

North Loup, Neb.

Mrs. Jennie Davis was the guest of relatives here the past week. On Thursday, her daughter, Mrs. Dena Lewis, also came. Later both ladies went to North Platte, where Mrs. Lewis has her headquarters. Mrs. Lewis has the supervision of several counties in her welfare work.—*North Loup Loyalist*.

[Mrs. Lewis formerly was for several years the efficient bookkeeper, and secretary of the business manager of the Recorder Press.—Editor.]

Nortonville, Kan.

Information concerning an interesting ordination service at Nortonville, Kan., comes from Brother Rolla J. Severance, who has been assisting there in evangelistic services.

On Sabbath, November 18, two men, W. Lawson Van Horn and Royal Crouch, were ordained deacons; and Mrs. Alena Bond and Miss Nannie Greeley, deaconesses. The candidates gave helpful and inspiring statements of belief and experiences, with views of the office and its requirements.

The statement of Miss Greeley, whom many will remember meeting last summer at Conference, has been sent for publication because, particularly, of her experience in accepting and keeping the Sabbath. It appeared in the issue of December 4. The sermon was preached by Brother Severance, the charge to candidates given by Pastor Lester G. Osborn, the charge to the church by Deacon Jesse Maris, and words of welcome to the diaconate by Deacons Asa L. Prentice and Earl Stephan. The consecrating prayer was offered by Rev. Rolla J. Severance. The services occupied both morning and afternoon.—Editor.

Rev. Rolla J. Severance, the evangelist who conducted meetings at the Seventh Day Baptist church for the past two weeks, left on the train Monday morning for Denver where he has a six days' meeting. He will also go to Boulder for two weeks of meetings before returning to his home at Welton, Iowa, where his family moved recently from White Cloud, Mich., since he became the Seventh Day Baptist field evangelist. He was formerly pastor at Riverside, Calif., and was glad to find Rev. Mr. Osborn's parents from Riverside here. He was also pastor at Fouke, Ark.,

where Mr. and Mrs. Jim Jensen, Mrs. Walter Stillman, and Carroll Davis knew him.

—*Nortonville News*.

### A LETTER

Dear SABBATH RECORDER Folks:

I appreciate your continuing to keep the RECORDER coming to me, even though I am negligent with my subscription. We are old people with all means of income lost for us, and only an old age pension of \$12.50 per month to stretch around our daily needs. But we are thankful to our heavenly Father for the abundance that has been given to our use. We are blessed with fairly good health, good friends, an earthly home to care for the physical needs, and faithful hope that we shall merit our heavenly Father's reward when earthly things are left. I am enclosing subscription to the SABBATH RECORDER and fifteen cents for Conradi pamphlet, "The Founders of the Seventh Day Adventist Denomination."

Sincerely,

Leon A. Potter.

Washburn, Wis.

### The Sabbath for Man

As Christians we must remember that the Sabbath is not an objective law or command which we are forced to obey whether we want to or not. It is, rather, a law of our being which we may observe, and in doing so bring a multitude of positive good results to our lives and to those around us.—*Unsigned*.

### OBITUARY

Maxson. — Albert L., was born at Union City, Pa., April 19, 1861, and departed this life November 12, 1939.

He and Adelaide Crandall of Ceres, N. Y., were united in marriage June 11, 1887. To them was born one son, Everett D. Maxson, who, with three grandsons and one granddaughter, survives. An expert painter by trade, Mr. Maxson's work for many years was with auto works. He has resided in Los Angeles since 1920.

In Alfred, N. Y., Mr. Maxson was a member of the Seventh Day Baptist Church and has been a member of the church of that faith since coming to California.

Farewell services were held at the Ruppe Funeral Home in Los Angeles and he was laid to rest in Forest Hill Cemetery. G. D. H.

# The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., DECEMBER 18, 1939

No. 25



The Generalissimo and Madame Chiang Kai-shek

The picture and words of the National Hymn (see inside) have been made available through the generosity of Dr. Frederick J. Tooker, medical missionary from China.

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# 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, Manager of the Publishing House

## CONTRIBUTING EDITORS

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Mrs. Walter L. Greene Rev. Erlo E. Sutton

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## EDITORIALS

### AMERICAN BIBLE SOCIETY

The evangelization of the world depends no little upon the availability of the Bible in the native language of its peoples. The work of the American Bible Society is, therefore, significant. Its millions of Bibles in more than a thousand languages, tongues, and dialects, in whole or in portions, go into practically every corner of the earth. Some six or seven new languages are now translated and as fast as funds are available Bible plates will be made and printing done. One of the American Bible Society's greatest contributions is a Bible for the blind—a great set of large books beating Doctor Elliott's "Five-foot Shelf" by six inches, in the Braille, while the "Moon" Bible requires shelf space of ten feet, six inches. For more than one hundred four years the society has been working to help the blind.

How sadly crippled the Christian Church would be in its mission work were it not for the kind of service the American Bible Society renders by furnishing the Scriptures in mother tongues and in cheap forms. How poorly, too, the churches appreciate this fact and support this work. One of the society's secretaries said, in the annual Advisory Council meeting last week, that of one hundred thousand churches who observe Bible Week, only one half are donors.

In looking over the analyzed list of donors, the editor, who was present at the meeting, discovered Seventh Day Baptists credited for the first ten months with only \$5. The heading under the Seventh Day Baptist name was "Offering at pleasure of interested con-

gregations." The writer was truly shocked. Does the \$5 given really represent the interest of our churches? When it is realized that probably the greater proportion of our churches use freely the material of the society every year, put out in emphasizing Bible Week, an outsider might easily designate us as "pikers." The trouble would seem to be that our people are not informed as to the importance, value, and needs of the work of the Bible Society. The writer feels sure no true Seventh Day Baptist or living Seventh Day Baptist Church would want to be in the line of thumb wagers.

Your editor came away from one of the most humbling and inspiring meetings recently experienced, with the determination to urge that at least one dollar goes from every Seventh Day Baptist Church this year to the work of the American Bible Society. Many and insistent as our personal and denominational needs are, we can do at least this much. One half of one hundred thousand churches last year, a donor church. Every church giving at least one dollar next year, would add the extra \$50,000 needed to push this work. Why wait to get on this list? Why not every church see that at least \$1 goes at once to the American Bible Society, Park Ave. and 57th St., New York City? The treasurer is Gilbert Darlington.

### PASTORS—PLEASE

If our pastors have any recent information concerning their absent members, won't they please forward correct addresses of the same to the corresponding secretary of the Tract

## THE SABBATH RECORDER

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Society? Note this: Of the letters addressed to 775 lone Sabbath keepers in October, about one hundred were returned because of wrong addresses. This is too great a percentage of return—one out of every 7¾ persons.

The Tract Board is endeavoring to keep an up-to-date file whereby it may be able to render a real service to the denomination by contacting our lone Sabbath keepers. The committee in charge of the work plans to send an interesting and informative letter once each quarter. It's too bad to have it thirteen per cent ineffective, if it can be helped. Perhaps you can help us. Will you not, please?

### A NEW FEATURE

Beginning with the first issue of 1940 the SABBATH RECORDER will present occasionally a new feature of interest—"Religious Remarkables," by R. O. Berg.

Religious Remarkables will illustrate unusually interesting facts connected with the history, usages, progress, present activities, etc., of religion.

Religious Remarkables will be presented through Religious News Service, the central religious news and feature syndicate of this country, which is supported by the leading religious leaders of the United States.

Because we so need our space for other matters this feature can hardly appear every week. But we trust our readers will enjoy it when it does appear.

### INTERNATIONAL FRIENDSHIP

Our cover carries a picture of more than passing interest. We have greatly admired the great leader of China and his noble wife. As we have read of the unprovoked and undeclared war upon China, ruthlessly waged for the past two years, our sympathies have been aroused and our consciences wounded because of the support of this country given the aggressor nation through the shipments of scrap iron and other war materials.

We are in hearty accord with the resolution adopted at the annual meeting of the World Alliance November 10, 1939. It reads:

The World Alliance reaffirms its former protest against the sale of scrap iron and other raw materials of munitions to Japan, materials which Japan manufactures into bombs and weapons not only for attacks upon Chinese armies but for the destruction of unfortified Chinese towns and villages and the slaughter of their civilian inhabitants. Since the recently enacted Neutrality Law by Congress has not only left this traffic

unhindered but has repealed the former embargo upon the sale of manufactured bombs, airships, and weapons of all kinds, so that Japan is now in a better position than ever to secure military supplies from the United States, the World Alliance expresses the earnest hope that the approaching session of Congress will enact appropriate legislation to stop this shameful traffic which is enabling Japan to continue its ruthless aggression in China.

Similar resolutions have been passed by the Northern and Southern Baptist conventions, by Congregational and Christian churches of North America, by the General Conferences of Mennonites, the Presbyterian General Assembly, the American Unitarian Association, and General Missionary Council of the Methodist Church, South.

We are here giving also as a matter of appreciation the words of the "National Song of the Republic of China," written by the late Dr. Sun Yat Sen. "It was meant for a school song. Then the party adopted it, and now it has become the National Song of the Republic of China." (Peter S. T. Shih.) It is reproduced in its Romanized form and translation:

### (Romanization)

SAN-MIN-CHU-I  
WU-TANG SO CHUNG  
I KIEN MIN-KUO  
I CHING TA-TONG  
CHIH R TO-SHIH  
WEI MIN CHIEN-FENG  
SU-YEH FEI-SHIEH  
CHU-I SHIH CHUNG  
SHIH CHING SHIH YONG  
PIH SING PIH CHUNG  
I-HSIN I-TEH  
KWAN-CHIH SHEH-CHUNG

### (Translation)

THE THREE PEOPLE'S PRINCIPLE  
OUR PARTY'S AIM.  
TO REBUILD THE REPUBLIC  
AND ESTABLISH UNIVERSAL BROTHERHOOD  
PRESS ON, COMRADES,  
VANGUARDS OF THE PEOPLE!  
CEASE NOT YOUR VIGIL,  
BUT EVER FOLLOW THE PRINCIPLE!  
BE DILIGENT, BE BRAVE,  
BE TRUE, BE LOYAL,  
WITH ONE HEART, ONE MIND,  
CARRY THROUGH TO THE END.

### ITEMS OF INTEREST

December 24 marks the 125th anniversary of the signing of the Treaty of Ghent, which paved the way for the permanent removal of all border fortifications between the United States and Canada. In these days when we read of the Maginot line and other lines of fortification between countries, we may well rejoice over this 125 year old good-will line between us and our good neighbor on the north. Whether churches, as they are being asked, celebrate this significant day or not,



all can well be thankful for all the day stands for, and let it be an encouragement for the spreading of peace and good will world-wide.

Dr. Daniel A. Poling, international president of Christian Endeavor, is quoted as saying that sixty-seven thousand members of the Christian Endeavor in Germany have been absorbed by the Hitler Youth Movement. Nothing has been heard, he said (RNS), from the Christian Endeavor societies in Finland, Esthonia, Jugoslavia, and Albania since the beginning of the present war.

A bit of encouragement to temperance leaders is being given, according to Dr. Ernest H. Cherrington, executive secretary of the Methodist Board of Temperance, by the decrease in liquor consumption, the swing in sentiment from "wet" to "dry," particularly in towns and villages, and even the "reform" program of the whiskey interests.

According to Dean Norman S. Buck of Yale, college students are showing a greater interest in religion. On his statement it would seem that some indefinable change is taking place among the undergraduates in our various campuses, manifested by a greater seriousness in their quest for a personal philosophy and a greater interest in religion. Doctor Buck is quoted by Religious News Service: "Last year there was an average attendance of only six to a dozen students at daily chapel at Yale. But this year the attendance ranges from fifty to one hundred fifty. The same is true of Sunday chapel, which likewise is not compulsory. Attendance this year has been twice what it was last year."

"Unqualifiedly false," says Dr. Samuel McGrea Cavert, secretary of the Federal Council of the Churches of Christ in America, are the "baseless allegations" that Jews control the newspapers of America and "thereby mold public opinion to their own ends." The easily obtained facts are to the contrary, he declares, and then gives authoritative figures from the last *International Year Book of Editor and Publisher*, which show that but 3 1/2 per cent of the 916 daily newspapers in 544 cities of over 15,000 population are owned or controlled by Jews. "One of these is the *New York Times*, such an outstanding example of trustworthiness and integrity that

one wishes there might be more 'Jewish newspapers' of this character." On the boards of the three great news gathering agencies in the United States there is not a single Jew, Doctor Cavert declares.

William Wallace Bennett, Virginian historian, educator, and journalist, is said to have thought it so important for the Confederate soldiers to have Bibles that he ran the blockade to procure them.

A strong movement is on foot, and the plan is being endorsed by many religious and other groups, to send Herbert Hoover abroad as a peace envoy who would negotiate a truce among warring nations and prepare for a world peace conference.

"What makes you so crazy about Saturday worship? I should think your outfit would join with the Jews."—J. G. Seppanen, Chicago, December 4.

**DENOMINATIONAL BUDGET**  
Statement of Treasurer, November, 1939

	Receipts	
	November 1939	Total for 5 mos.
Adams Center	\$ 75.40	\$ 75.40
Albion	15.00	52.00
Alfred, First	74.40	482.80
Alfred, Second		65.25
Andover		8.00
Western Association	8.83	
Associations, General Conference and Church Groups		388.70
Battle Creek	42.00	192.50
Berlin		21.00
Boulder		117.65
Brookfield, First	12.00	80.20
Brookfield, Second	25.50	60.50
Daytona Beach	94.75	136.00
Denver	14.50	78.20
De Ruyter	13.00	179.50
Dinuba		20.05
Dodge Center	15.00	15.00
Edinburg	5.00	25.00
Farina		49.00
Fouke	2.16	9.04
Friendship		16.60
Gentry	1.00	9.00
Hammond		5.00
Hebron, First	4.50	14.35
Hopkinton, First		59.11
Hopkinton, Second		3.00
Independence	29.00	59.00
Individuals	43.59	2,492.49
Irvington		100.00
Little Genesee		135.40
Little Prairie		15.00
Los Angeles	5.75	30.50

**SPECIAL MEETINGS ON CRITES MOUNTAIN**

By Rev. C. A. Beebe

For the past two years the pastor of the Ritchie Church has been making visits to a group of Sabbath keepers on Crites Mountain, near Little Birch post office, in Braxton County, W. Va. This is an isolated community, far from any highway or mail route, and is reached by a road which is little more than a trail. During our visit last spring, it was decided that we should spend some time there in special meetings. Accordingly the people set aside a one-room log cabin on the farm of Mrs. Sena Sartin, and fitted it up to be used for church purposes. The house was thoroughly cleaned up, rough benches built, a coal stove set up, and windows put in.



Church on Crites Mountain

The meetings were held during the first two weeks of November, in charge of myself and Mr. S. A. Ford. Anne Beebe and Irene McKay were with us for several days, and helped much with the music and in other ways; Mrs. Beebe was there over the week-end; and Mrs. Jettie Brissey, daughter Alberta, and Mr. Zack White (a ministerial student at Salem) spent a Sabbath with us. On the second Sabbath eve, Mr. and Mrs. Willie Crites came from Sutton to attend the meeting.

Public services were held in this log church for eleven nights, as well as on Sabbath, the order usually being a song service, an address on fundamental Seventh Day Baptist beliefs by the writer, and an evangelistic message by Brother Ford. Tangible results were two new professions, one renewal, and one decision to

Los Angeles - Christ's		3.00
Lost Creek	12.00	22.00
Marlboro		120.51
Middle Island	5.00	12.00
Milton	68.15	691.76
Milton Junction	91.29	224.34
New York City	12.75	202.25
North Loup		131.00
Nortonville	10.00	36.00
Pawcatuck		1,000.00
Piscataway		42.90
Plainfield	143.95	459.45
Richburg		9.50
Ritchie		18.43
Riverside		175.00
Rockville		24.50
Salem	51.97	121.97
Salemville	9.00	9.00
Schenectady	5.00	5.00
Shiloh	50.00	324.88
Stonefort	2.00	2.00
Verona		31.50
Waterford	10.00	60.00
West Edmeston		5.00
White Cloud	14.50	140.65

**Comparative Statement**

	This year	Last year
Budget receipts—November	\$ 901.49	\$1,723.21
Special receipts—November	65.50	127.21
Budget receipts—5 months	6,448.90	4,774.78
Special receipts—5 months	2,418.98	402.75

**Disbursements**

	Budget	Specials
Missionary Society	\$ 406.80	\$ 10.50
Tract Society	103.50	
Sabbath School Board	63.00	
Young People's Board	13.50	
Woman's Board	9.00	5.00
Ministerial Retirement	54.00	
Education Society	58.50	50.00
Historical Society	7.20	
General Conference	108.00	
Seventh Day Baptist Building	76.50	

Morton R. Swinney,  
Treasurer.

Niantic, Conn.

**"THE FOUNDERS OF THE SEVENTH DAY ADVENTIST DENOMINATION"**

By Dr. L. Richard Conradi,  
late of Hamburg, Germany

**NOW READY**

Single copy, 15 cents.  
Ten or more to one address, 10 cents each.

The American Sabbath Tract Society  
510 Watchung Ave., Plainfield, N. J.

unite with the Ritchie Church. The five Sabbath-keeping Christian people of the community pledged themselves to continue the Sabbath school each Sabbath, and to hold prayer meeting each week.

On Sabbath afternoon, November 4 (twelve years lacking one day from the dedication of the church at Berea), special services were held, dedicating the little log church to the worship of God. The main features of this dedicatory service were: song service in charge of Irene McKay; prayer by Zack H. White of Rolla, Mo.; setting up of the Ten Commandments at the front of the church; solo by Alberta Brissey of Berea; dedicatory sermon by Pastor C. A. Beebe, from the text, "God . . . dwelleth not in temples made with hands" (Acts 17: 24); dedicatory prayer by S. A. Ford; dismissal by George Sartin, superintendent of the Sabbath school. Zack H. White gave a short impromptu talk.

We hope that God will prosper the seed sown in these meetings, and that on later visits we may find that the work there will continue to build up.

## MISSIONS

### "GIVE AND IT SHALL BE GIVEN UNTO YOU"

In Luke 6: 38 we read, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." These are the words of Christ. He had been speaking regarding both our attitude and conduct toward others and he sums up his teachings in this verse. Men do not live in this world very long before they have occasion both by observation and experience to know the truth of Christ's statement. It was stated in both positive and negative form a thousand years before Christ. In Proverbs 11: 24 we read, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it pertaineth to poverty."

There are exceptions to this rule, but the exceptions grow out of selfishness. There are those who are so hardened in self-seeking that they are not touched by kindness; but generally those who love receive love, those who show mercy receive mercy, and those who are

liberal with their substance have more than they otherwise would.

It is often pointed out with truth that the reason churches languish is because they are not liberal in the matter of missions. It is a well recognized truth that funds for a church's local expenses increase with its missionary spirit and decrease when it "withholdeth." "Give and it shall be given unto you." In a recent published statement Bishop Henry W. Hobson says, "I am telling the clergy of the diocese of southern Ohio that I do not expect them to present any more persons for confirmation who are not ready to accept their responsibility for furthering the world mission of the Church."

It is not because Christians do not have money that it is so hard to raise local church expenses; it is because there is a lack of real missionary spirit. It is not because of poverty in the churches that the contributions through the United Budget for missions during November were only about \$400; it is because some care more for other things than they do for missions. It is not because the year now closing has not been a bountiful one that some of our missionaries, home and foreign, face the approaching Christmas having received neither their October nor November salaries; it is because some are withholding their tithes and offerings—are robbing God. "There is that withholdeth more than is meet, but it pertaineth to poverty."

Miss. Sec.

### NO EASY ROAD TO SUCCESS IN MISSIONS

It is possible that missionary boards and denominations are sometimes looking for mission fields where they can win converts of a high grade readily and build up churches without much trouble—in short, where they can have an easy road to success. This is not the spirit of Christ, and the belief that such fields exist is largely a delusion.

It is also possible that missionary boards and denominations shun hard fields and are discouraged when they find such. This is not in accord with the spirit of Christ, either. The more difficult the field the more needy it is, as a rule, and the more Christlike is the endeavor to help it.

The missionary task is the most stupendous of the ages, and the most difficult as well. It is an undertaking that is still in its infancy.

The denominations will survive in the service of Christ and humanity which throw themselves into it with all their energies. There is no use to make a pretense in missionary work; whoever undertakes such a game will soon be entirely out of the race.

While it is true that denominations which do not push missions with zeal are doomed, there are higher and more gripping and compelling purposes in missionary endeavor than to build up an organization. One of these purposes is to help lift men and the race of men out of their sins, sorrow, and shame. It is worthy to strive to build up an organization, but it is vastly more noble to push the missionary enterprise for the purpose of having some part in lifting men and human institutions to the heights of Christ and his eternal riches. Such purposes cannot be attained without great cost. We read of a merchant who found one pearl of great price, but he was obliged to sell all that he had to obtain it. There is no easy road to success in missions, but they are the hope of the church and of the world.

Miss. Sec.

### FOREIGN MISSIONS THE BEST INVESTMENT OFFERED TO MEN

By Robert E. Speer

I remember, years ago, going with one of these missionaries, Dr. Joseph P. Cochran of Urumia, to speak before a meeting of the Philadelphia Women's Board, as it was then, in the city of Pittsburgh. You would never have been able to imagine from the bearing of Doctor Cochran or from what he said, who he was or what he had done. I have great love and regard for some friends who have had the gift of advancing their work by the use of their names and deeds, but Doctor Cochran did more than any of them in his quiet and unadvertised way, and he could no more have allowed his name to be used in the promotion of the enterprise to which his life was given than he could have thrown his life away when any years were left to be spent for his Master. He was a prince in the land where he lived. His name was all the passport that any traveler required. He went through the most turbulent regions of western Asia, healing thousands of sick folks, the counselor and judge among the helpless; himself a bulwark of justice and confidence in the disturbed sections of western Persia and

eastern Turkey. He did all this in quietness and was well content, when the end had come, that he had put his life in the richest and purest enterprise in the world. Thousands of others with joy also have hidden their lives, unknown to men, in the unseen but enduring service of the stranger peoples.

I was thinking the other day on the train of how to account for the immense impress that Jesus Christ made on the world. There are some Bible scholars, as we know, who believe that his public ministry lasted only one year, that the Passovers, which we lengthen out to three, were one or at the most two, and that all that tremendous work—work that has transformed human history and changed all humanity—was wrought by a young man in one year of his life. If there be any who say he was only man, under what liability do they lay themselves to duplicate and excel that massive work of his? And even those of us who believe him to be more than man know that the work he did we may do also, if we believe his word.

Jesus Christ made the impress that he did on the world because he embodied the sheer reality of the missionary ideal, the pouring out of the love and life of God toward the alien and stranger. The Christian Church has its duty to its own—its unquestionable home missionary task. St. Paul affirmed that, foreign missionary as he was, when he said, "He who careth not first for his own household is worse than an infidel." But the man who said those words was one who would not tarry evangelizing the Jewish race, but poured out his life to carry the message of God and the love of God to the alien and the stranger world.

The glory of the missionary enterprise today is this: It represents in our world now the purest expression of the spirit of Christ, who came out of sheer, sacrificing love to give himself to a world that did not care to receive him, a world that in reality was an alien and stranger to him. Never were men offered any privilege and glory like this. And I say again that as a man grows old and the end of the road for him comes into view, as it is coming into view for many of us, he has no regrets as he looks back and thinks of having put his life into missions, the most Christlike and powerful enterprise working in our world.—Paragraphs taken from "Are Foreign Missions Done For?"



## TRACT BOARD REPORT

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, December 10, 1939, at 2 p.m., with President Corliss F. Randolph presiding and the following members present: Corliss F. Randolph, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, J. Leland Skaggs, Mrs. William M. Stillman, Esle F. Randolph, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, Trevah R. Sutton, Asa F. Randolph, and L. Harrison North, manager of the publishing house.

The board was led in prayer by Courtland V. Davis.

The minutes of the last meeting were read.

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

Thirty-eight letters by the corresponding secretary include correspondence to Trinidad, Africa, Wales and England, and several of our states in America. Tracts and books have been sent to Africa, and tracts to many points in this country. On the recommendation of one interested person tracts have gone to fourteen different people in Texas.

The Irvington Church was visited Sabbath, December 9, and a message given. The interest of this church in our various activities is keen and growing. The Irvington Ladies' Missionary Club recently sent thirty dollars for the work of Rev. William A. Berry in British Guiana.

The secretary attended the November meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, and the annual meeting of the Advisory Council of the American Bible Society, the latter as a substitute for Dean Ahva J. C. Bond.

Some work has been done in preparing a letter to be addressed to pastors and other church leaders concerning a Sabbath Rally Day, and the possible exchange of pulpits in the interests of the Sabbath and of this board.

The 1939 Year Book is just off the press.

A two thousand edition of the Sabbath Post Card is now ready for distribution.

Two new members of the Tract of the Month Club have been enrolled.

An afternoon was given and pleasantly spent with pastors Sutton and Warren and our wives, as a joint-host of the ministers and wives of the Ministers Association of the Greater Plainfields in the Historical Society rooms on the kind invitation of the Historical Society's president, Dr. Corliss F. Randolph. Mrs. Randolph graciously poured tea. The visitors, we feel sure, departed with a better understanding of much of the background and work of Seventh Day Baptists.

Secretary Van Horn also reported informally on interesting items of correspondence.

The following report of Leader in Sabbath Promotion Ahva J. C. Bond was read by the secretary:

The following items may be of interest to the members of the Tract Board, and are presented as my report to the board.

*The Baptist World Alliance*

It is a matter of very great regret to me that Seventh Day Baptists were not represented at the meeting of the Baptist World Alliance held in Atlanta last summer. The Alliance meets but once in five years, and, of course, not always in America, which makes our absence all the more regrettable.

It seems that our failure to receive proper information in advance concerning the meeting was due to some failure on our part during the last year or two. As I understand it this matter has since been corrected.

The magazine *Time* carried a one-column report of the Atlanta meeting, and a footnote had something to say about Baptist bodies that are not members of the Alliance. In this list it named Seventh Day Baptists, and since it was just about as full of misstatements as a paragraph of that length could be, it seemed to some of our people that a reply should be made. In harmony with this wish expressed by those who saw the article and who took the matter up with me, I wrote the following letter:

Editor of *Time*

Dear Sir:

In a recent issue of *Time* at the end of a one-column account of the meeting of the Baptist World Alliance held in Atlanta, Georgia, you say: "Baptist groups which do not believe in foreign missions and 'human institutions' such as Sunday school do not belong to the Alliance." And then you name Seventh Day Baptists as one of these.

Seventh Day Baptists have engaged in foreign missions for nearly a hundred years and have missionaries in several countries. They also maintain Sabbath schools, have a denominational board to promote that work, and support a director of religious education. In *The Small Sects of America* by Elmer T. Clark published in 1937 will be found the following statement, (p. 285): "Teacher training is practically absent, though the Seventh Day Baptists and two or three other small bodies have adopted some of the materials, standards, and methods of the International Council of Religious Education and are making progress in preparing teachers." As a matter of fact, Seventh Day Baptists hold membership in the International Council.

Seventh Day Baptists were present at the organization of the Federal Council of the Churches of Christ in America and have taken an active part in the work of the Council throughout its more than thirty years of existence. Of the two representatives of American Baptists at the Utrecht Conference which met a year ago last May to establish a constitution for the World

Council of Churches, one was a Seventh Day Baptist. These delegates were chosen at an electoral conference consisting of some thirty denominations which met in Washington. Seventh Day Baptists have voted to join the World Council of Churches, and are, therefore, one of the constituent Christian bodies in that ecumenical organization.

Very truly yours,

A. J. C. Bond, *Dean,*  
*Alfred University*  
*School of Theology.*

P. S.

Seventh Day Baptists must read *Time*, since more than one has written me about the article referred to above. A.J.C.B.

In reply to the above letter I received a rather extended apology, with the assurance that my communication would be kept on file for future reference, if the occasion should arise. Doubtless that will be the last of it, but at least someone in the office of that magazine knows a bit about Seventh Day Baptists, and he did take time to make reply.

*"An Evening Sabbath"*

Some weeks ago Dr. Arthur Cushman McGiffert, Jr., president of the Pacific Theological Seminary, Berkeley, Calif., wrote an article which appeared in the *Christian Century*, and which advocated the use of some evening of the week as the "Christian Sabbath."

He gave as his reasons for advocating such a move, the fact that people were not going to church on Sunday because they were too busy, and the fact that since the Church had appointed Sunday as the Sabbath, it could now appoint an "evening Sabbath."

Of course Doctor McGiffert was not advocating the substitution of the "evening Sabbath" for Sunday, but rather its use as a supplement to the Sunday.

This again seemed to call for some response, and I, therefore, undertook to make a reply. I expressed the belief that only the observance of the Sabbath day would satisfy the requirements of the Scriptures, and that only by its proper observance would the needs of Christians of our busy days be adequately met.

The *Christian Century* returned the manuscript without comment. However, Doctor McGiffert returned a courteous reply in acknowledgment of the copy sent him, and asked that he might keep it for reference in some of his courses.

*Calendar Reform*

Last June, *Information Service*, the publication of the Department of Research and Education of the Federal Council of the Churches of Christ in America, published a long article by P. W. Wilson on Calendar Reform. Mr. Wilson supported the now familiar contention of advocates of a "world calendar" that the calendar needs revision in the interest of business and economics. The changes proposed would break the continuity of the seven day week, something, that hitherto has not been interfered with in any calendar change.

Again I undertook to meet the situation, and prepared an article advocating the retention of

the present calendar in the interest of religion. This time my efforts were more successful, and my article appeared in toto in a recent issue of *Information Service*. Possibly my long time membership in the Federal Council, and the fact that this particular editor is a very good personal friend of mine, made a difference. This would certainly be legitimate and proper, and is a reason for our being a part of all Christian movements.

*The World Council of Churches*

I attended, on October 6, in New York, a meeting of the American Section of the Committee on the World Council of Churches.

On receiving notice of this meeting I immediately informed the secretary that I was no longer a member of the committee. His reply was that I had been appointed an associate member. My term had expired with the meeting at Edinburgh in 1937, my membership on the committee having dated from Lausanne, 1927. Since Seventh Day Baptists were not represented at Edinburgh, my name was continued on the committee, so I was informed.

The movement toward the final organization of the World Council of Churches is making good progress. The list of churches throughout the world that have voted to join the World Council is being lengthened from time to time as favorable action is taken by denominational judicatories.

Respectfully submitted,

A. J. C. Bond,  
*Leader in Sabbath Promotion.*

The report was accepted.

Treasury balances were reported by J. Leland Skaggs.

The minutes were read and approved.

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

**YEARLY MEETING AT DENVER, COLO.**

The yearly meeting of the Colorado, Kansas, and Nebraska churches was held in the Denver church on November 4-6, 1939. Twelve people from North Loup attended. We were sorry that no one from the Nortonville Church could come. None came from Boulder Friday night, but a large number came Sabbath day and Sunday.

The general theme of the meeting was "The Christian's Responsibility." The meeting was opened Friday evening with a thirty-minute vesper service by the Denver choir. An address of welcome was given by Elno Davis. Mrs. Fern Maxson of North Loup conducted the worship service, which was followed by a testimony meeting.

During the Sabbath morning service music was furnished by the Denver choir and a lovely violin solo, "The Holy City," was played by Luther Hansen. The sermon, "The Christian's Responsibility for the Home," was delivered by Rev. Ralph Coon. The auditorium was packed for this service. The Bible school followed.

The Sabbath afternoon service was in charge of the young people, led by Grace Burdick. After congregational singing and prayers offered by the young people three talks were given. Carl Maxson of North Loup gave an inspirational talk on "Christ Calls to Personal Experience," followed by a vocal solo by Edith Berry of Boulder. "Christ Calls to Church Loyalty and Fellowship" was presented by Stanley Rasmussen of Boulder, after which a male quartet from Denver rendered a selection. The last talk, "Christ Calls to Christianity in Nation and World," was given by Kenneth Crosby of Denver. Allen Babcock of North Loup then played a trumpet solo.

The Sabbath evening service was devoted to "Seeing Hawaii, with Mr. and Mrs. W. M. Davis." This was a beautiful movie of Hawaii in color and with sound, taken by Mr. and Mrs. Davis. Everyone who saw it wanted to spend his next vacation there. Following the picture the young people were entertained at a Hallowe'en party and scavenger hunt. About fifty young folks attended.

The Sunday morning worship service was in charge of the Boulder Church. Rev. Ralph Coon delivered the sermon, "The Christian's Responsibility for the Local Church." At noon a fellowship dinner was served in the social room of the church. In the afternoon the business of the yearly meeting was disposed of, and a forum, "The Christian's Responsibility for his Denomination," was led by Pastor Sutton.

The closing meeting Sunday night was a program of music with a male chorus and special numbers, in charge of Mrs. Mattie Burdick, and the sermon, "The Christian's Responsibility for Missions and Evangelism," preached by Rev. Erlo E. Sutton.

Everyone felt renewed of spirit and more zealous for the work, for once again having fellowshiped together.

Margaret Davis,  
Church Clerk.

## WOMAN'S WORK

### EXCERPTS FROM THE ONE HUNDRED TWENTIETH REPORT OF THE AMERICAN BIBLE SOCIETY

#### *The True Greatness of the Work*

Strangers to the work of the society are sometimes surprised to find the magnitude of its business and publishing operations. But there is something that is greater than these. It is the quality of spiritual discernment and of courage shown by those on the front lines, by those who come to grips with "the public," who meet the busy householder, the passing pedestrian, the innkeeper, the street bully, the inquisitorial police official, the argumentative bigot, the man of wrath, the man without hope, the clever cynic, the humdrum "casual," the hostile crowd, the churchman friendly and the churchman indifferent. It is these colporteurs, these inconspicuous church workers, these home and foreign missionaries, with the scholars wrestling with unknown tongues, who do the critical work of the society. They seek and find the keys to the hearts of men and women. Colporteur L— reports with joy on the last day of the year, not simply an average of thirty houses a day visited and eighty persons a day offered the Scriptures, but that he had sold two Bibles to two men to whom in seven years he had tried one hundred nine times to sell them! "Knock, and it shall be opened!" From the Dominican Republic, from Bulgaria, and from Mexico come reports of three parallel experiences— in each case a colporteur unknowing meets a man plotting a murderous vengeance and by gentle words commends the gospel and puts the New Testament in his hands, to learn later that reading and bitter meditation brought the man to his knees and to Christ. A missionary in Siam wrote, "I met a Buddhist priest who had received some Scripture portions from your office. He came with a list of very intelligent questions. I saw at once that he was very near the kingdom; so I pressed the matter of openly confessing Christ, and he did." Colporteur R— offered a Bible to a lady in a store in Potosi. She reproached and insulted him, but he responded with patience. The next day, she met him and bought a Testament. While resting on a bench outside a house, Colporteur C— read the story of Jesus and the Samaritan woman to an Indian woman who was spinning; soon

in tears she asked to see the Book, and then bought it. On a mountain path in Bulgaria Colporteur M— was held up and robbed; he offered each man a Bible from his pack; thereupon they returned his money and kept the books. Some months later he was greeted by one of the robbers, who, thanks to the Book, had found a new life. Colporteur S— knocked early at a door of the first house in a village; the man of the house brusquely demanded his departure; the colporteur begged him to listen to a passage from the third chapter of St. John's Gospel; the man's heart softened, he invited the colporteur to breakfast, and at the end of more conversation bought a Bible. So faithfulness, tact, and the power of the Word open the doors of men's hearts all over the world. It is this that makes the work of the society a great work.

#### WESTERLY DEVELOPMENT

(Address of G. B. Utter before the Newport Historical Society, November 12, 1939. Other speakers were Rev. Harold R. Crandall and Karl G. Stillman.)

We of Westerly look upon Newport as our mother. It is here on the island of Rhode Island that our immigrant ancestors settled. From here they went to Westerly, down the bay, out around Point Judith to the first refuge, at the mouth of the Pawcatuck River.

I dare say there are more descendants of the early settlers of Newport in the Pawcatuck Seventh Day Baptist Church of Westerly than there are today in the First Baptist Church of Newport. The Newport Church, the second oldest in America, was founded in 1644, and it was nearly thirty years before the Sabbatarian group left the old church to form their own.

The elopement of John Babcock and Mary Lawton to Westerly, and the settlement by the group following, are well known. They were hardy souls, those early settlers, Sabbath keepers, who went out to conquer the wilderness.

I like to tell the story of Samuel Hubbard. He was a friend of Roger Williams. The two lived near Boston under the lash of the Puritan fathers who set the way to worship as they wanted it. Unable to stand the strain of the persecution, Hubbard left Williams and started west overland to the Connecticut River.

He was driven from Wethersfield to Springfield and back again, and finally sought a

haven of peace. By that time Roger had found things a bit too warm, and he had been eased out and away from the Bay Colony.

To go back a bit. On the long trek away from the bay, Hubbard met his wife. To them were born three daughters. Ruth married Robert Burdick; Bethia wed Joseph Clarke. They settled in Westerly, on the extreme frontier of what Williams thought was his territory. But Massachusetts and Connecticut both claimed the territory.

The three-cornered battle was on. They were held in jail at Boston and Hartford. Hubbards, Saunders, Clarkes, Crandalls, all accepted persecution that they might find a place to worship as Baptists and Sabbatarians.

Because they stood as they did all the years for conscience' sake, Rhode Island was saved intact as a refuge for those who were persecuted because of their religious beliefs. They saved intact a state to the Union, these early settlers. Indians drove their families back into Newport. After the wars they returned to the valley of the Pawcatuck. Their descendants have never stopped moving south and west over the land.

These ancestors were men of the world. There was nothing of the cloister life for them. They found time to serve their colony and their king as well as attending to the duties of their church.

Henry Collins, who became a Sabbath keeper early, was one of the organizers of the Newport Church. Educated in Newport and then in England, he returned to the colony bringing all the finer qualities of an educated gentleman. He was one of the founders of the Redwood Library at Newport, the first library in America. He was a patron of the portrait artists, and many works which he had done hang today in the private galleries of Newport people.

He had a fondness for the nicer things. To him is given the credit for the architecture of the beautiful old Seventh Day Baptist church, today used as the auditorium of the Newport Historical Society, where we are meeting this afternoon. It took a man of Collins' taste to produce such paneling, such beauty in the stair rail which leads into the old pulpit. The sounding board, the old clock, the vaulted ceiling could have been only the products of his taste.\*

We must not forget the Blisses. William Bliss was of the days of the Revolution. As



a young man he led in the excitement of his day. He had raised a company of soldiers, which was to have moved against Canada in the French wars. But peace was declared and Bliss and his command were left ready for the adventure at arms, but waiting on the docks at Newport.

Then he became sober in his thoughts, and because of his ability to mix with the people he became an ideal pastor of the flock at the Newport church. During the Revolution he stood by his church in Newport. British soldiers were quartered at his home. His daughters, no doubt, enlivened their stay there behind the British lines. On one fair morning was found flying on the Bliss farm a home-made American flag. At another time a visiting Britisher could not find his sword when he was ready to leave. Of course, the girls knew nothing about it. After the war it was found hidden away under a loose floor board.

These girls later married and went to Westerly. One married Caleb Maxson, who cared for both American and British smallpox cases at Costers Island. He was immune, having had the disease on a trip to the West Indies, years before.

Caleb went to live in Westerly and later in his old age to De Ruyter, N. Y., where he rests in the cemetery back of the church. His grandson, Charles B. Maxson, died in Westerly during the past year.

It is not to be wondered at that we of this generation who live in Westerly delight to come here to see the old Maxson house, down the neighboring Newport street, where pastors lived years ago, and to sit again in this edifice.

It is going home again. We are glad that the old edifice is cared for as it is. You here in Newport have raised fine men and women, whose descendants went out to Westerly, up through New York State and the West, down through New Jersey to West Virginia, and beyond. They, too, uphold the tradition of their ancestors, and practice even today the ideals set up here in the city of Newport.

\* It is nearly one hundred years ago, 1842 to be exact, that the Newport Church asked the First Hopkinton Church to appoint trustees for the Newport property. The last church meeting recorded was June 5, 1872, at which time the church appointed trustees to dispose of the property. Then on May 30, 1881, it is recorded in the minutes of the Eastern Association that the trustees recommended the sale of the property to the Newport Historical Society for \$1,000, "who if they purchase, will retain it in its ancient style."

## YOUNG PEOPLE'S WORK

### SHE THOUGHT OF SOMETHING

Last summer I received from a friend a letter which I prize. I prize it for two reasons. For one thing, the writer was a young lady, very busy studying in summer school, yet she had time to read the SABBATH RECORDER. I also prize this letter for the spirit of co-operation it shows. The writer was aroused and on her toes and thought of something she had that could be used in the page.

I pass on to you young people a portion of her letter:

It's a much pleasanter summer than I'd feared it would be, because, I suppose, I like the work so much. Mother sent me some "Recorders" today. In one of them, I saw a plea for material for the Young People's Page, so I was aroused and "on my toes" enough to feel a little prick of conscience, and I thought of some lines I have written since here.

The sunsets here are among the most beautiful I've ever seen and, consequently, I've a habit of spending my early evenings until dusk out behind one of the Normal buildings, watching across a beautiful, wide, fertile valley until the sun goes down. Somehow, it refreshes me greatly to do this. One evening I wrote the following lines which you may use, when you need something. I call it simply, "Beauty."

I worship beauty,  
The heart of passion,  
The breath of life within a loosened soul,  
A kindred spirit that is just beyond  
My scope of understanding,  
Awakening a universal love within me  
A tantalizing half-memory  
Of days I've hoped to see  
And wondered that they never quite were born.

Such beauty the great Creator fashions  
Of hills and sunsets and lacy trees.  
He understands my need and paints  
This valley to ennoble my living,  
And slipping a flaming sun  
Behind the blue horizon, each eve  
He leads me here, well knowing  
I shall find glory in it all.

Marguerite Carpenter.

Could we have a "Silver Sabbath" on a certain day this year, and "Bring all the tithes into the storehouse" of every church in our denomination, and wipe out all our indebtedness?

Would not that be a happy "Silver Sabbath"?

—Contributed without signature.

## A TRIP TO THE SOUTHWEST

By Rev. Paul S. Burdick

It was the very great privilege of the writer to represent the Eastern, Western, and Central Associations and the Tract Society at the Southwestern Association at Gentry, Ark., early in August. We were received most cordially and entertained with true southern hospitality by the people of Gentry. It was my good fortune to spend some time in the home of Brother Darwin Maxson and his son and daughter-in-law, Mr. and Mrs. Russell Maxson. Another son is Paul Maxson of the School of Theology at Alfred. It was a pleasure, also, to be entertained in the home of the pastor and in other homes of the community. Pastor Lewis and his son are managing a farm that is one of the best equipped in this part of the country.

Several recently married couples, and families with small children, as well as a number of young people, make the future prospect for the Gentry Church an encouraging one. Visiting delegates came with Pastor Verney A. Wilson from Hammond, La., a distance of nearly three hundred miles. Others, from Nady, Ark., came with Mrs. Laura Van Horn, widow of the late C. C. Van Horn and mother of Marion Van Horn. Pastor Lester G. Osborn of Nortonville, Kan., came as delegate from the Northwestern Association, bringing with him his family and accompanied by a second carload of Nortonville people. Lone Sabbath keepers came from a distance in Missouri. These all added to the interest of the meetings or helped with the program. Pastor Osborn, with two of his sons and Boyden Crouch, formed a quartet which sang several times.

The work of the Tract Society was presented on Friday morning, and that of the Missionary Society was described by several on Sunday morning. Other sermons, addresses, and music filled the remainder of the program. Sunday afternoon was given over to a picnic in a nearby grove—a time for relaxation and getting better acquainted. The evangelistic note was not absent from the messages which were given, and several people raised their hands, requesting the prayers of Christian people for themselves. Some sought interviews with the ministers who were present, about personal problems, and no doubt received help. All in all, the meetings have

marked a point in advance in the experience of many of us, and I hope of advantage to the denomination, as well.

The congregational singing was of a quality such as I have rarely heard. If you can imagine a group of people, brought together from distant points yet singing together with unity of purpose, no one trying to outshine or outsing the others, but all singing to the glory of God, now quietly and reverently and now earnestly and with high aspiration, you can understand how I felt in the midst of such a singing group. The pastor of the entertaining church, who acted as song leader, should receive a part of the credit for the devout and understanding manner in which the hymns were interpreted. Even more, perhaps, it could be said to be due to the background from which these people came. They came from humble homes, many of them, but homes where God is revered and his Word read and loved. It is from such homes and from such lives that we look for the future of our denomination and that of the kingdom of God, as well.

Leonardsville, N. Y.

## A LETTER FROM BATTLE CREEK

Editor of SABBATH RECORDER:

In reading the RECORDER of November 20, I ran across an excerpt from the Religious News Service, stating the members of the Lansing, Mich., Ministerial Association voted to drop the titles "reverend" and "doctor."

Some think that the words "reverend" and "reverence" belong to the Deity only, and refer to the following texts to substantiate their view:

"He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name" (Psalm 111: 9).  
"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear" (Hebrews 12: 28).

Sincerely yours,

William R. Vester.

November 28, 1939.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another.—Colossians 3: 16.

## CHILDREN'S PAGE

## OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am writing this letter to let you know that we are all feeling well except my mother, who has a cold in her head. I hope that you are feeling well, too.

We are still having our meetings every Sabbath and our brother, Joseph Bullock of Berlin, brings Pastor Wing over every Sabbath.

We always have a good time in our meetings, and my two brothers, Peter and Ralph, and I sing in church every once in a while. My brother Ralph takes the leading part, Peter sings bass, and I sing the alto.

My daddy has us practice at home on the piano and some day I wish I could take lessons on the piano, because I would like to learn to play, very much.

My cousin, Eugene Fatato, plays the violin in church every Sabbath now. My daddy plays the guitar and so does Brother Raymond Prati, and Sister Margaret Prati plays the piano. We have a lot of music in our church and we all love to go.

I think this will be all for now. We have had nice weather until yesterday.

Your sister in Jesus,

Anna Marie Fatato.

550 Manhattan Street,  
Schenectady, N. Y.

Dear Anna Marie:

I have a nice lot of letters this week, so I must make my answers brief. I always enjoy hearing about your meetings in Schenectady on the Sabbath and wish I could have the pleasure of attending at least one of them some time, for I know they must be very inspiring. And how I would enjoy the good music. No wonder you girls and boys love to go.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I had my appendix taken out three weeks ago. I am home and going to school now, but I have to be careful. It was like Christmas when I was in the hospital, because I received so many gifts.

Your friend,

New Auburn, Wis.

Warren North.

Dear Warren:

I am sorry you have been sick, but glad you've got rid of that appendix. I can't imagine why we ever had one, can you? I'm glad you had so many presents, but of course you'll feel more like enjoying your real Christmas presents.

Your sincere friend,

Mizpah S. Greene.

Dear Mrs. Greene:

I like the Children's Page in the SABBATH RECORDER. This is the first time I have written to you. My sister Rolleesa has written. She lives with my Grandma and Grandpa Severance.

I like school. I am six years old and in 1B. That is the last half of the first grade, but I read with the 2A, too. We have been studying about how Indians lived.

A few weeks ago my mother and I went to Marlboro to the yearly meeting. We had a good time. Two weeks ago today we went to Shiloh. It was union communion service with Marlboro.

Your friend,

Zale Godfrey.

220 Belmont Ave.,  
Philadelphia, Pa.

Dear Zale:

I have been hoping you would soon be able to write to me, ever since I saw your mother at Shiloh two years ago last summer; and then last summer I heard more about you from your Grandma Severance, at Milton, and had the pleasure of seeing Rolleesa, too. Perhaps your mother has told you that I knew her when she was a little girl.

Pastor Greene and I attended church at Shiloh the Sabbath after Thanksgiving. I wish you had been there that Sabbath. You see our son, Dr. E. Claire Greene, lives at Bridgeton and attends church at Shiloh. He was also at Marlboro for the yearly meeting.

Sincerely your friend,

Mizpah S. Greene.

Dear Mrs. Greene:

It has been a long time since I have written to you. I like those Bible studies in the RECORDER.

It will be about Christmas when this letter gets there. School is all right this year. I wish we could get to church. There is a

church here but it is the Church of God. Sometimes this meets here.

Yours truly,

Freeland, Mich.

Evelyn Wilkinson.

Dear Evelyn:

I am glad you like the Bible studies. Next week I'll have one on Christmas; and what do you think? This year the SABBATH RECORDER is published on Christmas day, so it will have to be a real Christmas number, will it not? Look for a Christmas story on our page, too.

I am sorry you cannot attend your own church each week. I believe your family belong to the White Cloud Church. How far is it from Freeland to White Cloud? I hear they are soon to have a new pastor there, Pastor Leon Maltby, of Shiloh, whose fine sermon I enjoyed hearing November 25, at Shiloh.

Sincerely your friend,

Mizpah S. Greene.

## OUR PULPIT

## WALKING WORTHILY

(A sermon preached by Wayne R. Rood before the class in Homiletics in Alfred University School of Theology, November 21, 1939.)

Text—Colossians 1: 10.

When Jesus was teaching in his native Palestine, he was always asking his friends to do hard things. Yet he never asked them to do things that were too hard!

Once he said to a cripple who had been carried to him on a kind of stretcher, "Arise, and take up your bed, and walk!" He told a beast of a man who had been living among the tombs like a savage, to go home and live with his friends once again. But Jesus never asked anyone to do anything that seemed impossible, without giving him the strength to do it. Strength came into the cripple's shrunken sinews, and he stood up, shouldered his bed, and walked away! The maniac put on his clothes, combed his hair, and went home again! Jesus told a fallen woman to go and sin no more, and we have no reason to think that she did otherwise. He stood at the entrance of an open tomb and cried, "Lazarus, come forth!" and Jesus expected him to come. He was always telling people to do things that were not easy; and always,

somehow, he gave the people the power to do them.

He asked one of his closest friends to feed his lambs, and somehow Peter, weak though he was at moments, fed those lambs—three thousand of them in one day. Jesus asked a small group of men to "go into all the world and preach the gospel," and, nerved with an unexpected strength, they did it!

He was continually telling people to "love your enemies, bless them that curse you, do good to them that spitefully use you," to turn the other cheek and go the second mile. And somehow he seemed to expect the people who heard him to try it. He told the people to "be . . . perfect, even as your Father in heaven is perfect." The people who have set out to try to follow that command have found themselves drawing on a quiet and abiding strength that they never dreamed existed.

Paul set out to follow some of those difficult standards, and very soon he found himself pleading with the people of Thessalonica to "walk worthy of God, who hath called you to his kingdom and glory." Before many years had passed, he was asking the Ephesians to "walk worthy of the vocation wherewith ye are called." From his prison in Rome, Paul wrote to the members of the church at Colossae, praying that they might "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."

It was with a heavy burden on his heart that Paul wrote to those Colossians. To the apostle's lodgings in Rome had come a friend from Colossae, Epaphras by name. He brought with him bad news, and many a night would Paul and Epaphras spend in talking about the matter, with the stolid Roman soldier to whom Paul was chained, sitting wearily by. The tidings were of a strange philosophy that was threatening the faith of the Colossian Christians—there in the dreamy East, in a little valley of the Lycus River, bounded on all sides by mountains. Oriental minds had soared for centuries in detached contemplation. Christianity had come, and in their leisurely manner the philosophers had made it a part of their thinking. But with their customary



disregard for systems of thought, the philosophers had strangely garbled the Christian teachings. Matter is the source of all evil, they had said for centuries. The Christians say that God is good. Very well then—God is good, the world is evil. If we live under a relentless government, the government is evil, and God can have no part in it. There is a war, and that is evil, so there is no possibility of God helping to bring peace, they argued. The result in the Christian Church was a strange cross between Buddhist detachment, and Jewish ritual. So, in the face of complex problems, Paul urged the simple solution—personal worthiness, worthiness as measured by the standards of Christ.

We may do well today, as we face complex international problems, to consider the simple solutions. Nineteen hundred years later we are watching great governments ruthlessly destroy the foundations of peace which have been laid. We have become concerned about the inevitable and sudden changes in the status of our social gospel.

Paul would seek to remind us that with our world movements and social gospel, Christ is still asking people to do hard things in his strength. Social groups, no matter how large, are made up of individual human beings; and all social problems, no matter how complex, are solved by God through consecrated single lives. Paul, the prisoner, would tell us again that it is a God-given privilege to be free to set our spirits for the goal of "walking worthily of God, unto all pleasing."

Within the scope of a single sentence, Paul gives us four simple rules for the achievement of spiritual worth: "Be fruitful in every good work; increase in the knowledge of God: be strengthened in the might of power; and give thanks unto the Father." It is a comprehensive outline, and yet it extends the goal rather than limits it. It is certainly not an easy task that Paul has set. But Paul, too, speaks as if he expected his readers to do the hard things. Here is that humble confidence that runs like a theme through all of Paul's writing: "I can do all things through Christ, which strengtheneth me."

"Be fruitful in every good work," urged Paul, that ye may achieve worthiness. Christ's gospel was a gospel of fruit-bearing. "Ye are the branches, I am the vine," was an important part of his philosophy. The Lord blasted the fig tree that bore no fruit; he

praised the ground that brought forth a hundred-fold crop of grain from the sower's planting. But this metaphor of fruit-bearing is a picture not only of a tree, but of life. As no tree can bear fruit unless it has certain life-giving reproductive cells within it, so no man can bear spiritual fruit unless he has within him the seed of the Spirit. We practical men have little use for a fruit tree which year after year produces beautiful blossoms in the spring, but in the summer, no fruit. Why should a tree occupy space and absorb valuable moisture from the ground and air if it does not produce fruit? We are displeased, and we cut the tree down. The worthy man is a fruit producer; he does not occupy needless space in the church, nor give merely the appearance of godliness; he bears fruit.

But with a single word Paul enlarges his metaphor to infinite implications. "Be ye fruitful in every good work," he writes.

You never saw in nature a tree which produced all sorts of fruit, and you never will. I have seen a tree which was grafted to produce four different kinds of citrus fruits—oranges, lemons, grapefruit, and tangerines. But it was a poor business in reference to the lemons and grapefruit. The tree was originally an orange tree, and the oranges flourished well. The tangerines managed to grow rather fairly. As for the grapefruit and lemons, they were mere attempts at fruit of the smallest size. The tree is only a curiosity. But what would you think of a tree upon which you saw grapes and figs and olives and apples and all other good fruits growing at one time? This is an emblem of what Paul seemed to expect; he was asking the Christians to produce all kinds of goodness and graciousness to the honor of the heavenly Father. When Paul was writing to the Galatians, he warned them about the works which were not good, the works of the flesh. But the fruits of the Spirit, said Paul, the good works, are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

There is no doubt that some of us will naturally bear most fruit in certain good works for which we have the most capacity. But still, there is the word "every." We need great preachers, but we also need people to dust the pulpit. Fine singing is a good work, but so, also, is tuning the organ, and each

may bear fruit. In India, the Hindu water carrier will not sweep the house, nor light a fire, nor brush your clothes; he will carry water, and nothing else. We are familiar in this country with the painter who will not repair stone work, and the automobile mechanic who won't have anything to do with the ignition system of your car.

"When we enter in Christ's Church," wrote the powerful Spurgeon, "we should come prepared to wash the saints' feet, or bear their burdens, or bind up their wounds, or fight their foes, or act as stewards or shepherd or nurse."

"There are strange ways of serving God;  
You sweep a room or turn a sod,  
And suddenly, to your surprise,  
You hear the whirr of seraphim,  
And find you're under God's own eyes,  
And building palaces for him."

In the simplest of everyday chores there is exquisite ritual in the worship of the God of love. Any work done in his spirit yields fruit. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."

But notice how carefully the second point is balanced against the first: "Be fruitful in every good work; increase in the knowledge of God."

We are often tempted to adopt an extremely activist philosophy which makes us shallow. The old monks desired to increase in the knowledge of God, and they hid themselves in caves where good works were impossible. Simon, on top of his pillar for years with the world wondering at him as a saint, did not know God so well as he might if he had kept a shop all day and played with his children at night. Jesus said, "I come not to bring peace, but a sword," or as might be more accurately translated, "not relaxation, but work." In active life we make more progress in the knowledge of God. The more work we do, the more we will be wearied, and the more we find ourselves leaning on the Father, and coming to know him.

But, as the swing of the pendulum to the right becomes the power which carries it back to the left, so true good-doing makes the doer know God more, and true knowledge of God sends the scholar back to his work with a new impulse. The Christian life goes best when it goes between a deep, contempla-

tive, spiritual knowledge of God, and hearty, practical work.

There was a dreamer once, whose spirit trod Unnumbered ways in thwarted search of God; He stirred the dust on ancient books; he sought For certain light in what the teachers taught; He took his staff and went to the Wise, And deeper darkness fell about his eyes; He lived a hermit and forbode his food, And God left visitless his solitude; He wrapped himself in prayer night after night, And mocking demons danced across his sight. Resigned at last to him he could not find, He turned again to live among mankind— And when from man he stood no more apart, God, on that instant, visited his heart!

And yet, the dreamer who found God among mankind opened his eyes in secret. Some find him "in the canyon, when they miss him in the town." Some found him in their own family circle, and others in a great revival meeting. Some people find that they learn to know God more as they work in the slums of great cities. Some increase in the knowledge of God as they worship in a quiet cathedral, or study the Scriptures.

One of the most beautiful things about increasing in the knowledge of God is that there is always more to learn. We never sound the depths of his love, we can never probe his understanding, we can never find the limit of his power. But, as we learn how great he is, how infinite is his perfect goodness, how in holy love he creates, sustains, and orders all; as we learn of his greatness and omnipotence, we become conscious of his increasingly personal relation to us. Oh that, walking worthily of him, we might so come to know him that we would walk together hand in hand, that we might talk together, live together, and love together.

We never "get" the knowledge of God; we "increase" in our knowledge of him. And as we learn to know him, we find ourselves increasing in ability to serve him. As we become more closely acquainted with God, we find ourselves "strengthened with all might, according to his glorious power unto patience and long-suffering with joyfulness." That is exactly Paul's third point—strengthened with might. Or as Moffatt translates it, "May his glorious might nerve you with full power to endure, and be patient cheerfully, whatever comes!" How many, many times we show our first signs of weakness when little things go wrong and we lose our patience. How often we lose our long-suffering endurance when

people do things that vex us. If the problems were bigger, we might turn instinctively to God for help, but in the little problems we stumble along alone instead of seeking his strength. It is then that we show the shallowness of our knowledge of God. As we learn to know him, we find ourselves drawing upon a source of power that is sufficient for all occasions. The Psalmist sang of the limitless glory and power of Jehovah, for the heavens declared his glory, and the firmament his power. His power is apparent everywhere—in the mighty cascades of tumbling water, in the relentless beating of the ocean's surf, in the mountain-moving earthquake, in the devouring flames, in the boundless skies as unnamed suns hurtle their paths along the intricate highways of the uncharted heavens, in the growing seed, the budding rose, the waving field of grain, in the destinies of nations, and in a small child's concern over a broken toy.

We may be strengthened with a might corresponding to the power of God's glory, so that we shall be strong in accordance with our finite nature as God is strong according to his infinite nature.

We will be strengthened in patience. Patience is the superintendent of all the affairs of God; it defeats its enemies without struggle. Ghandi's strength is in his long-suffering. "In returning and rest you shall be saved," wrote Tertullian, "and in confidence shall be your strength."

We will be strengthened in long-suffering; we will be strengthened in joyfulness, knowing that God can make all things work together for good, that we may rejoice in the Lord always. In the strength of God, and only in his infinite, personal might, may we be enabled to walk worthily before him.

So, we try to serve him who first loved us, and coming into contact with him, we increase in the knowledge of God. Learning of God we are strengthened with the glory of his might. What a cause to thank the Father! Paul suggests as his fourth point, that we walk worthy of the Lord unto all pleasing, "giving thanks unto the Father which has made us meet to be partakers of the inheritance of the saints."

How much God's children have to thank him for!

"Thank the Father," translates Moffatt, "who has qualified us to share the lot of the

saints in the Light." Thank the Father for making us worthy of crosses! and of flaming stakes! Thank him who has qualified us for the secret contemplation of hermit's cells, for long hours of waiting prayer, for the search for the Light! And thank him, too, that when the light is found, it dazzles us in its brightness.

Thank the Father for his dear Son, "in whom we have redemption through his blood, even the forgiveness of sins"; thank him for the Christ, "who is the image of the invisible God," wrote Paul, to the Colossians, "the firstborn of every creature, visible and invisible, whether they be thrones, or dominions, or principalities, or powers"; "for him who is before all things and in whom all things exist."

Thank God for love!

"For though sometimes grief follows in its wake, Still we forget love's sorrow in love's joy."

Thank God for pain!

"No tear hath ever yet been shed in vain,  
And in the end each sorrowing heart shall find  
No curse, but blessings in the hand of pain.  
Even when God smiteth, then is God most kind."

Thank the Father for laughter, for silence, for deep woods and high mountains, for tumbling streams, tiny lakes and wide seas, for silent dawning, golden moons, star-lit nights that increase us in the knowledge of him, and give us strength.

Thank God for life, for floors to be swept, for fields to be plowed, for sermons to be preached, for hard things and good works to be done.

Thank the Father for all that is good and pure and helpful.

"Were thanks with every gift expressed,  
Each day would be thanksgiving;  
Were gratitude its very best,  
Each life would be thanksgiving."

In the dim recesses of countless temples have burned numberless tapers in thanksgiving. In my two hands I bring a single taper to the Father, to burn before him in thanksgiving for the divine possibilities and powers within me—a single taper to burn also in its dedication of my life, that I may walk worthy of the Lord.

### DENOMINATIONAL "HOOK-UP"

Waterford, Conn.

The first monthly "Church Night" of the season was recently held, with a teacher from one of the local high schools as speaker. He has been an educational missionary in west China and he gave an interesting and appreciative analysis of the Chinese mind. A white elephant auction sale was sponsored by the Christian endeavorers, and turned out both entertaining and profitable. Refreshments were served by the mothers of the Beginners class, and violin selections were rendered by John Hefferman, a member of the class, and his mother.

On the Sabbath after Thanksgiving a special offering was taken for the church committee for China Relief. Correspondent.

Rockville, R. I.

The Hope Valley Baptist Church and the Wood River Six Principle Church were well represented at a union Thanksgiving service held in our church, Wednesday evening, November 29. Rev. John McCallum, who is supplying our church, was the speaker and gave us a grand sermon on thanksgiving. Music was furnished by the three church choirs. Correspondent.

Brookfield, N. Y.

A "Church Night" supper and social in honor of Dr. Grace Crandall was held at the parish house on the evening of November 19. A short musical program was presented by the young people following which Doctor Crandall gave a very interesting talk about China and her work there. On December 7, the ladies held their annual Ladies' Aid sale and oyster supper. Aprons, bake goods, and candy found ready sale and a substantial sum was realized. Correspondent.

Adams Center, N. Y.

The Loyal Class held its annual turkey dinner in the church parlors on November 19. Forty-eight were present. Following the dinner, Ross Stoodley showed moving pictures which he had taken of local people and the World's Fair, also Washington and Maryland scenes. The Study Club met with Pastor and Mrs. Orville W. Babcock on Monday night for their annual musical evening. Our Ladies' Aid society women are studying our mission fields as part of the program at each meeting.

Last year we studied our churches, active and extinct, finding much of interest and inspiration. Correspondent.

Verona, N. Y.

Our union Thanksgiving service was held in St. Peter's Lutheran church, Thanksgiving night. The sermon was delivered by Pastor A. L. Davis and the music furnished by the combined choirs of the Lutheran Church and ours.

The annual church and society meetings were held in the church Sunday, December 2. The church and society officers, members of the Advisory Board and committees, for the ensuing year, were elected. A unanimous call was extended Pastor Davis to remain another year. A bountiful dinner was served at the close of the morning session.

A pancake supper, sponsored by the Pearl Seekers Class, was held in the church parlors December 5. There was a good attendance.

The Youths Council of the Town of Verona, of which five of our young people are members and Alva Warner first vice-president, held its annual Christmas party in the Methodist Episcopal church, Verona, December 11.

The Young People's Social Club was entertained in the home of Mr. and Mrs. Craig Sholtz on the evening of December 9. After a short program, games were enjoyed.

Correspondent.

Little Genesee, N. Y.

A study course, "The Old Testament," by W. N. Nevis, has been given this fall and early winter to all who are interested. These night classes have been well attended and much interest shown.

A fine chicken supper and bazaar recently netted the Sunshine Society over seventy dollars.

Three representatives from here, including the pastor, who represented the County Bible School Association, recently attended a Country Life Conference at Castile, about seventy miles from here. A representative from the U. S. Department of Agriculture, a representative from Cornell University, and the president of the State Bible School Association were among the speakers. Informal discussions, in which pastors, Bible school workers, Farm and Home Bureau leaders, and others participated, were most interesting and instructive.



The Young People's Christian Endeavor societies of Hebron and Little Genesee have recently enjoyed two evenings together. It was most inspiring to see such a fine, large group worshipping as well as playing together.  
Correspondent.

White Cloud, Mich.

Thursday, November 23, the Auxiliary of the church followed the usual custom of serving Thanksgiving dinner in the church basement. Those of the church members, who wish, bring their own dinners with a little extra for the invited guests. These guests are those who are alone and also some who would not otherwise enjoy a bountiful dinner. We feel that this is a worth while activity, as lonely hearts are sometimes made tender by this little act of kindness. This year there were sixty people at the tables and seven basket dinners sent out to those who could not come.

We are all looking forward to the coming of April, when we will expect the Maltby family to come and occupy our empty and lonesome looking parsonage. It will be hard to wait all winter, but the joy of having a pastor again will help a lot. We hope that when our new pastor arrives each one of us will be ready to help him in every way possible, working together for the cause of Christ and his righteousness.

Correspondent.

### OUR DEAR ONES

By Nannie Blain Underhill

If we knew how we should love them,  
After they have gone away—  
Knew how we'd long for their presence,  
Through each live-long, lonely day—

If we knew how we would miss them,  
When our dearest ones are gone,  
We should have endless patience,  
Ere the time of parting come.

If we knew how very precious  
Their memory is to us—  
Oh, we'd try to be more gracious,  
Ere that sad return to dust.

We can never be too gentle;  
We should always be most kind  
To the dear ones God hath lent us—  
Then we'd have sweet peace of mind.

We shall wish we'd been more loving  
When our wishes are in vain—  
When we're longing for our dear ones,  
Whom we ne'er may see again.  
Grand Junction, Colo.

## MARRIAGES

Arnold-Darling. — At the home of the groom's parents, Mr. and Mrs. George Arnold, Battle Creek, Mich., November 22, 1939, Orville J. Arnold and Dorothy Elaine Darling of Lawton, Mich., Rev. Edward M. Holston officiating.

## OBITUARY

Babcock. — Jennie Louise Langworthy, daughter of John and Lavinia Richmond Langworthy, was born in Berlin, Wis., August 15, 1863, and died at the home of her daughter, Mrs. Zalia Wells, in Milton, November 17, 1939.

On October 6, 1886, she was married to R. Hewett Babcock at Dodge Center, Minn. She is survived by her daughter; three grandchildren, Roberta (Mrs. Richard Wells) of Spencer, N. Y., Lucille (Mrs. Louis Sunby) of Milton, and Loyal of Thiensville, Wis.; a sister, Edna; and sister-in-law, Mrs. Ulysses Langworthy of Dodge Center.

In November, 1935, her membership was brought from Dodge Center to the Milton church.

A brief memorial service was held in Milton, conducted by Pastor Carroll L. Hill. The body was taken to Dodge Center for burial, where services were conducted by Pastor Charles W. Thorngate.  
C. L. H.

Brooks. — Jessie Rundall Brooks died November 29, 1939, after a brief illness. She was 73 years of age, and was born in Monticello, N. Y.

Mrs. Brooks was the widow of Henry G. Brooks, to whom she was a faithful wife through the years, caring for him through a long and tedious sickness before his death three years ago. Together they reared a son Waldo Gibbs, who survives. Her only other living relative is a sister, Mrs. Mary E. Royal of New York, and nieces.

Her body was laid to rest beside that of her husband after a funeral service in the Seventh Day Baptist church of Waterford, where she had been a devoted member.  
A. N. R.

Green. — Louisa Cummings, daughter of John and Ann Eliza Stewart Cummings, was born near Auburn, N. Y., May 29, 1861, and died at her home near Hancock, Wis., November 16, 1939.

When she was eleven years old the family moved to Wisconsin, living near Grand Marsh. She was married to Duella F. Greene, April 5, 1883. To them were born two children, Frank and Gladys (Mrs. Harry Chilsen) of Hancock. She was baptized in her early married life and was a loyal Sabbath keeper, though because of living so far from any Seventh Day Baptist church, she did not become a church member.

Funeral services were held at the home on November 19, conducted by Pastor Carroll L. Hill of Milton. Burial was in a nearby cemetery.  
C. L. H.

And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one to his own city.

And Joseph also went up from Galilee, out of the city of Naz-

areth, into Judea, unto the city of David which is called Bethlehem . . . to be taxed with Mary his espoused wife being great with child.

And so it was that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon . . . them and they were sore afraid.

And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of

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David a Savior, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will to men.

And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

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"Not the fought and slayed for or bought and paid for, but only the thought and prayed for Happiness lasts."