

house, for there was no church in their community. While her home and family were first in her mind, there were times when her own work waited until a sick neighbor was cared for. She felt it her Christian duty to answer any call where she could help. Her interest and sympathy took in the whole community, and many are the homes that are better because of her friendship.

And her friendship and sympathy were not bounded by the limits of her prairie community. Many people over the country have been cheered by her welcome letters. They were always spicy and jolly, just like her real self. You could read them and see the twinkle of her eyes and hear the chuckle as she told of her pets.

She was dearly loved and respected by all her friends and acquaintances, and will be greatly missed. But as time goes on many lives will be more joyous and many souls rise to heights hitherto unsuspected, because of contact with a life so sincere and true and so full of joy and love.

M. C. V. H.

**MARRIAGES**

Randolph-Meredith. — Harold C. Randolph and Mrs. Madge Meredith, both of Salem, W. Va., were united in marriage on April 16, 1939, at the home of the bride's sister and husband, Mr. and Mrs. Coe Lewis, Salem, W. Va., by Pastor James L. Skaggs. They will make their home in Salem.

Randolph-Zborill. — Warren A. Randolph, Salem, W. Va., and Miss Eva V. Zborill, Morgantown, W. Va., were united in marriage at the home of the groom's mother, Mrs. Alexander Randolph, Salem, W. Va., July 1, 1939, by Pastor James L. Skaggs. They will make their home on the Randolph dairy farm just west of Salem.

Rogers-Davis. — Clarence M. Rogers, Jr., and Miss Ruth Sarah Davis, daughter of Mr. and Mrs. Okey W. Davis, of Salem, W. Va., were united in marriage at the Salem Seventh Day Baptist church on July 2, 1939, by Pastor James L. Skaggs.

Skaggs-Coon. — Victor W. Skaggs and Miss Ardale M. Coon were united in marriage at the home of the bride's parents, Mr. and Mrs. Lyman A. Coon, De Ruyter, N. Y., on June 25, 1939, by the father of the groom, Rev. James L. Skaggs. Their home will be in Salem, where both will be seniors in college during the coming school year.

**O B I T U A R Y**

Davis. — Candace Lowther, daughter of Johnson J. and Rachel Randolph Lowther, was born December 3, 1878, near New Milton, in Doddridge County, W. Va., and died at Salem, W. Va., June 19, 1939.

She was married to Earl W. Davis in May, 1902. Surviving are her husband and four daughters: Mrs. Miriam Hess, Harrisville, W. Va.; Mrs. Eleanor W. Horner, Philadelphia, Pa.; Miss Leah Virginia Davis, and Miss Candace Carolyn Davis, Salem; also a sister, Mrs. W. W. Ash, Anmoore, W. Va., and three brothers: Varnum B. Lowther, New Milton, W. Va.; Edwin L. Lowther, West Union, W. Va.; and Camby M. Lowther, Parkersburg, W. Va., and two grandchildren.

Mrs. Davis has long been a member of the Salem Seventh Day Baptist Church. She was devoted to its interests, her family, and the community. She maintained throughout her long illness a quiet, unwavering Christian faith.

The funeral service was held at the Salem church, conducted by Pastor James L. Skaggs, President S. O. Bond assisting. The body was laid to rest in the Lost Creek cemetery. J. L. S.

Lynch. — Gertrude Randolph Lynch, a daughter of Fenton F. and Emily Kennedy Randolph, was born at Salem, W. Va., August 20, 1864, and died at Lost Creek, W. Va., July 13, 1939.

She was the widow of Frank Lynch. She is survived by two brothers, William F. and Charles A. F. Randolph, and by one sister, Mrs. Newton J. Van Horn, all of Lost Creek.

Mrs. Lynch held degrees from Salem College, Alfred University, and Mount Union College, Alliance, Ohio, and had taught in two of these institutions. She also taught art in a number of cities.

For many years she has been a member of the Salem Seventh Day Baptist Church. Though for many years she has lived elsewhere, she maintained an interest in the church and contributed to its financial support.

The funeral service was held at the Salem church, conducted by Pastor James L. Skaggs, and the body was laid to rest in the adjacent cemetery. J. L. S.

**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.

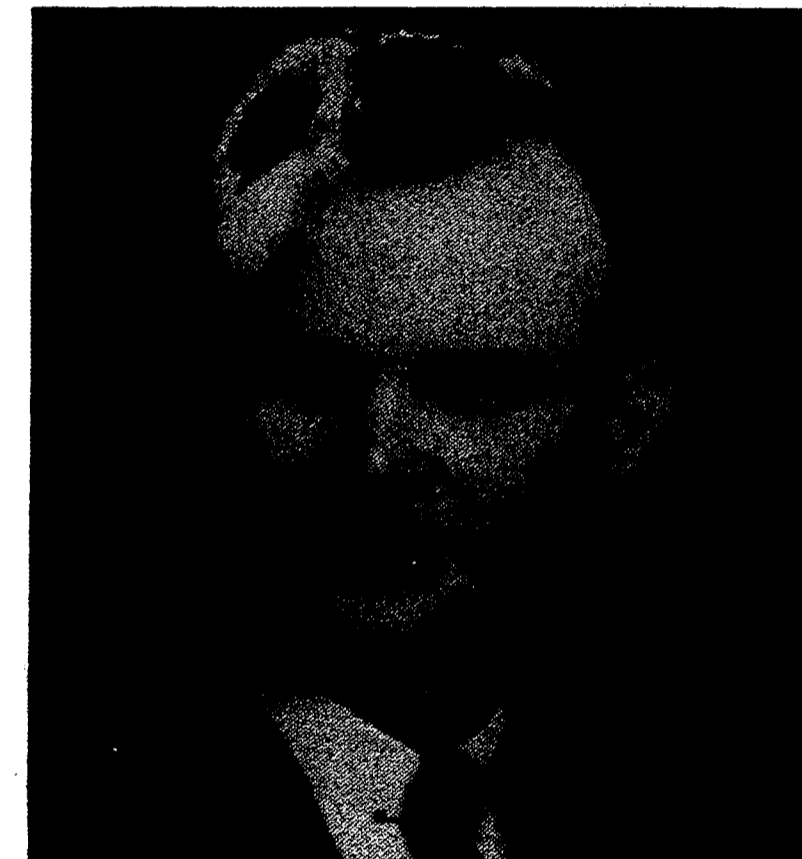
POSITION WANTED—Young man, age 25, desires position as farm manager, herdsman, or farm partner. Appreciates livestock and is mechanically inclined. Knows care and repair of farm machinery. Six years experience producing Grade A milk. Lifetime farm experience and agricultural training. Capable, ambitious, efficient. Any position in agriculture that offers a young couple a reasonable standard of living and opportunities for advancement will be considered. Services available April 1, 1940. References. May be personally interviewed at Conference. Write Box 195, Milton, Wis. 7-24-40.

# The Sabbath Recorder

Vol. 127

PLAINFIELD, N. J., AUGUST 7, 1939

No. 6



REV. MARION C. VAN HORN  
Ordained to the Gospel ministry at  
Salemville, Pa.  
July 29, 1939.

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# The Sabbath Recorder

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

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## EDITORIALS

### ORDINATION—SALEMVILLE

Pastor Marion C. Van Horn was ordained at Salemville, Pa., Sabbath day, July 29, 1939.

It was an impressive and inspiring service, with a special service Sabbath eve and another on the evening at the close of the Sabbath.

Delegates were present from New York, West Virginia, New Jersey and Rhode Island, Arkansas and Florida, Rev. Ahva J. C. Bond representing the Florida group. It would be interesting to compute the mileage traveled by the more than thirty representatives in the council as finally represented.

The call for the council by the Salemville Church included the churches of the Southeastern Association, the faculty of the Alfred School of Theology, and secretaries of the Tract and Missionary Societies. As finally organized, representatives of other Seventh Day Baptist churches present and the seminary students present were included.

Rev. James L. Skaggs of Salem, W. Va., chairman of the association's ordination committee, was elected moderator, and Rev. Clifford A. Beebe, Berea, W. Va., clerk.

The ordination sermon was preached by Rev. James L. Skaggs, an uncle by marriage of the candidate; the prayer of ordination was given by Rev. Edgar D. Van Horn; the charge to the church by Rev. Herbert C. Van Horn; charge to the candidate by Rev. Ahva J. C. Bond; and welcome to the ministry by Rev. Eli F. Loofboro of Lost Creek.

The examination of the candidate was conducted by Rev. Wm. L. Burdick, who called

upon Mr. Van Horn to give a statement of his Christian experience and call, and of his doctrinal belief. In well chosen words the candidate gave, extemporaneously, a concise, clear, satisfactory exposition of the fundamentals as analyzed in the Seventh Day Baptist "Statement of Belief." So cogent were his statements that but one question was raised, and that only eliciting a fuller discussion concerning "final authority of the Scriptures in matters of faith and conduct," in Article IV. Rarely do we hear a finer or more satisfying explanation of one's belief in God, Jesus Christ, the Holy Spirit, and the other articles of doctrine than Brother Van Horn gave. Especially noteworthy, and cause for remark of approval on motion that the statement was satisfactory, was his view of "eternal life."

But perhaps most far-reaching and stirringly impressive was the humble testimony or story of his Christian experience from pre-birth dedication by his mother, through various stages of growth and spiritual development to the present time. This experience was enough to justify his ordination in the mind of the council without any formal statement of belief. This statement of Christian experience will be published at an early date.

### PROGRAM

One of the gratifying things of the ordination service to which we had been invited was the vision back of it. Not often does a church have the high privilege of ordaining a minister. When it does, as much as possible should be made of it. Such service, well carried out, will give new impetus and cour-

age to work and workers. It may be as good as a series of meetings. It may prove to be a revival. We believe it was true in Salemville. Because some one had the vision, a program was planned that would give time consonant with the importance of the occasion. Four meetings were prepared for.

On Sabbath eve, Rev. Edgar D. Van Horn, professor of theology, preached an illuminating sermon on "The Highway of Life"—"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein" (Isaiah 35: 8). This way is plain and simple and satisfying. "This is the way, walk ye in it."

Following his message the call of the council was read, the delegation determined, and moderator, clerk, and program committee appointed.

Sabbath morning a helpful sermon was preached by Rev. William L. Burdick, secretary of the Missionary Society, on "The Pearl of Great Price—the Christian Life"—which is preferable above everything else. Every one must have been impressed with the reasons given, and encouraged to seek in every way this great treasure.

There followed a meeting of the council in which ample time was given the candidate to make his statements.

In the afternoon, after a bountiful lunch prepared and served by the local people, the council reconvened and the ordination proceeded along the lines suggested by the program committee.

Doctor Skaggs preached the sermon, full of encouragement and practical wisdom. This sermon, which will be of interest to all, has been requested for publication.

Dr. Edgar D. Van Horn offered the consecrating prayer, with the "laying on of hands" of the ministers present.

In his charge to the church, Rev. Herbert C. Van Horn urged that the church take itself more seriously, that it be not weakened by any jealousies or inferiority complexes, and that it neglect not its worship, or manifest any laxness in its support of the pastor, spiritually or materially.

Rev. Ahva J. C. Bond asked for the pastor's wife to stand with him to receive the "charge to the candidate." It is indeed fitting that the pastor's wife be consecrated, too. We

are sure this one truly is. Doctor Bond's charges were initialed with "P's"—Personal responsibility, Parish duties, and Preaching.

Rev. Eli F. Loofboro, who warmly welcomed the candidate to the ministry, must have left little doubt in his mind of the interest and confidence of his fellow workers initiating him to this high office. Rev. Marion C. Van Horn pronounced the benediction.

The closing service was held on the night following the Sabbath, and a large audience greeted Rev. Ahva J. C. Bond who brought a comforting and assuring message from Habakkuk, basing it upon the first chapter of the book to the third verse of chapter two. The exposition showed the passage to be a dialogue between the prophet and Jehovah. Though we may not always understand the purpose of God, we will learn by faithfully listening to him, and for him, that in his own appointed time his way will be manifest.

The singing by the Salemville congregation is always an inspiration, as the writer has felt on numerous occasions. It was true throughout all the services, as the praise services were led by Pastor Van Horn, Harold Kellogg, and Victor Skaggs. Harold, who accompanied Secretary Van Horn on this trip, sang two solos—one Sabbath eve, and one Sabbath morning. Mr. Kellogg may be remembered by many readers as one of the younger soloists last Conference time. He is a member and faithful young worker of the Piscataway Church at New Market, N. J. He has a voice of great promise, and is a choice young Christian man.

The other soloist, who sang beautifully, was Miss Geraldine Thorngate, daughter of Rev. Royal R. Thorngate, who with his wife, the daughter and a niece was present from Verona, N. Y. Mr. Thorngate was formerly a pastor of the Salemville Church. It was a matter of satisfaction to all his friends that he could be back in his old parish. However, it was regretted that his health would not admit of his taking any part on the program. The other churches of the community were interested and many members present. The German Seventh Day Baptist Church adjourned its morning service to attend.

Salemville lies in beautiful Morrison's Cove, surrounded by lofty forest-covered mountain ranges. Lush pasturage, bountiful crops, full barns give one the impression that it is truly a garden of the Lord.



The people of this church are earnest, and Christian. The young people are many; babies are not a few, and are brought to church. One young mother brings three. Real interest is reported in Sabbath school. A fine Daily Vacation Bible School has just completed a successful session. The folks are interested and pulling together. They are hopeful and expectant. They love and are proud of their talented pastor and his wife. Well may they be, for such a leadership and service as they render will soon be recognized by others and bid for. Here is truly a most promising field—and a most promising young pastor and leader has just been ordained—set apart to a most beautiful and holy service.

#### ITEMS OF INTEREST

Religious News Service reports news to the effect that the first meeting of the proposed World Council of Churches will be held in America in September, 1941. Committee members, meeting at Utrecht, describe the report of the committee as going far beyond any preceding ecumenical conference in formulating definite principles to be observed in interstate relations as well as in concrete suggestions for church action.

Fifty-four churches have already accepted membership in the World Council.

Atlanta. — Before an assembly of forty thousand Baptists from all parts of the world, Dr. George W. Truett of Dallas, president of the Baptist World Alliance, meeting here, declared that Baptists will never surrender the right to worship God according to the dictates of conscience, and warned of the subtle encroachment by the State into the realm of the Church.

Dr. Truett made special reference to recent incidents in the United States.

The effort of the government to tax the churches for the benefit of church employees, taxation for the benefit of sectarian schools, and suggestions that diplomatic relations be established with the Vatican, will be met by the solid opposition of Baptists, he said.

R. N. S.

The American farmer, contrary to popular belief, is not a "joiner." In a study just made by Cornell, of three thousand farmers in four rural counties, it is found that the farmers belong, on the average, to only one or two or-

ganizations. Twenty per cent belong to no organizations, thirty per cent to only one.

Of special interest to us is the list of organizations to which the soil-tillers prefer to belong. In the order of preference, they are: the Church, Grange, Dairymen's League, Farm Bureau, lodge, other co-operatives, and a social-civic group. Far in the lead among those who join only one or two organizations are those who join the Church.

So the farmer goes to church, after all.

—*Christian Herald.*

Amsterdam.—Fifteen hundred youth delegates, representing all national and international Christian youth movements throughout the world, gathered here to attend the World Conference of Christian Youth (July 24-Aug. 2), called for the purpose of discussing results of the various world gatherings of the Christian churches and the Christian youth movements during the past two years.

The largest delegation came from the United States, numbering nearly three hundred.

Never before on the continent of Europe has a greater number of non-English-speaking nationals come together.

More than 500, nearly two-fifths of the delegates, came from twenty nations on the Continent of Europe. Delegates from Great Britain and North America combined totaled just over 600. Asia sent 115, Australia 45, Africa 25, China 30, Japan 25.

Altogether, about seventy national groups responded to the roll call at the opening meeting when His Royal Highness, the Prince of the Netherlands, brought a message from Her Majesty, the Queen.

The conference was mainly devoted to study in small groups. In the morning these groups devoted their time to Bible study and in the afternoon turned to such topics as Christian Youth in a World of Nations; Christian Youth in the Economic Order; Christian Youth in the Nation and State; Christian Youth and Education; Christian Youth and Race; Christian Marriage and the Family Life; The Church—Its Nature and Mission.

Delegates hoped to clarify their thought by the sharing of views and by co-operative study, rather than adopt resolutions.

Two-thirds of those present were twenty-five years of age or under.

—*Religious News Service.*

Tokyo. — Japanese army authorities in China have practically forbidden sectarian work in the occupied areas, it was revealed here by competent observers.

It has been announced that no new sectarian churches, even for Japanese residents, may be opened and where more than one already exists, as is the case in most of the larger cities, the denominational names must be dropped and only the two larger may continue, one to be called the "First Japanese Christian Church" and the other, the "Second."

This procedure has not been formally approved by the various denominations concerned, but it is probable that the policy will be carried into effect.

It is believed here that the official recognition of the importance of the Christian movement in China is giving Christians in Japan an undue amount of satisfaction.

It is assumed that mission boards having work in both countries should be able to effect some sort of co-operative relationship, but this, in practice, is proving very difficult.

—*Religious News Service.*

The Gideons, an organization of Christian commercial travelers, place thousands of Bibles in hotel rooms, annually. A Gideon booth is maintained at the New York World's Fair in the Hall of Communications, as a part of the Gideons' evangelistic program. The booth has been an important influence for good at the fair, according to reports. It is said that already seven hundred have been converted through its influence.

At Blue Ridge, N. C., last week, according to Religious News Service, Rev. John W. Rustin, pastor of the Mount Vernon Methodist Church, Washington, D. C., told the annual Y.M.C.A. secretaries' conference that "the Y.M.C.A. and the Church have been serving the middle class only and have left out the dispossessed." He declared that "the thing that is taking place" in the world is that "the Church and other religious groups and social agencies at work today have moved farther apart."

"No Y.M.C.A. secretary or minister has the right to be ignorant of the social field and social agencies, and no social agency or social worker has any business being in the field without a belief in God," he said. "Today in

America we have times of confusion because even the by-product of the Christian Church has left out God."

#### WOULD THE TITHE SOLVE OUR DENOMINATIONAL FINANCIAL PROBLEM?

By Rev. H. Eugene Davis

"Nobody wants to be converted to tithing; it costs too much."

"The fact that the practice rests upon the laws of the Old Testament has not sufficient appeal."

"Nor do I give my loyalty to the tithe because the Lord makes his children rich because they practice it."

"Tithing must, in the end, live or die in the Christian motive. One must value the partnership with God for itself, and not that financial considerations may accrue. The partnership with God, which it very definitely symbolizes, must be on a spiritual, not a material plane. And the motive, to be worthy and permanent, must be the recognition of a debt to God for his goodness, and a desire to forward his work in the world."

"Why is it that people are so loath to try it, even for a short time? Is it because they are afraid they will like it, and can't stop?"

The above quotations have been taken from a pamphlet by W. K. Anderson, "Why Don't You Tithe?"

The following is taken from a book by Glenn Clark entitled, "I Will Lift up Mine Eyes."

"I know scores of men who never became at ease financially until they started to tithe. The chief reason the Jews are the world's richest race is because of the centuries of tithing of their first fruits which disciplined their early history. The reason that the Mormon Church is the richest of all the world's churches today is because of the law of tithing which every Mormon faithfully observes. And I certainly know that the moment my wife and I determined to tithe of our, at that time all too small professor's salary, we henceforth have never known the pinch of want."

"When Mr. Baldwin, head of the Baldwin Locomotives, was going through his most perilous depressions and he had to borrow for his business, there was one item in his budget he never cut down, and that was his tithing. 'This is my one safe investment,' he told his

associates when they begged him to cease giving away so much."

All mine are thine, and thine are mine (John 17: 10). 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 (Luke 6: 38). My God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4: 19).

We have a real problem in finance. Our boards and societies are in trouble. Great cuts in important work have been made and more will be made. Are we ready by indifference to bring about a condition where the home fields will be neglected, China will receive less help because of lack of travel money, retired ministers' compensations will be reduced, etc.?

We have been through depressing times, money at the present is not too flush, but those who have entered into a financial partnership with God are having a lot of fun and are carrying the large part of the Budget load. We are sure if more tried the spiritual plane in giving, there would be fewer leaks in church membership, larger possibilities for spiritual revival, and a permanent demonstration of experience which would not only eliminate the present emergency but also give direction for the future.

Four weeks from today Conference convenes in Milton. Next week we hope to make the first report of the number of \$10 gifts pledged and paid. *Doubt* says "It cannot be done." *Faith* says "Here is my gift; I am sure it can and will be done."

H. Eugene Davis.

Alfred, N. Y.,  
July 25, 1939.

#### A WORD FROM THE PRESIDENT OF CONFERENCE

This is probably the last message the president of General Conference will be able to get in the RECORDER before he leaves his home in Denver for the Commission meeting at the home of W. M. Davis, Williams Bay, Wis., and Conference in Milton, as the Commission convenes on the fifteenth of August, and General Conference on the twenty-second.

While no great departure is being made from the usual form of program, there are

some changes that the president feels should be mentioned. As stated in the RECORDER of July 17, he is asking that instead of the usual large number of rather small committees which are appointed to serve during the session of Conference, he be permitted to set up five sections with the hope that all delegates will register with the one representing the denominational activity in which they have a primary interest, with the privilege of attending meetings of other sections if they so desire.

On Sabbath day there will be two services exactly alike, except for the speakers, one in our church in Milton, at which Pastor James L. Skaggs of Salem, W. Va., will speak, and the other in our church at Milton Junction, where Dean A. J. C. Bond of Alfred, N. Y., will speak. The service at the latter will begin at 10.30, and that at Milton at 11.00, so that the Conference choir can lead in the music up to the time of the sermon in both places. It is expected that both churches will be completely filled.

No board or society will have an evening service, but instead, there will be a vesper service followed by a gospel sermon.

"All roads lead to Milton," if the proper turn is made, and it is hoped that a great multitude of Seventh Day Baptists will take that road and reach their destination for the opening session of Conference on Tuesday morning, at 10 o'clock, August 22.

As it is expected that the writer will do some field work for the Sabbath School Board while East, those wishing to write him should address him at Milton, Wis., care of Mrs. Robert Randolph, until the first of October.

May God pour out upon us rich blessings at the coming session of Conference.

Erlo E. Sutton, *President*.

Denver, Colo.,  
July 28, 1939.

#### JUNIOR BOYS AND GIRLS

Come to Conference at Milton, Wis., August 22-27. Special plans are being made for you. Miss Ada Keith will direct activities. Junior C. E. superintendents and Daily Vacation Bible School superintendents are asked to send samples of their work for an exhibit. If mailed, mark on package nature of contents and address Miss Ada Keith, care of General Conference, Milton, Wis.

## MISSIONS

### DOCTOR CRANDALL AND MISS SHAW ARRIVE HOME

Last week it was stated in this department that Dr. Grace I. Crandall and Miss Miriam Shaw were due to arrive in the homeland. A letter from Doctor Crandall announces their safe arrival and gives other interesting items, as will be seen from the following excerpts from Doctor Crandall's letter:

Dear Secretary Burdick:

Your letter reached me at the boat and we were very glad to hear from you. We received word also that Mrs. Thorngate was leaving Alfred only a day or so after Miriam could reach Alfred; also that my sister at North Loup was ill. So we did not waste any time in San Francisco, but came on that night. Mabel West also wrote that she was going to Alfred and would go with Miriam from Chicago if I wanted to stop off at Grand Island. We telegraphed that we would like that arrangement, and I came here. We heard from Chicago that all had gone well that far. I found my sister very poorly but gaining some. If it is all right with you, I will remain here with my sister until time to go on to Conference.

We had a very good voyage across the Pacific and a pleasant train journey. Miriam gained very markedly while on the water and, although she is still too weak to move about much, her fever is mostly under control and her general condition much improved. I hope that she will gain rapidly, although we cannot expect that she will be able to work again for some time. I am well.

Thanking you for your many kindnesses,  
Yours for Christ's kingdom,  
Grace Crandall.

North Loup, Neb.,  
July 26, 1939.

### SOME THOUGHTS PERTAINING TO THE YEAR'S WORK

(Taken from the conclusion of the Annual Report of the Board of Managers to the Missionary Society)

The foregoing outline of the year's missionary work and the conditions on the various fields presents only a part of the tasks undertaken and the problems encountered by the Missionary Board and its employees, to say nothing of the many calls from the home and foreign fields which are not herein mentioned.

Furthermore the report does not give a comprehensive conception of the work accomplished. The Board of Managers has shared the experience of other mission boards in that it has been a difficult year. The un-

certainty regarding mission work in China, growing out of the terrible conditions in that country, has presented baffling problems; and the falling off of funds for missions growing out of the cut in the Missionary Board's percentage of the United Budget and some losses caused by the hurricane last fall have brought financial stress to both the board and its employees. Notwithstanding these unfavorable conditions, the work has gone forward on four continents and it is impossible to measure the spiritual results achieved. We have no record of the number won to the Christian life. We know not how many struggling Christians have been helped over hard places and their lives enriched. Neither do we know the large number who have been comforted in their sorrows, sickness, and last great struggle. Though the work has been limited, the results have been beyond measure.

As we view the year's work, certain things may be noted. The experiences of the year have emphasized the fact that it is necessary to establish and maintain active churches. Christ founded the Church for the purpose of redeeming men, establishing his kingdom and filling the world with peace and righteousness. Paul declared that the Church is "the pillar and ground of truth." Whatever else is neglected in the matter of promotion, our churches must be maintained and new ones established. Every interest connected with Christ's kingdom depends on this.

The year's experiences demonstrate not alone the importance of establishing and maintaining churches, but also that missions are the hope of the Church. They are the principal method by which the Church does its work. Through them the Church itself was established. Through them it won a million Christians in the first century in spite of the fiercest persecution. Through missions, in the first three centuries Christianity conquered the Roman Empire, and in the centuries which followed, it evangelized the peoples of northern, central, and eastern Europe—the Scots, the Picts, the Germans, the Teutons, the Goths, the Slavs and the Vandals. Through the missions our free institutions were established. Through missions the nations of Asia, Africa, and the isles of the seas are being Christianized. When churches cease to be missionary, they cease to be Christian. What the heart is to the human body, missions are to Christ's Church. If the heart is weak, the



body is weak. If the missionary spirit is weak, the Church is weak and on the way to death. When we cut our missionary work we strangle our churches and everything that is good.

There is another thing which the year's work must have impressed all who in any way have participated in it, and that is that to engage in missions for the Master is a great privilege—the greatest privilege possible. It is the noblest and holiest work to which men or angels ever applied themselves. When undertaken in the Spirit of Christ, it thrills the entire being and causes the soul to glow with joy divine. It enlarges the life and lifts it above petty things and makes it Godlike. It is the same task as that to which the Father set his hand when he sent his Son to this world in the flesh. It was important then; it is just as important today. It was dear to his heart then; it is dear to his heart now. All other tasks and all things else should contribute to our mission work.

The year is past and we turn to the work of another year. As we do this, we must not measure our plans by what we have done in the past. Our only measure for the work of the next and succeeding years must be the call of God; the only measure of our energy and diligence must be the world's appalling needs; the only measure of our consecration must be the Master's devotion to us; the only measure of our sacrifice must be the Father's sacrifice in giving his only Son, beloved and precious.

### MODERN MISSIONARY WORK

About four years ago, the men of the Pawcatuck Church in Westerly, R. I., organized a club or brotherhood which now has a membership of approximately one hundred forty. This club sponsored for one of its activities a chorus drawn from its membership and directed by Miss Elizabeth Crandall, the church musical director.

It is interesting to note that the chorus is strongly missionary in spirit and that it has willingly provided music at frequent intervals for its home church services and social gatherings. But this is not all. In addition, it has appeared in most of our New England churches and at the Eastern Association at Berlin, N. Y., one year ago. Also, programs have been rendered in other local churches

and outlying communities as far as New London, Conn.

Perhaps its most ambitious undertaking is the one now at hand; for the chorus has accepted the cordial invitation received from the World's Fair at New York to present a forty-five minute program of sacred music in the Temple of Religion at that great exposition. The appearance will be made at the regular six o'clock Twilight Hour service Monday evening, August 14, 1939.

In the absence of Miss Elizabeth Crandall, Rev. Albert N. Rogers of Waterford, Conn., will lead the group with Miss Clara Pashley of Ashaway, R. I., as accompanist. Miss Pashley is instructor of music at Virginia Intermont College.

It is urged that all interested persons residing in the metropolitan area make it a point to be present at the service, to enjoy the program, and to experience the thrill of seeing a splendid group of twenty to twenty-five men stand out before the world as loyal Seventh Day Baptists.

### ANNUAL REPORT OF CHINA MISSION

By Grace I. Crandall, M. D.

(Taken from Annual Report of Board of Managers)

During the past year conditions in our mission have not changed materially. The plant here in Shanghai has been used more than to capacity, as will be seen from church and school reports. The mission financial report shows a fair balance, both because of the high exchange rate of U. S. currency and the rental from the Davis house and because there have been no severe storms to necessitate heavy repair bills. However, this balance if put back into U. S. money would amount only to about U. S. \$135.

In the fall we shall use considerable money on the residences so as to put them in as near perfect condition as possible.

The property in the native city in Nantao was entirely burned, but the walls of the large building still stand. They are made of large brick and are thick and strong. Recently there has been great activity among the poorer class Chinese under the protection of the Japanese in tearing down unoccupied buildings for the brick, which are used or sold by the Japanese. The larger brick seem to be preferred and we are afraid ours will go with the rest, so we plan to bring them to the

compound and store them till we have use for them.

At Liuhoo we have kept three watchmen on the job and they have been able, for the most part, to keep away those who are seeking to tear down buildings. Of course, there must be considerable deterioration due to broken walls and leaking roofs, but any attempt to repair would probably only invite trouble. As it is, we have been obliged to make several protests through our consular office or directly to the local authorities.

As to our hospital personnel, the nurses nearly all have positions and most of the student group have gone into other hospitals to complete their training. Doctor Pan and Mr. Tsha, the technician, are still at Shaohing doing good work. Mr. Dzau is here in the Boys' School and helps in the clinic. He is the only one, aside from the one nurse who has stayed at the school and helps with the clinic, to receive any salary from the hospital funds. I have continued to pay him a small amount, as it would be difficult for him and his growing family to live on what the Boys' School can pay him.

The hospital finances have held their own this year in spite of little income—thanks to the generous gifts which we have received from numerous friends. The bill for medicines includes several hundreds of dollars' worth which were used in the Nantao clinic. I was given \$260 for medicines for Nantao. There is about \$80 more which we had on our account which will be repaid us; but aside from that, I furnished most of the internal medicines from my own medicine case. Those were covered by gifts for medicines and, as the people there were the most destitute of any with whom I came in contact, it seemed a proper use of the money. This clinic in Nantao where I worked for almost a year is under the Presbyterian mission and is entirely free. They are doing a wonderful work at the Nantao Christian Institute in giving work to the people, distributing relief, doing evangelistic work, etc. I was glad to have an opportunity to help with them. We treated many thousands of patients, the total number of treatments during May being 3,267. As I was the only doctor, I was quite busy although I spent only three days a week there. On the other days, except Sunday, the helpers under one of our own trained nurses attended to the treatments.

We have been in receipt of a good deal of money from individuals, either sent through the board or direct to us. This has been used for our own needy in Liuhoo and here, some in Nantao, some for hospitals and children refugees where we know that the money is being honestly used. But we still have a substantial sum which we shall use as the Lord shall direct. We have been hoping that the time would come when we could help our own people to reconstruct and refurnish their homes, but that time does not yet seem near. We feel that this money is a responsibility that we should take seriously. There has been so much dishonest administration of relief funds that, perhaps, we have become too slow in giving out money; but when we know that the giving of it was often a real sacrifice, we want to be sure that it really reaches those who need it so sorely.

Miss Shaw's break in health has been a source of great anxiety and sorrow to us, but we are glad that she now seems to be gaining. Doctor Thorngate's return was a great joy to us and was especially opportune at this time of Miss Shaw's need.

The war situation does not improve and the status of the foreign controlled concessions is uncertain. The future of Shanghai will depend upon how much the democratic countries care about protecting their interests in the Orient.

The religious work in connection with the Shanghai Church has shown great activity. Much has been written in "The Bulletin" of this work, but a brief résumé seems in order in this official report. Miss Anna West has already made out the statistical report of the Shanghai Church. Most of the members of the Liuhoo Church who are in Shanghai attend church here and co-operate with this church, so there is no special report for Liuhoo.

The church building is in daily use. There are three services on Sunday; the Boys' School children's service early, then the South Gate Presbyterian service, and in the afternoon the Church of God service. Tuesdays and Thursdays there are services for inquirers of our own group. Friday afternoon, the Lowrie Institute, the boys' school of the Presbyterian mission, has a service; Friday evening is the regular church prayer meeting, Sabbath day there are four services—in the early forenoon a meeting for outside children; at nine-thirty, a Girls' School service; in the afternoon Sab-

bath school at two and church at three. The clinics are held daily, excepting Sabbath day, in the back room of the church.

Besides there are many cottage prayer meetings in the homes of church members and Mr. Chwaung and the Bible women also do much visiting in the homes, refugee camps, and prisons. Miss West is one of the most faithful among us, not only in these many services, but also in going out with the Bible woman to the homes of church members and former students, a work which Miss Burdick used to do in her active days.

Mr. Chwaung has acted as pastor of the church in addition to his work as a teacher. He has invited many pastors and evangelists from other churches to the pulpit, so that there has been a good variety of sermons, and the congregations are very good, the church being nearly full every Sabbath.

There have been two series of evangelistic meetings with good results. Quite a large group of our neighbors have entered the church and there seems to be an increasing interest in this neighborhood evangelism. The schools have also shown good response to the gospel invitation.

A memorial service was held for Miss Burdick on the occasion of the unveiling of the tablet in her memory, which has been placed on the right side of the pulpit. On the left side is the tablet in memory of Dr. D. H. Davis. These two tablets are very impressive and constantly remind us of these two devoted lives.

May God guide us all that his kingdom may increase in power, both in our hearts and in the hearts of all men.

**QUARTERLY REPORT OF TREASURER OF TRACT BOARD**

Ethel T. Stillman, Treasurer,  
In account with the  
American Sabbath Tract Society

For the quarter ending June 30, 1939

Dr.	
To balance on hand April 1, 1939:	
General Fund	\$ 6.76
Denominational Building Fund	1.94
Reserved for Historical Society Rooms	117.89
Maintenance Fund	224.65
Reserved for taxes	225.00
	\$ 576.24

To cash received since as follows:	
GENERAL FUND	
Contributions: individuals and Sabbath schools	\$ 78.01
Denominational Budget	705.61
Income from invested funds	3,605.86
"Sabbath Recorder"	551.29

"Helping Hand"	391.96
General printing, distribution of literature	49.52
Income from Dora B. Egbert funds on deposit	1.65
Receipts from real estate	711.50
Ernest Testa, account Lombardi taxes	25.00
Transfer from Dora B. Egbert savings account for withdrawal	50.00
Maintenance Fund—account 3rd quarter 1938 tax	75.00
S. D. B. Building Budget—denomination's share amortization tax loan and interest	523.42
S. D. B. Building Budget—denomination's share 3rd quarter 1938 taxes and interest	431.43
	7,200.25

MAINTENANCE FUND	
Rent from publishing house	\$ 225.00
Income from Denominational Building Endowment	56.18
S. D. B. Building Budget—account overpayment income, Denominational Building Endowment	3.62
	284.80

PERMANENT FUND	
Account principal of mortgages	1,250.00
	\$9,311.29

Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath Promotion work—salary of leader	\$ 22.50
"Sabbath Recorder"	1,607.14
"Helping Hand"	680.27
General printing and distribution of literature	109.85
Additional field work	104.57
Corresponding secretary—salary	356.50
Traveling and Office expenses	123.78
Treasurer's expenses	82.00
Expense of representative to Conference	10.15
Incidentals	4.67
Account tax loan note	500.00
Interest on tax loan note	14.72
Third quarter 1938 D. B. taxes	614.88
Interest on same	32.27
Woman's Board: Contribution for salary of missionary-evangelist in home field	25.00
Dora B. Egbert—withdrawal	50.00
Collection charge on coupon	.21
Morton R. Swinney, treasurer: contribution received for Denominational Budget	5.00
S. D. B. Building Budget—contribution received for tax debt	5.00
Real estate expenses:	
207 W. 6th St.	393.23
Prescott Place	265.19
Bellevue Ave.	85.00
	\$5,091.93

MAINTENANCE FUND	
Miscellaneous maintenance expenses	\$ 92.62
S. D. B. Building Budget—income from Denominational Building Endowment	56.18
Account 3rd quarter 1938 D. B. taxes	75.00
Transfer to Maintenance Fund Savings Account	200.00
	423.80

PERMANENT FUND	
Transfer to savings account	1,250.00
DENOMINATIONAL BUILDING FUND	
Furnishings for Historical Society Rooms	82.00
	\$6,847.70

By balance on hand, June 30, 1939:	
GENERAL FUND	
General Fund	\$1,142.38
Reserved for 1/3 of balance of 1938-9 taxes \$552.96. Reserved for interest on same \$15.78.	568.74
Reserved for 1/3 of balance of amortization of tax loan of \$1,151.88.. \$383.96. Reserved for interest on same \$20.00.	403.96

Denominational Building Fund	1.94
Reserved for Historical Society Rooms	35.89
Maintenance Fund	85.65
Reserved for taxes	225.00
	2,463.56
	\$9,311.29

ETHEL T. STILLMAN,  
Treasurer.

Plainfield, N. J.,  
July 7, 1939.

I have examined the treasurer's books and reports, and find that the above report has been correctly prepared therefrom.

J. W. HIEBELER,  
Auditor.

Plainfield, N. J.,  
July 7, 1939.

**DENOMINATIONAL BUDGET**

**Statement of Treasurer, July, 1939**

Receipts		July 1939
Alfred, First	\$	107.65
Andover		8.00
Associations:		
Eastern		40.26
Southeastern		7.85
Western		47.28
Battle Creek—Budget		30.40
Battle Creek—Special		1.00
Boulder—Budget		81.50
Boulder—Special		19.25
Brookfield, First		37.20
Brookfield, Second		2.00
Daytona Beach		7.25
Denver		27.70
De Ruyter		53.50
Dinuba		6.30
Edinburg		6.00
Farina		9.00
Fouke		1.05
Friendship		4.45
Gentry		3.00
Hebron, First		2.76
Individuals—Budget		103.50
Individuals—Special	2	015.88
Irvington		100.00
Little Genesee		37.70
Los Angeles—Christ's		3.00
Marlboro		10.00
Middle Island		2.50
Milton		138.50
North Loup—Budget		91.00

North Loup—Special	5.00
Pawcatuck	250.00
Piscataway	6.75
Plainfield	5.00
Ritchie—Special	11.03
Riverside—Budget	21.65
Riverside—Special	28.35
Rockville	5.00
Salem	20.00
Shiloh—Budget	110.88
Shiloh—Special	25.00
Waterford	10.00
West Edmeston	5.00
White Cloud	88.94

*Comparative Statement*

	1939	1938
Budget Receipts—July	\$1,492.57	\$ 741.13
Special Receipts—July	2,105.51	77.91

*Disbursements*

Missionary Society—Budget	\$632.80
Missionary Society—Special	712.96
Tract Society—Budget	161.00
Tract Society—Special	673.96
Sabbath School Board—Budget	105.00
Sabbath School Board—Special	13.03
Young People's Board	21.00
Woman's Board—Budget	7.00
Woman's Board—Special	5.00
Ministerial Retirement—Budget	84.00
Ministerial Retirement—Special	23.35
Education Society	84.00
Historical Society—Budget	11.20
Historical Society—Special	671.96
General Conference	168.00
S. D. B. Building—Budget	126.00
S. D. B. Building—Special	5.25

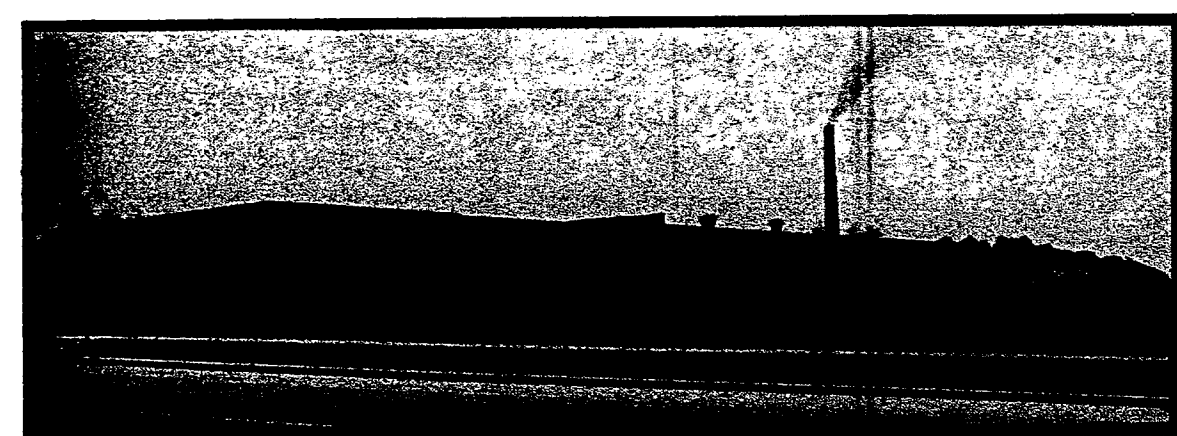
Morton R. Swinney,  
Treasurer.

**MORE OF MILTON HISTORY**

*Manufacturing*

A quarter of a century ago last year, Mr. F. F. Burdick organized the Burdick Corporation in Milton. Mr. Burdick remained the active head of the organization until his retirement in 1930.

The sole activity of the organization has been the manufacture and distribution of



The Burdick Corporation



electro-medical equipment to physicians and medical institutions through distributors. The line includes short wave diathermy, suction pressure therapy units, quartz ultraviolet lamps, zoalite infra-red lamps, electro surgical units, low voltage currents units, oxygen therapy units, colonic therapy units, fever therapy cabinets, electric light bath cabinets, electric bakers and X-ray equipment. Most of these bear the acceptance seal of the Council on Physical Therapy of the American Medical Association, additional items being accepted each year.

About seventy-five are employed and from the beginning the five day week has been in force. The factory is located on Madison Avenue in the Village of Milton. Visiting physicians and nurses as well as others interested will be shown through the factory upon request.

Publicity Committee.

## WOMAN'S WORK

### LOVE

Love never faileth: whether there be empires, they shall be done away; whether there be rulers, they shall cease; whether there be power, it shall be done away.

For we make progress slowly, but when the perfect day is come, the imperfections of the past will be forgotten.

While the nations depend upon force, they feel and think in terms of force, but when they have grown into a fellowship of love, they shall put away force.

Now our perspective is twisted, but then it shall be straight; then we shall meet each other in understanding, even as we are understood.

Love never faileth. Now abideth faith, hope, love, these three—and the greatest of these is love.

—Mrs. L. B. Moseley, in  
*The Church Woman.*

### PARIS, FRANCE

A meeting of the members of the Board of the Peace and Disarmament Committee of the Women's International Organizations has just been held in Paris. The body is an association of eleven great international organizations of women and thus has contacts in all parts of the world. Peace and disarmament are words which may carry with them a note

of unreality in the critical situation of today. But the meeting in Paris felt no reason for discouragement. It is confident of the support of the great organizations of which it is composed. The cause for which it stands is gaining ground every day; plans have been made for further developments in international co-operation and in education on the essentials of peace and security.

—*The Church Woman.*

### LINES

By A. J. C. B.

#### I.

#### LOVE BRINGS YOU BACK TO ME

I thought to look upon the evening star  
When you had passed beyond the earth and me,  
And with its golden key the night unbar  
To blooming fields of Paradise and thee.

The stars seem now too distant and too cold;  
I could not reach you there—withdrawn apart;  
Instead love brings you back to me to hold  
Secure and warm within my yearning heart.

February 14, 1939.

#### II.

#### YOU ARE NOT FAR AWAY

The autumn days were mild and bright  
Before you went away;  
October woods a lovely sight,  
That well-remembered day.

To painted hills we turned our eyes,  
Our anxious hearts to calm;  
The mellow warmth of hazy skies  
Distilled a healing balm.

As I reflect upon that day  
When deep peace conquered pain,  
I know you are not far away  
Since peace returns again.

March, 1939.

#### III.

#### GOD'S LOVE SHINES THROUGH

Dark earth-blown clouds,  
Like sable shrouds,  
Veil those of brighter hue;  
But rolling high  
Against the sky  
The sun-lit clouds shine through.

My earth-bent mind  
No peace can find,  
But turned to heights above  
There shineth down,  
My life to crown,  
God's never-failing love.

April, 1939.

#### IV.

#### LOVE WILL BRING YOU BACK TO ME

Wherever in the Universe  
Love's sweetest blessings are,  
There Heaven is, and you are there—  
The road cannot be far.

Since Heaven's Love companioned us,  
Gave life its gladdest song,  
That Love will bring me straight to you  
Though short the way or long.

May 30, 1939.

## YOUNG PEOPLE'S WORK

### A THOUGHT FOR THE WEEK

By Jean Taylor

"For we are his workmanship, created in Christ Jesus unto good works."

*Ephesians 2: 10a.*

We are Christ's helpers. It is only through us, souls are to be saved. Let's not let him down, young people.

### SURRENDERED LIFE IN HUMAN RELATIONS

(Paper given at the Central Association by Madalin Burdick)

We should remember the real meaning of surrender as submission to a high mission and worthy cause in work with Christ; not in the usual sense of retreat and giving in.

There are many frictions in our world which cause trouble, suffering and destruction of life, property, and morality. For example, the strife in industry of labor against capital. Since the two have come into being there has been hard feeling between them—the laborers fighting for their rights against the unfairness of capital. It can be described as industrial warfare.

Another friction is the economic strife, whereby men try to earn a living for their families in factories which are overcrowded or on farms which pay poorly.

Then there is one of the greatest problems of all, the world strife. This is made up of trade disputes and armament races, whereby each nation tries to exceed the other in her armament force. This will finally lead to war, especially at the present time when there is so much confliction between nations. All this results in hatred and misunderstandings, a very unchristian relationship among the peo-

ple. This shows that many people have not surrendered their lives to God.

So there is a great need for people devoting their lives to changing the causes of these things. In the crowded cities there is need of improving living conditions. The houses are too close, with poor air and lighting. The laborer also has great need of help to gain fair practices from the greedy employers. The capitalist with his money practically has control of all business and therefore tries to make the laborer agree to his employer's selfish terms.

It is the duty of each one of us who wants peace to encourage and help the peacemakers, or even become a peacemaker ourselves; for the Book says, "Blessed are the peacemakers." Peace needs to be stressed at the present time to lessen the tense fear of war.

These frictions of the world should show us Christians the great need of surrendered lives to God, whereby he may guide and direct our lives.

*De Ruyter, N. Y.*

### THE PARABLE OF JOHN AND JOANNA

Behold, in a certain city of the Americans there was a woman named Joanna, who from her youth had been wise and prudent. Having a piece of gold worth five dollars she said to herself, "I will not spend my substance for ice-cream cones, nor yet for movies and chewing gum. Behold, I will put this money in the bank, and peradventure when I am grown up I shall receive mine own with usury." So she went to the bank, deposited her five dollars and took a receipt therefor, and went on her way rejoicing. And in after years, it came to pass even as she had said. Her five dollars increased many fold, so that she was able to buy a new hat without asking her husband for the money.

Now in the same city there was also a man wise in his own conceit, whose name was John. And John, having five dollars, went into a place known as a "State Liquor Store," and said in a loud voice that he wanted to buy some "good stuff." And lo, the merchant sold him the stuff which was called good, but would not let him drink it on the premises. So John, having a mind to show men how temperate he could be, went into a solitary place and took a drink. Then, peradventure, he forgot about temperance and took another;

and so on until there was no more of the stuff he called good, but he had acquired the feelings of one who owns the world and the fullness thereof. He mounted his chariot and drove on the wrong side of the road. He collided with another chariot driven by one whose driving was like that of Jehu the son of Nimshi, so that he spun round in a circle, rounded a curve, jumped a five-foot ditch, broke down two barbed wire fences, and entered the field of a stranger. And when he came to himself he heard the judge say, "One hundred dollars and costs."

And it came to pass that when John had paid his fine and made good the damage to the two cars, he found that the stuff which he called good had cost him \$367.94 more than the five dollars he paid for it. And he said in his heart, "The fool and his money are soon parted." Moreover, the heart of John's wife was sad when she saw the new hat of Joanna, knowing that she must wear her old one another year. His children also wept because there was not wherewith to buy them proper apparel. Now of two who in the beginning had five dollars, which, think-est thou, made the better investment?

—Fred A. Dunlap,  
New Century Leader.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

I told you in my first letter that I would write again soon and tell you about some other things we are doing. We are writing these letters in handwork class in Vacation Bible School. Tomorrow is our last day in Bible School. We are going to have our demonstration tomorrow night. I am Ruth, in a Ruth and Naomi play. We have made a Bible picture fan, a holder from a paper plate, and a note book. My note book is purple and has a gold star on each corner and one in the middle with a crescent moon around it. We are making the note book to go with our Bible study.

Our girls' camp is the second week in August. I am planning to go. It is to be held in our church basement, as it has been for several years. Our boys' camp is the first week in August. It is in our church basement, too.

I am going to be in the eighth grade this next year. We have the same teachers this year as we did last year. They are Mr. Harold Zinn, the principal, from Pullman, W. Va., and Miss Norene Bee, the primary teacher, from Auburn, W. Va.

My letter is pretty long, so I had better close.

Your old RECORDER friend,  
Anne Beebe.

Berea, W. Va.

Dear Anne:

I was pleased, indeed, to receive your nice letter and those from other members of the Berea Vacation Bible School. I am anxious to get them all into the RECORDER this week, so I'll have to make my answers very brief. As you know, we begin our Vacation Bible School in Andover tomorrow morning, so we are busy getting ready for it. This will be the first one held in Andover.

Your loving friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am a new RECORDER friend. This is our handwork class in Vacation Bible School. Our teacher is Miss Mary Carey from the First Hebron Seventh Day Baptist Church, Pennsylvania. We have made holders from paper plates and fans from cardboard. We are having fun.

I am eleven years old and in eighth grade at school.

Your new friend,  
Waniema Simmons.

Berea, W. Va.

Dear Waniema:

I am glad to welcome you as a new RECORDER friend. You see, the larger my RECORDER family becomes, the happier I'll be. I think most children find Vacation Bible School enjoyable as well as instructive, and like the work and study as much, if not more, than the play time. Don't you? I hope to receive many letters from you.

Affectionately yours,  
Mizpah S. Greene.

Dear Mrs. Greene:

This is my first time writing to you. I am in the seventh grade. I am twelve years old.

I am attending Vacation Bible School. We have made note books, holders, houses, and fans. We are having our demonstration, Friday at eight o'clock.

We have forty pupils in the Vacation Bible School. I am in a play called, "The Outcome of the Secret."

Your new RECORDER friend,  
Ruth Joy Whitehair.

Berea, W. Va.

Dear Ruth Joy:

I once knew a dear little girl named Ruth Joy, so it is easy for me to say and write your name. The other Ruth Joy is now a young lady.

You have a nice large Bible school and must be having some wonderful times together.

Affectionately your friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am a new RECORDER friend. I am going to Vacation Bible School. Our teacher is Miss Mary Carey. We have been making books and hands and other things.

I am eleven years old and will be twelve, November 16. I am in the fifth grade in school.

I have two cats and one dog. They play with me. Your new RECORDER friend,

Pearl Jett.

Berea, W. Va.

Dear Pearl:

I have just enough room to write a short answer to your letter and must leave two Berea letters over until next week, as I have come to the end of my page. Please write again and I'll promise you a much longer answer next time.

With love,

Mizpah S. Greene.

## SHARING OUR CHRISTIAN EXPERIENCES

By Raymond Sholtz

(An address at Central Association)

To one who is seeking to lead the Christian life and striving for a full and satisfying Christian experience the question may come: Is it enough for me to live my Christian life within myself, or do I have an obligation to share the experience with others? Should I help them to know about the Christian way of life? To what extent am I my "brother's

keeper"? Have I an obligation to share in the work of active Christian forces in my community? Could Jesus possibly have meant me when he said, "Go ye into all the world and preach the gospel"?

The Christian may argue that religion is a purely personal matter, that it concerns only his relationship to God, and therefore no one else is concerned, that every individual must work out his own relationship in his own way. In facing this issue let him confront himself with this question: How did I come to accept Jesus for my own life? Did I arrive at the meaning of my religion through my own power, or were other people instrumental in showing me the way? What about the influence of parents, teachers, pastors, and friends? How did there happen to be a Christian church into which I might come? Christianity had its beginning a long time ago in Palestine. How did my generation learn about it? How did it come to America and to my community?

As we look back over the years which separate that time from this, perhaps we can discover the motivating force that brought Christianity down through the ages of time, through the fires of intolerance and persecution, across the thousands of miles of continents and oceans, to our land and age. Go back and walk with the humble teacher of Galilee through the quiet hills of Judea or the busy streets of Capernaum. Was there any deeper yearning in his heart than to share with others his glorious vision of the Father and the kingdom? Look at that little group of disciples at Jerusalem, subjected to untold persecutions. Were they content to keep their new-found Way of Life for themselves alone? What inner force urged the fearless Paul and his co-workers to brave every obstacle, that the good news of the gospel might be spread to the distant parts of the Roman Empire? We know the story of how that seed, once sown, grew to a movement that in less than three centuries engulfed the mighty Roman Empire itself. The history of those centuries is red with the blood of martyrs who considered their Christian experience worth sharing. Then began the conversion of the barbaric peoples to the north. Whole tribes were brought into the church at a time. The daring apostles of the cross even penetrated to the Scandinavian peninsula and the British Isles. New lands were discovered across the sea. Among the first to brave the



dangers in their tiny ships were the Christian missionaries, hoping to bring Christ to the unknown inhabitants. Later we see the forefathers of our nation, finding no freedom in persecution-torn Europe for the growth of their Christian ideals, braving the perils of an unknown wilderness, that religious thought might be free from oppression.

All these and many more—the millions who have faithfully supported the Christian Church in all generations—all have played their part in bringing Christianity from Jesus to us. We are the beneficiaries. Is it worth the cost? Would any of them answer "No"? But what is our answer? Can we accept lightly that which cost them so much? Does not the mere acceptance of it place on us an obligation to the present and to future generations?

An obligation? Yes. But the sharing of Christian experiences is more than a duty. The sharing is itself an integral part of a genuine Christian experience. We do not come into the fullness of that experience until it is shared. Jesus stated a great spiritual truth when he said, "He who saveth his life shall lose it, but he who loseth his life for my sake shall save it." If we strive to live to ourselves and for our own sakes, we die spiritually; but when we lose our own personality in sharing the lives of those about us, it emerges spiritually very much alive.

"But how shall I share my experience?" the Christian may ask. "How may I influence the lives of others that they shall come to a personal knowledge of Jesus?" "Ye are the salt of the earth," said Jesus, speaking to a group of his disciples beside the Sea of Galilee on a summer day, long ago, "but if the salt have lost his savor, wherewith shall it be salted? . . . Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle stick and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Who can estimate the influence of an upright Christian life? Unknown to yourself, you may be the hero of some child or young person. Parents and teachers of children may have an untold influence for good upon young lives, by their mere manner and attitude and by letting the love of Jesus shine out in their daily actions. In all our human relationships, whether in

our business, social, or home life, the kindly word, the helping hand, the sympathetic touch of genuine human interest will win for us the lasting love and friendship of those with whom we come in contact, and may be the first step which will lead them to a Christian experience. We may talk with our friends in natural conversation about the meaning of religion; often we may find greater interest than we expected. We may invite them to come to our church or Sabbath school. If questions arise that we feel unable to answer, we may invite them to talk with our pastor.

There are other ways that we may share our religion—ways that are broader in scope than our personal contacts can reach. Our denomination has its missionary program, carrying the gospel to foreign lands and home fields as well. Do we believe in it? Are we behind it? Have we made it a part of ourselves by giving sacrificially of our means? Other great Christian causes are always in need of support. Would not our neighbors respect the church more if we who bear the name of Christian identified ourselves fearlessly with those things in our community life which advance the Christian cause, as well as with some of the great national programs, such as the temperance movement, the removal of race prejudice, the bringing about of social justice or world peace?

Ours is the heritage of the ages. Let us share it freely, willingly, lovingly with all men.

#### OUR TREASURERS

General Conference—J. H. Coon, Milton, Wis.

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

Missionary Society—Karl Stillman, Westerville, R. I.

Tract Society—Mrs. William M. Stillman, Plainfield, N. J.

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

Historical Society—Mrs. William M. Stillman, Plainfield, N. J.

Memorial Board—Asa F. Randolph, 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.

## OUR PULPIT BACCALAUREATE ADDRESS

By President J. Nelson Norwood

(Given Sunday, June 11, 1939, at Alfred, N. Y.)

Text: Numbers 13: 30 (part) ". . . Let us go up at once and possess it; for we are well able to overcome it."

Theme: "Glorious Possibilities."

By a vote of ten to two the occupation of the promised land by the children of Israel was declared impossible by the twelve representative men whom Moses had sent out as investigators. Ten of them had found the land poor and unfruitful, so much so that, as they put it, it ate up its inhabitants. Moreover, they had found the sons of Anak—giants they were—and how formidable they did seem to the terrified ten! So formidable in fact that the spies felt like grasshoppers in their presence. Sure also were they that they themselves appeared but as grasshoppers in the sight of the giants. Two of these travelers, Caleb and Joshua, however, saw differently, and, significantly enough, their names became household words, while few can recall the name of even one of the ten. They brought back a huge cluster of grapes, so great that it must be carried on a staff between them. They were sure it was a good and fruitful land, neither were they afraid of the people. Either the giants were mere figments of pessimistic imaginations, or if they existed at all, Caleb and Joshua remembered that, with Jehovah on their side, they need have no fear.

So, in brief, runs a vivid episode in Israel's history. With the results of these reports, we are not here specially concerned. True, Jehovah punished the nation for its lack of faith in him by refusing admittance to the promised land to all that adult generation except the two faith-filled spies, and imposed the bootless forty-year wanderings in the wilderness. But that is another story. Suffice it to summarize that the ten felt occupation of the land was an impossibility and not worth the attempt, while the two, the minority, felt that it was a good land, and that it was a glorious possibility to occupy it. ". . . Let us go up at once and possess it," they said, "for we are well able to overcome it."

It is rather obvious that there is something of the mood of the ten, in the sense that they

were blue and discouraged, in the mood of our own generation. It is my purpose in this baccalaureate address to examine that mood, evaluate it as fairly as possible, and inquire the directions in which we may look for an antidote to it or a cure for it.

In one of Dr. Rufus Jones' numerous and rewarding books, there is emphasized the thought that health must overcome and destroy disease, that the normal part of an organism must afford the virtue to heal diseased tissue or restore a damaged organ. A physician must take full note of the condition in a disordered or injured section of the anatomy, of course, but he must also consider the general constitution, the resources of the healthy parts available to assist the cure. No wise practitioner would confine his attention to the ailing parts, no matter how obvious they might be.

I wonder if our spiritual and social doctors (and many aspire to those callings no matter how illy equipped they may be to prescribe for us) are not centering their attention too exclusively on the obviously sick areas of our social order. But we need not be too critical of them. Perhaps we ourselves even are at times guilty of the same offense. It is very human to swing abruptly from one extreme of feeling and fashion to its opposite. In March, 1929, Mr. Hoover, then being inaugurated President of the United States, expressed himself over optimistically, as it turned out, by asserting that he believed we had defeated and destroyed poverty. Unfortunately for the prophecy, in a few short months bread lines appeared all over this and other lands. At first we could not believe it to be serious. It just could not be, and we comforted ourselves and others, or tried to do so, with the oft reiterated assurance that "prosperity was just around that next curve." In time, however, we had to admit that economic depression of the most serious sort was with us. Spiritual depression inevitably followed. We plunged into the depths of gloomy despair. Just as our picture had been too rosy, now it became too dark. Dark as the situation was and is, our view of it is still darker. Suffering, disaster, poverty, unemployment, financial loss, lost morale, lost self-respect, lost hope have truly been our lot. We have come to doubt our leadership, economic and political, our time-honored institutions, our future, ourselves, the oldest foundations of our associ-

ated life, even our God. We have seen great nations repudiate the democratic way of life, and revert to force and to the worst barbarisms of bygone centuries.

These evils, foreign and domestic, have been so thoroughly surveyed, analyzed, classified, tabulated, verified, and paraded before us again and again and again, that millions of us now feel uprooted from our wonted way of life, lost, helpless and hopeless. What a difference a decade has made in us. We, men, people who so recently felt so well satisfied with ourselves, so proud of our achievements that we were inclined to congratulate Jehovah on the fine assistants he must find us to be in his program of bringing the kingdom of God into reality on earth, are now overwhelmed with our difficulties, and badly bitten by the microbe of defeatism! Along with the continual reminders of the gloom that surrounds us have gone also positive predictions that still worse was in store for us. With what long faces have they been made, too!

Fortunately and naturally the worst of these forecasts have not materialized, at least not yet. Why have not these predictions come to pass?

As bad case as the world finds itself in today, it is not so bad as our worst dispensers of gloom expected and foretold. Our Marxian friends have been predicting for half a century the utter annihilation of the present economic order. Sick as it is, it seems quite unable to die. Why not? For six or seven years experts, real and imitation, have dinned into our ears, in season and out of season, the warning that disastrous inflation of our purchasing medium was right upon us. Yet after all these years it hasn't come. I do not say it will not come, but so far it has not. Why not? For several years now we have been told, indeed we have earnestly told ourselves that a general war is inevitable. It will come, we said, in a year, in a few months, and at times it has seemed as if it could not possibly be avoided for more than a few hours. Yet it has not come; at least it had not this afternoon. Why not? Yes, why not?

Far-sighted men, men of erudition and insight, have deeply studied our symptoms and have offered a considered diagnosis. Secular men, men of affairs, we ourselves, even, have concurred in the verdict. Our spiritual leaders, especially some editing a famous and much read journal of religious opinion, have

been foremost among those who dipped their pens in gloom and despair. It would seem that if any group could find the saving spiritual element, if there be such, in our serious indisposition, our spiritual leaders could. But they have not. I fear some have not tried. Why then have the worst predictions proved false? Is it possible that there is some force, some factor, unseen, unrecognized, unconsidered, unfelt, unrealized, which has vitiated the worst of these fear-born prophecies? Is there some spiritual vitamin which has saved us? There must have been something. At least the worst has not happened.

Have we given too much heed to the things of evil report? Are we so fearful today of being considered unrealistic that we dare not think on things of good report? Are we not obsessed with the current fashion which assumes that the only realistic and actual is the disagreeable, the distasteful? The Apostle Paul disapproves of this emphasis. I doubt if he would approve "Pollyanna-ism," but he is quite emphatic. He says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Paul knew that things honest and things true might be disagreeable, but he was sure that there were virtue and praise, there were things lovely and of good report. Thinking on these things is what Paul was urging.

History, sacred and secular, affords illustration after illustration of situations like our own where adverse circumstances seemed overwhelming, and yet where hidden forces aided the hopeful, saner minority, and apparent impossibilities became not only glorious possibilities but glorious realities. There was the case of Caleb and Joshua just cited; there were the seven thousand who had never bowed the knee to Baal but whom Elijah, downcast, so downcast under the juniper tree, had quite overlooked; there were again the divine forces with him against Ahab's hundreds, when fire from heaven licked up the offering and the altar itself even in the great test at Mt. Carmel; there were the hillsides peopled with horses, and chariots of fire when Elisha was in danger of capture by his enemies; the unseen presence when Daniel was in the lion's den, and Shadrach and his compatriots were

in the fiery furnace; the spiritual miracle unforeseen by the distracted disciples when Jesus was entombed. What did happen to inspire those disciples for their world mission after that death on the cross? Whatever it was as a phenomenon in the world of cold fact, that resurrection miracle, which transformed those disappointed followers into men ready for martyrdom for their conviction and mission, has thundered down the centuries. Thundered? No, that is the wrong word. The influence of that epochal happening has been quieter, more like the action of yeast in dough, or the silent growth of a grain of mustard seed.

In secular history, also, similar unseen revivifying forces have made themselves manifest in times of stress and discouragement. At famed Thermopylae the Greek defenders were slain to a man and Greece lay at the invaders' mercy, but in a few short months, those invaders were defeated, discouraged, and the remnant in full retreat to distant Persia; forces not fully accounted for but operating in part through the Pope, aided in saving Rome from conquest and plunder by the Huns in the later days of the weakened empire. How was Martin Luther supported in his stand at the Diet of Worms? What enabled the Pilgrim fathers and mothers to survive the perils and sufferings and bereavements of their first New England winter? How could Washington survive the discouragements and sufferings and treason at Valley Forge and then effect the overthrow of the first British Empire? What is it today that enables the puny Gandhi to threaten King George VI with the loss of his India Empire, the richest jewel in his imperial crown? Absurdities! Impossibilities! Apparently, but see what happened. Glorious possibilities were there, and glorious realities emerged. Some one saw that the land could be possessed, and went up and overcame it.

But coming down more definitely to the here and now, are there any forces at work which, in our pessimism, we have not sufficiently evaluated, and which offer hope? I believe there are. They occur in all phases of our life today and are the evidences that it has vast areas of healthy tissue from which to draw assistance in recuperation. They are not all spiritual in the narrow sense but they root in the spiritual. We should think more on these things. Our civilization, in spite of its

obvious ills, shows wonderful vitality and resilience. There is at least no physical deterioration! See these stalwart young people! Unprecedented intellectual vigor abounds. Look at the new processes, new gadgets, new devices, that are pouring out of our laboratories and factories; consider the new skills and the startling perfection of older skills all around us—medical skill, and the skill of the aviator, for example; note the unprecedented success in saving so large a number of the crew of that sunken American submarine, the unchecked march of science, the new thoughts of the philosopher, new expressions of beauty, as seen in the revelations of the world's fairs of this year, and in the windows of ten thousand stores; remember the endless experimenting in all levels of education, the stream of religious books issuing from the press revealing new depths of insight and an unrivaled vigor in exploring the highest flights and the deepest deeps of the spirit of man; see also the new upsurges of religious feelings and practice in the Oxford Movement, in Barthianism; these and other movements taken all together, running the scale from the fundamentalists on the right, through the various schools of liberals to the humanists on the left. Even the absurdities of some of these experimentings and explorings speak nevertheless of vigor and vitality.

Here, then, but briefly illustrated or enumerated are happenings right in our midst showing, I profoundly believe, phases of our modern life which fairly tingle and vibrate with good health. They may be called intellectual and spiritual things of good report on which we will do well following Paul's advice, duly to dwell.

My young friends, the coach carrying our civilization, to speak figuratively, has traveled an erratic and breath-taking course in these recent years. Again and again its precipitation with all its load to the bottom of the abyss has seemed imminent. It has careened dizzily on the verge, but somehow it has escaped. Some unseen influences have averted the final catastrophe. Can we list these forces now with any degree of success? Let us see.

One important force is the belief or faith that the day can yet be won. In all crises, apparently, there are people who still have faith. They cannot give up, even when in a small minority. Caleb and Joshua were such people, and their optimism won.



Another important influence is the ability to focus one's mind on the healthy parts of man's complicated environment. If there be things of good report, as there always are in spite of the calamity callers, and the misnamed realists, think on these things. Evidences of fundamental health in a civilization must be noted and advertised, and faith preserved that it will overcome the disease and damage.

Still another influence, superior to all others, I believe, is a faith that God is still in his universe, directing it patiently and steadily to the goals determined from the beginning. The spirit that presided over those beginnings, or re-beginnings, unmeasured millenniums ago when our solar system was born, through the vast vistas of steaming waters, weathering rock, budding plants, evolving animals, primitive man and the rise and fall of his cultures, building our world of mechanical marvel, unsurpassed beauty, and infinite variety, still presides. Man may hinder but can never permanently thwart his eternal purposes. A God-directed world can never go permanently wrong. Do you believe that? I do.

Do not, I beg of you, get discouraged or be led astray by any absurdities in the dress in which religious truth may at times be or may have been presented to you. Such absurdities have been legion. All the literal or poetic efforts at description, all the miracles, parables, institutions, observances, and ceremonies, all the Bible school stories of church or synagogue, all the great doctrines, all the varied imageries of psalmists and hymn writers are but feeble and passing attempts at expressing depths of experience, beauties of spiritual insight, and soul-cleansing inspirations which candidly are inexpressible. Many of them clouded my vision for years. They were serious stumbling blocks. They are yet, if insisted upon in a narrow literal sense. But, I am more than twice as old as you are. May I testify to you that it is my profoundest conviction that behind all we see, behind all the flotsam and jetsam thrown up by the stream of religious history, behind all the superstitions (which after all are but outmoded approaches to spiritual reality) is a spiritual universe where the deepest issues of our lives, individual and associated, are determined. You and I must take account of it. "Be not deceived, God is not mocked, for whatso-

ever a man soweth, that shall he also reap," is a promise as well as a warning, but it is a warning, reiterated by ages of human experience.

We, of Alfred University, pray that as you now leave her fostering halls, you have a good start in acquiring the knowledge, the skills, the attitudes, the manners, the culture, which you will need as citizens of our democracy; but more than that, we pray that you may have found fruitful contact with that God whom all Alfred's founders and sustainers through these hundred years and more, have considered the highest goal, the supreme value in life. I feel the futility of urging you to build a better world, as the devotees of the social gospel would prescribe that I do on this baccalaureate occasion. Instead, tonight, I hold before you the way to become more excellent men and women. If you follow that way, better institutions will follow too. We elevate or degrade all our institutions to our own moral level.

Let the glorious possibilities within us all become glorious realities. Let us conquer that spiritual fatherland.

Let us go up at once and possess it; for we are well able to overcome the obstacles in our way.

#### S. D. B. CAMP - FROM A MOTHER'S VIEWPOINT

Today, as we drove over the green rolling hills, beautiful in the lights and shadows of late afternoon, our car resembling a gypsy outfit laden with camp equipment within and without, our hearts were happy, for we were bringing home two boys whom we love very dearly, who have been having some real spiritual experiences.

A week of mingling with other Seventh Day Baptist young people of this association, the happy experience of becoming more intimately acquainted with young people of two of our China missionary families, and the splendid religious programs of each day have given them a wider vision of what it really means to be a Seventh Day Baptist. Their conversation en route home and at the evening meal centered upon our denominational interests, sometimes in the form of a quiz or a repetition of some of their lessons in the form of games. One enthusiast said, "I've learned more about the New Testament this

week than I ever knew before. Do you know, Mother, Mr. Shaw knows a whole lot about the Bible. I wouldn't have missed it for anything." As I write, one comes up the path singing the familiar song, "We young folks are Seventh Day Baptists—and proud we are of the name," etc.

The vivid impressions of the hillside vesper services, their interest in Bible classes, as well as their work and play together will linger long in their young minds as a spiritual bond between the young people of the various churches of this denomination. We learn to know and love others only as we live with them and share our experiences.

As parents, we wish, publicly, to thank the Western Association who helped sponsor the camp, Pastor Elmo Randolph (an experienced leader in Boy Scout work), his wife, also Rev. George B. Shaw, the splendid cooks, those who came to assist in various programs, and all others who helped to make this S.D.B. Camp of the Western Association a real spiritual experience. E. B. S.

#### THE BEAUTY OF FELLOWSHIP

A Ministers' Conference Appraisal

By Rev. Harley H. Sutton

Blessed is the man who can make of fellowship a giving and receiving experience and can really enjoy it. There are some who seek selfish ends from fellowship and miss its real joy. Man's highest privilege of fellowship, that with his Creator, is often used for selfish ends. Thus we see that the beauty of fellowship is often marred by selfishness. When used rightly it becomes a cure for the selfish nature. Choosing the right people for our friendships is one of life's most important matters. We are what we are largely because of what others have done for us in our contacts with them.

When stones are carried down the stream by the steady onward moving current, many of the sharp edges are knocked off. Even ministers have sharp edges of individual differences, and at times they are felt by those with whom they come in contact. There has been a high type of fellowship at the two conferences for Seventh Day Baptist pastors held at Alfred in 1938 and 1939. They have helped those who attended to fit together in the work of the denomination because of this moving in the current together as the stones

in the river. Some very touchy problems have been discussed, and very frank statements have been made, but the spirit has been fine. Beauty is based on harmony. Not every instrument in the symphony orchestra plays the same note, but under the leader, fine music is produced. It is the desire of all the ministers of our denomination, whether attending the conference at Alfred or not, to make of our people a symphony orchestra for the Great Conductor.

Fellowship at the Pastor's Conference was possible in many ways. At the top I feel most of the men would place the worship services at the chapel where in prayer, song, and spoken word, fellowship was raised to the high level of communion with God. Meals together at the Coffee Shop, on Pastor Ehret's lawn, or in the homes of Alfred people provided real fellowship opportunities. There were walks together about the village, hikes on Pine Hill, and bowling on the green at Doctor Bond's home, which gave the men a fine opportunity for communion. All the privileges of the conference will build for better co-operation in the work of the Seventh Day Baptist denomination.

#### DENOMINATIONAL "HOOK-UP"

SHILOH AND MARLBORO, N. J.

We have just witnessed the completion of another Vacation Bible School, in which both Shiloh and Marlboro co-operate each summer for a period of three weeks.

The school consisted of eight classes which included the kindergarten, pre-first, first, second, third, fourth, sixth, and eighth grades. Six out of the eight teachers were Seventh Day Baptists. They were: Mrs. Elden Hitchner, Gertrude Dickinson, Harriet Cottrell, Mrs. Roland de Wilde, Jeanett Dickinson, and Mrs. Leon Maltby. Rev. Leon Maltby was the very efficient supervisor of the school. Our music director was Mrs. Bert Sheppard, who taught the children about thirty-six different songs, all having a gospel message.

We were all pleased at the large enrollment this year. There were 198 children enrolled, with an addition of 15 or more children who visited over a period of four days. There were 27 churches and 9 denominations represented. The Seventh Day Baptists of Shiloh and Marlboro numbered about 75.

Among the surprises which were planned for the boys and girls was a talk given by

Mr. Roy Parsons, a missionary to Africa. A picnic was also planned for the children. Friday evening, July 7, a demonstration program was given. This enabled the parents to see and hear something of what their children had learned during the Bible school.

A number of children from the older classes accepted Christ as their Savior, and some are to be baptized later.

—*The Beacon.*

DE RUYTER, N. Y.

Rev. O. S. Mills of Attalla, Ala., has been visiting his son, Rev. Neal D. Mills, at the Seventh Day Baptist parsonage here for the past week. Mr. Mills will attend the Seventh Day Baptist Conference at Milton, Wis., from the 22nd to 27th of August, his father accompanying him. They will visit a daughter and sister, at White Cloud, Mich.

—*De Ruyter Gleaner.*

VERONA, N. Y.

Churchville, July 22.—A demonstration of work done in the Daily Vacation Bible School, held the past few weeks at the Seventh Day Baptist church here, with that church, St. Peter's Lutheran Church, of Churchville, and the Methodist Church of New London co-operating, was held Friday night at the New London Church Hall.

The school, non-denominational and supported by the three church schools in co-operation with the Verona Town Council of Religious Education, had an average attendance of 94 per cent. The total enrollment was 72. Registration by denominations was as follows: Seventh Day Baptist, 18; Lutheran 18; Methodist, 21; Episcopal, 3; Roman Catholic, 5; Seventh Day Adventist, 2; First Day Baptist, 1; no church connection, 4.

Teachers were: Mrs. Iva Davis, supervisor; seventh and eighth grade, Mrs. Millicent Williams, Rev. A. L. Davis, D. D.; fifth and sixth grade, Miss Elizabeth Griffin; third and fourth grade, Miss Eleanor McDonald, Miss Jeanette Rasmussen; first and second grade, Miss Doris Lennon, Miss Marjorie Stook; kindergarten, Miss Ella Keller.

Home Coming Day will be observed at the Seventh Day Baptist church on August 5, with service both morning and afternoon, and a fellowship dinner served at noon. Professor Burton B. Crandall, president of the Young People's Board, and treasurer of Alfred University, will be the guest speaker at the after-

noon meeting. He is a young man and comes with a message for young people. The public is invited to any or all of these services.

—*Local Papers.*

Beginning July 23, Pastor and Mrs. Alva L. Davis spent a week with their daughter and her husband, Mr. and Mrs. Leland Burdick, at their camp on Belmont Lake, Ontario, Canada.

The Verona Seventh Day Baptist Sabbath school and the Verona Presbyterian Sunday school held a union picnic at Panther Lake, Thursday, July 27.

Press Committee.

#### WESTERN ASSOCIATION

Forty-one *Beacon*-age Seventh Day Baptist youth and seven leaders from six Western Association churches experienced the thrill of camping together on the banks of the Genesee River at Eggleston Park, N. Y., the week of July 9-16.

The campers were grouped into three cabins and two tent groups, which were important in the organization and growth of the camp program. The groups and staff were as follows:

"The Huttentots," sponsored by Helen Mae Button (counselor), of Nile.

"The Ambitious Eight"—Madeline Randolph (counselor), Alfred Station.

"The Moonshine Girls"—Bertha Lewis and Winifred Cook (counselors and cooks), Alfred Station.

"The Three C. Boys"—Elmo F. Randolph (camp director), Alfred Station; David Clarke (counselor), Alfred; Calvin Cook, Alfred Station.

"Grandpa's Lambs"—Rev. George B. Shaw (counselor), Alfred.

Guest leaders inspired the campers as they led in worship and study. Rev. Harley Sutton (Little Genesee) led the group in an evening service for appreciating "The Glory of God in the Beauty of Nature," and a girls' quartet from Little Genesee sang. Rev. H. Eugene Davis (Alfred) gave a direct sermon on Sabbath day and urged youth to fill out their personality on four planes—"wisdom, stature, and in favor with God and man." Climaxing a week of nature study, a large group of campers were thrilled as they followed Professor H. O. Burdick (Alfred) on an early Sunday morning bird hike.

The religious peak of the youths' experience was reached on Friday evening in a sun-

set service when the campers filed to the top of a hill and glorified God at the beginning of the Sabbath.

The outstanding spirit of the camp was Christian harmony everywhere present as campers found fun, fellowship, and inspiration in sports, hikes, songs, campfires, nature study, Bible study, and worship.

—*David S. Clarke, in "The Beacon."*

NORTH LOUP, NEB.

Dr. Grace Crandall, of Shanghai, China, arrived here Saturday afternoon, and is a guest of her sister, Mrs. G. L. Hutchins, and other relatives. She plans to remain here for several days, or until the Seventh Day Baptist Conference, which is to be held in Milton, Wis.

The doctor, with Miriam Shaw, was able to get an earlier sailing than they planned. Upon reaching San Francisco, they received word that Mrs. George Thorngate, a sister of Miss Shaw, was sailing sooner than they expected, also that Mrs. G. L. Hutchins was ill. The ladies decided to come on at once, Miss Shaw being met in Chicago by a friend who went with her to Alfred, N. Y., where her parents, Rev. and Mrs. G. B. Shaw, live.

"Dr. Grace," as she is lovingly and familiarly known in North Loup, seems quite well after her various experiences as a medical missionary in China. As usual, she is very interested in the welfare of her adopted country. She is firmly convinced that China will eventually win out in the conflict with Japan. In spite of everything that the Chinese have gone through, they can still laugh, and find something to joke about.

Americans are held in high esteem by the Chinese people, she says. Much of the news we get is propagandist, and is untrue.

So far the fighting has been done by the workers and farmers of China. The student and business classes, who are soft, and as yet are unused to military discipline, are being drilled to be ready when their time shall come.

She believes that out of this there shall come a new China, one that is firmly bound together and one that is Christian.

She says that the leaders are well thought of in spite of the newspaper reports to the contrary.

The medical work among the wounded has been neglected, she says, because there has

been too little organization. This, however, is being remedied.

The Chinese are deeply appreciative of the work America has done and is doing. Before Doctor Crandall left for the states, a reception was held for her, the guests being the workers in the clinic where she has given aid, and several she has helped. All wished for her a happy time at home.

She gave the information that Dr. George Thorngate has been sick and hospitalized for a stone in the kidney. He was rapidly getting better, however.

Miss Shaw had been sick for about five years, but only recently were the doctors able to find the real cause of her trouble.

Doctor Crandall's furlough is long overdue, and a rest was imperative.

She will spend much of her time visiting churches in the denomination.

—*North Loup Loyalist.*

#### FROM A SHILOH SUBSCRIBER

Dear Editor Van Horn:

We are growing stronger in faith, Praise the Lord.

We are having more experiences with religion and less discussion about religion. Praise the Lord.

We are going to spread the gospel. Praise the Lord.

We are going to tithe that we may evangelize. Praise the Lord.

We are expecting a new spiritual era. Praise the Lord.

Very sincerely yours,

*A Shiloh Subscriber.*

Once we thought work was a curse; then it came to us that it was a necessary evil; and yesterday the truth dawned upon us that it is a blessed privilege.—*Elbert Hubbard.*

#### OBITUARY

Burdick. — At Rockville, R. I., April 30, 1939, Frank C. Burdick, aged 74 years. He was the son of Pardon C. and Mary (Palmer) Burdick, and was born on February 24, 1865.

He was baptized by Rev. James R. Irish and united with the Rockville Seventh Day Baptist Church on February 19, 1881. For more than fifty-eight years he was a faithful member of the church.

Surviving him are five brothers: Arthur G., of New London, Conn.; Fred I., of Wyoming, R. I.;



F. LaVerne, of Boston, Mass.; Clarence A. and J. Edwin, of Westerly; two sisters, Mrs. Ida M. Mylod of Harding, Mass., and Mrs. Mabel G. Palmer of Westerly; and several nephews and nieces.

Funeral services were held Thursday afternoon at the Avery Funeral Home, Hope Valley. Rev. Harold R. Crandall, pastor of the Pawcatuck Seventh Day Baptist Church, and a life-long friend, officiated. Interment was in Rockville cemetery.  
H. R. C.

**KELLOGG.**—Mary Utter Kellogg, daughter of John and Ann C. Bloodgood Utter, was born March 4, 1853, in the town of Hounsfield, N. Y., and died at her home in Adams Center, July 14, 1939.

On March 17, 1886, she was united in marriage to Eli Kellogg, and has since made her home in Adams Center. She is survived, besides her husband, by a niece Mrs. Florence Worden, and a nephew, A. J. Utter, both of Adams Center.

She joined the Adams Center Seventh Day Baptist Church in 1870, and was a member of the Ladies' Aid. Declining health has for several years prevented active participation, but she has maintained a deep interest in her church.

Farewell services were conducted from the Rounds Funeral Home by her pastor, Rev. Orville W. Babcock, assisted by Rev. E. A. Witter, and burial was made in the Union Cemetery.  
O. W. B.

**Maxson.** — In Westerly, R. I., April 20, 1939, Charles B. Maxson, aged 88 years. He was the son of Charles H. and Sena Ann (Enos) Maxson. He was born at De Ruyter, N. Y., November 10, 1850.

At the age of twenty he came to Westerly, where he learned the machinist's trade in the shops of Cottrell and Babcock. At the time of his death he was president of the Maxson Automatic Machinery Company. His mind was exceptionally alert to the very end of his life.

In 1875, Mr. Maxson was united in marriage with Miss Julia A. Wells, of De Ruyter. To this union were born two sons, Charles D. and Julian W., both of Westerly. He is survived by his sons, two grandchildren, and two great-grandchildren. Mr. Maxson was a faithful member of the Pawcatuck Seventh Day Baptist Church.

Largely attended funeral services were held Sabbath afternoon, with his pastor, Rev. Harold R. Crandall, officiating. Interment was in River Bend Cemetery.  
H. R. C.

**MERRILL.**—Leona Burdick Merrill, born in 1867, daughter of the late Silas Clark, and Mary Taylor Burdick of Alfred, N. Y.; and wife of Hon. John Jake Merrill, died at their home at Quonochontaug, R. I., July 11, 1939.

From childhood, Mrs. Merrill was a faithful and loyal member of the First Alfred Seventh Day Baptist Church, interested and helpful in all its activities.

She was graduated from Alfred University in the class of 1890, and throughout this nearly half of a century has been an active, constructive worker for Alfred University, and one of its most valued alumnae.

In the city of Albany, N. Y., where, on account of her husband's official position for forty-five

years, they have resided most of each year, her unusual talents, charming personality, scholarly tastes, benevolent spirit, and able leadership gave her a pre-eminence enjoyed by few, if any other women, in the state's capital, for so many years.

The surviving members of her family are her husband, her two daughters, Mrs. Ray W. Wingate and Mrs. Robert Campbell, all of Alfred; and two granddaughters, Margaret Pitman Wingate and Merrilyn Anne Campbell; also her sister, Gertrude Burdick. Interment was in the Alfred Rural Cemetery.  
B. C. D.

**TITSWORTH.**—At the home of her daughters in Delaware, Ohio, June 27, 1939, Mrs. B. Frank Titsworth, in the eighty-fourth year of her age.

Genevra Zinn was the daughter of Otho Preston and Nancy Rogers Zinn. She was born July 21, 1855, in the community known as the South Fork of Hewes River in Virginia—now Berea, Ritchie County, W. Va. The family was connected with the church bearing the name of the community and afterwards known as the Pine Grove Church. Otho Preston Zinn was killed by accident May 31, 1857. Genevra was the ninth in a family of ten children, two of whom died in infancy. She was the last to survive. About 1865, her mother removed with her family to Farina, Ill. Here Genevra grew to womanhood. She attended Milton College and studied music at Whitewater, Wis. At Farina she married B. Frank Titsworth. From here the family removed to California, and later to Alfred, N. Y., where Mr. Titsworth died.

Her family consists of two daughters, Bertha and Adelene of Delaware, Ohio, and a son Lewis Preston Titsworth of Brawley, Calif., whose family includes a wife, four sons, and a daughter.

She early became a Christian and church member at Farina. At the time of her death she was a member of the Seventh Day Baptist Church of Riverside, Calif. She was a Christian woman devoted to her family and her church.

Funeral services were held in Ramsey and Mohr Chapel in Delaware, and in the cemetery at Alfred, N. Y., where Mr. Titsworth is buried. "One generation passeth away and another generation cometh."  
G. B. S.

#### 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.

**POSITION WANTED.**—Young man, age 25, desires position as farm manager, herdsman, or farm partner. Appreciates livestock and is mechanically inclined. Knows care and repair of farm machinery. Six years experience producing Grade A milk. Lifetime farm experience and agricultural training. Capable, ambitious, efficient. Any position in agriculture that offers a young couple a reasonable standard of living and opportunities for advancement will be considered. Services available April 1, 1940. References. May be personally interviewed at Conference. Write Box 195, Milton, Wis. 7-24-40

**FOR SALE.**—Gift Booklets. 3 for \$.25 postpaid. Pearl Keeler, Eldred, Pa. 8-7-39

# The Sabbath Recorder

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No. 7



ANDOVER, N. Y.

I am the best friend of mankind.

I am hung about with sweet memories—memories of brides—memories of mothers—memories of boys and girls—memories of the aged as they grope their way down the shadows.

I lift the fallen, strengthen the weak, help the distressed, show mercy, and bestow kindness.

I give the gifts that gold cannot buy, nor kings take away. They are given freely to all that ask.

**I AM THE CHURCH.**

—From Marlboro Bulletin.