everlasting One."

He is survived by his father and mother; one sister, Lucile; one brother, Ronald; and many friends and relatives, who will cherish the memory of this little life.

The funeral services, conducted by Rev. Herbert L. Cottrell and assisted by Rev. Herbert C. Van Horn, editor of the "Sabbath Recorder," were held in the Shiloh church, Monday afternoon, May 8, 1939. Interment was made in the Shiloh cemetery.  
H. L. C.

### Denominational Treasurers: Addresses

*General Conference*—James H. Coon, Milton, Wis.

*Denominational Budget*—Morton R. Swinney, Niantic, Conn.

*Missionary Society*—Karl G. Stillman, Westerly, R. I.

*American Sabbath Tract Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.

*Education Society*—L. Ray Polan, Alfred, N. Y.

*Historical Society*—Mrs. William M. Stillman, 510 Watchung Ave., Plainfield, N. J.

*Sabbath School Board*—Robert E. Greene, Milton Junction, Wis.

*Woman's Board*—Mrs. S. Orestes Bond, Salem, W. Va.

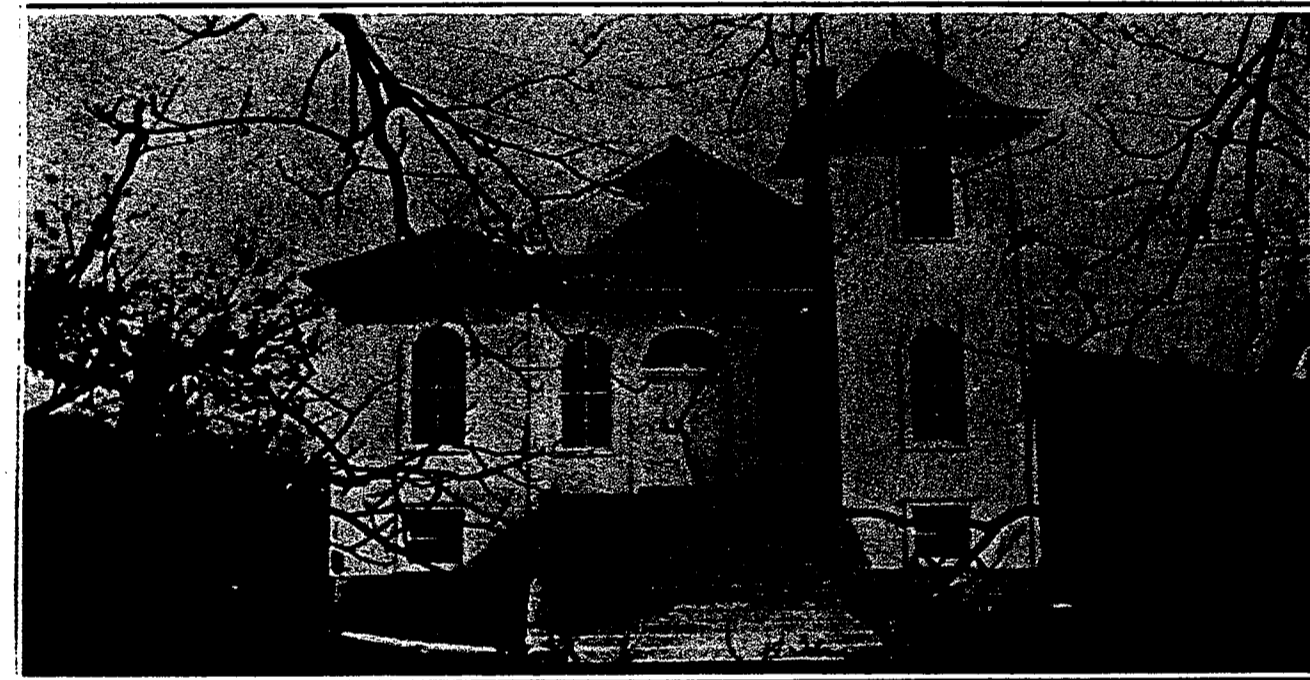
*Young People's Board*—Miss Nellie Bond, Alfred, N. Y.

# The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., JULY 10, 1939

No. 2



Ritchie Seventh Day Baptist Church  
Rev. Clifford A. Beebe, Pastor  
Berëa, W. Va.

Southeastern Association met here  
June 30-July 2, 1939

### Contents

Editorials.—A Spiritual Awakening.—"Laymen Speaking."—Southeastern Association. ....	18-23
Missions.—Evangelism—Past and Present .....	23-26
Children's Page.—The Red Mittens. ....	26
Meeting of Tract Board. ....	27
Our Pulpit.—Proving and Holding .....	28-30
Denominational "Hook-up" .....	30
Obituary .....	32

# The Sabbath Recorder

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

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

L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Okey W. Davis

Marion C. Van Horn

Mrs. Walter L. Greene

Rev. Erlo E. Sutton

Per Year.....\$2.50  
Six Months.....\$1.25

Terms of Subscription

Postage to Canada and foreign countries 50 cents per year additional.

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

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

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

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

Vol. 127, No. 2

Established in 1844

Whole No. 4,832

## EDITORIALS

### A SPIRITUAL AWAKENING

Thoughtful men and women are thinking in terms of a religious quickening, a spiritual awakening. Hearts yearn for an enriched experience, and churches are being emptied by people sick of formalities and smug complacencies, who perhaps are caught by some fly-by-night modern religious creed or cult.

But there are sounds of the wind in the mulberry trees—many indications of a spiritual awakening—and thoughtful men, who perhaps have not always given credit where credit is due, are looking to the Church to lead us back to a more normal life. So we have hope as we hear men like E. Stanley Jones, out of world experience and wide observation, saying, "The world-ground is being prepared for a spiritual awakening on a very extensive scale"—hope, in spite of dark forebodings under the clouds of war and ruthless hatreds; hope, in spite of many ministers turning from the gospel to promote reforms. "A better moral reform," says a contributor to *Watchman-Examiner*, "will be to bring men to know him whom to know aright will make the Sermon on the Mount regnant in society." Active acceptance of the principles of that sermon would so revitalize man that they would be able to face the world crisis that has come upon us, and our civilization, so much boasted but so lacking, would be able to work itself through to peace and plenty. The future depends no little upon Christianity accepting the Sermon on the Mount and setting to work upon it. Only by so doing can the godless collectivism of Communism be

met, and class discrimination, race antagonism, and nationalistic selfishness be wiped out. We call it by various names—but sin is at the bottom of all our personal, national, and world trouble—the sin of selfishness, avarice, greed. And Christ is the right answer to our need. "Conscience, when it becomes thoroughly aroused about the question of sin, demands the incarnation and the cross."

By a living faith, men are transformed, and not by a system of ethics, a philosophy, or a series of religious rites. "By faith are ye saved, and that not of yourselves; it is the gift of God." Happy and successful will be a sin-sick, reeling world when sincerely it begins to reach out its hands "for the sure, living word of God to meet its needs."

Let the Church sound its message unafraid. "Come unto me," preached a pastor of a popular church at Asbury Park, the other day; and as he made the appeal in the Christ's name, the altar and aisles were filled with unsatisfied men and women seeking a higher personal experience. "Stay for an after meeting, if you are really seeking to have more of the Christ experience," was the invitation at a Madison Square Garden meeting—and some nine thousand people crowded upon E. Stanley Jones for something they did not yet possess. "Make Jesus inescapable." Men must be led to an irrevocable commitment to Christ. There is no limit to what God will do for and with a man if the man will let him. Life is more needed than light. We do not live up to the light we have, or do as well or as much as we know.

Evangels and evangelists we must be, and evangelize we must. Our youth expect it, men are hungry for it, and the sin-befogged world is beginning to reach for it. The message of a loving, conquering Christ is ours. Let us speak it and live it. It is the world's only hope.

### "LAYMEN SPEAKING"

What people like and do not like in sermons is presented in an interesting and thought-provoking book by George K. Marlan, Ph.D., Publishers, Richard R. Smith, New York. The price is \$2.50.

A vast army of preachers face hundreds of thousands of people in this country from the pulpit every week—this in spite of the competition of radio, movies, and Sunday papers. Is the effect what the clergy expect or wish? "Laymen Speaking" is an attempt to answer this question. Some startling information is imparted, and whether the minister or other religious person agrees or not with what he finds in it, he will at least be stimulated and find the book as good as a course in homiletics.

The author also reports the results of what he attempts to discover in the kinds of sermons people like, and the things in a sermon they remember.

Meaning of Religion, Religious Freedom, Through the Years, Why People Could Not Remember are some of the interesting chapter titles of the book.

### SOUTHEASTERN ASSOCIATION

"Oh, the hills, beautiful hills,  
How I love the West Virginia Hills."

Such was the refrain in the hearts of two old West Virginians (by adoption) as they drove over the rain-drenched mountain barriers and into the bold and rolling hill country of Salem and Lost Creek, and on through Doddridge into Ritchie County. Parts of the way were through sunshine in the midst of rain clouds, sunshine that sparkled and glistened on forest leafage and grass covered slopes.

The sixty-fourth session of the Seventh Day Baptist Southeastern Association met with the Ritchie Church at Berea, Rev. Clifford A. Beebe pastor. This church, faithful and loyal, was constituted in 1870, and has a present membership of one hundred four, according to the 1938 *Year Book*. The names of Bee and Brissey, Randolph and Sutton, Maxson and

Meathrell are still more or less predominant, and are among those loyally carrying on.

Some years ago, the church building known so well by the older ones as the Otter Slide church, was burned. Later a comfortable and commodious church with a basement was erected on the well located church farm. Overlooking the valley formed by South Fork of Hughes River which here forms a hairpin promontory is the parsonage, occupied by the Pastor Beebe family. From the front yard, a Babe Ruth could easily bat a ball across the river on one side, and at least into it on the other. It is truly a pleasing location. The church overlooks the village across the river to the north.

The session opened with the vigorous singing of "To the Work" led by the Berea choir. The theme of the program was "Onward and Upward."

The meeting was formally opened by the moderator, Ross Seager of Salem. Pastor Beebe gave the welcome greetings, which must have put everyone's mind at ease, if it had ever been disturbed, as to the cordiality and welcome of the Berea people. To the old-timers there was never any uneasiness on that score.

Brother Beebe said if we could have heard the talk as preparations were being made we would know our coming was appreciatively anticipated and our welcome sincere. To the homes, to the church, and to the meals to be served, all were welcome.

Orville B. Bond of Lost Creek responded with an expression of his personal appreciation of this opportunity and welcome. He spoke of his former experiences here and of the men who had been leaders in earlier days and how their children are now carrying on. Especially did he pay respect to the memory of Elder L. D. Seager, a former pastor, whose son is now the moderator of this meeting.

### Moderator's Address

Mr. Seager gave a thoughtful address, saying "To me this is hallowed ground." It was here he played as a boy and began his Christian life. The influence of those who lived and wrought here still lives in his life. This is a real testimony and should give encouragement to all in living the true kind of life. He took this opportunity, he assured us, of telling the Berea folks of the appreciation of his father's labors here—"This is

truly hallowed ground." Mr. Seager declared our need of true leadership, and from the Word outlined power of love, endurance, action, determination, responsibility, sincerity, hope, interest, and partnership.

#### Introductory Sermon

The introductory sermon was brought by Pastor Marion C. Van Horn of Salemville, Pa., with the theme, "Toward a Christian World Community." He defined "community," and "Christian," and developed his theme in a helpful and original manner. We must move toward a Christian world community, he urged, with a consciousness of moral choices. Our lives are lived on the vertical and the horizontal, both necessary for successful progress. His analysis and study of the word "community" was illuminating and challenging. It literally means "That which is bound together in a strong fellowship for the benefit of all." Love is the great essential and must be the basis for such a "fellowship."

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Ephesians 3: 17-19.)

"We are not here to play, to dream, to drift; We have hard work to do and loads to lift. Shun not the struggle; face it, 'Tis God's gift. Be Strong."

#### Friday

The rain falling on Friday morning did not greatly deter the gathering of a goodly number for the business meeting. After singing "Standing on the promises," and a prayer, Pastor C. A. Beebe acted as moderator in the absence of the moderator and assistant. Letters were read at this time from two churches. One reported seven baptisms, with six added to the church; and the other, increased interest in denominational work as evidenced by increased support of the Denominational Budget.

President Bond led a helpful and inspiring worship service, bringing again the story of the call of faithful founders of religion in the experiences of Abraham. Faith of such founders, simple and direct, is still needed today amid all its perplexities and confusing problems. Two special lessons were emphasized: (1) a sensitiveness that hears God speaking

to us; and (2) a heeding voice. Obedience is of vital importance. God will care for his own "whatever betide."

Rev. Harold R. Crandall, representative of the Eastern Association, preached the morning sermon in which was emphasized the need of self-examination to discover what we really are and what we really want to be. To see ourselves as we really are going to be may make all the difference between success or failure. He stressed the value of imagination even as compared to will power. "What ye ask for (pray for) — believe that ye shall have them," has the sanction of our Lord. The gospel has little to say of "good will," but is an appeal to faith—faith in Christ's power, which becomes *our* power, if we only have faith. A quotation from Markham was the closing word of the sermon—"Our greatness is the greatness of our dreams."

The Missionary Hour in the afternoon was in charge of the president of the Missionary Society, Rev. Harold R. Crandall, who recalled the early history of Seventh Day Baptists as they began to organize for missionary work. This began as early as 1696.

He introduced two men of the association who have been actively acquainted with the missionary needs and work of two of our associations. Pastor Beebe described the conditions and told of the work in Braxton and Webster Counties of West Virginia, as undertaken by himself assisted by some of his members. Regular quarterly services have been carried on for the past two years at Bug Ridge and Crites Mountain. At the former the nucleus of the interest is a Seventh Day Baptist family—the Preston Randolphs—parents of Pastor Elmo Randolph of Alfred Station. At Crites Mountain the Sabbath keepers are of Seventh Day Adventist and other interests, but furnish an opportunity in spreading the gospel.

Pastor Marion C. Van Horn gave a graphic account of the great need throughout the great Southwest, speaking from first hand experience and information of the affairs in Arkansas. They need some one to lead them who will love them and who will sympathetically understand their economic, social, and spiritual needs. In this vast field there are hundreds of thousands needing "something to live for." Some interesting questions were asked and answered by President Crandall, supplemented by others.

It was a very interesting and inspiring service, which had been introduced by another helpful worship period conducted by President Bond, who brought lessons out of the two outstanding experiences of Jacob — at Bethel and Peniel.

In the evening, a thought-provoking worship service with vespers was conducted by Professor Thurman G. Brissey of Salem, and a sermon was given by Secretary Herbert C. Van Horn of Plainfield, N. J., who also led a conference meeting in which some thirty or so brought helpful testimony. Basing the discourse on the story of Naaman, the Syrian, the speaker pointed out the importance of early, godly home training, the opportunity of being a missionary for God wherever we are, the dangers of forgetting God in times of prosperity and of missing a great blessing by some prejudice or pre-conceived notion, and the need of full surrender and obedience.

#### A Beautiful Sabbath

A more perfect gift of God than the Sabbath is hard to conceive, and a more perfect one than July first would be difficult to find. With nature washed in Thursday's and Friday's frequent showers and with temperature just right and with a full sun, it was a "perfect" day. God gives all perfect days, but we do get into the habit of thinking of the ones that suit us completely as the perfect ones.

By ten o'clock the house was being comfortably filled, with others continuing to arrive until eleven o'clock. At the earlier hour, the Sabbath school, under the care of the local superintendent, L. F. Jett, was held; and a short program included brief discussions of main points of the lesson on the life of Solomon, given by some of the visiting and local people.

The Salem Glee Club was present at the morning and later services during the day, and made a large contribution to the various meetings. Names of the men must be omitted but Okey W. Davis is the efficient leader.

A story for the children was well told by Mrs. Luther Brissey and was appreciated by old as well as young. The morning worship was conducted by Pastor C. A. Beebe, who is serving his second pastorate of the Ritchie Church and doing a good job of it. Rev. Harold R. Crandall of Westerly, R. I., repre-

sentative of the Eastern Association, brought one of his helpful messages. Brother Crandall is well known in this part of the denomination. He got his wife here—or at least Berea was her girlhood home—and here he spent one summer vacation while pastor of the New York City Church, when he endeared himself to this community.

In the afternoon President Bond led an impressive worship service on the "Influence of the Home," Rev. Eli F. Loofboro of Lost Creek preached a strong sermon on "What Does 'Onward and Upward' Mean to Us," and Secretary Van Horn conducted a program for the Tract Hour, prepared by him, in which his brother, Kenneth Van Horn, spoke thoughtfully on "Youth Must Be Interested in the Sabbath and Its Promotion"; and Orville B. Bond on "No Progress Without Vision." These addresses we plan to have in full in the SABBATH RECORDER, and the sermon by Brother Loofboro has been partially promised. If "Onward and Upward" means anything to us, it involves a recognition that we live in a world of change, that we must have one great purpose, make full surrender, and live up to the plan of God for us. It is possible to live up to the teaching of Jesus if we seek first the kingdom of God.

In speaking of "Doors of Opportunity for Sabbath Evangelism," Secretary Van Horn emphasized the "door right at home—your home." It is there our children get or fail to get the right groundwork of religion and the Sabbath. Then he spoke of the doors opening in practically every state in the Union, to say nothing of those in other lands. There is the door of personal responsibility to witness for Christ and the Sabbath. We can do this by godly lives and example, and by personal distribution of our literature. Three young people asked to be placed on the "Tract of the Month Club." Write him about this if interested.

The evening young people's service was in charge of Miss Velma Davis of Lost Creek and consisted of music by Berea young folks, special music from Middle Island, an excellent address by Marion Van Horn, and an impressive play by the young folks of Lost Creek. But this, with the young people's breakfast Sunday morning, will be fully reported in the Young People's Department.

*The Last Day*

The closing day of the association was another ideal one for weather, and the attendance held up well all day.

Local young people conducted worship services that were inspiring. The Education Hour, arranged and conducted by President Bond of Salem, was outstanding in interest and value. He presented two graduates from the college for special music and two to give the addresses of the morning, Mr. Henry L. Ash, college treasurer; and Attorney Oscar Andre of Clarksburg, a highly valued trustee of the college.

The former spoke on "The Place of the Christian College in the Realm of Higher Education." Outlining the early settlement of America, he found that the forefathers early discovered that if they were to maintain the kind of freedom they came seeking, they must have trained leadership, and the Christian college was the result. The Christian college is needed to give *balance* to education. The banker, the legislator, the leader of any important field needs the balance tempered by the spirit of the Galilean. This is strikingly true in labor, economic, and industrial leadership. The Christian college has a right to live and should live. But it can do so only if those who believe in it shall consistently support it. The address closed with quoting the sentiment expressed in the famous Dartmouth case by Daniel Webster arguing for the small Christian college—"The college may be small, but there are hundreds of us who love it."

In the address of Mr. Andre the value of the Christian college was urged as important because of character and personality building forces. Here is opportunity for students and teachers to *know* each other, a place where personality is not lost in multitudes. As people know each other better, hatreds disappear. The college must go on living. Salem, he declared, is furnishing those who come to its halls with a balance wheel. But a brief effort to report such speeches fails to show the impressiveness of them.

*The Woman's Hour*

In the afternoon a splendid, concise program was given by members of the Woman's Board. In the absence of the president of the board, Miss Conza Meathrell presided, Mrs. Clara Beebe read the ninety-first Psalm, and

members of the congregation responded to the request for brief prayers.

Mrs. Eldred Batson outlined the plans of the board, and read a most interesting letter from Rev. Walter Hancock who is working under the board's auspices in Georgia during the summer.

Miss Lotta Bond gave a fine address on the "Goals for the Women of the Denomination." This has been promised for publication, and will soon appear, together, we hope, with the letter alluded to.

Pastor James L. Skaggs doubtless delivered the closing sermon as scheduled on the program. The editor felt rather obliged to leave before the closing service and is sure he missed a real, inspiring message in doing so.

*Conclusion*

The expectation and prayerful preparation of the Berea people are largely to be credited for the large measure of success of the association. Everything possible had been done for the entertainment and comfort of delegates. Representatives of the churches were present throughout the meetings, in spite of two popular Salem weddings. Delegates from two associations and representatives of four boards were present and made their contribution to the interest of the meetings. A most excellent spirit was manifest from the very beginning.

The comparatively new church overlooking the town of Berea across the river, and surrounded by wooded hills, is increasingly becoming a spiritual and community center. Its large group of young people help to make it one of special promise. The interest and dependability of the youth make for large encouragement. Pastor Marion C. Van Horn emphasized a pertinent fact—that while the church of the future is of importance, it is vital that we have a church of *today*.

The matter of home missions received, we believe, a fresh and vital impetus. This together with the work of Sabbath evangelism should easily find encouragement. The emotions stirred by the reports of Brother Beebe and Marion Van Horn on needs and opportunities of lesser privileged people must not be allowed to evaporate. Something must continue to be done about them. To neglect such needs is not only to be recreant to our duty but will prove dangerous to our own life and experience. It is well to be moved with sympathy with needs on war-torn foreign

fields, but we must take notice of the desperate needs right here at hand. The testimony of the early disciples began "at Jerusalem."

A step that may have far-reaching results was the appointment of a committee to investigate the possibility of an associational leadership training week. This suggestion came from one of the most interested young men, a student of Salem College.

The 1940 association will meet at Salemville, Pa., at the call of the Executive Committee. Albert Blough is the moderator; Mrs. Alberta Brissey, secretary.

**MISSIONS****EVANGELISM — PAST AND PRESENT**

By Corliss F. Randolph

(An address delivered as a part of the Missionary Program at the Eastern Association, Mari-boro, N. J., June 11, 1939.)

If one attempts a serious study of evangelism in the past, one naturally begins with the Apostle John, whose sweet spirit made him the beloved disciple; with Peter, forthright unlettered fisherman who loved his Lord and Master with all the burning intensity of his loyal soul; and with Paul, who carried the gospel to the Gentiles. John and Peter were on the Mount of Transfiguration, and Paul saw the glory of the great white throne in his vision on the way to Damascus.

Coming to evangelism among our own people within my memory: I have known something of it for more than a hundred years. Not that I remember a hundred years ago, but it was my good fortune to meet Elder Alexander Campbell in the last years of his life.

In temperament and personal appearance he was not unlike John Henry Newman, whose spiritual anguish produced the hymn, "Lead Kindly Light," a treasured heritage of the universal Church. The story, as told by my grandmother, of a great revival which he conducted, almost in calling distance of the one-room, hewn-log house in which I was born, has been familiar to me from my early days. Here in a grove of the primeval forest, more than a century ago, were gathered hundreds of people who had trudged on foot many weary miles through the woods, or had ridden on horseback by bridle paths, or possibly on heavy lumbering wagons over roads impassable to present day traffic, all to hear the Message of Life from the lips of this

earnest evangelist who had had a glimpse of the Mount of Transfiguration; and scores of his listeners were gathered into the fold.

On many, many occasions through well toward a score of years, I listened to Elder Samuel D. Davis, affectionately known as "Uncle Sammy Davis," as in the sweet pleading voice of John, the beloved disciple, he pointed the way of life to hungry multitudes; and hundreds heeded his call; for he, too, had been on the Mount of Transfiguration.

Then I heard John L. Huffman, who, in all but gruff, commanding, and intensely earnest tones like those of Peter, the fisherman, proclaimed the way of life to crowded houses. On occasion, he was assisted by Judson G. Burdick as a singer, when, on their own responsibility and that of the Master, they went about proclaiming the Word of Life by both song and story; for here, too, had been seen a glimpse of the transfigured mount.

On more than one occasion, night after night, I have heard Charles M. Lewis pleading with sinners in tones reminding one of the trumpet of an angel of the Apocalypse; and many heard, for the light of the great white throne had revealed itself to him.

Then there was E. B. Saunders, personally known to many of you, simple and unlearned, who interpreted the Way of Life in terms that the "wayfaring man," however simple he might be, could understand. His labors were not unrewarded, for he saw the Master through the eyes of John and Peter.

One cannot forget D. B. Coon, who, like the prophet Amos of old, called upon men to forsake the paths of sin, and many heeded his call.

All of these are gone to their everlasting reward, but the fruits of their labors are a precious heritage to the living of today.

Yet living and active, but with a long life spent in the evangelistic field, is our beloved and aged brother, Elder L. R. Conradi. Associated, as he was nearly all his life, with a communion whose doctrinal beliefs differ widely from those of Seventh Day Baptists, it was with a very real question in our minds that Dr. William L. Burdick and I met him in his hotel in New York City but three or four hours before he was to sail for his home in Hamburg, Germany, at the end of his visit to this country to terminate his relations with those with whom he had labored so diligently and so fruitfully for nearly three

score years, and now seeking a new church anchorage. As he told his story, we listened respectfully, but with a rather lukewarm interest, until he casually remarked that his mission in life was, as it always had been, to "preach the everlasting gospel." From that instant forward, our interest was a most keenly alive one; and you all know what has transpired since that hour.

At the close of his preparatory work in Battle Creek College, he was offered a most flattering position, one which meant a life of comparative ease and comfort. James White pleaded with him until the small hours of the morning to become his private secretary; but the young man was bent upon a career of winning souls through preaching the everlasting gospel.

With but a very modest sum in his purse, and without the assistance of the communion with which he had allied himself—possibly even without its blessing—he embarked upon his self-appointed mission. Self-appointed, did I say? He was appointed of the Lord. So successful was he that, in the course of a few years, those who had tried to dissuade him from field work, sent him to Europe for that very purpose. Not only has he preached the "everlasting gospel" throughout that continent, but in both the near and the far east of Asia, and in Africa, as well. Though, through the leadings of a consecrated conscience, he is deprived of a sustaining fund which he hoped would take care of him in his old age, and though now more than the allotted four-score years of the Psalmist, he courageously carries on. No one who has seen and heard him can question that he, too, has been on the Sacred Mount, and that he has heard the voice of Paul's vision.

Of evangelists not of our faith, but of international reputation, I have heard Moody and Sankey. Both were men of consecration and of sacred vision. The one preached the word of life in simple, forceful, and convincing terms. The other sang the gospel in such a way as to melt human hearts. No one who ever heard Sankey sing the hymn, "The Ninety and Nine," as he played its accompaniment on his little folding reed organ, can ever forget it. No one else has ever sung that hymn as he sang it.

I have heard Gypsy Smith, supported by a choir of hundreds of voices, preach to an audience of thousands—an audience which,

in face of the speaker's most strenuous efforts, night after night for two weeks, remained unmoved. Why? For one reason, because a certain quite radical social change has come over the world in the twentieth century and the speaker had failed to attune himself to it. The change had begun even in Moody's time, and visibly affected his work in the last years of his life.

At this point may I say that in a current secular weekly magazine, there appears an article from the pen of a writer of national reputation, entitled, "Do Our Young People Need Religion," from which I have taken the privilege of using the following quotation:

I am frank to say that I question if many of the churches of today are giving the example of the type of simple spiritual belief which would make the young people of the nation feel that they are crusading for a spiritual ideal. Too many churches have to be concerned with the raising of money, the upkeep of buildings, and the salaries of pastors and church workers. Too many churches concern themselves with political and material situations, instead of realizing that their ultimate responsibility is in stimulating the basic loyalty of human beings to the beliefs which eventually will solve all the other questions.

We have almost forgotten that religion was once preached by men who had no churches and no salaries, and yet whose influence has kept alive the germ of spirituality down through the centuries in a materialistic world.

The wrongs these men gave their lives to right are not yet completely conquered, and if that crusade is the one we offer our youth, I have an idea we will recruit an army. But we will not be successful unless we mean to live what we preach, and we must give our young people the feeling that real religion, when all is said and done, lies in the belief that the power of Christ is greater than that of Caesar!

This, mark you, is the voice of the pew, and of the earnest, thoughtful pew, which has observed and pondered upon the needs of the young people of this generation. They are listening, not for creeds, but for the voice of the simple, everlasting gospel, the gospel which inspires the sophisticated young man and young woman of today to a loftier, holier life, with a faith to remove mountains of evil, of injustice, and of wrong-doing; and, above all, to follow him who came into the world to teach mankind the way of eternal life.

During the last three decades, it has been my privilege to visit London, England, occasionally. In recent years, each time that I have gone, I have attended the morning service in the widely known City Temple, at least

once. By his keen analytical intellectual interpretation of the Scriptures, Doctor Norwood, for many years the stated preacher here, helped me to a better understanding of why Christ probably appeared on the earth at the particular time that he came. His successor, Doctor Weatherhead, preached a nice smooth, soothing sermon, devoid of life or inspiration. On one occasion, while Doctor Norwood was still pastor, but absent on a tour around the world, the morning speaker was one Mr. Fletcher, a missionary to Australia and New Zealand, at home on furlough. His subject had to do with the power of the silent work of the Spirit of God. It was simple and direct, but how moving! The pews on the floor were packed. The galleries were crowded. But throughout the sermon, there was no sound but that of the voice of the speaker, whose well modulated tones were just loud enough to be heard in every part of the vast auditorium. It was a moving sermon. At its close, had the speaker asked that every one present who was not a professed follower of Christ, but who now desired to become his disciple; and of those who were already his followers, but who desired to attain a higher plane of spiritual life, to lift the right hand, I'm sure every hand in the audience would have been raised, for this, too, was a voice from the transfiguration.

Every one who has read certain of our monthly literary magazines for several years past, is well aware of the identity of William Lyon Phelps, the "best beloved professor" in Yale University's huge faculty. We all know that as a leading apostle of fine literature he has contributed to the happiness and better life of untold thousands throughout his career as a teacher and writer. But how many of you are aware that he is a duly licensed Baptist preacher, and that for many years he has spent his summer vacations preaching to a little church up in Michigan? Little church, did I say? The fame of his preaching has spread so that hundreds of people drive hundreds of miles to hear Doctor Phelps preach. "What is the secret of your preaching?" he was asked by a publicist not long ago. "Well," he said, "my congregation is made up of people from so many divergent communions that I am careful not to touch upon creeds, but to preach the very simple truths of the gospel." Their very simplicity is that of the transfiguration.

For many years, I have been a member of the National Institute of Social Science, an organization which magnifies and seeks to promote the cause of social service. Each year it honors a small number of people whose record in this respect is outstanding. A few years ago, one of those so honored was Miss Rose Livingston, known as the Angel of Chinatown, in New York City. Her story, much too long for the compass of this address, was told by her sponsor, a distinguished lawyer of New York City, and, very modestly, by herself. It was a moving story of consecration and indomitable perseverance in saving girls from a life of shame and degradation in the Chinese section of New York City. In pursuit of this mission, she had suffered bodily injury of almost every conceivable kind at the hands of the Chinese from whose haunts of vice she was rescuing girls—white girls. She was black-jacked, dropped on stone sidewalks from second story windows, and so constantly injured in these and other ways that she spent at least one third of her life in hospitals recovering from injuries thus acquired. She refused all recompense beyond a mere pittance, merely sufficient to give her a moiety of the simplest food, the simplest and plainest of clothing, and the humblest of shelters. Her reward was in her knowledge that Chinatown was clean, and "By the grace of God it will stay clean as long as I live," she said; "and in the end, I do hope to have one star in my crown." As she concluded, there was not a dry eye in the large assembly; and all felt that in the radiance of her countenance, they saw reflected the radiance of the transfiguration.

What is the present outlook for evangelism? Do we have evangelists left among us? Yes; among those who have caught something of the visions of John and Peter and Paul is a very small group of such men, some of whom are within the sound of my voice today. The most of these are of our older preachers. The younger men do not seem so interested in evangelism, or even in preaching. A prominent professor in one of the leading theological seminaries of our country said in my presence not long ago that the young men in his classes didn't seem to be interested in preaching. Their interest lay in making programs, and in formal religious education. And even I have had some personal experience like to that of this professor.

But how would I train men for evangelism? That, indeed, is a difficult question. But, if I could, I would establish a school of evangelism, the faculty of which would consist of people like L. R. Conradi, Fletcher of Australia and New Zealand, William Lyon Phelps, and Rose Livingston. The curriculum I would leave to the faculty; but I would stipulate, if that were necessary, that the irrevocable condition of graduation would be a glimpse, at least, of the Mount of Transfiguration, or of the light which shone round about Paul on the Damascus road.

### CHILDREN'S PAGE

Dear RECORDER Children:

Again I must get our page ready for the SABBATH RECORDER and not one single boy or girl has written me this whole week. Isn't that a shame? "What am I going to do about it?" I hear you ask. Well, I'll just say, "My faithful ones, please write soon," and then send you a story most children like.

Affectionately yours,  
Mizpah S. Greene.

Andover, N. Y.

### THE RED MITTENS

By Carolyn S. Bailey

There was once a little boy who wanted a new pair of warm, red mittens to keep his hands warm in the winter time, so he asked his grandmother if she would knit him a pair. But the grandmother had no skeins of red yarn.

"You will have to go to the shopkeeper," she said.

So the little boy went to the shopkeeper.

"Will you give me some skeins of red yarn so my grandmother can knit me a pair of red mittens to keep my hands warm?" the little boy asked the shopkeeper.

The shopkeeper looked on his shelves, where there were tins of tea and jars of peppermint sticks, but no yarn. Then he shook his head.

"You will have to go to the dyer," the shopkeeper said.

So the little boy went to the dyer.

"Will you dye some yarn red so that the shopkeeper may sell it to me, and my grand-

mother can knit me a pair of red mittens to keep my hands warm?" the little boy asked the dyer.

The dyer looked in his dye pot, where yarn was being dyed green and blue and violet and brown and yellow; but there was no yarn in the pot of red dye.

"You will have to go to the spinner for white yarn," the dyer said.

So the little boy went to the mill, where great wheels turned round and round, guided by the spinner.

"Will you give me some white yarn," he asked, "so the dyer may dye it red, and the shopkeeper may sell it to me, and my grandmother can knit me a pair of red mittens to keep my hands warm?"

But the spinning wheels were quiet. There was no wool to spin into yarn.

"You will have to go to the sheepfold," the spinner said.

So the little boy went to the sheepfold, where there were mother sheep, and baby lambs, and a shepherd to care for them.

"Will you cut me a fleece of wool," the little boy asked the shepherd, "so the spinner may spin it into yarn, and the dyer may dye the yarn red? Then the shopkeeper may sell it to me, and my grandmother can knit me a pair of red mittens to keep my hands warm."

"I will," said the shepherd, and he cut a thick white fleece from the back of a mother sheep.

Then the little boy took the fleece of wool to the spinner, who started his wheels and spun the wool into white yarn. The dyer dyed the white yarn red, and the shopkeeper sold some skeins of the red yarn to the little boy. Then the grandmother got out her shining knitting needles and knitted the little boy a pair of red mittens.

They kept the little boy's hands warm in the winter, but they did more than that, oh, very much more!

They helped him to bring home the basket of groceries for his grandmother and shovel a path from the street to the shopkeeper's door. The red mittens helped the little boy to carry measures of food to the sheep and draw his little sister on her sled and bring wood into the house for his mother.

They helped to keep others warm and happy, too, as well as the little boy himself.

### MEETING OF TRACT BOARD

The Board of Trustees of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist Building, Plainfield, N. J., on Sunday, June 18, 1939, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Mrs. William M. Stillman, Orra S. Rogers, Asa F. Randolph, Irving A. Hunting, Franklin A. Langworthy, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs.

The board was led in prayer by Franklin A. Langworthy.

The minutes of the last meeting were read.

The report of Corresponding Secretary Herbert C. Van Horn was read and accepted as follows:

The month's activities have been varied: thirty-one letters written, most of them accompanied by one or more tracts; a group of 225 tracts sent to Ceylon at request of Rev. James McGeachy of London; a group to Rev. Walter E. Hancock for use in his missionary-evangelistic work this summer in the South under the auspices of the Woman's Board; tracts, early "Hand Book" and "Recorders" to a new interest in Maryland; Sabbath school helps, "Bible Studies," by Walter L. Greene, "1938 Year Book," and a few of "The Sabbath and Seventh Day Baptists" tracts to Bedford County Bible School Convention (Pa.), on special request; and a nearly duplicate set of our literature, as previously reported, to Mr. Hopkins in Wales.

Correspondence included exchange of letters with British Guiana, South America, Sunderland, England, Wales, and New South Wales.

A friend at Daytona Beach, Fla., inquires about tracts to be placed in local depot and airport.

A special page in interest of Tract Society work was furnished by the secretary for the special issue of the "Sabbath Recorder," May 29.

Attended the Eastern Association at Marlboro, and gave a short address on "Doors Now Open," at the Tract Hour program, presided over by President Corliss F. Randolph. Other addresses at this hour were: What Does Your Church Expect in the Way of Sabbath Promotion, by Rev. Leon M. Maltby; Sabbath Conscience Quickened and Sabbath Conviction Deepened, by Courtland V. Davis; and The Sabbath Spirit Essential to Sabbath Promotion, by Rev. James L. Skaggs of the Southeastern Association.

A trip was made by the secretary, accompanied by Frederik Bakker, to investigate reported Sabbath interests at Manville, N. J. There was found a rather mixed interest, but one perhaps worth following up and encouraging.

The Irvington Church was again visited and a sermon preached. Few, if any, churches in the

denomination, according to membership, have shown greater loyalty to the cause as reflected in the United Budget than the Irvington Church. It is worthy of every encouragement.

The special issue of the "Recorder"—May 29—was mailed to forty-seven local ministers.

The annual report of the board is roughly made out, and is ready for this meeting, if desired.

Secretary Van Horn also reported informally on several phases of his work, and presented a letter from Conference President Erlo E. Sutton.

The Committee on Distribution of Literature presented the following report through its secretary, Frederik J. Bakker:

The committee discussed freely ways and means to increase the "Sabbath Recorder" subscription list and its wider distribution. It agreed to continue a consideration of this problem.

It was voted to approve bill for an edition of five thousand of "Pro and Con," dated June 9, 1939, in the amount of \$42.41.

It was voted to approve bill by Trevah R. Sutton in the amount of \$11.75 for services in making card file of the names and addresses of lone Sabbath keepers who were contacted by this committee.

It was voted to approve bill for fifty file guides for card index of names of lone Sabbath keepers, in the amount of \$1.10.

It was voted to recommend to the Tract Board the printing of an edition of five thousand of the "Statement of Belief of Seventh Day Baptists."

Respectfully reported on behalf of the committee.

It was voted that the bills presented be approved and the report with its recommendation adopted.

A report of income and disbursements as compared with budget items was presented by Treasurer Ethel T. Stillman and generally discussed.

The Committee on Conference Program reported as follows:

Your committee appointed to prepare program for the American Sabbath Tract Hour at the 1939 General Conference would respectfully submit the following:

In lieu of reading reports—  
Address—The Sabbath Challenge of Today, Herbert C. Van Horn.

Address—Publishing Interests of Seventh Day Baptists, L. Harrison North.

Address—Our World of Tomorrow, Mrs. Wm. M. Stillman.

Address—The Sabbath: God's Gift to Man, Claude L. Hill.

President's Address—Corliss F. Randolph.

In behalf of the committee,

Herbert C. Van Horn, Chairman,  
Corliss F. Randolph.

It was voted that the report be adopted.

Corresponding Secretary Herbert C. Van Horn presented a proposed prefatory statement and his annual report.

It was voted that this report and the prefatory statement be adopted as parts of the board's annual statement to the General Conference and its annual report to the society.

Corliss F. Randolph,  
President,  
Courtland V. Davis,  
Recording Secretary.

### OUR PULPIT PROVING AND HOLDING

(Baccalaureate sermon preached before the 1939 graduating class at Milton by President J. W. Crofoot)

Text—1 Thessalonians 5: 21.

In Paul's earliest letter, after replying to certain questions he had received from the church at Thessalonica, he proceeded to give them several practical instructions, such as "Rejoice always. Pray without ceasing. In everything give thanks. Quench not the Spirit." Among these exhortations we find the words, "Prove all things; hold fast that which is good." Isn't this rather surprising advice for an infant church? Should we not rather have expected some definite instructions about church organization or church government or liturgies? Should beginners in the Christian life be called upon to make experiments? Paul seemed to think this was the teaching the church needed. Church members are called upon to make experiments. It is as if he said, "Don't fear to use your powers of reason," as if he wanted to assure to them the right of private judgment. Much as this differs from some of the doctrines now prevalent in the world, it is what Paul seems to have considered important.

The Latin motto, "Audi alteram partem," "Hear the other side," is good advice for anyone. An English preacher, F. W. Robertson, says, "To refuse to examine when doubts arise is spiritual suicide." The great German thinker may have been guilty of an exaggeration, but it was the exaggeration of a truth when he said, "Did the Almighty, holding in his right hand, Truth, and in his left, Search After Truth, deign to tender me the one I might prefer, in all humility and without

hesitation, I should request, 'Search After Truth.' "

In the Cathedral of Copenhagen there is a group of the twelve apostles by the great sculptor, Thorwaldsen. In some cases it is not easy to know which apostle is represented by a statue, but one is unmistakable. It is that of the meditative man with the rule and measure in his hands—the one we call, sometimes, "doubting Thomas." But Thomas, as much as anyone else, was one of the twelve, and it was he who said heroically, "Let us go also and die with him."

"Prove" or "test" is not something to be done in the light and supercilious spirit in which we sometimes hear one say, "I will try anything once." It is to be noted, in the first place, that this advice is directed to Christian groups, and not to any and every novice. Most of you have been in my ethics class in the semester just closing. Some of you will remember some principles about experimentation in morals that were found in our textbook, or that came out in discussion. First of all, experiments in morals are not to be made by any ignoramus, any more than experiments in physics and chemistry are. How absurd it would be to set an entirely ignorant person free in a chemical laboratory with instructions to mix the chemicals in any way he liked and see what he could find out. Much rather, an experimenter must first know what has been learned by his predecessors, and particularly what has been found to be dangerous. To be scientific, it is to be noted, in the second place, the experimenter must not have an emotional interest in the outcome. This applies especially to such things as experiments in marriage, even if they are made by such noted philosophers as Bertrand Russell.

It should be observed that experiment is not the only way by which we learn and prove things. We consult those who know, specialists, in astronomy, in law, in medicine, or in living. Some philosophers say that nine tenths of what we believe we accept on the testimony of others. Shall we not then depend for our philosophy of life upon those who have possessed the highest ideals and have lived most nobly?

To "hold fast that which is good" may seem like unnecessary advice when anyone has found what is good. Wouldn't we hold fast to it anyhow? If we depended only upon

reason, and we always acted reasonably, that would be so. But we do not always act reasonably. We are swayed by passion, by selfishness, and by the opinion of our friends. When we see how often other people fail to hold fast what they know to be good—nay, how often we do it ourselves—we see that this exhortation is appropriate.

The idea of "holding on" comes several times in the Scriptures. In the lesson read tonight was the expression, "Hold that fast which thou hast, that no man take thy crown." Paul in writing to Timothy urges him to "Guard that which is committed unto thee," and again speaks of "holding faith and a good conscience."

Let us mention a few of the things which may be included under the title, "that which is good," even though they may seem trite. First, health. Every one of us admits the importance of good health, and perhaps every one of us indulges in practices which he knows are injurious to health. I do not care to go into detail in regard to this tonight, but I am sure that each one of us is convinced that the proper care of the body is a moral obligation.

Second, let me speak of the scholarly habits which I believe most of you have acquired while in Milton College. More than once I have been surprised to see how those who have enjoyed real study and worth while books in college, seem after leaving it to be satisfied to read only literature of the class of the "World's Wettest Newspaper." Let me urge you not to make that mistake. If you begin to read a book, do not give it up merely because it makes you think. Soon after I went to college I asked a senior what was the most valuable thing he had secured there. He said, "The power of concentration." I felt that I also attained something of that during my college course. After leaving college and teaching one year at \$30 a month, I went to a summer institute for teachers on the Island of Martha's Vineyard. One of the lecturers was John Dewey, who in 1896 was only beginning to be a famous philosopher. One day after one of his lectures I said to him that I felt that in the necessarily diffuse attention of the schoolroom, I was losing some of my power of concentration, and asked him, as a psychologist, what he would advise me to do about it. His advice was that I should continue to study on some subject requiring concentra-

tion, if even for only a half hour a day. I pass that on to you as good advice.

Third, use of leisure. It is a truism that we have more leisure time than people did, not so many years ago. Working hours are shorter and the workers are less exhausted when their hours of work are over. I have recently noticed the men working on the road in front of my residence and shoveling dirt into trucks. They do not work as hard as I did in my first job after graduation, where I shoveled gravel for ten hours a day for a dollar and a quarter. I am not criticizing their work, for I think that they work as hard as men can reasonably be expected to work. But men do have more time and energy for leisure activities now than ever before. Let us then seek "that which is good" for our leisure hours. The first Milton College dinner that I attended had "Training for the wise use of leisure" for its theme. I have never entirely got over my astonishment that the younger college alumni, the speakers at the dinner, none of them mentioned literature, art, or music. One would suppose that those who had the pleasure of the Shakespearian plays and the music and the instruction in literature, as afforded in the college, would find in them some commendable activities for the use of leisure time. I suggest that in any community you can find people who like dramatics or who like good music obtained in some other way than by the turning of a dial. You do not have to be as good as Stringer or Westlund, to get something valuable out of these activities.

Fourth, idealism is certainly good. Of some "isms" we need to beware—not so much Communism, Naziism, Fascism, as of materialism and cynicism. Beware of pessimistic philosophers, such as Joseph Wood Krutch or H. L. Mencken. Read the lives of heroes. Think sometimes of "Horatius at the Bridge" or of the Roman sentry at Pompeii who stood his ground at the gate of the city and whose skeleton was found there when excavations were made centuries later. Though most of the skeletons were found face down as they had fallen when running from the destruction of the city, he had held fast to the honor of a Roman soldier. But we don't need to go back to ancient Rome to find examples of devotion to ideals. Just a few days ago we were hearing of the man on the submarine, Squalus, who saved the lives of half the crew

by sticking to his duty. A day or two later I heard over the radio of a member of the crew on a train which arrived at a burning trestle. The train could not cross, but this man ran across, setting his clothing on fire, and ran a mile farther to stop a passenger train coming from the other direction. Modern literature has many instances of similar devotion to duty. Such books as DeKruif's "Microbe Hunters" and "Men Against Death" have many of them. Think of Banting, the discoverer of insulin, who refused to be made rich by it; of Madam Curie, and radium; of Walter Reid and the Japanese doctor, Noguchi, and other fighters against yellow fever; of George Washington Carver of Tuskegee; and of Jane Addams. A group of manufacturers offered to give her \$50,000 for her Settlement "if she would drop all this nonsense about a sweat shop bill of which she knew nothing." You know what kind of answer she made!

A good illustration of this idealism is found in a poem by Edwin Markham:

Once Phidias stood, with hammer in his hand,  
Carving Athene from the breathing stone,  
Tracing with love the winding of a hair,  
A single hair from her head, whereon  
A youth of Athens cried, "O Phidias,  
Why do you dally on a hidden hair?  
When she is lifted to the lofty front  
Of the Parthenon, no human eye will see,"  
And Phidias thundered on him: "Silence, slave,  
Men may not see, but the Immortals will!"

Fifth, aspiration should be held fast. Henry Sloane Coffin, former president of the Union Theological Seminary, in a sermon on "Evolution" stresses the fact that in the lower organic forms courage and determination must have been necessary to bring them from a lower life to a higher one, and draws the conclusion that aspiration and upward striving are still necessary.

Sixth, hold fast the Bible. Many people do not look at the Bible as their fathers did, but it still contains the truth of God. It is not necessary to keep a childish faith, but rather let us grow into a manly faith. Not all of the Bible, perhaps, is useful, but it does contain that which is of supreme importance. "Hold fast that which is good." Hold fast to the Church. Most of you are members; I wish you all were. The Church is faulty, to be sure. It is made up of weak and sinful men. But it is the choicest organization in

the cause of good, and it deserves the help of us all.

Hold fast to Christ. Whatever we may think of the Bible and the Church, the verdict of history about Christ is the same as the verdict of Pilate, "I find no fault in him." He is your pattern and Savior and source of power. Whatever you do, hold fast to him.

In a day or two we shall separate—perhaps never to be together again. Some of you may never again hear the sound of the chapel bell with your physical ears, but I hope every one of us will continue to hear in our souls the bell "calling me to love and duty, calling me to faith and prayer."

#### DENOMINATIONAL "HOOK-UP"

Lewis Camp, Bradford, R. I.

Twenty-eight young people were here for the last Sabbath of June. The retreat lasted from Friday afternoon to Sunday and was co-operative both in leadership and in expense. Worship services were led by William Dickinson and Pastor Rogers of Waterford; arrangements were made by Norman Loofboro of Westerly and Glenn Perrin of Ashaway; the meals were prepared under the direction of Marion Crandall of Hope Valley and Ruth Kenyon of Hopkinton; and the "stunt night" was managed by Dorcas Austin Van Horn of Westerly. A good time was had by all.

Correspondent.

Ashaway, R. I.

The Z. Y. W. Club of the Pawcatuck Seventh Day Baptist Sabbath School, Westerly, were guests of the Pastor's Sabbath School Class Sunday evening at the parish house. Seventeen members and nineteen visitors were present to enjoy the evening. A short business meeting was conducted by the president, James Waite, after which a pleasing program was given, arranged by Albert Arnold: Piano solo, by Susan Murphy; drums by Clifford Kenyon, accompanied by Miss Clara Pashley; a one-act play, "Alice Blue Gown," was given by eight young women of the entertaining class; four reels of moving pictures taken by Julian T. Crandall were shown by Bobby Crandall.

Games were under the direction of Ira Murphy, after which the refreshments committee served homemade ice cream, cup cakes, and cold coffee. Everyone present enjoyed a delightful evening.—*Westerly Sun*.

North Loup, Neb.

(Taken from a letter  
from Dr. George Thorngate)

I have just been to a Chinese feast, and am going to another pretty soon. Today is a feast day. I was guest of honor at the one this noon, and made an after-dinner speech in Chinese.

Last night, I was out to dinner with some steamer friends. We had a fine and perfectly served dinner, then went to the "Cinema." Saw Fred Astaire and Ginger Rogers in "Lives of the Castles." It was pretty good. Movies are taken much more seriously here than at home, reserved seats and all that.

Miriam has been and still is pretty sick. She is coming home next month with Doctor Crandall.

I am having fun working for the hospital of which I am medical director. I do some chest surgery there. Going to do more as the work develops. I was at Liuho some time ago. Our buildings have all been destroyed by the Japs.—*North Loup Loyalist*.

Dodge Center, Minn.

All are pleased to have Pastor Charles W. Thorngate's folks back with us from northern Wisconsin, where he has been doing missionary work. Their daughter, Mary, also is home from an extended visit with the family of Dr. George Thorngate in Phoenix, Ariz.

Correspondent.

Leonardsville, N. Y.

The one hundred second annual session of the Seventh Day Baptist churches of the Central Association met June 23-25, with the First Brookfield Church at Leonardsville. This church will soon celebrate 142 years of continuous existence.

Among the high points of the meetings were sermons or addresses by Rev. Wm. L. Burdick of Ashaway, R. I., the missionary secretary; also by Rev. H. C. Van Horn of Plainfield, N. J., editor of the SABBATH RECORDER. Rev. H. Eugene Davis, a missionary of Shanghai, China, and Mrs. Davis both spoke on the program, as did Rev. James L. Skaggs of Salem, W. Va., and Rev. Trevah Sutton of New Market, N. J. On Sunday afternoon, a pageant was given by guests from Adams Center, entitled "Evangelists of the New Day." On Sunday morning the young people enjoyed a fellowship breakfast at West Winfield Park.

The Ladies' Aid society of the Methodist Church served meals in that church for the delegates. The largest number served was on Sabbath day, when dinner was served to about one hundred forty guests.

The Leonardsville Garden Club furnished floral decorations for the services.

Next year the meetings will be held with the De Ruyter Church, while a fall meeting will be held for one day with the Verona Church.—*Brookfield Courier*.

Alfred, N. Y.

Alfred University is participating in the American and International College Center of the New York World's Fair. The headquarters of this center are in the World Trade Center in the Court of Peace. This feature of the fair has copies of catalogues and other publications of different colleges and universities and will welcome faculty and students of the colleges participating at any time. Doubtless a number of Alfred University faculty members and students visiting the fair will be glad to call at this center.

Mrs. George Thorngate and four sons arrived Friday from Phoenix, Ariz., to visit her father and mother, Rev. and Mrs. G. B. Shaw, and sister, Mrs. H. O. Burdick.

Mr. and Mrs. William H. Dennis started last week on a trip around the world. The journey will include the Grand Canyon of the Colorado; Los Angeles; the San Francisco Fair; the Hawaiian Islands; Shanghai, China; several places in Japan; short calls in western Asia; a trip through Italy and France; and the journey across the Atlantic to New York. They expect to be back in Alfred early in September.—*Alfred Sun*.

Letter From Florida

Dear Mr. Ames:

Sometimes your Florida correspondents hesitate to write about Florida marvels, lest critically observant tourists from the De Ruyter neighborhood have seen and described them to you more accurately. Thus what we say might not only be superfluous but something more not complimentary. To shield me from the latter contingency I have secured some literature issued by the office of "The Marine Studies" which will be the subject of this letter.

This, I think, is the newest (opened October 1, 1938) of the many fascinating enter-



prises for which this wonderland of Florida is celebrated. It is situated fifteen miles south of St. Augustine, and thirty-five miles from Daytona Beach. It is an "oceanarium" composed of two gigantic tanks the smallest of which is twenty-five times the size of the largest in the famous New York Aquarium at "The Battery." It was designed by a leading moving picture engineer. It has been carefully and scientifically constructed with the view of studying the life of the strange creatures in the deep sea. The walls of the tanks are of cement with a preparation to prevent damage from the action of the ocean brine. The visitor can see from the upper rim what is going on in the depths below, and, descending flights of stairs, he can view through portholes at varying depths as much as twelve feet the movements of these aquatic animals. Porpoises in swift gliding movements darting here and there, turtles one of which weighs five hundred pounds, sharks, rays, sea cows, angel fish, jew fish, octopuses, to mention only a few of the many specimens that have been captured and transferred to this place for the entertainment and instruction of thousands of visitors. You look from one of these portholes upward through water so clear at times that it is not easy to tell where the water ends and the air begins. You see people everywhere with cameras getting pictures of the scenes here exhibited. Only professionals are allowed with their movie machines. There are coral gardens with sea fans, rock grottoes, and caves offering protection to the small specimens of ocean life. No species are segregated here, but are swimming freely everywhere. I saw no creature trying to capture another. But at feeding time we saw a porpoise spring up more than half his length from the water to snatch a fish from the hand of the feeder. When a fish was thrown into the water a porpoise darted with amazing speed to capture that morsel.

The visitor has revealed here to his view a cross section of the ocean floor hitherto seen only by the deep-sea diver. Even here was one of these divers moving about among the other aquatic specimens with whom he seemed to be on friendly terms. He was apparently the garbage man of the deep, removing all that might be harmful to the health of the other fish. With strange fascination I watched this creature moving here and there with stately tread on the ocean floor.

Millions of dollars have been expended in the planning and construction of this "oceanarium." It affords a unique opportunity for the scientific student as well as for the entertainment and instruction of the curious observer.

Mr. Editor, if you ever get the opportunity to get a free ride to the "Marine Studios" and free admittance as we had to this marvelous exhibition of deep sea life, don't miss it. You might not regret the cost of transportation and the price of admission (\$1.00).

On our way up the coast that beautiful spring morning a pelican accompanied us on his flight over the waves at sea. It seemed he wanted our company, for more than fifteen miles he kept even with our auto, going at the rate of twenty-five miles per hour. At the same time he entertained us with graceful curves in his flight, throwing in short excursions out to sea, then returning to assure us he still had us in mind.

With kindest regards to our De Ruyter friends,  
Theodore J. Van Horn.

This foot-note is to say that "Marine Studios" is built within a few yards of the ocean so that the water from that source of supply is constantly renewed for the creatures living there within the confining walls of this institution. Five million gallons are pumped into the tanks every day.—*De Ruyter Gleaner.*

### OBITUARY

Van Horn. — Leah Adeline Babcock Van Horn, wife of Deacon Robert Van Horn, died at the home in North Loup, Neb., May 22, 1939. She was the daughter of Joel B. and Medelia Lippincott Babcock, born near Western Nebraska.

October 20, 1888, she was united in marriage with Robert Van Horn; the fiftieth anniversary of their wedding was celebrated at the home last October. Four children were born to this union, three surviving. They are: Mrs. Elsie B. Sweetland of Alliance, Neb.; Miss Alta Van Horn of Salem, W. Va.; and Delmer of North Loup. She is also survived by three sisters: Mrs. Gertrude Scouten and Mrs. Ettie Pierce of Fouke, Ark.; Mrs. December Bailey of Greeley, Colo.; by one brother, Mr. August Babcock of Pawnee City, Neb.

She was a member of the Long Branch Seventh Day Baptist Church, was a charter member of the church of her faith at Farnam, and has been for the past twenty years a member of the church at North Loup.

Funeral services were conducted at the Seventh Day Baptist church Wednesday afternoon, May 24, by her pastor, Rev. C. L. Hill, and burial was made in Hillside Cemetery.  
C. L. H.

# The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., JULY 17, 1939

No. 3

## A PRAYER OF NATIONAL THANKSGIVING

We thank thee, O God, for the cherished privileges that are ours; freedom of speech, freedom of press, freedom of religious worship.

Aid us so that we may know at what price this trinity of free gifts was obtained.

May we preserve and cherish them.

May we carry forward thy light, thy truth and thy love, so that all mankind may share in that freedom of experience which comes with an acceptance of Jesus Christ, the Savior. Amen.

—Taken from "The Moravian."

## Contents

Editorials.—What Men Do About Truth—Important.—Appreciative Comments.—Items of Interest.—Dedication and Ordination in South America.	34-36
Missions.—Home Missions.—Two Interesting Communications From China.	36-38
Regarding Conference Entertainment.	38
Woman's Work.—Memorial.—Doctor Hancock's Letter.	38
Denominational Budget.	39
Young People's Work.—Well Folks!—Another Road—Personal Devotion.	40
Children's Page.—Love One Another.	41
About Conference Program.	42
A Bit of Milton History.	43
Our Pulpit.—"The Light of the World."	44-47
Denominational "Hook-up"	47
Southern Wisconsin Quarterly Meeting.	48
Obituary.	48