

hangs on with very little signs of spring. Had a two-inch snow last Thursday night.

Our worst need now, however, is warm lunches for the school children, of which we have thirty-two enrolled. The parents simply do not have suitable foods to prepare lunches. Our David asked one little six-year old boy what he had for breakfast, to which he replied, "Corn bread and gravy." The corn bread is simply meal and water mixed and baked. The gravy is nothing but melted lard. Many have nothing but stock peas and corn bread.

It is our purpose to insist that every family grow a good garden this year. The land owners where they live have agreed for each family to have a large plot of land for this, and we plan to urge and suggest until they grow plenty of vegetables for home use.

Fortunately for the children and for us, we moved a large quantity of canned vegetables here with us last November, which has helped feed many hungry mouths (twenty-four one day).

We especially wish to thank those who have given financially. We had hoped before this to have gardens planted and growing, but nothing has been done yet.

May the Lord's richest blessings be upon each one of you, and may we have the prayers of each one of you in our work.

A. T. Bottoms.

A Letter From the Alabama Mountains

Dear Friends:

I am writing to let you know how we appreciate what you have sent us.

I have only known Mr. and Mrs. Bottoms a short time. I do love them for what they have done for us.

I am the mother of eleven children, eight at home. Three are married. Five of those at home are in our school.

We are "hard run." My husband works every day that he can and spends all he makes for his family.

This is to thank you for all you have sent us through Mr. and Mrs. Bottoms. We especially thank the persons who sent the nice Bibles, gospels, song books, and papers. We try to live for the Lord, and pray that God may bless every one of you with a blessing that never ends.

I cannot write my thankfulness to you as I feel it. We wish that each of you could visit

our mountain, as we would like to meet each of you personally.

May God's richest blessings be yours.

Mrs. Albert P. Maples.

Hopkinton, R. I.

Members of the Second Hopkinton Seventh Day Baptist Church are pleased that Wayne Rood has accepted the call to be its pastor. Acting Pastor Harris will continue to serve the church until next fall.

—Westerly Sun.

MARRIAGES

Des Jardins-Post. — Miss Marilyn Post of Milton and Henry Des Jardins of Janesville, Wis., were united in marriage at the Milton Seventh Day Baptist church Wednesday morning, February 28, 1940, Pastor Carroll L. Hill officiating. The new home is in Milton.

Joubert-Hall. — Clement Walter Joubert of Ashaway and Eva Louise Hall of Hopkinton were married February 24, 1940, at the home of the bride's mother, Mrs. Mary C. Hall of Hopkinton, R. I. Rev. Everett T. Harris performed the ceremony.

Prentice-Hurley. — Miss Marie Hurley, daughter of Mr. and Mrs. Charles Hurley of Nortonville, Kan., became the bride of William Prentice of Milton, Wis., Sabbath day, February 24, 1940, after the morning service. Pastor Lester G. Osborn officiated.

OBITUARY

Woodmansee. — At his home, 67 Elm Street, Westerly, R. I., January 11, 1940, Frank Laclede Woodmansee, aged 69 years.

He was the son of William W. and Almedia (Burdick) Woodmansee, and was born at Rockville, R. I., April 9, 1870. He came to Westerly early in life and this town has been his home since. He was identified with the business life of the town for more than fifty years.

On January 8, 1895, he was united in marriage with Jessie Louise Hiscox, who survives him. Also surviving are two nephews and two nieces. Early in life he was baptized and united with the Rockville Seventh Day Baptist Church, maintaining that relationship during his life. His outstanding characteristic was his capacity for friendship.

Largely attended funeral services were conducted by Rev. Harold R. Crandall, and interment was in First Hopkinton cemetery.

H. R. C.

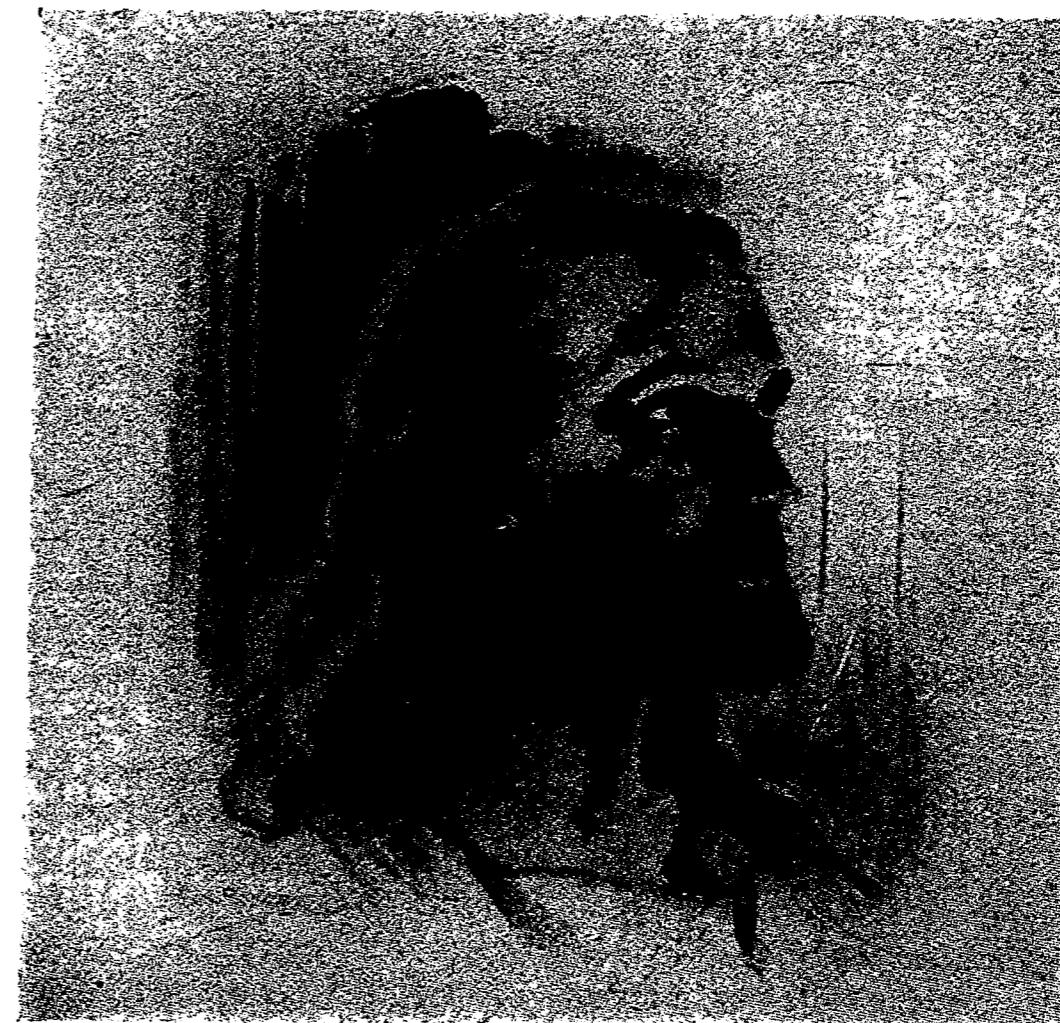
When we climb to heaven 'tis on the ladder of love to men.—Whittier.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., APRIL 1, 1940

No. 14



THE SON OF MAN

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D. Mrs. Okey W. Davis Marlon C. Van Horn
Mrs. Walter L. Greene Rev. Erlo E. Sutton

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EDITORIALS

BE STRONG

There is always the need for men and women of courage and strength. There was need in the early days of the church. When Peter stood—"and the eleven"—and preached a living Christ to men who had been among his crucifiers, it took courage and strength. When Paul wrote his letter to the Ephesians he knew well the discouragements and dangers in the midst of which the Christians must live. Wherefore he wrote, "Finally, my brethren, be strong in the Lord, and in the power of his might."

The great significance here is that the strength to be put on was to be found not in one's own powers or abilities, but "in the Lord and the power of his might."

That exhortation is good advice for Christians of today. The need is urgent for every one of us to find the power to keep a brave heart, a pure conscience, and steadfast faith in the sources of a pure religion: "Be strong in the Lord." If our foundations are sure we need not fear or tremble.

When we walk with the Lord in loving, serviceful fellowship with one another, our minds grow clearer on many of the problems that bewilder those round about us. Every day *practice* of one's religion gives new courage and strength in Jesus Christ. "They that wait upon the Lord shall renew their strength," the prophet declared, who himself had found the great secret of spiritual uplift. From strength to strength, ever climbing, ever leaving lower levels of thought and choice for higher, make for spiritual growth and power.

"Rise up, O men of God!

Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of kings.
Lift high the Cross of Christ;
Tread where his feet have trod;
As brothers of the Son of man,
Rise up, O men of God!"

"CAMPUS AND CHURCH"

A bulletin for church workers with students in colleges and universities has just been received. It is issued by the National Commission on University Work Council of Church Boards of Education, with headquarters in Washington, D. C.

The bulletin contains a call to all Christian students to two days of fasting and prayer—April 20 and 21, 1940. The bulletin contains an article giving reasons economically, biologically, politically, culturally, morally, and religiously, why youth does not want war; also the annual report of the National Commission, showing points of emphasis of its work. The most significant feature is the aims of the commission as indicated in an article—"The Student and His Church." This seems as timely and as important as any emphasis on war and peace.

If we do not emphasize the place of the student in the regular program of the local church we have neglected one of our major responsibilities as a campus movement. Too much criticism, perhaps justified criticism, has been hurled at educational institutions for weaning student life away from the Church. Students must be conditioned to accept the church as they find it and work on the inside to make the necessary changes if such changes are in keeping with sound educational principles.

No undertaking during the months of April and May by campus program planning groups would bring greater results than a series of forums on "The Student and His Home Church."

The Youth Crusade has been saying to students and campus leaders that the Church has something to say to youth which is true and dynamic enough to command their assent, compelling enough to enlist their loyalty, interesting enough to stimulate them to a sustained Christian service.

For us to make plans to capitalize on the values released by the local churches in the home communities of the students, as well as to conserve the leadership possibilities of students during the vacation period, is another recognition of the fact that the campus program of religion has its rootage in the larger work of the Church.

If the commission meets with success in this line of activity, it will have rendered Christianity and the world a great service. If students after four years in college and university will go forth finding their place in an on-going program of the church, the churches will be strengthened, and the arm of their influence and service greatly lengthened.

NEW YORK BIBLE SOCIETY REPORT

The one hundred-thirtieth Annual Report of the New York Bible Society has just come to the editor's desk, and is of interest both because of its beautiful appearance and because of the unusual record the society has made during the past year. The number of Bibles, Testaments, and Bible portions of one book or more distributed, came close to a million. This society has as its exclusive field the "Old City and Harbor" of New York, and carries on its work from its building, "The Talcott Memorial," at 5 East 48th street. The grand total for the society's history of one hundred-thirty years, according to the report, now stands at 24,096,295.

The Bible is not only the best seller, but it also is the most widely translated book of all literature, being available as a whole or in part in more than a thousand languages, and has been asked for and supplied in New York in eighty-three of these tongues.

Besides the foreign-language groups, the society maintains a depository at 264 West 135th street in Harlem, to minister especially to that great section. A specially trained blind Bible worker devotes her time to those with sightless eyes throughout the city. Two women in the employ of this society constantly visit the wards of the hospitals where small Bible "Portions" are especially appreciated by those who are well enough to read. Forty-

five hospitals with a bed capacity of 14,035 are visited regularly in this way, and occasional calls are made at several others. For more than one hundred years this society has had the responsibility of placing Bibles in the transient guest rooms of New York hotels. The prospect of the World's Fair visitors constituted a call for a large number of new Bibles for replacements. With the hotel name stamped on the cover, 7,304 Bibles were placed in fifty-one hotels.

The society co-operates very generously with churches, Bible schools, missions, and all kinds of agencies throughout the city where they are in touch with many individuals who need the Scriptures. These are furnished free by the society, and the agencies make the contacts by means of which they reach the cases of greatest need. There is no longer an excuse for anyone to be without the Scriptures in New York City.

The work of the society is supervised by a board of sixty managers, representing almost as many churches, and keeps in touch with its constituency through a quarterly publication, "The Bible in New York." John C. West has just been re-elected as president.

The report concludes with a warm appeal to all believers in the Bible to take closer personal interest in its distribution. While money gifts are appreciated, the urgency of the appeal is in the direction of a keener sense of individual responsibility for having the Bible more widely used.

OUR COVER

"The Son of Man," as our cover design, is the most wonderful picture of the Christ we have ever seen. The artist is Warner Sallman of Chicago, a commercial artist who is deeply interested in Christian work. On the side he paints many religious subjects. This picture was completed in 1924, after many months of deliberation. Mr. Sallman is a member of the Edgewater Mission Covenant Church of Chicago.

The Covenant Book Concern very generously permits the SABBATH RECORDER to publish the picture and loaned us an electroplate from which it is reproduced. For such a favor we are extremely grateful. For several years the editor has had a large, beautifully colored copy of "The Son of Man" occupying one wall of his office, a constant reminder of him whose service we are in, and a constant chal-

lence and inspiration to be true to his confession.

The picture may be purchased of the Covenant Book Concern, 1005 Belmont Ave., Chicago, Ill., in any of the following forms:

1. Small size, 5½x7½, in either black or sepia. Price 10 cents.
2. Same in make up as No. 1, but larger so that it can be framed oval; size 8¾x9¼. Black or sepia color. Price 15 cents.
3. The No. 1 picture (sepia only) mounted on a beautiful mat with border, ready for framing and with envelope. Size 7¼x9¾. Price 25 cents.
4. Popular framing size for special gifts (black only). Size 12x14. Price 50 cents.
5. OUR LEADER—Special framing size. Printed in sepia on cream vellum paper. Size 14x16. Price \$1.00.

A NOTABLE CONFERENCE

National Study Conference on the Churches and the International Situation, Philadelphia, Pa., February 27-29, 1940

By Rev. Hurley S. Warren

At the invitation of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America in co-operation with the Committee on International Relations of the Foreign Missions Conference of North America, and upon appointment by their separate communions, three hundred delegates assembled in Philadelphia, Pa., for three days, February 27, 28, and 29, as a National Study Conference on the Churches and the International Situation. Representation was drawn from Protestants of the United States of America and included church groups outside the Federal Council as well as those within. It is significant that there were fifty per cent more delegates than were expected at first.

The two agencies responsible for calling and convening the conference did so after a canvass of church leaders throughout the country indicated by unanimous agreement that such conference was highly desirable. It was primarily a study conference. Consequently, the time was "devoted to a study of the Christian understanding of the present international situation and to an effort to develop an appropriate and effective policy and program for the churches."

It is in place to emphasize that the findings of the conference are to be transmitted to the participating communions for their separate

action. The Philadelphia Conference spoke only for itself.

In general for the first two days the conference met in plenary session each morning and evening with services of worship at the opening of these sessions. After the morning worship the delegates went to three different seminars, which met simultaneously, as follows: The Local Church and the World Crisis, Missions and the World Crisis, and Conscientious Objectors in War Time. In the afternoon, delegates went directly to their seminars, namely: The Churches and American Policy, The Ecumenical Movement and the Peace and War Problem, and Responsibility of Churches in Relieving Suffering Caused by War. Following the evening worship there was an address. The first evening the address, "The United States and the World of Nations," was presented by John Foster Dulles, lawyer, writer, and speaker on International Law; counsel to American Commission to Negotiate Peace (1918-1919); member, Reparations Commission and Supreme Economic Council (1919). The address on the second evening, "The Significance of the Church as a World Community," was given by Professor Henry Pitt Van Dusen, Union Theological Seminary.

Very soon it became evident that more time would be needed for findings committees, seminars, and plenary sessions. The regular schedule was flexible and provision was made as the need arose. In addition, late night and early morning groups met as well as the ones at breakfast, lunch, and dinner.

On the third and last morning, after worship certain seminars met as time permitted. Then at 11 a.m. began the reports from the seminars to the plenary session for consideration and action. Following a short noon recess and afternoon worship the consideration of reports continued until nearly five o'clock, when Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America, brought the closing address. Subsequent to Doctor Buttrick's message the conference continued in session until early evening before it officially adjourned.

One of the high hours was the noon luncheon on the second day, when Rev. Roswell P. Barnes, associate general secretary of the Federal Council, spoke on, "The Churches and the European Situation." Doctor Barnes has recently returned from conferences with leaders in the European churches, this being

his third time to Europe on a church mission within a year.

Much preparation had been made for this significant study conference. Resource material bearing upon the discussions of the various seminars was sent to delegates well in advance. The agenda were prepared. The chairmen, secretaries, resource leaders, and speakers to make the opening statements in the seminars were selected. Under wise and gracious officers and leaders it remained for delegates to get immediately at the business in hand, which was readily and willingly done.

A further word should be said about the helpfulness of the services of worship to which we went before going into seminar discussion for the day, and were held at the opening of every plenary session. One then felt ready to seek the will of the Father, to discover the mind of Christ, and to be yielded to the promptings of the Holy Spirit.

It was a genuine privilege to be one of the Seventh Day Baptist delegates to this conference at the request of Dr. Ben R. Crandall, president of the General Conference; and to be quite intimately associated with Dean Ahva J. C. Bond, School of Theology, Alfred, N. Y., for the three days.

Since the findings of the conference presumably will reach our General Conference in some form for consideration and action, it seems better that I confine myself for further report to certain impressions and observations.

MISSIONS

NATIONAL CHRISTIAN MISSION

The Commission on Evangelism of the Federal Council has been conducting, for a period of six months ending the first week in last month, an evangelistic campaign called the University Christian Mission. A group of leading evangelists and Christian workers have visited sixteen universities and in connection with the faculties have been promoting evangelism in various ways. These campaigns have been well received and have accomplished unusual good for the kingdom of Christ.

A campaign somewhat similar is to be launched next September, and instead of confining the work to universities as in the past year, it is planned to make twenty-one cities the field of operation. The name given to the

movement is The National Christian Mission. "In connection with the above missions to be held in the cities, missions will be held in the areas around about each center. With only two exceptions, these area missions will follow state lines and will be sponsored and conducted under the auspices of the State Councils of Churches."

The purpose of the National Christian Mission is stated as follows:

"In a world at war the National Christian Mission is thrust forth with a high sense of immediacy and urgency. At its heart is the conviction that the Christian gospel has the only adequate message for the world today. It is a united movement of Christian forces to bring the gospel, in all its validity and vitality, to the people of the nation for their sincere consideration and their personal acceptance."

Though only a small number, comparatively speaking, will be reached directly by this National Christian Mission, its influence indirectly will extend far and wide; and the fact that it is to be held should give all laborers in the Master's vineyard new hope and courage. Furthermore, we should remember to bear this work to the Throne of Grace.

Miss. Sec.

FOREIGN CHURCHES BECOMING SELF-SUPPORTING

One of the encouraging things regarding mission work in foreign fields is the fact that many churches are becoming self-supporting and a goodly number of them are not only self-supporting, but are giving liberally to carry the knowledge of Christ to others. Three months past the *Watchman-Examiner* reported that "the Foreign Missionary Society of the Northern Baptist Convention has 3,385 churches in its ten mission fields. The membership of its churches is 375,000. Self-supporting churches in this movement total 2,469."

According to these figures, nearly three-fourths of the churches (seventy-three per cent) in the foreign mission fields of the Northern Baptist Convention are self-supporting. This is a fine showing and is no doubt the result of the fact that the mission board of the Northern Baptist Convention, together with the missionaries sent out, have been teaching the churches in foreign fields that, for the sake of Christ and the extending of his kingdom, they should become self-sup-

porting as soon as possible. The aims held up before converts and the churches which they enter make a vast difference in the results. No doubt there are fields so difficult that it will take many years for them to become able to support themselves and to reach out to help others; but this should be the end sought.

When churches in the foreign field become self-supporting, Christians in the homeland should not lessen their contributions. They should be encouraged and increase them, that the gospel may be carried to new fields.

Miss. Sec.

DR. PALMBORG WRITES REGARDING MISSION WORK IN CHINA

Dear Readers of the SABBATH RECORDER:

I suppose you may hear from many sides that we hailed with delight the arrival of the October and November salaries in the last mail, partly because we needed them and partly because there was a little anxiety about them, as mail starting from America between the dates of December 19 and January 2, has not been received in Shanghai, but is probably kept in Japan. The steamers bringing it did not call at Shanghai, and trans-shipped it there. We do not know why it does not come through. Most of the steamers pass by Shanghai these days.

Schools are in session again after the mid-winter recess. I enjoyed the quiet, noise being one of my pet bugbears. However, I prefer normal noise to the deadly quiet prevailing outside of our fence, in the "occupied" territory, where once was all noise and bustle of business and people. Not long ago there was great excitement one day when the great iron gates were opened, and people who had passes could come and go. Photographers have been, and are, busy making photographs for passes. Rents in the foreign settlements are so exorbitant that many people are going back to live among the ruins, even though they work on this side. True, they have to undergo the indignity of being searched on that side of the gates by the "occupiers" and when coming back, on this side by the French police, for fear some one may have firearms. We hear that passes will not be needed after March first. I don't understand the sudden leniency.

Miss West did not seem to have much of a vacation. She was busy all the time with accounts or something. The industrial work has been almost at a standstill for about a

month. As yesterday was the fifteenth of the first month, which is the official end of the holidays, I suppose things will return to normalcy, as far as they can while the war continues.

Since school opened, I have spent some time for several days examining the eyes of about five hundred children, and weeding out for treatment those who should have it.

The clinic has been a good deal smaller during the coldest weather. I see it was reported that I sometimes had more than a hundred patients. That was a mistake. I think the highest number has been eighty-one, and that was unusual.

I am counting the days till winter shall be over, both for my own comfort and for that of the poor people who have neither clothes nor fires to keep them warm. The price of coal and of food stuffs is almost prohibitive to any except the well-to-do Chinese.

The Salvation Army has been doing a wonderful work in caring for the absolutely impoverished, and I am thankful for them, and like to give them all I can for the purpose. The response to their appeals also shows the confidence people have in them.

But my letter is already too long, I fear. May God bless our people and help them to share their blessings with love to those who are needy.

Sincerely yours,
Rosa Palmborg.

23 Route de Zikawei,
Shanghai, China,
February 23, 1940.

NOW THAT THE WAR IS ON!

"Europe is at war! The whole world is dazed! No missionary work can be done now!" That seems to be a ready answer. But such a conclusion is utterly wrong. The Christian churches should prosecute their missionary work with greater earnestness and vigor than ever before.

Let us make some observations based upon our experience in the last World War.

First, those of us who were serving in the missionary cause during the last World War saw the Church's members divided into two camps—the missionary defeatists on the one hand, and the undaunted protagonists on the other. Those who thought things through dedicated their lives to the Christian World Mission and gave more generously to its sup-

port than ever before, and thousands of new contributors were added.

The largest conventions on record of the Laymen's Missionary Movement were held during that war.

Second, the Church as a whole became missionary conscious. While national service flags were displayed in the churches, bearing a star for each enlisted man from the congregation, there were also Christian service flags unfurled showing the number of missionaries representing each church on the field at home and abroad.

We hope that there will be no occasion to display national service flags in connection with the present war. But we can do no less than set apart a larger percentage of our sons and daughters for the world's evangelization. Let us enable our missionary boards to send out our youth as they may volunteer for that service.

Finally, men are now being brought to realize that the only cure for the ills of men is in the gospel of Jesus Christ. Those Christians who are not subject to military service should now dedicate their lives without reservation to the spreading of the gospel of good will. They should enlist as good soldiers of Jesus Christ. Those who are in military service, voluntarily or otherwise, are setting an example for the followers of Christ. Dare Christians do less for the cause which they have espoused than the soldiers of Europe? "Soldiers of Christ, arise!"

—Taken from Laymen's
Missionary Movement.

WOMAN'S WORK

FOREIGN MISSIONS CONFERENCE

(Excerpt from report on the Amsterdam Conference written by Jen-Mei Tan and appearing in the October-November 1939 Number of the "Chinese Christian Student.")

After attending the conference, many stimulating thoughts have come to my mind. One thing which seems significant for us as Christian students in America is to have a better appreciation of missionary work and a deeper understanding of the missionary movement.

I have been a Christian for many years and was educated in Christian schools, but before I came to this country, I had always had some suspicion of the missionary movement. Its religious motive was unquestionable. Yet I usually thought that there might be some other motive irrelevant to Christianity. Not until

I came here to find out how the missionary fund has been raised had I cleared off my former suspicion and fully appreciated the missionary undertaking. I am afraid that not a few Chinese Christian students have the same thought. This time, when I saw the gathering of youth of different races, nationalities, and colors, from all parts of the world under the banner, Christus Victor, I thanked God that the missionaries have brought the gospel to all corners of the world so that, even in the time of great political tension, Christian youth could still meet as brothers and sisters. Consequently, I urge that we Christian youth should have a much more sympathetic appreciation of such a noble movement which has been working for the realization of human brotherhood.

To appreciate missionary work is not enough for a Chinese Christian student now. One step further is to be a missionary oneself. This may sound boastful and ridiculous to some, but I believe it is not so. The International Missionary Conference at Madras, last year, made a point that every church should be a missionary church. I believe this is a turning point in the missionary movement and such a view is correct. To follow this thought, I say every Christian should be a missionary. Thus to be a missionary oneself is neither boastful nor ridiculous but only taking cognizance of our responsibility and opportunity.

For example, it is well known that the enthusiasm of American Christians for supporting the missionary work is declining. Can we help arouse their interest by letting them know the situation of missionary work in China, the tremendous tasks and urgent needs of the Chinese Church, and the opportunity open for the gospel? If we help that, that is a kind of missionary work. Furthermore, can we give American Christians our interpretation of Christianity and share with them our experience of searching for God? If we do that, that is another kind of missionary work which is badly needed in this country. Christianity is being too much taken for granted in this country and is coming to a point of stagnancy. Can we help stir up the stagnant pool a little bit?

My second thought, therefore, is to challenge fellow Christian students with the opportunity of doing some missionary work while we are here. Please don't think any more that the missionary work is still to be

done only by our western friends for us. It was so, but should not be so now. The task of missionary work at present should be a concerted action by Christians of all races and nationalities to Christianize the unchristian world, both in the East and in the West. If we recognize this fact, it becomes not a pride but an obligation on our part to be a missionary.

My third thought is that we should work harder for church unity in China. After the effort of more than a century, the gospel has found its root in the Chinese mind, in Chinese life, and in Chinese culture. Now the problems as to how to apply Christian principles to the rejuvenation of our country and how to make the gospel more widely known in China fall on the shoulders of the Chinese church.

THE CHRISTIAN WORLD MISSION

The National Broadcasting Company announces a fourth series of programs entitled "At Home in the World," conducted by Leslie Bates Moss.

These programs on International Christianity will be presented on Fridays at 12.30-12.45 p.m., Eastern Standard Time, beginning April 5, over WEA and stations of the Red Network.

The subject of broadcasts in April will be as follows:

- April 5—Who Stands Alone?
- April 12—Low Ceiling for Ideals.
- April 19—The India of Tomorrow.
- April 26—Conflict for Freedom.

YOUNG PEOPLE'S WORK MESSAGE FROM THE RELIGIOUS LIFE COMMITTEE

By Rev. Neal D. Mills, *Secretary*

This is my personal message to Seventh Day Baptist young people as well as a message from the Religious Life Committee.

Our committee doesn't meet very often, for it entails from four hundred to six hundred miles of travel each time we meet. Our meetings this year have dealt largely with preparing a Pastor's Record Card which we hope will assist our pastors in keeping in easily available form much useful information about the religious life of their people.

Our most important work, however, is that of building up the spiritual life of our people

by promoting church attendance, family and private worship, the reading of religious books and magazines, and a conscientious use of the Sabbath for spiritual purposes. To our churches we urge that they carry on an active, balanced program which gives great importance to evangelism and religious instruction to old and young.

As helpful aids in private and family devotions we commend the use of "The Upper Room," or "The Secret Place," or some similar readings along with the Bible. These are especially helpful to young people. Any one who has not seen either of these booklets may send me a card and I will see that he gets a free sample.

The members of the Religious Life Committee have formed a reading circle among themselves. Eight or nine books have already been passed about. Why wouldn't that be a good thing for young people's groups to do? In that way one book is shared by many. Most of our pastors have books that would be helpful to young people, and would be glad to loan them.

The Committee on Religious Life would add its influence to that of the Missionary Board in commending to our people the World-Wide Fellowship of Prayer. Young people might promote this worthy movement in our churches under the leadership of the pastors. Those who join the fellowship sign a card promising to pray throughout this year for (1) their own lives and work, that they may be acceptable to God; (2) a world-wide revival of Christianity; and (3) the ending of war and the establishment of a righteous peace. The cards may be obtained at fifty cents per hundred from The World-Wide Fellowship of Prayer, 297 Fourth Ave., Room 71, New York, N. Y. This fellowship extends into many countries around the world. If "prayer changes things" and changes us, what would happen if millions of people of every nation and race should earnestly pray for these three vital things?

De Ruyter, N. Y.

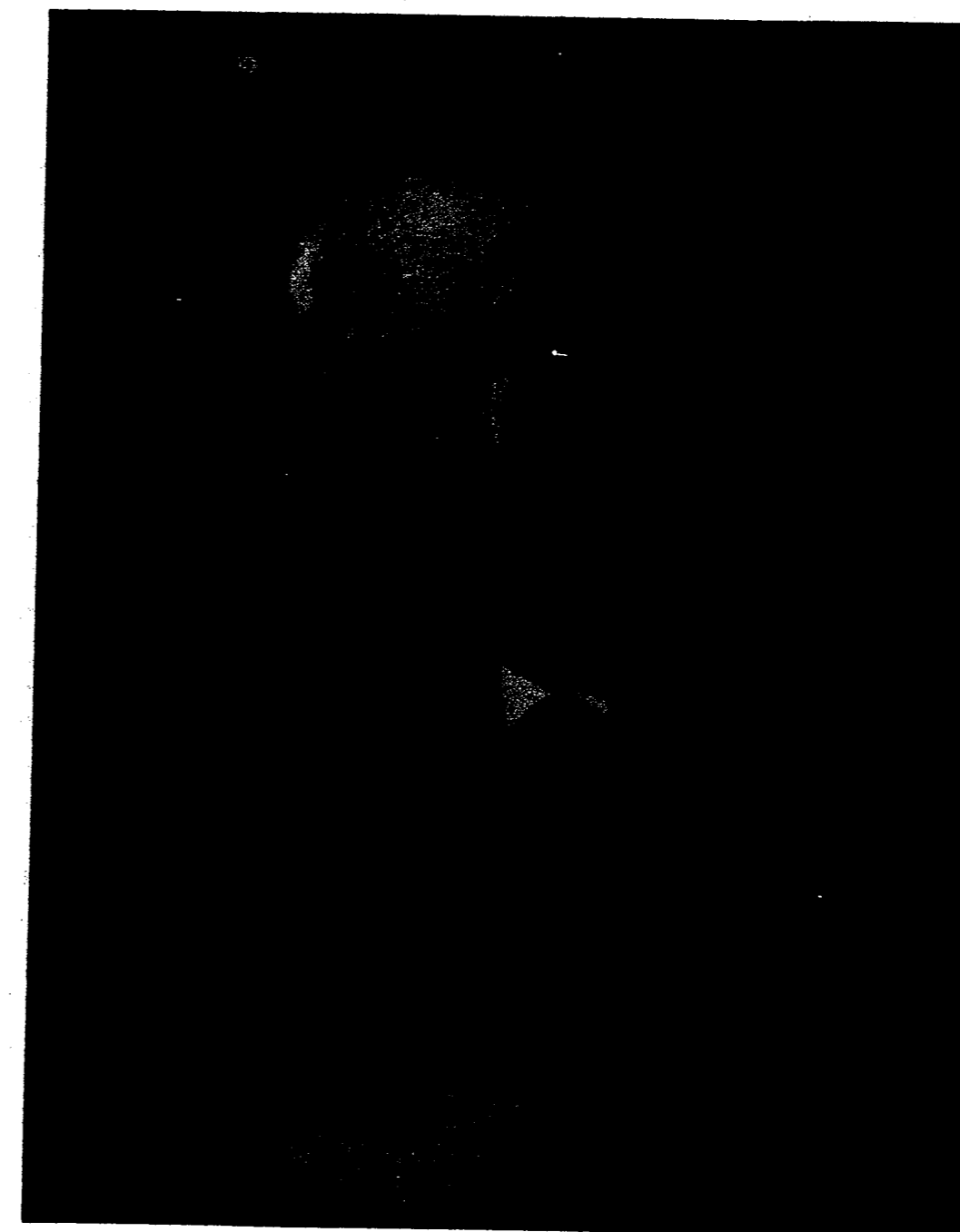
VICTORY THROUGH FAITH

By William Saunders

Paul, in his letter to the Hebrews, describes faith. We read in the eleventh chapter the first verse: "Now faith is the substance of things hoped for, the evidence of things not seen." Through faith, the elders obtained

THE SABBATH RECORDER HISTORICAL SOCIETY SUPPLEMENT

APRIL 1, 1940



D. NELSON INGLIS

Professor of Modern Languages
Milton College, Milton, Wis.

LIBRARY NOTES

Address by Professor Inglis

As the special feature of this Historical Supplement, we are pleased to present the address of Professor Inglis, of Milton College, on "The Historical Society as a Denominational Asset." It so truly and fully represents the aims and functions of the Historical Society, that every reader of the SABBATH RECORDER ought to give it a most careful and thoughtful reading. Indeed, we are sure that the fact that he has written it, any product of Professor Inglis' pen commands such a reading.

The Historical Society, Nos. I-XIV

Do you recall the series of fourteen articles entitled "The Historical Society" which appeared in the SABBATH RECORDER, written at the request of the president of the General Conference, Mr. Courtland V. Davis, beginning with the issue for April 25, 1938, and continuing almost unbrokenly to, and including, the issue for August 8, following? If not, please look through your files of the SABBATH RECORDER, gather them together, and then read them in order from the beginning to the end. Then look at the pictures of the rooms of the Historical Society in the issue for August 22, next. Then re-read Professor Inglis' address. You will then have as full and adequate conception of the resources and needs of the Society as can reasonably be given by the printed page. The needs there enumerated still exist for the most part.

Recent Acquisitions

Yes, we have recent acquisitions, many of them. Following Professor Inglis' address, you will find mention of a few of them. There you will find something of the type of things that the Historical Society needs and gladly welcomes.

Attach Your Name to Every Contribution

The Historical Society is constantly receiving contributions of valuable books and papers, without anything to indicate whence, or from whom, they came. Everything which is sent should bear the name of the donor; and, if it is a picture, whom it is a picture of.

Extending the Society's Circle of Acquaintances

On September 28, last, a group of school teachers from Newark, N. J., visited the So-

ciety, on the invitation of the president; and on November 28, following, a group of pastors of churches in Plainfield paid the Society a visit; they came on the invitation of the pastors of the Seventh Day Baptist churches of Plainfield, and Piscataway, and of the editor of the SABBATH RECORDER. On invitation, Mr. Courtland V. Davis, principal of one of the large grammar schools of Plainfield, is arranging for a party of his fellow schoolmen to visit the Society on the 3rd of April next. Plans for other parties are under way.

Visitors Are Pleased

The visitors are uniformly pleased — many frankly say they are astonished—with the exhibit made by the Society of its library, museum, etc. And all go away with a new knowledge and appreciation of Seventh Day Baptists. Seventh Day Baptist visitors themselves enlarge their own knowledge of our people, of their history, and possibilities of the future. We wish more would come.

Free to All

The library and museum of the Historical Society are open to all—Seventh Day Baptists and non-Seventh Day Baptists, all alike. There is no admission fee, no service fee for any one. They are open five days a week. They are usually closed on Sunday, except by special arrangement. But always closed on Sabbath.

Cordial Co-Operation

In consenting to prepare this address for the Historical Society's programme at the General Conference in the midst of onerous duties imposed as a co-chairman of the general committee on arrangements for entertaining the General Conference, Professor Inglis presents a fine example of the uniform, cordial co-operation given the Historical Society throughout its history. The officers of the Society have met with uniform courtesy on all occasions, for all of which they are duly thankful; and nothing that is said in these pages is to be construed as complaint or adverse criticism. An attempt is made to set forth certain existing conditions—conditions which we all appreciate, we are certain.

(Continued on Page VII of Supplement)

THE HISTORICAL SOCIETY AS A DENOMINATIONAL ASSET

(An address by D. Nelson Inglis, Professor of Modern Languages in Milton College, delivered as a part of the programme of the Historical Society, at the annual session of the General Conference, at Milton, Wis., August 23, 1939.)

Just what the value of the Seventh Day Baptist Historical Society really is cannot be determined by any off-hand discussion, of course; nor will what I have to say determine the same. I imagine that those who have given so unsparingly of time and effort to bring it into existence and establish its present efficiency know far better what it has cost and what it is worth. But it is a good thing, perhaps, for us to make our appraisals, for out of them may come ideas of value.

I think of assets as income or value and liability as outgo or loss. In bookkeeping the two are balanced against each other. I shall use the term "value" in the place of asset in this discussion. But as for balancing the columns, why bother? Balancing of budgets is so unpopular, today, that it simply is not done. This discussion, then, will deal only with the value side.

Value is a peculiar word and hard to define, for it differs in meaning in the various realms to which it is applied. I find these ideas connected with the discussion of its meaning . . . satisfaction of wants and needs . . . worth in exchange . . . man's esteem for . . . utility . . . importance . . . the sum total of all the properties that make it useful. I shall venture to use my own interpretation of the term and say that value is determined by the service that may be rendered . . . both to the one who possesses or to the one who wishes to possess. The service may be potential in that it has the power to render service if called upon, but may lie idle or buried until need arises, but the knowledge that it is available, if needed, gives value. On the other hand, a commodity may have intrinsic worth yet be of no real value to the possessor because of the cost and worry that its possession entails. So I am led to believe that true value depends on the service that may be rendered and shall proceed on that assumption. I shall leave out of the discussion, also, the economic value of the Society, although I did ask what might be considered its worth from the standpoint of sale of the materials now in its possession to other groups or individuals who might be interested and

what might be expected in cash from such sale. The answer was that, conservatively estimated, it would amount to some \$25,000. But I am sure that its sentimental, its artistic, its educational, its historical value is more to be considered when thinking of its worth to Seventh Day Baptists. And thus I shall leave the discussion of its economic worth to more skilled experts.

One might say facetiously, and even with a grain of truth, that one value of the Society is to furnish a "reason for being" to the Seventh Day Baptist Building . . . whose third floor it occupies entirely . . . for it is the only organization of the denominational activities that makes any extensive use of the Building, although, if the recommendations of the Council Conference Committee on Seventh Day Baptist Building were carried into effect other displays would be found there.

The question might be raised, possibly, as to the value of the books, papers, and other matters that are the esteemed property of the Society. Of what value are these obsolete and out-of-date materials, written generations ago? We are sometimes provoked to mirth as we read or look at that which was done so long ago that it is no longer in fashion. But the present is nothing more than the sum total of that which has gone before and which we call the past. And as Anatole France says, "The present generation (youth) has always mocked at obsolete treatises and considered worthless those out-of-date books which have contributed most to the progress of Science." History has afforded, does and will continue to afford sign-posts for our guidance, although all too frequently we fail to read correctly or evaluate rightly the writings of History; or we may possibly feel that we are super-men and not subject to the law "that whatsoever a man sows that shall he also reap." Where else will the record of Seventh Day Baptist History be found in better display than with the Seventh Day Baptist Historical Society?

One can scarcely separate the strictly Seventh Day Baptist value, that the Historical Society has, from its wider interest to History in general, for in its files are materials that are of concern beyond the scope of Seventh Day Baptist churches and would be eagerly sought by organizations which have no interest in Seventh Day Baptists other than historical.

Of what value, one might say, is the Louvre to Paris or to France; of what value is the Andrew Mellon gift to the United States; what is the worth of the State Historical Society to the State of Wisconsin; or to Washington The Congressional Library, the Smithsonian Institute, or the Bureau of Vital Statistics, or any other of the various institutions whose aim and work is to collect, catalogue, file, and place on display historical data, items of interest and beauty and curiosity, which may be of information to the succeeding generations? Their contributions pass beyond geographical bounds and charters of incorporation. They assume universal values as they touch humanity at large and cannot be bounded by municipal or state lines.

Cannot the same be said of our own Historical Society, for its materials deal with historical facts of every continent . . . from early Seventh Day Baptist History in London to missionary activities in Africa . . . they deal with German Seventh Day Baptists in Pennsylvania and with the early church history of Rhode Island, with our missions in China, Jamaica, Holland, and South America. And all these activities are linked with the historical development of the places named.

When, in outlining this address, I found that I needed information concerning the possessions and the work of the Historical Society, I wrote the President and Librarian of the Society, Dr. Corliss F. Randolph, asking him several questions and seeking specific information. His reply to my queries might well be considered as the address itself. He most graciously answered in detail what I asked, and in addition to that he included information concerning the files of Seventh Day Baptist publications that the Society possesses. He forwarded to me, also, several numbers of the Sabbath Recorder, April, 1938, to August, 1938. In these numbers of the Sabbath Recorder, Dr. Randolph has given a very clear and enlightening résumé of the holdings of the Society and I shall not try to enlarge on that which appeared there. I recommend these articles to you as interesting and informative reading. This service which was rendered to me by Dr. Randolph is illustrative of another service that the Historical Society is in a position to render.

I had these numbers of the Recorder in my attic but had forgotten that the articles had appeared. But even if I had remembered them and sought the material, I might have

found that some of the numbers were missing or misplaced. But the Historical Society was in a position to refer to them immediately. And when we realize that the Society has files, practically complete, not only of the Sabbath Recorder but also of nearly all the publications that have appeared as Seventh Day Baptist literature; when we realize that here are to be found complete files of the Year Book and nearly complete files of the Association Minutes, minutes of the General Conference, as well as the records of several of the denominational boards and societies; then we begin to see of what value this institution is from the standpoint of denominational history. And may it be said here in passing that we, as widely scattered members of the denominational family, may be of assistance in making more perfect and complete these historical data. As we look over our library shelves or attic papers we may find, lying idle or forgotten, some of the missing numbers of periodicals or records which the Society is needing.

When I read the first three of the articles referred to in the Sabbath Recorder, I remembered that I had some of the material that was requested for the files of the Society. I searched it out and laid it aside to send to the Librarian of the Society. Then in the later articles I found that others had done as I had proposed to do and had done it sooner. I am sure that if Dr. Randolph would, from time to time, mention in the Sabbath Recorder what materials are needed to complete the file of the Society considerable material would be forthcoming. One library well stocked and made accessible to the whole denomination may serve many, whereas, if this material is scattered from Rhode Island to California, it serves little.

I am a subscriber to two newspapers which come to my home daily. If I were in a position to conserve them and place them on file and continue to do so over a period of years, I should have a valuable history of the political, financial, social, athletic, and economic world of that period. But I cannot do that, nor are thousands of other subscribers in a position to keep these files. But there are files of them preserved by the owners of the printing plants; and also the same may be found on file in the Historical Society at Madison. What is done by one organization may be of service for thousands although it may be used very seldom indeed . . . some of

it never. But we are grateful, if we have occasion to seek these data, that we may have access to the material . . . this potential value.

Have you ever tried to get proof of birth for some affidavit, some passport, medical assistance, insurance, or whatever it may be? Years ago, even since my birth, no statutory regulation made necessary the filing of record of birth and I found difficulty in obtaining a passport. Fortunately for me, my mother was still living and could furnish sufficient information to secure the birth certificate. Now this is filed with the Bureau of Vital Statistics and I have but to write to Madison and there is the record which I must have. Maybe this information will never be of value to me again or to any one else; probably that same may be said of nine-tenths of the records there on file, but that does not take away the potential value. I had occasion this year to furnish information of this sort for a cousin who found that all those who had knowledge concerning the date and place of his birth had died or were not in position to give him assistance. Recorded facts do not die or move away and cost little to have them placed there. Would it be too much to suggest that this service to members could be given by pastors and clerks of our churches, viz., send the data of birth or death to the Historical Society on simple blanks that could be filed easily. The old family Bible has more than once performed this service in times past.

Exact knowledge of remote times is not always obtainable because there were no Historical Societies in which materials could be stored. But caves, ruins, burial places, and other haunts of humans have been searched for data which might throw light on those periods. We hunt for information in chiseled stone, in metals used for medium of exchange. We glean facts from the epic songs, from fables that came from father to son, all fragmentary and incomplete but eagerly scanned as source material . . . for historical sources are not simply written. They consist of any materials used by man that can give information of his habits and clothing and what he ate and how he preserved himself.

Visit the Historical Society's Museum and there will be found some of these historical sources, . . . chairs . . . utensils . . . clocks . . . communion sets . . . as well as letters and family records . . . legal documents . . . and other data which relate the early life history

of Seventh Day Baptists in America . . . as well as the later periods of our history.

We don't appreciate the value of the things that surround us until they become rare and difficult or impossible to replace and then we begin to realize the service that Historical Societies are rendering to us. I am glad that "The Spirit of St. Louis" may be seen in the Smithsonian Institution and serve as a challenge to us that determination and skill and courage when combined with unassuming modesty can produce national heroes. I am glad that the old and inadequate flying machine of Lindbergh is suspended there for the next generation to see, rather than to have it scrapped and sold for junk.

If only the Jerusalem Times or the Nazareth Daily News (if such had existed) had been filed they would have given us some added material which would make a background for the boyhood and young manhood of Christ . . . or the "Who's Who" of that day (if there had been one) doubtless would have listed Jesus as one of the outstanding characters and would have carried some biographical sketch.

Which leads me to remark that History is not made by the Societies but History is assisted by them as they collect and preserve the facts and the source material that individuals furnish. I am as much interested . . . yes, much more in making History than in preserving records. If our Historical Society is to be of benefit to Seventh Day Baptists there must be Seventh Day Baptists to receive the benefit. We need to be as much . . . yes, more concerned . . . in the use of time, talent, and means, as in conserving the ruins. To quote again from the novel of A. France, "All that has gone before is the food for new existences. The Arab who makes for himself a cabin out of the ruins of Palmyra is more of a philosopher than all the conservators of the museums of London, Paris, and Munich." If we do not build for the future and conserve the truths for which we stand and build them into worthwhile characters which will stand as an example of the worthwhileness of our creed enough to convince our fellows of that fact and inspire in them a wish to do likewise, then the value of this Society will have to drop off the last words of the topic assigned and simply serve to remind History that we formerly existed.

Before this happens, I should like to have the Seventh Day Baptist Historical Society have

a printed catalog of its holdings which could be sent to our pastors, Sabbath-School superintendents, women's societies Presidents, and to the Christian Endeavor Societies, acquainting them with the materials at hand and showing how they may be available for information by writing to the Librarian of the Society, because the data filed there in the Historical Society are not supposed to leave the building in which they are housed. But requests for information are most gladly received and run something like this. . . . "I understand that you have a series of historical papers which were prepared for our centennial nearly fifty years ago. What do they say as to when our church edifice was erected, and when enlarged?"

"I am preparing a paper on the history of our church. I understand that you have a manuscript on the same subject prepared by a former pastor of the church. I'd like to see it." (And Dr. Randolph says that although they could not send the manuscript, they did make a copy of it for the use of the writer even though it took days to do so.)

"My pastor's class is making a study of Seventh Day Baptist missions and I have nothing on the Hungarian mission. What can you send us?" The source material could not be sent but the information was forthcoming. . . . Time necessary, to be sure . . . but Dr. Randolph remarks . . . "we were glad to do it . . . that is what we're here for."

The Society is now at work preparing a file of notices of deaths and marriages as printed in the Recorder since its beginning. This is being done outside of work hours by an interested party. Other records could be compiled and probably would be used at once by more than one of us, as soon as it is known that this information is on file with the Historical Society.

I should like to see on deposit with the Historical Society the family tree of many of the families so well known throughout the denomination. This may be the case now; if so, there is no need for this comment. I have never tried to trace the line of my family to any remote distance (that is up the tree). But I do know that several of the well known family names have published volumes of family history or lineage.

I understand that there is a fairly complete gallery of photographs of the pastors of the denomination, both present and for some years

back. The same could be said of the church buildings. These may be of worth later as one wishes to contact the work of a generation or two that has passed. Again, I should like to see on record at the Historical Society an alphabetically arranged list of all the names that appear now on the membership rolls of our churches. Of course, it would entail work outside the Society as well as in the force of the Society itself. It would mean co-operation of the church clerks and work in getting the names spelled correctly. But if the addresses were attached to the names it might give field workers some data as to possible avenues of visitation if the information were available.

I should like to see a condensed volume of photographic history printed and distributed. I mean a record, in photo, of the church buildings and pastors and leaders throughout the denomination. . . . Don't you think that it would be eagerly read and studied, especially if a small amount of written historical data were to accompany the illustrations?

Some of us have felt that there should be a short manual edition of our Seventh Day Baptist History printed in such form that it could be used in Sabbath Schools and Vacation Day Schools . . . condensing the material into outline form, and suitable for class use . . . making reference if need be to more extended material, such as the Seventh Day Baptists in Europe and America.

As far as I know there is no condensed material available for the study of Seventh Day Baptist Missions. I mean for use as mentioned above, in class, in Sabbath Schools or Vacation Schools.

You say that these are accomplishments beyond the scope of the Society. Yes, with the present force of workers and the financial support that is being given to the work now. But are there not in our midst those who are capable and willing to be used if so asked? I do not think that these fields of activity should be entered into except with due consideration and with the most careful editing and re-editing so that the errors may be reduced to the minimum and that the material may be put into the very best form for use. Perhaps this would be a task for the proposed Education Society. Whoever were to do them would be increasing the asset value of the Society when so recorded. And one would find abundant material for such manuals or publications on file at the Library of the Society.

In conclusion, may I say, that to be considered as an asset, I should expect the Society to render service, and an increasing service, as its archives become enriched and opportunity is afforded for cultivation of the fields of information-giving. Otherwise, the assets are frozen or dormant and may be of no use to the denomination or to Seventh Day Baptists.

The inspiration that comes from acquaintance with past accomplishments is potential and some way or avenue should be arranged that it become active. There is a wealth of source material on deposit with the Society waiting use by the present generation. In the twenty-two years of its incorporated existence the Society has bought and received from various sources, hundreds, yes thousands of volumes of books, pamphlets, church records, tracts the like of which could not be duplicated again and which obtain value simply from their rarity, if from no other reason.

We are not content in this day and age to take someone's version of a fact; we will investigate and study the original. We do not rely on translations, but we ask the investigator working for the Ph.D. to be able to read in the original works even though they be in French or German. And for Seventh Day Baptists nowhere else will source material be so available as in the cases and on the shelves of the Historical Society.

LIBRARY NOTES

(Continued)

Unnamed Photographs

The Historical Society has dozens of photographs, mostly of persons, but some of churches and other buildings, etc., wholly unnamed. True, some have been brought, or sent, to the Society for identification. Sometimes they can be identified. Often they remain nameless; but, from time to time, they are exhibited to visitors in the hope that they will find a name. In sending photographs, please name them if possible. If you can not, send them anyway and every effort will be made to identify them.

Church Celebrations

Requests are before us from two churches asking for assistance in making ready for centennial celebrations. One church has very little of its records for fifty years, and asks us to reconstruct that period of its history. Well, we don't have the records of the church,

of course; but we do have material from which we can give a fairly intelligent outline for the half century in question, and are glad to do it.

Library of Rev. Stephen Burdick

Through the good offices of Mrs. A. S. Burdick, the Society is in possession of the theological library of her husband's father, Rev. Stephen Burdick. This library neatly fills one section of one of the Society's large book-cases; and is a fine example of the best of the theological libraries of the leading Seventh Day Baptists of the second half of the nineteenth century. This library will be appropriately marked by bronze tablet:

Rev. Stephen Burdick (March 13, 1827-
December 21, 1905)

Rev. Stephen Burdick was born at Preston, N. Y., graduated from Alfred Academy in 1856. Following that, he spent some time in the Oberlin (Ohio) and Rochester (N. Y.) theological seminaries. He was pastor of several of our churches. While pastor of the church at DeRuyter, N. Y., he served as principal of DeRuyter Institute. He was treasurer of the Tract Society during his second pastorate at Leonardsville, N. Y. (1874-1881). Besides serving as treasurer, he was recording secretary (1872-1873), corresponding secretary (1862-1863), and was a vice president at the time of his death. He served as editor of the SABBATH RECORDER for a time after the death of Rev. N. V. Hull (Sept. 5, 1881). His paper on "Seventh Day Baptist Publications", published in *Jubilee Papers*, in 1892, after fifty years remains an authoritative source on that subject.

New Jersey Archives

The Society has the following volumes of *New Jersey Archives*:

First Series: Vols. XI, XVI, XIX-XXXIV.
Second Series: Vols. I-V.

Perhaps some friend of the Society will supply the missing volumes.

Genealogical Magazine of New Jersey

Mrs. Charles A. Christian, of East Orange, N. J., has generously supplied the Society with the first twelve volumes of *The Genealogical Magazine of New Jersey*, July, 1925—October 1937. The Society will be glad to have the more recent volumes.

New Jersey Historical Society

Of the *Proceedings of The New Jersey Historical Society, A Magazine of History, Biography, and Genealogy*, the Society has the following of the *Third Series*: Vol. 8 to Vol. 27, inclusive, except Nos. 1 and 3, of Vol. 8; Nos. 1, 2, and 3, of Vol. 9; and Nos. 1, 2, and 3, of Vol. 10.

Baptist and Congregational—England

The early history of Baptists and Congregationalists in England is closely connected with that of Seventh Day Baptists of the same period; and our Historical Society has files of the *Transactions of the Baptist Historical Society* and the *Congregational Society*, both of England.

Military Commissions

The Society has the following military commissions:

Saul Spolding, Cornetist, 11th Regiment of Cavalry, State of New York. Dated, May 23, 1812. Signed by Daniel D. Tompkins, Governor.

Joseph G. Maxson, Fifer, Company of Militia, 135th Regiment of Infantry, State of New York. Dated at Plainfield, N. Y., August 31, 1819. Signed by the captain, Lodowick Brown.

D. R. Maxson, 1st Sergeant, Company F, 4th Regiment, of Wisconsin. Dated, Headquarters of the Regiment, Vicksburg, Miss., May 19, 1862. Signed by Halbert F. Paine, Commanding the Regiment.

Josiah G. Maxson, Musician, Regiment of Militia, Otsego County, State of New York, whereof Solomon Martin, Esq., is Brigadier General. Dated, March 27, 1811. Signed by Reuben Root, Lieut. Col., Commander.

Daniel B. Maxson, 2nd Lieutenant, Company F, 4th Regiment, Wisconsin Volunteers. Dated, October 29, 1862. Signed by Edward Salmon, Governor.

Through the courtesy of Stephen C. Davis, of Fouke, Ark., and his son Karl, of Texarkana, the Society has photostats of the following:

Stephen Davis, Commission as Lieutenant in the 11th Regiment, 20th Brigade, 3rd Division, Militia of Virginia. Dated November 4, 1813. Signed by J. S. Barbour, Governor.

Stephen Davis, Commission as Captain of the 11th Regiment, 20th Brigade, 3rd Division, Militia of Virginia. Dated, July 15, 1813. Signed by Wilson C. Nicholas, Governor.

Return of A Company of Infantry of Virginia Militia, Commanded by Captain Nathan

Davis, of the 2nd Battalion, 11th Regiment, in the County of Harrison, for the Month of April, 1815.

Captain Nathan Davis' Muster Roll. No date.

Needed to Complete Files

The following are needed to complete the Historical Society's files of the *Protestant Sentinel*, the *Seventh Day Baptist Register*, and the *SABBATH RECORDER*:

Protestant Sentinel

- Vol. I. (1830-1831). Nos. 1-4, 5, 10-14, 17, 20, 22, 52.
II. (1831-1832). Nos. 13, 18, 21, 36, 46.
III. (1832-1833). Nos. 2-4, 8.
IV. (1833-1834). Nos. 36, 48, 49.
VI. (1836-1837). Nos. 1, 4-14, 18, 20-22, 24, 28, 48, 51.
VII. (1837-1838). Nos. 3-28, 30-50, 52.
VIII. (1838-1839). Nos. 45, 52.

Seventh Day Baptist Register

- Vol. I. (1840-1841). Nos. 1-3, 5-8, 10, 11, 14, 23.
III. (1842-1843). No. 13.

Sabbath Recorder

- Vol. 26. (Dec. 30, 1869). No. 1.
27. (Sept. 7—Dec. 21, 1871), Nos. 37-52.
70. (April 7, 24, 1911). Nos. 16, 17.
87. (Sept. 15, 1919) No. 11.
89. (Sept. 6, 13, 20, 1920). Nos. 10, 11, 12.
90. (Jan. 3, 1921, 10, Feb. 7, 1921). Nos. 1, 2, 6.

Needed—A Tea Service

Whenever a group of visitors is entertained by the Historical Society, light refreshments are served in the form of tea and tea cakes. On such occasions the Society is obliged to borrow a tea service. Some generous friend always cordially supplies the need. But to be borrowing all the times is rather monotonous, and may finally become a bit embarrassing. We wonder if some good generous friend may not have a silver tea service which she no longer uses that she would like to present to the Society. It would be gratefully received.

Weekly Church Bulletins

A small number of pastors send their weekly church bulletins to the Historical Society to be filed away along with other records of their respective churches. It is to be hoped that pastors generally will do likewise. These bulletins, as well as programmes of any special services of church, Sabbath School, or young people's organizations, are a part of the history of the church and its affiliated organizations. Send them along.

THE SABBATH RECORDER

a good report. We as young people can obtain the same kind of report, if we will only let God into our lives and believe and have faith that God will answer our prayers.

I once asked a friend of mine if he believed God answers prayer. He said he didn't because his prayers for his brother had never been answered. "When you were praying did you really believe and trust that God would answer your prayers and did you feel God's presence near you?" I asked. "No," he said, "I don't believe I ever have." I suggested that he do so the next time he offered prayer. A month later I received a letter from this friend saying that he had been praying earnestly for his brother and that he could certainly see a change in the way his brother talked and acted.

This is one example of victory through faith. The Bible relates several incidents where victory was won through faith. Again in the eleventh chapter of Hebrews we read: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. . . . By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son."

When I first began to pray, I didn't do it because I thought praying would help me, or to bring someone into the church and to God; but because the other young people were praying and if I did not pray with them I felt ashamed. Then when I began to read and see that people's prayers were being answered, my faith and trust in God were strengthened. Now I can see evidence of my prayers being answered. That is what I would call a real victory and one which came through faith.

I have heard several coaches remark that they had great faith in their teams and they believed that is why the teams came out of the games victorious. If only they had the same faith in God and God's word. Too many of us put our faith and trust in someone else. Albien F. Ballenger says, "Without faith it is impossible to please God."

From "A Sequence of Answered Prayers," I read about a sick woman who heard God

calling. She got out of her bed and started for a place that kept coming to her mind. On the way she met a woman with some buns. This woman gave her the sack of buns, and as she continued on it was not long before she met another lady. This lady had a coat which she gave to the sick woman. When the sick woman arrived at her destination she was admitted into the house by a woman who was drawn and haggard. She was weeping. As they walked down the hall the front room was seen to be empty. So also was the dining room. When they reached the kitchen the sick woman saw two barefooted children on their knees, with their hands folded in prayer. As the two women entered, the children rose to their feet. "I know it's buns!" "It is," replied the sick woman, "but how do you know?" "We've been praying to Jesus to bring us some," cried the child, "we are so hungry!" "Then take the bag," she said, "for Jesus sent me with the buns to answer your prayers."

The mother told of her troubles, and said that she had tried to find work herself and could have had work one morning if she had only had a coat to wear. The sick woman then gave her the coat which she had. Overjoyed, they all knelt to thank God for his goodness; and as they prayed, they asked him to crown his blessings by helping the husband to find work. At last they rose from their knees. Not long afterward the door opened and the husband entered; he had found work.

Again we have splendid examples of victory through faith.

Boulder, Colo.

THE SOCIAL WORLD

By Lorna Payne

How can we as Christian young people better the social world? First of all, we must realize the evils of the social world. All of us have seen the magazine racks that contain low, trashy magazines that are printed for the American people of today to read. Dime novels which are demoralizing are found in all book stores, ten cent stores, and many others. There are also many debasing, sensational movies shown every day in low priced theaters, which not only create wrong ideas in the minds of children who see them, but also lead other people who are older into thinking and doing things that are not just

and right in the sight of God. Many unsupervised public dance halls are spread throughout the towns and villages. There are degrading taverns on every corner, that corrupt and undermine the morals of young people. These are facts which must be contended with by the Christian young people of the Church.

What are we going to do about them? There is an old story about a king who painted the pump in order to purify the water. According to the narrative, a devastating plague broke out in a certain city and the source of the trouble was traced to the town pump. In an effort to purify the water, the king issued an edict that the pump should be painted. This was done but the plague continued unabated. Finally the king realized that painting the pump did not purify the water, and that purification demanded something more drastic and more scientific than a can of paint. We Christians have got to use something more drastic and scientific than a can of paint. Let us trace the evil back to the cause. Why are these things in our present world? The answer is that men and women are seeking pleasure. They say, "Pleasure at any cost," but most of them patronize the cheapest, lowest, and wildest places of amusement.

Today Christian young people have got to face the facts squarely. We are the ones upon whom God is depending to bring these wanderers to Christ. He placed us here to show by our example what it means to live a Christian life. We who are striving to live a life in Christ must show others that we find pleasure, amusement, and happiness in doing good to others. It is only by purifying our own minds, deeds, and actions that we can lead others away from the sin of the social world.

We must realize that there are two factors: Christians whose leader is Christ, and the people of the world who are not following Christ. We Christians have every advantage. If we would, we could draw all men unto him. The people of the world are not united. Their aims are several and varied.

It is only while running the race of life with clean minds, pure bodies, and righteous deeds that we can shed the light which God has given us.

My body is a temple,
That needs the greatest care.
It must be clean and wholesome,
For God is living there.
And if I keep my temple—
My body—strong and clean,
My mind must be as wholesome,
Although it can't be seen.

Milton, Wis.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

This time I am going to write about my brother's and my pets.

We have a little puppy whose name is Happy. He stands on his hind legs and barks very fiercely at his reflection in the window glass.

I have two kittens and a cat. The kittens' names are Wobble and Dopey. The cat's name is Patsy. My grandmother, Mrs. T. J. Bottoms, gave them to me. She named Patsy, and my cousin Betty Butler named the kittens.

David, my brother, has a pet pig. We named it White Spot. It will stand upon its hind legs and beg for corn.

We also have two pet canaries which we keep in a bird cage. We give them a bath every day. I like to feed and water them and clean the cage. Their names are Toby and Cloudy. Toby is the female and is David's and mine. Cloudy is the male and is Mama's bird. He sings very sweetly.

We had a two-inch snow a week ago last night on the level. We thought we would have another cold spell, and it is pretty cold here. Yesterday it was just five degrees above freezing. Speaking about snow, I wish to tell you a true story, named, "Lost in the Storm."

Your RECORDER friend,
Mira Ann Bottoms.

Gurley, Ala.,
March 15, 1940.

Lost in a Snow-storm

About ten years ago, on a mountain where Daddy used to teach school near here, a woman and her two girls, the younger seven years old, alighted from a bus and started to make their way up to their mountain home. When they were about half way up a snow-storm overtook them. They were lost, but at last they found the top. Their mother sat

down in the snow and was so exhausted that she soon lay down and became unconscious. The older girl put her in a hollow tree and she and her little sister then went to a hollow tree to spend the night. It was very cold so she stood in the opening of the tree to keep her little sister warm.

Early in the morning she heard the sound of an ax chopping. She carried her little unconscious sister in the direction from which the sound came and at last she saw her father chopping wood near her own home.

As soon as she and her little sister had been made comfortable she told her father what had happened. Her father sent some men after her mother and she was found just as the girl had left her.

By Mira Ann Bottoms.

Dear Mira Ann:

I am glad to read about the nice pets you and David have. Both the puppy and pig must be very cunning and bright. I once had a pet pig and he kept himself just as clean and nice as any neat little pussy cat. Canaries require conscientious care and attention, but are well worth it in the pleasure they furnish their owners.

Your story is interesting, though sad. It looks as though this is not the only winter when Alabama has been visited with cold weather.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have not written to you for a long time, so I thought I would today. My Sabbath school teacher is Mrs. Frances Fatato.

There is some snow here in Schenectady, but little by little it is melting. Good old spring will soon be here. Before we know it we will have flowers which the Lord will provide for us.

In Sabbath school we are making a scrap-book of our Lord. We are going to send it to Anna West in China.

Your SABBATH RECORDER reader,
Alice Fatato.

1628 Foster Ave.,
Schenectady, N. Y.,
March 18, 1940.

Dear Alice:

We still have snow and more snow in Andover and the surrounding country, and near zero weather. While the snow drifts in town and on the state roads have shrunk somewhat, on each side of many of the country roads, I do believe they grow higher day by day, as the snow plow clears the road for the school bus. Independence people were so snow blocked yesterday that we could have no church service.

I think it is a splendid plan to make the scrap-book for Miss Anna West and I am sure she will be very much pleased.

Your sincere friend,
Mizpah S. Greene.

OUR PULPIT

A HEARING HEART

By Rev. Neal D. Mills
(Pastor, De Ruyter, N. Y.)

"Give thy servant therefore an understanding heart . . . that I may discern between good and evil." 1 Kings 3: 9.

Solomon was a mere boy when he became king of Israel in place of David, his father, but he felt the weight of his responsibility. He wanted to be as good and as great a king as his father had been. David had set a fine example as a devout and upright man and a kind and thoughtful king. It is to the credit and honor of David that we are told that "Solomon loved Jehovah, walking in the statutes of David his father." David seems to have been much admired by his son. He knew one thing at least about child training—that you can't teach your children to do one thing and do the opposite yourself.

After offering sacrifices at Gibeon the new king, Solomon, lay down at night to sleep, and as might be expected, after so important a day in his life his dream reflected his most serious thoughts of the day. In his dream God appeared to Solomon and asked what gift he most desired. Solomon thought immediately of his responsibility as king and of his desire for a long and successful reign like his father's. And he recognized that David's success had been "according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee." Then he confessed his own helplessness as a mere child before a great responsibility, and he an-

swered, "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil."

"An understanding heart" in this case does not mean great knowledge, and I think it does not mean great wisdom in the usual sense. The Smith-Goodspeed translation calls it "an attentive mind," and Moffatt translates it "a thoughtful mind." The Hebrew word used in this place means "to hear," and perhaps the best for our purpose is that more literal and picturesque expression, "a hearing heart." "Give thy servant therefore a hearing heart"—a heart tuned to the inner thoughts and feelings of other hearts, the temptations, the fears, and the hopes of others! Only with such a hearing heart can one fairly "discern between good and evil," for inner motives are not always displayed in outward appearances. Oh, what pain and bitterness we have caused because we judged without the hearing heart that could understand the other person's point of view!

Following the account of this dream of Solomon's there is a story illustrating how he used his hearing heart. Two women lived together in the same house. Each gave birth to a child. One child died in the night and both mothers laid claim to the living child. They came to Solomon to settle the dispute. But to which woman did the child really belong? There were no witnesses and no evidence upon which to base a decision. So Solomon called for a sword and offered to divide the disputed child equally between the two women. Then the inner motives of the women were brought to light. One agreed to the procedure, saying, "It shall be neither mine nor thine. Divide it." But the true mother pleaded for the life of her child, even though it meant giving him up. Then Solomon could easily discern between mother love and pure jealousy.

Six hundred years before Jesus preached the Sermon on the Mount, the Prophet Ezekiel went to Babylon to minister to the captive Jews. But before he began to preach or offer to help solve their problems he went down to the river Chebar, where his countrymen hung up their harps on the willow trees and wept, and, as he himself says, "I sat there overwhelmed among them seven days." He wanted to give them comfort, courage, and hope, so he began by sharing their life of misery and hardship in order to learn their inner feelings and their point of view. No

wonder the people listened when he finally spoke! He reached their hearts because he had acquired the key of sympathetic understanding.

Will Durant is quoted as saying that Herbert Spencer could sweep the entire universe for proofs of his hypothesis, but could not see with any insight another's point of view. How true that is of many of us! We long to be understood, to be fairly interpreted, but we judge others harshly and misrepresent those who disagree with us. If we would help to build a world of good will we must broaden our sympathies and develop sensitive, attentive, understanding hearts.

Some of us know how hard it is to help one who is in great sorrow. Anything we can think of to say seems so inadequate and ineffective. Perhaps some of us, too, have shared something of the experience of Job in time of sorrow or calamity. One of our friends tried to make us think our trouble was not so bad as it appeared; another said, "Too bad! But never mind, time will heal your heart and you'll soon forget your grief." We knew that we would never forget. Another tried to show us that our misfortune was partly the result of our own wrong doing. There was little comfort in that. Then a friend sat down beside us and with a heart that plainly shared our grief said, "I know how you feel for I have been through it, too." And he told us how he had been crushed by similar circumstances and how a sense of God's love and care had brought peace and comfort to him. And that brought comfort to us.

It is usually because we do not understand the circumstances surrounding the lives of other people that we misjudge them. It is told that John Wesley once became quite exasperated with one of his converts because he gave so little to charity. But one day the man had opportunity to explain that he was living on a few cents worth of parsnips a week in order to save money to repay the people he had defrauded before his conversion. With deep regret Wesley begged the man's forgiveness and learned his lesson about hasty judgments.

"Three fourths of the miseries and misunderstandings of the universe will disappear if only we step into the shoes of our adversaries and understand their viewpoint," says Gandhi. Misunderstanding is the chief hindrance, not only in individual relationships,

but in the solution of the main problems of civilization. We are told that half the world doesn't know how the other half lives. Even less does it know how the other half feels and thinks. It is not easy to appreciate how it feels to be unemployed, with obligations pressing, or to be the victim of race prejudice. Most Americans utterly fail to understand the bitterness, resentment, and fear in the countries that are deprived of the resources necessary for a decent standard of living, such as Germany, Italy, and Japan. We do not realize that it is international injustice that drives nations to accept fascism or dictatorship.

Modern means of travel and communication have tied the world close together, but greed still divides it. All nations are now neighbors, but we have not yet learned how to be neighborly. The modern industrial system has brought together thousands of workers under one roof in the factory, but it has separated them from their employers and the consumers of the goods they make. Hence we have great industrial problems, and the job of Christians is to help solve them through a sympathetic understanding of both sides and by helping both sides to understand each other.

As Christians we must identify ourselves with the underprivileged in the spirit of Gandhi of India, Kagawa of Japan, Sweitzer of Germany, of Father Damien who shared the leprosy of the outcasts of Molokai, of Thomas Osborne who spent a week behind prison bars sharing the cruel treatment of prisoners, of Vincent de Paul who changed places with a French galley slave, and of Lincoln who stood in the slave market in New Orleans and said, "If ever I get a chance to hit this thing I'll hit it and hit it hard!" It was Eugene V. Debs who said, "While there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a soul in prison, I am not free." Does that not reflect the attitude of the Apostle Paul? "Who is weak and I am not weak? Who is offended and I burn not?" wrote Paul.

The spark of brotherhood lies more or less dormant in every heart; when catastrophe strikes, it is fanned into flames of generosity, and millions of dollars flow into the treasuries of the Red Cross and other agencies. And the sense of brotherhood often leaps over national and racial boundaries, as when the Japanese raised a generous sum for the sufferers

from the Florida hurricane, and when the Chinese gave two hundred thousand dollars to the victims of the Ohio and Mississippi floods of 1936 and 1937. But we must cultivate that spirit till it will serve in every day relationships as well as in times of great disaster.

"God! What a world, if men in street and mart
Felt the same kinship of the human heart
Which makes them, in times of fire and flood,
Rise to the meaning of true brotherhood!"

Jesus, who had the most sensitive heart the world has ever known, spent thirty years among the poor and common people before he began to preach. He chose his disciples from the working class. He understood both the hypocrisy of the Pharisees about to stone to death a sinful woman, and the inner revulsion in her heart against the life of shame she was perhaps forced to live. "Let him that is without sin cast the first stone."

At the very climax of his popularity Jesus chose to be a guest in the home of Zaccheus, the despised tax gatherer, whose awakened heart of sympathy moved him to divide his wealth with the poor. And finally on the cross the Savior's understand heart went out even to those who crucified him as he prayed, "Father, forgive them for they know not what they do."

The hope of the world lies in the gospel of understanding, the gospel of the hearing heart. The duty of the Christian Church and of every Christian is to preach and to practice that gospel. Let each of us pray earnestly and often the prayer of the young King Solomon, "Give thy servant therefore an understanding heart . . . that I may discern between good and evil"—in the hearts of my fellow men.

"GOD IS LIGHT"

By Rev. Lester G. Osborn

Light is the first essential to life, so was the first thing in the creative week. No sort of life exists without light in some form. God, the Creator, the Author of life, is light. Without him humanity would die.

Light is energy and power. Modern science has taught us to open doors, control ships, direct torpedoes and do many other things by means of light. Light can pass through artificial rock without making a hole, leaving a mark of any kind, or doing any damage whatever. Yet, withal, it is so gentle that

it will not shake a drop of dew from a blade of grass or break the finest thread of a spider's web. God is omnipotent, the source of all energy, of all might. Yet he is a kind, loving Father.

Light is pure. It cannot be adulterated. It can pass through gases and through fetid and poisonous atmosphere without becoming tainted. God is all-holy, all-righteous, all-pure. God is light!

Light is in three primary colors—yellow, blue, and red. The yellow rays are luminiferous, light-giving. Only God can illumine a life and drive out the darkness of sin. The blue rays are actinic—life-giving. We are just beginning to realize the vast importance of light therapy, of sun baths, of the quartz light, of ultra-violet rays, and other things in the realm of light. God is light. He makes life possible. Mental, moral, and spiritual life come from God, as well as physical. God purifies character and conduct. The red rays are calorific—heat-giving. God is love, and love warms the heart and the life. Love is the light of life.

"The night has a thousand eyes,
And the day but one;
Yet the light of a whole world dies
With setting sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

Light is vocal. We read in Job that the "morning stars sang together." Rays of light have a definite phonetic value. The sound from the beams of Venus has been broadcasted over the radio. It was like the high note of a violin. It is a ray of light that makes the sound in our "talkies." God is light. God speaks to his children, revealing his will to them—not to the natural man, but to the spiritual, for the natural man comprehendeth not the things of the spirit.

Yes, God is light!

Nortonville, Kan.

DENOMINATIONAL "HOOK-UP"

Ashaway, R. I.

A large audience attended the first services Friday evening in the Preaching Mission being held in the Seventh Day Baptist church in Ashaway, with Rev. George B. Shaw of Alfred, N. Y., as guest speaker.

For his Scripture lesson Mr. Shaw repeated the Fifteenth Psalm and gave the following helpful explanation. He said it was a poem, a question, and an answer with four parts.

To the question, "Who will permanently please God?" he said: "Man must be right in his private life, in his social life, his public life, and business life. 'He that doeth these things shall never be moved.'"

The text of the sermon was taken from 2 Kings 3: 16. "The world," he said, "is in the need of God. Christian Church as organized throughout the world is a failure.

"Christianity has not failed; it has never yet been fully tried. Prayer is essential to help bring the Spirit of God into the world. If anything in our lives is keeping out the Spirit of God we must remove it; if we have aught against another we must rid our lives of that. Whatever stands in the way of our being true Christians, it must be removed.

"The measure of our blessing throughout these meetings will be in the part we put into them."

A vocal duet, "At the Place of Prayer," was sung by Mrs. Martin Oates and Albert Arnold.

Three-fold Purpose

The three-fold purpose of these meetings, it was explained, is to strengthen the faith of the church members, to reach out to those who may have grown cold, to quicken their faith, and to reach out and draw in those who have never accepted Christ.

Yesterday morning Mr. Shaw used as a text Philippians 1: 17. He said that the gospel of the Seventh Day Baptists was based on the following five points: "Bible as the Word of God; salvation is by grace, the Cross of Christ; Sabbath a sacred time; baptism; and church polity. Seventh Day Baptists," he said, "must defend this gospel."

His Scripture lesson was Isaiah 6 and he gave the following enlightening explanation of the chapter: It is made up of five visions, namely: Holiness of God, sin in man, forgiveness of sin, service, dark future—with a bright picture at the last.—*Westerly Sun.*

Hopkinton, R. I.

There were over fifty present at the opening service in the Seventh Day Baptist church last evening. A unique series of test questions and answers by Rev. Everett T. Harris and Rev. George Shaw was enjoyed, Pastor

Harris reading words of Scripture and Mr. Shaw telling their Bible location.

The song service was conducted by Lewis F. Randolph, with Mrs. Hazel Oates at the piano.

After the opening service Charles Cottrell of Pendleton Hill sang "Nailed to the Cross." The three slides shown were, "Jesus at the home of Mary and Martha," "The Triumphal Entry," and the humility scene of "feet washing."

Rev. Mr. Shaw said his text was a sad one, "He wist not that the Lord departed from him." It is a sad thing that the Lord departs from men and they do not know it. Samson was a child of promise. He started right with faith and a good purpose in life. Men depart from God before he departs from them.

He said, "Samson failed his parents in most of his associations, became cruel and revengeful. He thought God would continue to help him, whatever his sin. We must be willing to confess our sin."

"Nehemiah wept for the sins of Jerusalem, then prayed, made confession, sacrificed, gave up ease and position, suffered and won. Pray to God and success will come. The world is filled with things replacing Bible reading. It is a closed Book. People only know a verse here and there. It is easy to neglect."

Mr. Shaw said, "If we expect revivals we should give God the things belonging to him. Bring in those who need to be brought. The country is filled with unfaithful. This town needs a revival and we will get it if we go after it. Prayer for others helps us. God hears prayer and we should be glad to pray for each other."—*Westerly Sun.*

Plainfield, N. J.

On January 20, the pulpit was occupied by Mr. Masatake Jonathan Fugita of Tokyo, Japan, under the auspices of the missionary interests committee of the church. Mr. Fugita received the degree of Bachelor of Divinity in January from Drew Seminary. He was an interesting speaker.

The social service committee of the Women's Society gave a pleasant social at the church on the evening of January 30, at which a nice sum of money was received in the "Thank You" envelopes.

The annual service of worship, sponsored by the Ministers' Association and the Interracial Department of the Council for World

Friendship, was held in our church on the evening of February 11.

A "Valentine—Leap Year Party" was held at the church Sunday evening, February 18, in charge of the social committee of the Women's Society. A silver offering was taken.

Dean Ahva J. C. Bond preached Sabbath morning, February 24, and spoke on the School of Theology and its needs.

On Sunday evening, February 25, all members of the church were invited to a cafeteria supper, sponsored by the trustees, at which time the matter of redecorating the church and repairs was discussed and estimates given.

Pastor Warren—who was one of the Seventh Day Baptist representatives—attended the National Study Conference on the Churches and the International Situation, held at Philadelphia February 27-29. Since that time he has been taking up the different phases and findings of the conference in our Friday evening meetings, for study and discussion.

Easter Sabbath was observed at the morning service by a beautiful anthem, "Victory," and a cantata—"The Cross Victorious," by Demarest—given by the choir, and a special message by Pastor Warren. A good-sized congregation was present to enjoy this beautiful and inspiring service. At the Sabbath school hour the children gave a program, consisting of songs and the Easter story dramatized.

We are all enjoying our freshly painted Sabbath school room. Repairs to the church roof are being made, which are necessary before the auditorium can be redecorated.

Correspondent.

Adams Center, N. Y.

The young people of the denomination deserve real credit for the way in which they carried through the first project the board proposed to them. Two weeks ago the Young People's Board treasurer, Mr. Earl Cruzan, forwarded a check to Rev. Orville Babcock at Adams Center, to cover the cost of sending the organ to our South American friends.

The total bill was \$33.20. This amount covered the crating the organ, transportation to the depot, freight to New York, and shipping to South America. Insurance was also included in the bill.

—*The Beacon.*

OBITUARY

Atkins. — Sarah Elizabeth Bell was born near Rochester, Ind., March 20, 1855, and died at the old farm home near Grand Marsh, Wis., February 19, 1940.

She was united in marriage with Levi Elroy Atkins, April 2, 1871. Mr. Atkins died in 1936. Since that time she has continued to live at the old home with her son Arthur's family, who have lovingly looked after her needs.

Early in life she became a Christian and was baptized, later becoming a charter member of the Rock House Prairie Seventh Day Baptist Church. She continued in that faith till the time of her death.

She leaves five daughters and two sons: Mrs. Minry Morgan, Mrs. Nellie McLain, Mrs. John Keach, Mrs. Lucy Morgan, Mrs. Alice Morgan, John and Arthur; also a sister-in-law, Mrs. Nellie Woodard, thirty-three grandchildren, twenty-eight great-grandchildren, and several nephews and nieces. —Contributed.

Bond. — Oliver, youngest son of William and Mary Ann Kelly Bond, was born April 21, 1855, at Peru, Ind., and died at Topeka, Kan., March 10, 1940.

Soon after his birth his family moved by covered wagon to Minnesota. When eleven, his family moved to Lost Creek, W. Va., where he joined the Seventh Day Baptist Church. Later they lived at Garwin, Iowa. In 1884, he homesteaded in Lane County, Kan., and this land he owned at the time of his death. He never married. For some years he has lived at Nortonville, Kan.

His sister, Harriet Bond Stout, survives him, with three half-brothers, Edgar, William, and Daniel Bond, and a half-sister, Mrs. Charles DuToit, all of Garwin, besides numerous nephews and nieces.

Funeral services and burial were at Nortonville. A. B. S.

Gamble. — Sarah M. Mulford, daughter of William Dixon and Louisa J. (Duckworth) Mulford, was born at Lebanon, Ohio, November 16, 1845, and died at Elmira, N. Y., February 29, 1940, in the ninety-fifth year of her age.

On August 17, 1868, she was united in marriage to James Lee Gamble, and to them were born four children, one of whom, Charles H., died in 1925. Doctor Gamble was a former pastor of the First Alfred Seventh Day Baptist Church and later professor of Church History and Homiletics in Alfred Theological Seminary. His death occurred February 8, 1908.

Mrs. Gamble lived in Alfred from 1895 to 1929. She was a member of the First Alfred Seventh Day Baptist Church and was one of the first deaconesses elected in that church, serving in that capacity with great faithfulness. She was also an active worker in many town and church organizations. For the past ten years she had made her home with her daughter in Elmira, N. Y.

She is survived by a daughter, Louise K., of Elmira; two sons, William Lee, of Cleveland, Ohio, and Edward A., of Elmira; a sister, Mrs. Mary L. Van Harlingen, of Youngstown, Ohio; five grandchildren and four great-grandchildren. Farewell services were held March 2 in Elmira, followed by cremation. Burial will be in the Alfred Rural Cemetery in the spring. —Contributed.

Langworthy. — John D., son of Oliver and Phoebe Langworthy, was born October, 1848, and died February 8, 1940, in Hopkinton, at the home of Mrs. Walter Fiddes, where he had made his home for several years.

His wife, Flora Carpenter of Peace Dale, R. I., died shortly after their marriage. Mr. Langworthy had been the oldest resident of the town of Hopkinton for several years. He had been blind for over thirty years.

He joined the First Seventh Day Baptist Church of Hopkinton by baptism February 14, 1874. He remembered attending services in the house of worship when it stood at Meetinghouse Bridge. He retained his membership in the old church to the time of his death.

Surviving are two nieces, Mrs. Frank N. Wilcox of Westerly and Mrs. Flora L. Hiscox of Baldwin, L. I.

Funeral services were conducted by his pastor, Rev. E. T. Harris. Interment was in Oak Grove Cemetery, Ashaway. E. T. H.

Larkin. — At Howard, R. I., January 2, 1940, Eliza Saunders Larkin, aged eighty-two years.

Mrs. Larkin was the daughter of Charles and Sally (Stanton) Saunders and was born in Westerly, R. I., June 22, 1857. Early in life she became a Christian and was baptized and united with the First Seventh Day Baptist Church of Westerly. She loved the church and the cause of Christ. The Bible was a source of comfort and joy to her.

She leaves to mourn her loss, one son, Charles S. Larkin of Westerly, a grandson, and a granddaughter. She also leaves a brother, James A. Saunders of Westerly, and a sister, Mrs. Lucy T. Tucker of Norwich Town, Conn.

Farewell services were held at the Avery Funeral Home on Thursday afternoon, her pastor, Rev. Harold R. Crandall, officiating. Interment was in Oak Grove Cemetery, Ashaway. H. R. C.

Tefft. — Lawrence B. Tefft, only child of the late Hermes and Etta Satterlee Tefft, was born in Berlin, N. Y., March 25, 1888, and died February 17, 1940, at his home in Berlin. During the World War he served over seas in Baking Co. No. 334. He was operating a bakery at the time of his death.

He was married to Myrtle B. Riley September 4, 1930. He leaves his widow, an uncle Henry R. Satterlee, and five cousins.

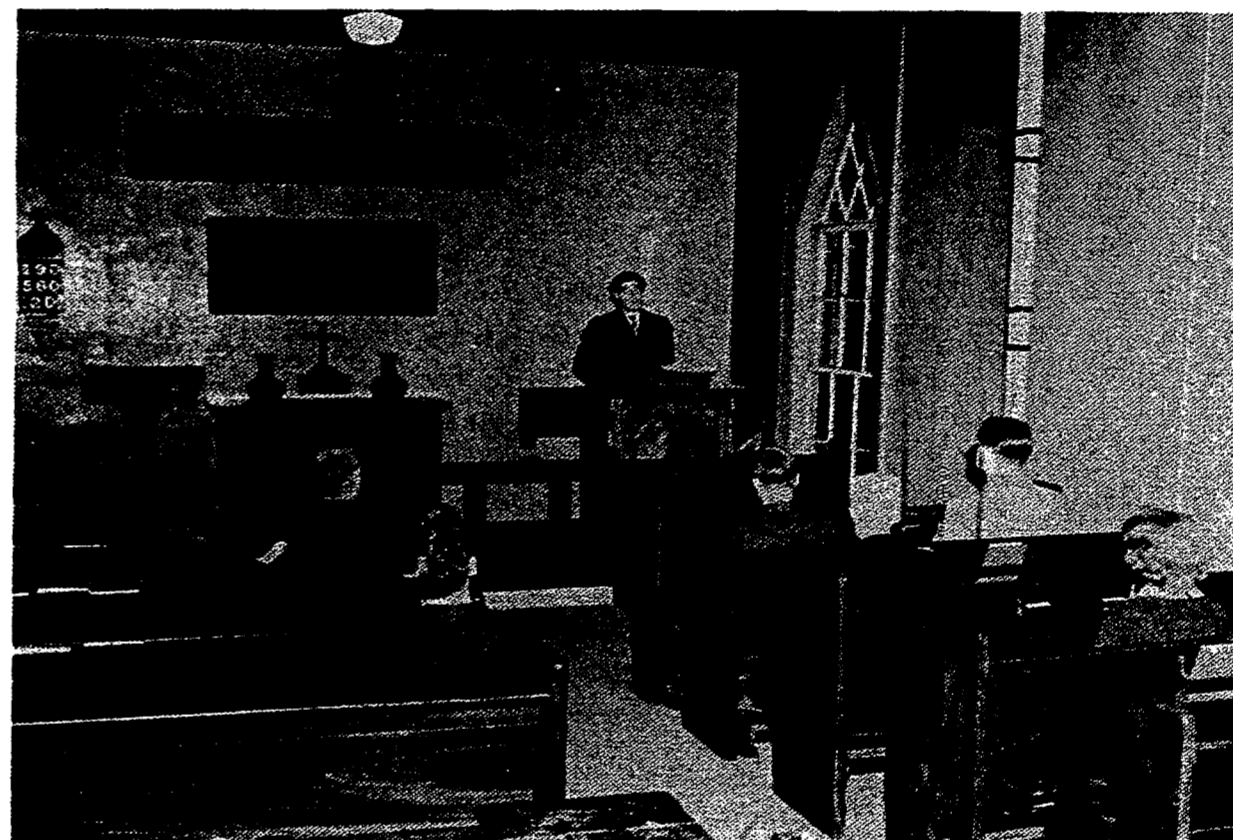
Farewell services at the home were conducted by Pastor L. A. Wing, and from the church by Rev. Mr. Whitehouse of the Baptist Church, and Pastor Wing. The body was laid to rest in the Seventh Day Baptist Cemetery, where a full military service was held. E. S. B.

The Sabbath Recorder

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PLAINFIELD, N. J., APRIL 8, 1940

No. 15



GOTHIC CHAPEL

Class in Homiletics

Alfred School of Theology, Alfred, N. Y.

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