

armed force out of China, she can neither buy from us nor sell to us. Without our trade she could not keep up her war in China.

Any new treaty should only continue while she was not an aggressor against any country.

In her present condition she could not start a war against us, but she hopes to build up her empire till she is the supreme power in the East.

There is another thing that we as a nation should do to help bring the day when no nation will dare start an aggression. The Kellogg Pact was signed by nearly all nations, but four of them have broken it. It had no means of enforcement. Neither we nor other nations want war to enforce it. War does not stop war, but economic pressure might.

The United States should start a new international treaty in which each nation would promise never to attack another nation, and also to stop all trade with any nation which did attack another. This might be determined by the World Court or by a commission elected by the nations signing the treaty, a majority or two-thirds of the commission deciding that a nation was an aggressor.—*Irving A. Hunting, in Courier-News.*

(Mr. Hunting is an earnest, loyal member of the Plainfield Seventh Day Baptist Church, who gives much thought to religious, social, and international problems.)

Schenectady, N. Y.

The Seventh Day Baptist Mission held its annual meeting at the home of one of the members and elected officers—chairman, Louis Fatato; secretary-treasurer, Nicholas Fatato; assistant treasurer, Mary Fatato; corresponding secretary, Margaret Prati; superintendent of Sabbath school, Louis Fatato; superintendent of music and song leader, Mr. and Mrs. Harold Pearson; Sabbath school teachers—Margaret Prati, Frances Fatato, Raymond Prati.

We wish to thank our Pastor Wing and Brother Joseph Bullock for the splendid service given us this year. Pastor Wing is eighty years old and travels about ninety-six miles every Sabbath to bring us God's blessed message, which we enjoy very much. The past year he has missed but four Sabbaths, which is some record. Brother Bullock furnishes the transportation for the pastor. Regardless of weather, he is always ready. We thank the Lord for him. We wish to thank others, too, for their splendid help, and may God bless them and us to carry on his good work.

Recording Secretary.

Richburg, N. Y.

Our young people's Sabbath school class has organized itself as "The Tru-echo," in which we strive to echo the gospel truth. There will be a prayer meeting on the first Friday night, and a social meeting on the third night-after-the-Sabbath of each month.

Later, with things well under way, we hope to carry out evangelistic services in neighboring towns under the supervision of our teacher, Leon Moore. The present twelve who are members are asked to invite friends. We are hoping to enlarge our group.

At the recent annual meeting Pastor Emmett H. Bottoms was recalled for the year. Our average church attendance on Sabbath morning is twenty-eight.

Correspondent.

Nortonville, Kan.

Rev. Lester G. Osborn, who has been pastor of the Seventh Day Baptist Church since September, 1932, tendered his resignation last Sabbath to become effective May 1. He has accepted a call to Shiloh, N. J., a church two hundred two years old.—*Nortonville News.*

OBITUARY

Sheldon. — Clara A., daughter of Henry M. and Mary A. Sheldon, was born on a farm near Albion, January 27, 1856, and died at her home in the village of Albion, December 19, 1939.

When nine years of age she was baptized by Rev. Joshua Clarke and became a member of the Albion Seventh Day Baptist Church, where she has kept her membership for seventy-five years. She has always been interested in church and denominational matters.

When a young girl she became an invalid and through all the years has been a patient sufferer, much of the time being confined to the home. She was a member of the Shut-in Society and found comfort in correspondence with others who were lonely and sick. She has always been an inspiration to her many friends, who have found her faith so strong and her patience so abiding.

She leaves one sister who has cared for her, besides other relatives and many friends.

Funeral services were conducted by Pastor L. O. Greene, and burial was in the Evergreen Cemetery.
L. O. G.

The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions danced,
Were sleeping soundly through the night.

—The Student, Edinburgh Univ.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., JANUARY 29, 1940

No. 5

JESUS CHRIST

THE HOPE OF THE WORLD

Who being in the form
Of God, thought it not
Robbery to be equal with
God: But made himself
Of no reputation and

Took on him the form of a servant, and was made in the likeness of Men: And being found in fashion as a man he humbled himself, and Became obedient unto death, even the death of the cross. Wherefore God Also hath exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven,

And things in earth, and
Things under the earth;
And that every tongue
Should confess that Jesus
Christ is Lord, to the
Glory of God, the Father.
Wherefore, my beloved,
As ye have always obeyed,
Not as in my presence
Only, but now much
More in my absence,
Work out your own Sal-
vation with fear and
Trembling. For it is God
Which worketh in you
Both to will and to do
Of his good pleasure.

Philippians 2: 6-13.

The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

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

Terms of Subscription
Per Year.....\$2.50 Six Months.....\$1.25
Postage to Canada and foreign countries 50 cents per year additional.
Subscriptions will be discontinued at date of expiration when so requested.
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.
Entered as second-class matter at Plainfield, N. J.

Vol. 128, No. 5

Established in 1844

Whole No. 4,861

EDITORIALS

SUBVERSION OF YOUTH BY LIQUOR INTERESTS

A few months ago Gene Tunney, former prize fighter, but now for some years head of the American Distilling Company, was elected to the executive board of the Boy Scout Foundation of greater New York. More than forty thousand boys are embraced in that group. We have seen some criticism of the action, but not enough, it seems, has been provoked to accomplish any change in the board's policy or appointment. It is a matter of some satisfaction to know that an invitation to Mr. Tunney as a guest speaker before the Harrisburg, Pa., Boy Scout area at its annual meeting, January 11, was finally withdrawn. That is as it ought to be and ought to give some point to the objection to Mr. Tunney as an official of the institution backing the Boy Scout movement. We vigorously protest Mr. Tunney's official standing in Boy Scout councils, representing, as he does, the whisky business of America.

The Boy Scout program is the very antithesis of the liquor problem. The Boy Scout movement is not independent of, but intimately related to, Christian activity and to the inner life of millions of our Christian homes. Therefore we cannot afford to be silent when the shrewd forces of organized liquorism seek thus insidiously to weaken and break down the clear-cut principles and temperance morale of this justly famous youth organization.

The writer does not know how much good an editorial like this will do, but it is a

word that should be widely spoken by any and all who have any influence whatever in such matters. Words spoken in time may mean something in preventing the further misuse and abuse of the Boy Scout movement by the liquor interests. If such an organization cannot remain immune to these influences, what of the future?

It is pointed out by the national president of the Woman's Christian Temperance Union that another serious matter demanding the consideration of Christian people is the offering of college scholarships by distillery corporations. This is seen to be serious when young people so often seek help for higher education and find none or too little among our Christian institutions.

The Tunney Scout appointment and the college scholarship distillery offerings are but part of the definite program to tie youth to liquor. Christian people should be alert to these facts.

SEVENTH DAY BAPTISTS MAKE GOOD

We know that an uncommon number of Seventh Day Baptists "make good"—rather an uncommon percentage as compared with our numbers.

In another part of this issue is an appreciation by Dr. Edwin Shaw—himself an outstanding success for many years as corresponding secretary of the American Sabbath Tract Society, as well as in other fields—of Clarence W. Spicer.

The other day Curtis F. Randolph retired from the treasurership of Alfred University—after twenty-eight years of continuous serv-

ice. "Alfred University has the most complete and comprehensive ledgers over which we have ever set an alert and error spotting eye" was the testimonial of a large and reputable auditing company.

President Norwood said of him at the time of his retirement, "As a treasurer, and for a considerable part of the time business manager of Alfred University, Mr. Randolph was an outstanding officer. His most notable characteristics were his accuracy, his carefulness, his conservatism in judging expenditures and incomes in presenting his annual budgets and other reports, and his fairness in dealing with all associated with him." Doctor Norwood noted also his ability to send applicants for help away with a friendly attitude, though with requests denied. Kind of heart and remembering his own early struggles, he often assisted needy students with loans or small gifts from his own pocket.

In an Alfred Sun article from which some of this information is taken, we learn that during Mr. Randolph's tenure in office his book accounts and responsibilities rose from \$74,000 to \$575,000. The pay roll increased from \$12,725 to \$105,000 annually, and the Liberal Arts endowment increased from \$371,000 to \$1,088,000, while properties advanced from \$171,000 to \$1,022,000. In an early year of his ministration degrees were awarded to thirty-four completing courses, while at the June, 1939, commencement 122 were awarded.

Those who know Mr. Randolph do not need these facts piled up to convince them of his worth. They know him as a staunch, true friend and Christian gentleman. As such this writer as his pastor knew him while he was treasurer of the Ashaway Line and Twine Company, and has watched his career with pleased and appraising eye. Mr. Randolph was a son of one of our most loved and respected Seventh Day Baptist ministers and pastors of the past generation.

Burton B. Crandall

Mr. Burton B. Crandall who succeeds Mr. Randolph is one, too, who has made good in his work and of whom those who know him are hopeful. From September, 1930, to June, 1937, he taught economics at Alfred University. He became assistant to Mr. Randolph, whose place as treasurer he now takes. Meanwhile Mr. Crandall spent a year in University of Pennsylvania working toward a doctorate in philosophy. He is the son

of Dr. Ben R. Crandall, president of General Conference.

S. Orestes Bond

For the past twenty-five years S. Orestes Bond has been serving Salem College as its honored and loved president. Working, constantly, his way up from a West Virginia farm, he has taught school, attended universities, served as high school principal and superintendent, acting president of a state normal school, was professor of education in Shepherd College, and superintendent of Shepherdstown district schools. While principal at Flemington, he organized a school fair—the second such in the United States, and the first in West Virginia. The fair was similar to the 4-H fairs of today, and doubtless a forerunner and ideal of this now popular movement.

Under Doctor Bond's presidency permanent endowments have increased from \$40,000 to \$150,000 and graduating classes are five times as large as at the beginning of his administration. The faculty has grown from eight teachers to twenty-four instructors, "whose ability and devotion to the college have been favorably commented upon by the State Board of Education and many graduate schools."

Green and White, Salem College paper, notes "The outstanding characteristic of President Bond is his tolerance and broadmindedness." A characteristic which ennobles him in the minds of Seventh Day Baptists is his loyalty to his convictions. An occasion bringing this characteristic to attention by *Green and White* was one when he was not requested to remain with a position. He was principal of one of the Ward High Schools at Shinnston, W. Va. "He refused to attend a board meeting on his Sabbath."

THE CHURCHES AND THE INTERNATIONAL SITUATION

What shall the churches say and think at a time when wars are raging in the Far East and in Europe? Millions of Christians the world over are seeking an answer to this question.

To guide the thinking of the American churches, the Federal Council's Department of International Justice and Goodwill, in cooperation with the Foreign Missions Conference, is convening a National Study Conference on the Churches and the International Situation to be held in Philadelphia, Pa., Feb-

ruary 27-29. Denominations within and without the Federal Council are being asked to appoint delegates to the conference, and it is expected that some two hundred churchmen will be in attendance.

The Philadelphia Conference will not be an official body. Its recommendations, whatever they may be, will be submitted to the participating communions and to the Federal Council of Churches for such action as these groups deem to be wise and proper.

The program will be organized around the following seminars: The Local Church and the World Crisis, Missions and the World Crisis, Conscientious Objectors in War Time, The Ecumenical Movement and the Peace and War Problem, The Churches and American Policy, Mercy and Relief.

Important issues are at stake for the churches in the many problems arising out of the present world crisis. The approaching Philadelphia Conference, from this standpoint, will doubtless rank among the most significant religious gatherings of the year.

The closing address will be delivered by Dr. George A. Buttrick, president of the Federal Council.

Inquiries regarding the conference should be directed to Walter W. Van Kirk, 297 Fourth Avenue, New York, N. Y.

BIBLE SOCIETY SEALS



One way to help the American Bible Society in promoting the work of printing and distributing Bibles in these needy times and among needy families is the use of the 1940 "Read the Bible" seals. (See above cut.) They are printed in red, white, and blue, and bear the legend against the background of an open Bible, "The Truth That Makes Men Free."

The seals are designed to serve in a two-fold way. Their appearance on personal and

business correspondence draws attention of all who see them to their own need of the Bible, and the funds secured by their sale will enable the society to increase its distribution of the Scriptures to those who do not now possess them.

Sale of seals might be promoted by any group, church, Sabbath school class, or missionary society.

All persons who buy one or more sheets at \$1 will receive the society's monthly magazine, the *Bible Society Record* for one year. Orders should be sent to the American Bible Society, Park Avenue and 57th Street, New York City, or to the society's nearest office.

FORGETTING THE PAST, LET US MOVE FORWARD

By Rev. Erlo E. Sutton

Most of us do not like to hear talk of retrenchment in any line of our work, and especially in work represented by our major boards. The Missionary Society has been distressed for a long time, and the Tract Society, the one society that represents us in a peculiar way as a Sabbath-keeping people, has long been at a standstill so far as doing aggressive work is concerned, which hurts more than cold type can tell. All other boards have also suffered.

As has frequently been said of late in this paper, the percentage of the Denominational Budget to the Missionary Board was cut from 52 to 45.2. This was done by the larger Commission and General Conference when there were three members of the Missionary Board on the Commission, and for the purpose, as we understand, of preventing almost utter collapse of some of the other boards, boards important to our work.

In ordinary business, adjustments of budgets are often necessary, but not necessarily a sign of going backward. Under our former methods our budgets have been too largely paper ones, not actual cash, working budgets. Under plans that have been set in motion during the past year or so, we are to have more nearly cash budgets, and we have faith to believe that the people of our denomination will raise them in full, increasing them five per cent or more each year for the next five years, as is suggested by our denominational financial agent and co-ordinator.

Let us, therefore, forget the past, take the "licking" now that we should have taken some years ago, just as business men have, and with our chins up move forward. Most of us who know Dr. Ben. R. Crandall have confidence to believe that under his efficient leadership, demonstrated by his past history, we will be led gradually toward better things, and that no board will need to retrench further, but rather will be able to increase its work.

Why not face facts with courage, take the amount of money we were able to raise last year as a basis, gradually increase it, as Dr. Ben suggests, get out of debt and keep out of debt, until at last we are able to do most of the work we feel God wants us to do? We feel that such a movement will encourage our people to give more liberally, and with the feeling that they are not attempting the impossible. Let us give regularly, children a penny each week, and those of us who are older, according to our ability, and we will be amazed at the total at the end of the Conference or budget year.

Lead us forward, Dr. Ben, we are ready to follow you.

Denver, Colo.,
January 16, 1940.

MISSIONS

ZEAL IN CONDUCTING MISSIONARY ENTERPRISES

Zeal is one of the items necessary to make a marked success of any worthy cause. Victory does not come without effort, neither is she inclined to bestow her laurels on half-heartedness. We will not deny but God might have established an order here below in which inaction were the road to attainment, but he did not.

According to the order of things in this world, achievements are in proportion to the effort, other things being equal. This holds true with Christian missionary enterprises. All advance here has been possible because some have been willing to pay an appalling price. This has been so from the night when Christ prayed that the cup might pass, till today. Blocking the advance of Christ's army are obstacles of every kind. All who would contribute anything worth while to Christ's world-wide missionary program must not look for fair skies and smooth seas; but

they must brace themselves for the attack of the enemy within and without, must gird themselves for a long and vigorous effort, and must seek grace, strength, and wisdom to solve most difficult problems and to meet very trying situations.

The last nineteen hundred years are strewn with missionary undertakings which have failed because unexpected obstacles appeared and the followers of Christ gave up the struggle.

Have Seventh Day Baptists been found wanting in missionary zeal? How extensive have been our missionary operations? How vigorously have we pushed those undertaken? How wise and brave, loving and persistent have we been in meeting difficult situations? Have we pushed out into unoccupied fields or have we excused ourselves, even when new fields have appealed to us? Must we, with other Christian communions, plead guilty to a lack of zeal in missions?

Whatever the past has been, the future is before us, and as we take up the work of the year of our Lord 1940, let us push forward as becomes the followers of King Immanuel.

Miss. Sec.

THE WORK MOVES FORWARD IN JAMAICA

Rev. William L. Burdick,
Ashaway, R. I.

Dear Brother Burdick:

Your letter of December 20 arrived on New Year's day, I think it was. A letter containing some report blanks arrived a day or two later. The former certainly gave me considerable over which to think.

I'm glad you received the "Harvesters." And right here let me get your reaction as to the idea I'm trying to put in force to try to raise money for the school that is definitely needed here. Do I overstep the bounds of reasonableness in assuring this people that when once they show some concrete evidence of their desire for a school, working toward that end themselves, the Missionary Society will be willing to do its fair share in helping them realize that hope? I certainly hope I do not.

Last week Wednesday, January 3, the Central Committee met in Kingston for its regular quarterly meeting, as you perhaps know from the "Harvester." It became necessary

to change the meeting place from Luna to Kingston when we learned that not as many persons would be coming for the meeting as we'd hoped; so the meeting was held in Kingston. One of the most important things discussed in that meeting was the question of starting a school fund. There were no dissenting voices. Every one present was completely agreed that we need a school badly and that we must at once set to work to get it. More than one of the dozen persons present told how in the church in their little community the members had already set aside a little plot of ground to be used to grow produce to market and turn the proceeds over to the school fund. In fact, there was a little good-natured rivalry between a lady and gentleman present as to who was to have the honor of making the first contribution to the fund and thus have his name entered into the minutes as being the first contributor. Naturally, the gentleman stepped aside in favor of the lady, but it is significant that there should be that desire to be first to contribute. So the school fund is organized and off to a good start.

At this meeting it was decided that our conference this year would be held with the Kingston Church some time during the month of September, the exact date being left to the discretion of the entertaining church. At its quarterly business meeting last Sunday, the Kingston Church agreed that, unless some unforeseen thing happens, the date for conference would be September 19 to 23.

We planned several other activities that will be of interest to you, a day of fasting and prayer and some evangelistic campaigns. We feel that our spiritual life as a whole needs strengthening among us here in the island, so we are going to try the idea of an island-wide day of prayer and fasting. The Central Committee decided to recommend the idea to all our churches and companies. The day decided upon was Sabbath, March 30.

We planned two more evangelistic campaigns for this month and next, one at Bowerwood, January 12-21, and one at Cottage, January 26-February 4. We plan to see how much outside evangelistic work we can get done before conference this year. And our workers are enthusiastically determined upon working hard upon this plan.

The folks in the churches I visited during the quarter are of good cheer and working hard, though all of our people were hard hit by the late October and early November hurricane and rainstorm.

Speaking of the storm, let me say that the roof of the Bowensville church building was practically all blown off by the high winds, the booth at Tydixon was blown over completely, as was that at Higgin Town, the booth at Jeffrey's Town was so soaked with water as to make impractical worship there any more, and the booth at Font Hill had its foundations so cut away as to make it doubtful whether to continue to use it or to find another spot on which to build. I've visited Bowensville, Tydixon, and Higgin Town since the storm. The roof is now practically all repaired at Bowensville, the folks at Tydixon have decided not to rebuild the booth, but to start work on the church building, which they have been thinking of for some time. The booth at Higgin Town was being rebuilt and was practically completed when I visited there just before Christmas. I plan to go to St. Thomas tomorrow to visit the Font Hill company. Brother Webb, their leader, asked me to come some time ago, but I was unable until now.

I visited the Wakefield Church December 15-17, for the first time since the last of February. I see Brother Lyons, their pastor, regularly, and he gives me fine reports of the progress they are making over there. When I went to visit them myself, I found that he was right. Their church building is completed and practically all furnished.

Very cordially yours,
Luther W. Crichlow.

27 Charles St.,
Kingston, Jamaica,
January 10, 1940.

TREASURER'S STATEMENT OF CONDITION DECEMBER 31, 1939

The Society OWNS:	
Cash: In checking accounts:	
The Washington Trust Co.	\$—2,284.59
The Industrial Trust Co.	173.04
	\$—2,111.55
In savings accounts:	
The Washington Trust Co.	\$ 1,168.12
Equity Savings & Loan Co., Cleveland, Ohio	678.58
	1,846.70
Investments:	
Stocks, bonds, and mortgages	\$105,867.11
Less, reserve for depreciation ..	5,000.00
	100,867.11

Real Estate:	
In China	\$ 55,829.86
In Kingston, Jamaica	6,000.00
In Bath, Jamaica	125.00
In Garwin, Iowa	2,000.00
In Minnesota, Polk County	2,088.94
	66,043.80
Total Assets	\$166,646.06
The Society OWES:	
Notes Payable:	
The Washington Trust Co.	\$ 11,750.00
Anne L. Waite	500.00
E. C. Burdick	500.00
Jennie Crandall	500.00
S. D. B. Memorial Board	2,000.00
Other	2,750.00
	18,000.00
Excess of Assets Over Amounts Owed	\$148,646.06
The above Excess is applicable as follows:	
Funds: Principal Amounts:	
Permanent Funds	\$ 90,972.92
Debt Reduction Fund	7,477.20
Alice Fisher Ministerial	
Relief Fund	3,397.39
H. C. Woodmansee Ministerial	
Relief Fund	390.03

A. J. Potter Ministerial	
Relief Fund	976.11
F. F. Randolph Memorial Fund	
Amanda M. Burdick Scholarship Fund	1,053.63
Ministerial Education Fund	195.82
Ministerial Retirement Fund	36.91
	\$104,562.39
Funds: Unexpended Income:	
Permanent Fund	\$ 168.06
Amanda M. Burdick Scholarship Fund	45.95
	215.01
Gifts for Special Purposes:	
Dr. Thorngate China Fund	\$ 1,983.42
Sundry	43.76
	2,027.18
Real Estate Equities not allocated to specific funds:	
In China	\$ 55,829.86
In Jamaica	4,125.00
	59,954.86
	\$166,759.44
Deficit in General Funds	\$—18,410.73
Less, Debt Fund	297.35
	—18,113.38
	\$148,646.06

COMPARATIVE STATEMENT

	Receipts			12 Mos. Ending 12-31-38	12 Mos. Ending 12-31-39	Change
	December 1938	December 1939	Change			
Memorial Board income				\$ 1,675.52	\$ 1,271.58	\$ 403.94*
Permanent Fund income	472.60	582.85	110.25	3,548.64	3,652.56	103.92
Denominational Budget	587.60	587.60		7,170.04	8,053.91	883.87
Organizations	149.38	116.95	32.43*	1,420.51	1,750.76	330.25
Individuals	85.94	243.69	157.75	1,942.08	5,390.10	3,448.02
Special gifts	92.62	54.07	38.55*	359.44	248.14	111.30*
Loans				500.00		500.00*
Other						
Debt Fund investment				2,525.00	2,600.00	75.00
	\$1,388.14	\$1,585.16	\$ 197.02	\$19,141.23	\$22,967.05	\$ 3,825.82
Expenditures						
Corres. Sec'y and expenses ..	\$ 198.73	\$ 213.32	\$ 14.59	\$ 2,497.52	\$ 2,531.04	\$ 33.52
Gen'l missionaries and expenses	22.91	151.51	128.60	1,144.43	1,392.44	248.01
Churches and pastors	201.64	182.90	18.74*	2,319.99	2,188.75	131.24*
China	300.82	451.02	150.20	5,305.42	7,551.08	2,245.66
Holland	125.00	125.00		500.00	500.00	
Jamaica	271.52	287.09	15.57	3,649.23	3,358.39	290.84*
Treasurer's expense	81.78	101.99	20.21	564.37	584.78	19.91
Interest	47.81	31.28	16.53*	883.99	745.48	138.51*
Loans				3,275.00	2,600.00	675.00*
Taxes						
Printing		55.91	55.91	198.13	227.58	29.45
Foreign Missions Conference..				62.50	3.00	59.50*
Special gifts	55.96	54.07	1.89*	316.78	270.40	46.38*
South American field						
Germany	41.66	41.66		500.00	500.00	
Miscellaneous				2.00		2.00*
Debt Fund investment	97.30	85.93	11.37*	1,174.47	1,299.11	124.64
Special Fund investment				500.00		500.00*
	\$1,445.13	\$1,781.68	\$ 336.55	\$22,894.33	\$23,752.05	\$ 857.72

* Decrease.

CLARENCE W. SPICER

An Appreciation
By Dr. Edwin Shaw

Let me set down here in a few words, for the readers of the SABBATH RECORDER, a brief appreciation which I feel for a friend and kinsman, the late Clarence W. Spicer.

For fourteen years (1908-1922) our families were closely associated in Plainfield, N. J. We were in the parsonage nine years on one side of the church, the Spicers on the other side, but half a block away. The children, four in each family, their ages ranging about the same, were almost daily playmates and companions. What better way for the

parents in the two families to become well acquainted?

All these fourteen years Mr. Spicer and I were members of the Board of Directors of the American Sabbath Tract Society, with its meetings every month regularly, where his wise counsel was felt both in discussions and in active committee work. We belonged to the same church and shared in its activities. He was especially interested in the young people, and often his auto and truck gave transportation to corn-roasting and other parties.

Together we frequented the gymnasium of the Y.M.C.A., and with other business and professional men we battled in games of basket-ball and volley-ball for our health and for fun. Many a basket have I seen him make as I tossed the ball to a place where I knew he would be by the time the ball reached that spot.

In 1908, he had set up a little shop-factory in a rented building near the church and was beginning the manufacture of his universal joint with its dust-proof, oil-tight metal casing, a device which he had invented and on which he held a patent. By 1922, the business had grown to such proportions that it occupied a large, well equipped plant at South Plainfield. I was not in any way a part of this growth, but I was a most interested and appreciative observer.

In these ways, and in many others which I might mention, I feel that I came to know and understand Mr. Spicer fairly well. His ability and genius as a mechanical engineer were widely recognized, giving him positions of the highest honor in national engineering societies. Thus I am glad to record my appreciation of his successes in these important realms of the business and industrial world. But my purpose here, rather, is to acknowledge my debt of gratitude and appreciation of him as a true friend, a helpful neighbor, a jolly sportsman in the gymnasium, a loyal supporter of church, educational, and denominational interests, a fond husband, an understanding affectionate father, in every way a Christian gentleman.

Milton, Wis.

"Sunshine broken in the rill,
Though turned away
Is sunshine still."

WOMAN'S WORK

A PROCESSIONAL HYMN FOR PEACE

"Pacifquest"

Tune: PILGRIMS (Smart, 1868)

Rise, Will to Peace, though threats of war as-sail;

On thee our hope and destiny depend!
By thee supported, treaties cannot fail;
Without thee, force of arms can ne'er defend.
Bid men at last from war seek release.
Direct and strengthen, Lord, our falt'ring Will
to Peace.

Blest Prince of Peace, teach us thy peace to cherish!

To live in peace thy law hath ever been.
Lest by this madness, war-engulfed, we perish,
Save us, O Lord, from hate without, within!
O thou whose spirit makes wars to cease,
In thy great mercy help us build enduring
peace.

For peace, America, yet pray and labor;
Know in the end that love will conquer strife.
Deal thou in friendship with thy humblest
neighbor;

To those oppressed bring more abundant life.
Seek understanding; justice increase;
These and true righteousness shall build en-
during peace.

—Lucy Steck Preston, in
The Church Woman.

THE GREAT UNCLAIMED

By Jean Beaven Abernethy

Storm Jameson tells us in her book, "No Time Like the Present," that "the world is not one rap better for women having been let loose in it." Not a very edifying statement for those of us who happen to be women! And yet when we contrast our role today with the role that history started us on, perhaps we can see why Miss Jameson makes the statement she does.

Sociologists, anthropologists and social historians, like Mary R. Beard and others, are telling us some very interesting things about woman's origin. They tell us that it was primitive woman at the hearth who was first responsible for what we call civilization. Having given birth to life, those first mothers felt the urge to surround it with comfort and care, and so it was they who discovered fire, the value of a roof overhead, and the knowledge that if you dropped a seed in the "good earth" and had the grace to wait, it would return to you multiplied. In other words, woman was impelled by her love of the infant she had gone through such anguish to produce to make living for that child a good thing.

Written history has played havoc with this early picture of woman as an independent creature of dignity and we know her most as a slave, a parasite, a helpless toy. It is only in the last few years that society has tried to restore woman to the dignity of being a completely useful unit in society. She has been given rights—the right to vote, to be educated, to earn her own living. But with all these rights, she has yet to throw off the yoke of slavery in which she has been harnessed for centuries.

She wants the rights, but very often she is not willing to share the responsibilities which go with these rights. She wants to be able to vote, even though she doesn't always want to bother to go down to the polls. She wants an equal job with a man but also wants special privileges as to hours and wages. She wants education but is not always willing to participate in the community problems which must be tackled by educated people. It is with this in mind, and also with the picture of what woman could be, considering what she once was in history, that keeps us from disputing too seriously the accusation Storm Jameson hurls at us.

Why are we women so easy going? Why isn't the world less warlike, less poverty and disease stricken, less criminal because we have been given a part in administering its affairs? It is a sobering question.

As we examine our lives, most of them bear testimony to the triumph of the trivial. And yet with all our deafness to the "still, sad music of humanity," with all our insensitiveness to the needs of the world, we are always rushed, always busy, and always ready for bed at night. It is just as wearing on the nerves to go round and round as to go forward. We have energy, all right, but so very often it is devoted to getting us and others nowhere.

No one is going to take us to task for our piddling with life. We aren't as fortunate as Peer Gynt who, in Ibsen's play, was suddenly confronted with the Button Molder and told that because he was neither one thing nor t'other he would have to go back into the melting pot. We have no giant button molder who will come along and remodel us; it is up to ourselves. We alone can take ourselves by the nape of the neck and make us make more out of living. And if we do,

much of our unused, potential power will be claimed by society and put to work.

But if there is one thing we have been trying to say in this section on personal faith and experience it is that we can't lift ourselves by our own bootstraps. If we are to be claimed, we in turn must lay claim to God's power. The Mexican people had an interesting name for their God before the Spaniards conquered them. They called him "Gitche Manito," which being translated means the Unclaimed Spirit. All too often that is the name of our Christian God also. With that storehouse of power and dynamite available to us at any time, we still remain very hazardous in our cultivation of God. He is still for many of us the Unclaimed Spirit.

Benjamin Kidd in his discussion of the Science of Power says that "of all the dull, dead weights men ever bore, none wear the soul with discontent like consciousness of power unused." The woman power today is definitely being unused to its full capacity. And we women in turn are not using to the full the power of God. One has a direct relation to the other. If we women begin to claim God we in turn shall no longer remain, for society, the great unclaimed.

—From the Church Woman.

YOUNG PEOPLE'S WORK

A SABBATH THOUGHT

In all the Sabbath days that you have lived, did it ever occur to you to compare yourself and the Sabbath—shall we say in respect to size? You know, Jesus is not just an ordinary man that you can lock arms with and walk down the street. No! You have to reach your hand up so he can take it. It is so with the Sabbath.

Its possibilities are so far beyond your limited capabilities that you just cannot take the Sabbath in your stride. You have to study to know what possibilities it does hold for you. If you study to show yourself thus approved, you will find that you have grown in respect to the Sabbath, that your capabilities will not be so limited, and that you more nearly fulfill the possibilities of the Sabbath. It will also become a day welcomed by you, looked forward to, anticipated, a day of fond memories, a day made holy.

M. C. V. H.

TO OUR YOUNG PEOPLE

By Herbert C. Van Horn

Across the centuries they come,
The shining ones, so gay and bold,
With all the youth that souls may know,
With all the dreams that youth may hold!
Across the centuries they come,
With gallant songs, and ringing tread—
One sees new courage in their eyes,
New grace in every up-flung head.

Across the centuries they come,
An endless, eager, glad crusade—
With banners high and shoulder straight,
With minds that meet truth unafraid.
Across the centuries they come,
For knighthood lives—is still in flower—
And we, who watch them, what have we
To offer them in this—their hour?

—Margaret E. Sangster in
Christian Herald.

We offer them our love, our confidence, our admiration, our respect, our ideals, and our prayers. We have not made too great a success of life. So we cannot "lord it over" them. But we have, we believe, produced a rather clean, thoughtful, and on-looking generation with some opportunities which were denied us. We are a bit fearful as we realize the way our young people go, may depend in no small degree upon the quality and ideals of the homes from whence they have come.

The editor has passed through high school and college days; has had boys and girls of his own, and young people in the Christian Endeavor societies where he has been pastor; has been counted a leader in state and city work in two different commonwealths, and was editor of the Young People's Department of the SABBATH RECORDER before most of you were born. So I do not believe I am claiming too much in saying I know something about young people and how to sympathize with them, feel for them, and appreciate some of their difficulties, problems, and temptations.

In this message, invited by your department editor, I wish to bring you encouragement and a challenge, with no thought of criticism or preachment.

In the first place, your problems and troubles are not greatly different from those of youth one to three or four decades ago. We did not have things handed to us then. We had to hunt for work, take meager wages (my earliest was four cents an hour hoeing in Ezra Bennett's melon patch, with three

miles to walk in getting there), and meet disappointment in finding the kind of labor we desired. Some of us had to turn out at four in the morning to shovel the road for our milk wagons or open paths to college classrooms. Some of us started our ministerial career on the promise of one hundred dollars per year and board ourselves.

We had to settle the cigarette and drink questions, and meet the sex problem. We had to make choices upon which much—to us—depended. You are met with practically these same things.

In the second place, the way you meet these questions of youth will determine with little uncertainty your answer to the problems and temptations of middle life. The temptations of the "forties" are often more subtle than those of the late teens and twenties, while the temptations of the fifties and sixties are likely to be as strenuous as of any earlier period; they differ most largely, perhaps, as being of the spirit.

Do not think I am attempting to belittle your problems or your temptations. I know they are real. The case of alcohol, for example, is a strenuous one. You meet with its allurements from many a page, and bottles in enticing ways smile at you from windows and counters where you must buy your groceries and meat. It is considered smart to drink, and public opinion favors cocktail parties. Beautiful girls smile at you from billboards, with some favorite "brand" between their lips, inviting you to light up.

My challenge here is that you make yourself acquainted with the best scientific pronouncements on these evils. Great scientists are on record against them.

My second challenge is: Put yourself to the promotion of a warless world. This may seem like something so remote as to be among the things beyond any use of our practically trying. Well, is it? I am not suggesting you sign petitions to congressmen or presidents, though that may have its rightful place. But I am suggesting that you think peace, talk peace, act peace, practice peace in your own life and relationships. Evidently, if we ever come to the happy condition suggested, it must have its beginning in that way. The world has never tried Christ's way yet.

My third challenge is: Go the limit for Christ. Let enthusiasm permeate every avenue of your service for him. "He will carry

you through." Do not abandon your earlier Christian ideals, however unattainable they may seem. Each one nobly striven after will bring new strength and be rewarded with new vision and courage.

In this connection the Sabbath has a place. Let your Sabbath keeping and loyalty be from conviction; not just because you happen to be brought up that way. But know that conviction comes from knowledge of the truth through study and application. I must confess for my generation that too often fathers and mothers have been careless about their Sabbath practices; too often they have complained of the difficulties met in Sabbath keeping, and have seemed more interested in jobs, money, and worldly success of their children than in having them live up to Christ's standards of Sabbath loyalty.

In "going the limit for Christ," then, you will approximate a one hundred per cent loyalty to him and to the Sabbath whose Lord he claimed to be. None of these things will be attained in one's own strength, but is possible as one practices the old Christian Endeavor—"Trusting in the Lord Jesus Christ for strength . . . I promise." And we are encouraged by the Apostle Paul's "Not I but Christ in me," and in the declaration—"I can do all things through Christ who strengtheneth me."

May 1940 be a great year for all of you and in every one of its days may you be true to the Christ.

"Lead on, O Youth, while you are free;
Unfettered by the chain of years,
Untrammelled with the safe advice
Of cautious age, unshorn of faith
And certain hope of days to come,
Resplendent with the fire of life—
Lead on, O Youth, to higher things;

—A prayer in *Methodist Protestant Recorder.*

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am eight years old. I have a sister named Norma Jean. Duane Ebersole is my brother. I have one duck; it is a duckling. Duane has a duckling, too.

The juniors had part in the Christmas service and the New Year's service.

Your friend,
Billy Ebersole.
Salemville, Pa.

Dear Billy:

I was very glad to hear from you and other members of your Junior Christian Endeavor, and now I'll be looking to hear from you very often.

Ducklings are nice pets, are they not? My brother and I had a couple of them one time, but our old big rooster was so rough with them that we had to give up raising them. At last Mr. Rooster got so cross that he would pitch into anyone that came near him, so at last he furnished us a chicken dinner, and let me tell you, he proved as tough eating as he was acting.

It was fine for you juniors to take part in the Christmas and New Year's services. Boys and girls cannot begin too early to do their part in Jesus' service.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I am five years old. I have a brother Joe and a sister Mary Joan.

We had a Christmas program. Donald Clapper, Lois Kagarise, Betty Jane Davis, and I said a poem together. It was, "We Bring the Baby Jesus." We helped the juniors sing two songs.

We live about three miles from the church but we come every week. I like to come to Sabbath school and church. Mrs. Mary Blough is my Sabbath school teacher.

I have four ducks. I feed them myself. We have horses named Bob and Bill. We have chickens, too.

Your new friend,
Shirley Boyd.
Salemville, Pa.,
January 1, 1940.

Dear Shirley:

Please thank Mrs. Van Horn for me for helping you to write this good letter, but I am sure it will not be long before you'll be able to write to me "all by your lonesome," as they say.

I surely wish I could have heard your Christmas program, especially the poem and the singing. I hope some day Pastor Greene and I will be able to visit Pastor and Mrs. Van Horn and learn to know the Salemville people, especially the boys and girls.

Eleanor used to ask me when she was a little girl, "Am I your helper girl, Mama?" I think you are a fine "helper girl" to feed

four hungry ducks every day, and no doubt you help in other ways.

Sincerely your friend,
Mizpah S. Greene.

Dear Mrs. Greene:

I have been in school since October 16. I haven't had time to write before. I hope I can write a story this time, so I will not write a very long letter.

I have a little dog; his name is Sparky. I like him. One day, when Mira Ann, David, Aunt Jewell, and Uncle Ary were here, we went off. Sparky followed us. I have a kitten, too, and I like my kitten. The kitten's name is Kitty Jeff. The dog and the kitten like each other.

I guess I had better write my story now.

With love,
Betty Butler.

Woodville, Ala.,
January 16, 1940.

The Blue Haired Boy

Once there was a little boy born; he had brown hair and his eyes were brown, too. But his eyes turned blue and his hair turned blue, too. Then he went to the wish pond and wished for his hair to be changed. It turned green. What a funny looking boy he was! His dog turned green and all the other dogs barked at his dog.

Betty Butler.

Dear Betty:

I like your story. I shouldn't wonder if some day you might become a fine writer of children's stories. Do you know, I found out this summer that it was possible for hair to turn blue? A hair dresser rinsed my hair in bluing water, and quite blue it was. I tried to wash it out but it remained a bit blue for weeks; blue and green together since my name is Greene.

I do wish more of my RECORDER boys and girls would try their hand at writing stories. One never knows what he can do until he tries. Please do it again, Betty dear.

As to letters—this is the very last one I have, so I hope I'll receive several this week, don't you?

Sincerely your friend,
Mizpah S. Greene.

OUR PULPIT

DARE WE BREAK THE VICIOUS CIRCLE OF FIGHTING EVIL WITH EVIL!

By Harry Emerson Fosdick

(A sermon preached at the Riverside Church, New York, N. Y., February 19, 1939)

For some of us it is easier to believe in the Christian theology than in the Christian ethic. A generation ago many were saying: We cannot believe your Christian ideas of God, but the ethical principles of Jesus are the hope of the world.

Today, however, it is the ethical principles of Jesus that are difficult.

By the Christian ethic I mean no mere ordinary, humane decency, loving those who love us, but rather the radical, sometimes incredible, demands of Jesus that we love our enemies, that if smitten on one cheek we turn the other also, or if compelled to go one mile we go two instead, that we do good to those who hate us, and pray for those who despitefully use us and persecute us. There is the rub today.

The reason for this is the extraordinary vividness with which a powerful temptation assails us all, the temptation to resist evil with evil. When on the western prairies a conflagration starts, men fight fire with fire, burning a swath across which the advancing flames cannot leap. What is thus well done in the physical world we are continually tempted to do in the moral world. We fight evil with evil.

We Copy Those We Hate

In war, if one side uses poison gas, the other side may at first be horrified, but in the end we all succumb. It takes poison gas to fight poison gas. If one side uses conscription, which is of the essence of dictatorship, the other side, being a democracy, at first is shocked, but in the end copies the technique of the enemy. It takes conscription to fight conscription.

In personal relationships we are habitually tempted to meet bad temper with bad temper, resentment with resentment, sometimes chicanery with chicanery, and in all this we are morally sustained because we think we are resisting evil—as, indeed, we are, but *with evil*.

At that crucial point Jesus parts company with us. It is there that his revolutionary ethic begins.

Listen to him: "How can Satan cast out Satan?" Hidden away in the third chapter of Mark's Gospel that searching question stands, summing up, I think, the essential meaning of Jesus' way of life, "How can Satan cast out Satan?" How can evil be the cure of evil? How can two wrongs make a right?

No question could be more pertinent to our modern world, where today violence rises on every side, ill-will is rampant, aggressive iniquities must be resisted by good men, and the temptation to fight evil with evil is almost irresistible.

Nevertheless, the question of Jesus haunts the Christian conscience and in quiet moments of insight reveals a strange, uncanny common sense—how can Satan cast out Satan?

Answering Evil by More Evil

In the first place, how can the vicious circle of evil answered by more evil, answered by more evil, answered by more evil still, ever be broken unless, somewhere, some one refuses to go on with it?

Watch this vicious cycle of wrong answering wrong. Iniquity rises, demanding that we fight back. So, following the pattern of the natural ethic, against which Jesus took his revolutionary stand, we fight bitterness with bitterness, hatred with hatred, violence with violence, evil growing in a mounting crescendo as wrong answers wrong.

This process is afoot everywhere—from international relationships, where they bomb our cities and kill our women and children, and so we bomb their cities and kill them—to personal relationships, where we say: He has been unjust—I will show him, I will pay the devil in his own coin.

In this regard how like we human beings are to dogs! For one dog barks and the other barks back, and the first barks more loudly, and the second becomes more noisy still, in a mounting crescendo of hostility. So one man excused his terrier to the exasperated owner of another. "After all," he said, "the dog is only human."

The Tragedy of Name-Calling

From the time, as children, we fell into angry name-calling, each trying to lay his tongue to some more stinging epithet, we all have faced this elemental problem, and now that, more mature, we are more dignified,

our resentment taking a colder form but remaining still resentment quite unredeemed, who does not know that vicious circle of bitterness answered by bitterness, answered by bitterness again? It is the tragedy of the world!

Shakespeare dramatized this in *Romeo and Juliet*, which, far from being a drama of romantic love alone, is first of all a play about a feud—the house of Capulet against the house of Montague. The first and last words of the play concern the feud, one house against the other, hating each other, meeting violence with violence, evil growing by what it feeds upon and two wrongs never coming out right. Remember Mercutio, slain in the duel and in the insight of his dying moment crying, "A plague o' both your houses!"

"Give Me Thy Hand"

In the theater one sees people go out before the final scene as though, the love poetry being over, they thought the play was done. Shakespeare would have disliked that. It is the final scene, the climax of the play that he was driving at, where Capulet and Montague stand ashamed and penitent, their long and bitter feud stopped in midcourse by a love that broke the vicious circle of its hate. In that final moment of the play, when a Christian might kneel as before the mystery of the cross, Capulet says, "O brother Montague, give me thy hand."

So Shakespeare after his own fashion dramatized what the Christian ethic would say, that the world's feud can never end and the vicious circle of wrong answering wrong come to a close until, somewhere, somebody refuses to go on with it. Jesus meant this by his homely saying that if a man is smitten on one cheek he should not smite back, starting thus an endless chain of retaliation.

Let him try a new technique! Better, he would say, that one adventure on a revolutionary ethic and, if two blows must be given, take both rather than give one. Let him see if he cannot thus break the endless sequence of fighting evil with evil, whereby we always become the evil that we fight.

This, of course, is what the pacifists at their best are driving at with reference to war. The most shameful aspect of our present international situation, I think, is the way we ape the enemies we hate.

Are We "Yes-Men" to Dictatorships?

The dictatorships say, War! so we say, War! They build vast armaments, so we build vast armaments. Step by step, day by day, we become their yes-men. They say, Dictatorial control of the nation for the sake of war's efficiency! So in Washington we propose bills that provide on the day of war's declaration that the nation shall conscript life, property, labor, conscience.

The dictatorships say, Let the War Department determine the foreign policy! So we, too, against the tradition of our people and the very words of our Constitution, say the same thing, and in Washington—witness the proposition for the fortification of Guam—not so much the civilian representatives of the people as the army and the navy begin to initiate, and so ultimately to predetermine, our foreign policy.

We Fight Evil With Evil and Become the Evil That We Fight

What apes we are! We copy those we hate. We fight evil with evil and become the evil that we fight. We will conquer them, we say, and so first of all we let them make us in their image.

All this we do, thinking Jesus to be a visionary idealist. He is not. His ethic shows a more realistic insight into what is going on in this modern world than does our boasted hard-headedness.

Despite their governments, the people of all the nations in their hearts and homes want peace. Somewhere, sometime, millions of men and women must stand up and cry, We're through; we will not go on forever with war causing more war, causing more war, causing more war still.

If some one says, But we may be compelled to go to war! I ask only that the meaning of that be realistically faced. For in the war you say America is compelled to enter, every cruelty that human beings, implemented with unprecedented instruments, can inflict on human beings will be inflicted. In that terrific wrestling bout no holds will be barred. The word "sacred" will be dropped from the human vocabulary, and neither child nor woman, home, church, school, honor, nor plighted faith will be respected.

No One Can Really Win a War

If we are the apes of our enemies in peace time, in war time we will be apes indeed.

Every cruelty they devise we will match. Every devastation they inflict on human beings we will equal. In the end no barbarity will be beneath us.

The boys we bore in travail and reared in love in our homes, schools, and churches will become the yes-men of the enemies we fight, in every dastardly deed they do. They will be compelled to.

And when it is over, in a world where all agree that no one can really win a war, with civilization, it may be, wrecked, with a thousand new problems raised for every one solved and countless hatreds engendered for every one satisfied, I can think of only one factor that still will stand quite unimpaired, namely, the strange man of Galilee whom many call a visionary idealist still asking with infinite sorrow, "How can Satan cast out Satan?"

Let us take a further step and note that whether or not this principle of Jesus that evil is not to be fought with evil appeals to us, depends primarily on what it is that most of all we want. Do we really want to cast out Satan? Do we most of all desire to get rid of the evil of the world? Multitudes of people want something else altogether—their own prestige, personal or national, their gain and profit, their vengeance even, or their private conquest. Of course, to such, Jesus' ethic is preposterous.

The Supreme Aim of Jesus

We cannot see his meaning truly any more than we can see the windows of a Gothic cathedral until we go inside, and from within his life understand what most of all he wanted. Above all else he wanted to rid the world of its evil. Whatever it cost, whether it brought him to the cross or no, somehow to rid the world of its evil was his passionate desire. If that is what a man wants, then evil is not an instrument to use.

It is only in the light of this supreme aim and motive of Jesus that one can see his ethical principles as reasonable. If one wants most of all to cast out Satan, then an alliance with Satan is no means to that end.

The Folly of Vindictiveness

Translate this into personal life and its truth is clear. A man does a wrong to us; what do we want? It may be that our first impetuous desire turns to vindictiveness—an eye for an eye and a tooth for a tooth.

A Ministry of Good Will

If we say, In certain personal relationships this ethic can be made to work and it was only of these individual relationships that Jesus was thinking, I suspect that shows how little we know about Jesus' world. He was not tucked off in a forgotten corner of the earth. He lived on one of the major highways of the Roman Empire. Every breath of news, I suspect, from the Thames to the Euphrates soon or late came to Nazareth.

He lived in a violent generation when force ruled the world and might made right as terribly as it does today. He lived in a nation seething with violent revolt. He dealt not only with Sadducees, compromising with Rome; not only with Pharisees, waiting for their supernatural Messiah to come from heaven and redeem them; but with Zealots, fiery, militant, revolutionary rebels, crying out for bloodshed to make right their heinous wrongs.

This public situation, so dreadfully like ours, Jesus had in mind when he turned his back on revenge and bloodshed and based his ministry on undiscourageable good will.

It was this public situation he faced in the temptation at the beginning of his ministry, when the devil, as it were, showed him all the kingdoms of the earth and said, "All these things will I give thee, if thou wilt fall down and worship me."

How perennial a temptation that is! How terribly it assails us all today! To join forces with the devil to beat the devil, to fight evil with evil—ah, Christ, how did you resist the pressure of it in your time and how in a world like this do you expect us to follow you?

Satan Cannot Cast Out Satan

Yet when in calmer moments one faces the facts, one wonders if he is not right. Satan cannot cast out Satan. All history is a running commentary on that. The means determine the end. Everlastingly that is true—the means determine the end. We of all generations should understand that.

Did we not fight a war to make the world safe for democracy? We were resisting evil. We prided ourselves on that. We were morally indignant against a real wrong and sacrificially devoted to a holy cause. We would make the world safe for democracy. Conscripted to make the world safe for

So one man I know of had an enemy. For years financially he laid for him until he got him, sold him out, lock, stock and barrel, house and furniture, and, with a satisfaction which only the vindictive know, cried, "My God! but that's conquering!" If a man wants that, then Jesus' ethic is preposterous.

When, however, a man did Jesus a wrong, Jesus felt concern for the man. There are different ways in which one can intimate the presence of need and none more unmistakable than to be unfair, unjust, ungenerous. When a man does a wrong it is as though he flew unwittingly a flag of distress and uttered a cry for help.

Evil-doing may be variously interpreted. It may cry to us, Revenge! It may say, Ignore me! It may say, SOS; there is a need to be met, a deep want in this man's life, an evil that by good will, perchance, you may help to cure.

So, when the Samaritan villagers used Jesus despitefully, he was sorry for the villagers. When Judas betrayed him, he was heartbroken because he could not help Judas. It was the wrong-heartedness itself he wanted to get rid of, the unkindness and bitterness he wished to banish from the earth. When one takes the measure of this supreme motive, Jesus' ethic becomes not preposterous but inevitable. Satan cannot cast out Satan.

Risk and Sacrifice Are Necessary

If someone says that this ethic is risky, that it is bound to cost sacrifice and when used on some people is sure to fail, I answer, Of course it is. During the last blizzard, we are told, a woman living on a branch of the Ohio saw a poor dog drifting on the ice-floes and, touched with pity, ran to the stream, with difficulty launched her boat, fought for two hours before she reached the dog and brought him safely back. Then he bit her and she died of rabies.

There are human curs like that. Of all men in history, do you think Jesus did not know it? But he would say, I think, Take it any way you will, human life is risky; you cannot avoid risk in life, and the salvation of the world depends on men and women who will take this risk, to face ill will with good will, to try to break the vicious circle of evil's sequence, where wrong answers wrong, and when two blows must be given to take both rather than give one.

democracy! Poison gas, bombing of open cities, blockades that starved millions, to make the world safe for democracy! Dictatorial control of the whole nation's life—even of what we ate and wore—the very suspension of the Bill of Rights, to make the world safe for democracy! And in the end a treaty, the only kind of treaty modern war can issue in — vengeful, selfish, cruel — to make the world safe for democracy!

The Sanest Realist of Us All

So we woke up to find the world less safe for democracy than it had been in generations. We discovered that war, being essentially totalitarian and dictatorial, cannot defend democracy, but that the means determine the end. Ah, Christ, you are not a visionary idealist: you are the sanest realist of us all. Satan cannot cast out Satan.

Let us take a further step and note the positive power of this ethic when it is put to work. For it is not weak, as the average man thinks, but very strong. Of all ridiculous beatitudes, some would say, the most incredible is the one where Jesus sums this ethic up and the faith on which it is built: "Blessed are the meek: for they shall inherit the earth." What nonsense! says the average man.

Yet would you stake your credit upon the opposite? Blessed are the Hitlers for they shall inherit the earth! Would you? Grant him every temporary victory you think possible. Would you say that in the long run he will inherit the earth? I know no intelligent person who thinks that. All history rises up against that.

Empires Built on Force Fade Away

Like children's sand houses built upon the shore, age after age the tides of destiny have risen and wiped out the empires built on force. Of all contrasts in history none could be more disproportionate than that between the Roman Empire on one side and Calvary's cross upon the other. Yet the Roman Empire has fallen and many another empire since, like children's blocks toppling in a row, but still that cross stands and haunts the conscience of the world.

So I think Jesus sat many a day upon the hills above Nazareth and looked across the plain of Esdraelon, stretching mile after mile before his gaze. There the historic battles of the world had been fought. There the empires of the Euphrates and the Nile had

clashed. Age after age violence had met violence and kings and pharaohs had fallen in futility, and Satan had never cast out Satan.

It was from that vision, not first of an ideal but of the facts, that Jesus went out, I think, determined, though he died for it, to introduce into the world a new and revolutionary ethic—meet ill will with good will, dare to break the vicious circle of evil answering evil, never fight wrong with wrong. Satan cannot cast out Satan.

The Proper Use of Force

This does not mean that all use of force is satanic. Coercion has its proper place in life, always indicating a pathological condition but capable of salutary use in the interests of the whole community, as, for example, against the insane or the criminal. Even in such realms, however, the Christian ethic has been so far influential that not retaliation but cure and reformation have become the test and aim of intelligent procedure.

Because one believes in municipal police one is not by any logic driven, as some seem to suppose, to believe in war. War is a highly specialized form of force, in its preparations, procedures, and results distinguishable from any other of force's exhibitions. One may believe in the police and think dueling wrong; one may grant the salutary nature of coercion communally applied for the good of all and still think gladiatorial shows are unmitigated and outmoded evil.

War Is Satanic, and Only Satan Gains

So one may pray and work for an ultimate international community, in which the collective security of all is the aim of all, and the policing of the world is the joint affair of all, and may still see clearly that at the present moment no war will mean that or anything aimed in that direction, but will be the old satanic retaliatory process, motivated by imperialistic ambitions and waged with sadistic savagery to an end catastrophically evil. War is satanic and only Satan has anything to gain from it.

However some may doubt the possibility of applying this principle to public affairs, how can one doubt its magisterial power in personal relationships? I would almost venture to say that any special fineness of spirit that anybody here possesses is his because sometime he has lived at the receiving end of this ethical principle.

DENOMINATIONAL "HOOK-UP"

Andover, N. Y.

The Seventh Day Baptist Church held its annual dinner and business meeting last Sunday. A fine dinner and social hour preceded the business meeting. Reports were given by chairmen of the affiliated societies and committees. These reports showed all indebtedness paid and a balance in each treasury.—*Andover News.*

The Ladies' Aid society met at the home of Mrs. Fannie Backus, January 9, for its annual business meeting and election of officers. After an hour or so spent in sewing on a wool comforter for a poor family, the meeting was called to order and officers and committees were elected for the coming year. At the close of the meeting those present enjoyed a delicious tureen dinner, served by Mrs. Backus' granddaughter, Miss Laura Adelaide Backus.

Correspondent.

Alfred, N. Y.

At the annual church meeting held Sunday, January 14, Rev. Edgar D. Van Horn was elected moderator and Mrs. A. E. Whitford clerk. John W. Jacox, Mrs. Burdet Crofoot, and Lynn Langworthy were elected trustees for a term of three years.

Correspondent.

Verona, N. Y.

A very interesting Christmas program, including selections by the young people's orchestra, songs, recitations, violin and trumpet solos, exercises and a pantomime, "Silent Night," by the children, followed the preaching service December 23. Each of the older classes offered a gift for the United Budget. At the close of the program O. H. Perry, in behalf of the society, presented a gift to Pastor and Mrs. Davis as an expression of the love and appreciation of their many friends.

On the evening of December 30, the Doers Class, of which Mr. and Mrs. Warner Thayer are members, arranged a reception held in the church parlors, to help them celebrate their twenty-fifth wedding anniversary. Pastor A. L. Davis offered prayer. This was followed by vocal, violin, and trumpet solos, memories and reminiscences of the bride and bridegroom, an original poem by the mother of the bridegroom, Mrs. Ida Thayer, a selection

For there are three kinds of goodness in the world. First, coerced goodness, where some one is good to us because we can require it. That is not impressive. Then there is deserved goodness, where we have been good to some one and now, *quid pro quo*, so much for so much, he is good to us. That is not deeply impressive. Then there is undeserved goodness, where we have been unworthy, ungenerous, unkind, unjust, and, lo! some one comes back at us with good will and friendliness.

From the days at home when our parents so treated us, through all our lives, no force has reached so deep, laid hold so hard, lifted so powerfully as that. Thank God not everybody has slapped back at us! Thank God some people did go the second mile with us! The salvation of the world depends on the multiplication of people who understand and practice that adventurous ethic.

What Shall America Do?

Do not represent me as having said that it is simple to apply this principle to the world's large affairs. It is desperately difficult. No one of us is wise enough to see around the next corner. Only as Americans this seems clear, that we are at the fork of the road and that either we are going to throw the vast influence of this nation on the side of those constructive forces that make for international good will and conference instead of violence, or else we are in for an era dominated by our aping of our enemies.

They make war! We make war! They build vast armaments! We build vast armaments! They use poison gas! We use poison gas! They say, All restrictions off on the most brutal instincts of mankind! We say the same, until once more, fighting evil with evil until we are the evil that we fight, far from conquering our enemies we let them make us after their own image.

So at long last, at the end of a ruinous era, we shall be facing again the question—which God grant us grace to face now before it is too late—"How can Satan cast out Satan?"

"Do you intend trying out young Simpson for the football squad?" asked the captain.

"Nothing doing," replied the coach. "Anybody who can spell plebiscite, plenipotentiary and erysipelas never will make a football player."—*Selected.*

by the male quartet, and several pantomimes. A chest of silver was presented to the couple by Stuart Smith, in behalf of their friends. Light refreshments were served.

The Ladies' Benevolent Society met with Mrs. Arthur Franklin last Tuesday. They have been sewing for needy children and doing Red Cross work at several of their later meetings.

Correspondent.

Jackson Center, Ohio

Our regular church services are held each Sabbath. On New Year's day we held our annual New Year's dinner, which was a very enjoyable day of fellowship together.

Our Christian Endeavor, which was revived in October after being dormant for a few years, is doing nicely. We have plans under way for the one hundredth anniversary of the church, which will be held in the spring. Our number is not large, but we hope to grow.

The church had a donation for the pastor, Rev. W. L. Davis, Sunday evening, January 7. A nice social evening was spent with them.

Correspondent.

Albion, Wis.

The Albion Church will have its annual roll call of all members, resident and non-resident, next Sabbath, January 20, held in commemoration of the ninety-seventh anniversary of its organization.

The fall and early winter have been wonderfully pleasant here in southern Wisconsin, and now about the middle of January we are having our first blizzard and heavy snow, which will furnish much needed moisture to the land, which this year "froze up dry." An epidemic of colds is holding sway in the community and few seem to escape it. Perhaps it is an aftermath of the many holiday celebrations. Certainly the church society celebrated, not only Christmas and New Year's with their pleasant family gatherings and also the Sabbath school program and Christmas tree, but during the holiday week two important wedding anniversaries were duly celebrated.

The evening of December 26, about eighty-five people gathered in the church parlor, beautifully decorated for the occasion, to congratulate our senior deacon, Milton J. Bab-

cock, and his good wife on the completion of forty-five years of life together. It was a pleasant affair, given by the children of the honored couple.

On Thursday evening, December 28, we gathered at the parsonage in honor of the thirtieth anniversary of Pastor and Mrs. Greene's marriage. About sixty-five attended and many were the congratulations and good wishes extended, in addition to the sum of money presented them.

The church held its annual dinner and business meeting in December, at which Pastor Greene was given a unanimous call to serve the church next year. Officers were elected for the ensuing year.

The Junior Choir is bearing more and more the responsibility of the church music as it increases in skill and confidence. The young people had charge of the last church night social and presented a pleasing program, as well as having charge of the supper.

One of our oldest and best loved members, Miss Clara Sheldon, passed away in December. Although she was an invalid for most of her life and a shut-in for many years, her prayers and helpful interest in the church have been an inspiration. May we all emulate her faithfulness.

Correspondent.

Nortonville, Kan.

Nortonville has celebrated six golden weddings this year, three of them in our church. W. Lawson Van Horn and Nannie Ambler were married at Toledo, Ohio, on August 28, 1889. Calvin C. Snay and Naomi Hurley were married December 14 of the same year at Humboldt, Neb., and on December 31, Jesse E. Maris and Hannah Fogg became man and wife. Each couple entertained relatives and near friends and held open house on their anniversary.

On Sabbath night, December 16, the church held a reception for the six golden anniversary couples. A program of songs and readings was given, and Pastor Osborn read the marriage service, adapted to the occasion, and heard the couples reaffirm their vows taken fifty years ago. The women of the church served a tasty luncheon to the seventy-five present.

Six golden wedding anniversaries in one small community within a year is quite an unusual thing in these days when love is

Denver, Colo.

travestied and marriage is held so lightly. Three in the same church in five months is even more unusual. Add to this the fact that these six couples have been friends and neighbors for nearly all their married life, and that many of them played together and went to school together as children, and it is an occasion almost worthy of "Believe-it-or-not" Ripley's attention.

Pastor Resigns

After seven years with this church, Pastor Lester G. Osborn has tendered his resignation to become effective May 1, when he will become the pastor of the church at Shiloh, N. J. At the business meeting a committee was appointed to investigate possibilities and make recommendation for the future.

Holiday Activities

We were busy as usual at the holiday season—busier if anything. The choir presented a candlelight vesper service of anthems and tableaux, assisted by the children, who sang carols around a rocking chair in which Mrs. Hannah Vandenburg, our oldest member, was sitting. Pastor and Mrs. Osborn entertained the senior group at their annual home-coming party. A number of the young people were at home, and there were other visitors. The Christian endeavorers went caroling on Christmas morning, as usual, having breakfast together at the church basement afterward. The New Year's party and Watch Night consecration service closed the old year and ushered in the new. Then on Sunday, January 7, the annual dinner was served to a much smaller crowd than usual on account of a heavy snow storm, which was, in spite of the inconvenience, greatly appreciated, as the country needs the moisture so badly.

Evangelistic Services

Something new in the line of evangelistic sermons is being presented by the pastor on Sabbath evenings. The sermons are concerning Nature and the Bible, with a distinct evangelistic appeal at the close. They are illustrated with stereopticon slides from the University of Kansas Extension Division, the head of which, by the way, is Harold Ingham, son of the late Walton H. Ingham. The gospel team, of which Francis Saunders is director, is in charge of the devotional period and song service each week.

Correspondent.

The annual church dinner, followed by the church meeting, was well attended January 7. The return of Pastor E. E. Sutton from the meeting of the Commission, with Mrs. Sutton, was timely. It seemed as if the storms held back for their coming.

We have just completed many weeks of profitable and enjoyable study of the Library Prophets in our prayer meeting hours. We so much enjoyed our "away at school" young people during the holidays. All were made happy with the pretty wedding of Miss Grace Burdick and Robert White in the auditorium of the church on New Year's eve. Grace is the daughter of Mr. and Mrs. O. G. Burdick. The Christian Endeavorers much enjoy their meetings and pot-luck suppers. On January 14, there is to be a toboggan and skiing party near the foot hills. We thank God for his beautiful gift of the Rockies to Colorado, but most of all for his nearness, our deepening spirituality, our members, and the association with our pastor and wife.

Correspondent.

New Market, N. J.

Again the Piscataway Church at New Market has had a busy Christmas season. On Friday evening, December 15, we had another fireside Christmas service. Although we have no fireplace, an artificial one made a nice substitute for the candlelight service, at which time the pastor read a Christmas story.

The Sabbath school presented a pageant, "The Songs of Christmas," and a candlelighting service on Friday evening, December 22, under the direction of Mrs. T. R. Sutton. Most of our young people and children had a part. White gifts consisted of the following: offering for the fund to ship an organ to Jamaica; a personal gift to the Finnish Relief; and a box of canned and package food to a needy family. At the service the next morning was the church Christmas worship, with special music and sermon. The all-church Christmas supper and social was held Thursday evening, December 28.

We were pleased to have as our prayer service guest speaker, December 29, Rev. E. M. Holston, pastor at Battle Creek, Mich. The pastor's father, Rev. E. E. Sutton, Denver, Colo., was the guest speaker at our Sabbath morning service, December 30.

Our church united with the Baptist Church in four union Week of Prayer services January 9 to 12. The Tuesday and Wednesday services were at the Baptist church, and the Thursday and Friday services in our church. Pastors of the two churches conducted the meetings.

Correspondent.

A LETTER

Dear Sir:

I was somewhat surprised to read in the SABBATH RECORDER of December 11, 1939, in the article "Unsigned," the statement that "as Christians we must remember that the Sabbath is not an objective law or command which we are forced to obey, whether we want to or not."

Would this be true of the eighth commandment which is, "Thou shalt not steal"? James says that if we offend in one point we are guilty of all. If that is true, those who desecrate the Sabbath are as guilty as those who steal.

It is true that we are free moral agents and have the privilege of choosing death rather than life if we prefer it, but Jesus said, "if thou wilt enter into life, keep the commandments." (Matthew 19: 17.)

Do not these words make the keeping of the fourth commandment an objective law if we would have life?

Yours sincerely,

Pearl W. Lamson.

Raynham Center, Mass.

MARRIAGES

White - Burdick. — Robert R. White of Denver, Colo., and Grace E. Burdick, daughter of Deacon and Mrs. Orville G. Burdick of the Denver Seventh Day Baptist Church, were married in the Denver church on New Year's eve, December 31, 1939. Since Pastor Sutton of the Denver Church was away at the time, Pastor Ralph Coon of Boulder performed the ceremony.

OBITUARY

Diefenbach. — Minnie, daughter of John and Cathryn Leant, was born in Germany, October 11, 1845, and died at the home of her daughter, Mrs. John H. Lewis, near Stonefort, Ill., January 10, 1940.

At the age of four she came to Belleville, Ill. She was married to Henry Diefenbach in 1862.

Of the ten children born to this union three survive: Will of Cincinnati, Ohio; Louie and Mrs. Kate Lewis of Stonefort. She is survived also by thirty-four grandchildren and ten great-grandchildren.

She became a Christian at the age of fourteen. The Diefenbach family came to Stonefort in 1888. She was recognized in this community as one of its oldest citizens, and was loved, honored, and respected by all who knew her. J. H. L.

Greene. — Miss Mary Grace Greene was a daughter of Arnold and Lavina Greene. She was born July 7, 1875, and died at her home, near Churchville, November 27, 1939.

She had been in failing health for several years. With her death is registered the passing of the last member of this family. She was a member of the Seventh Day Baptist Church, and in her earlier years was a faithful member and regular attendant.

The funeral service was held at Griffin and Aldridge Funeral Home in Rome, conducted by Pastor Alva L. Davis. Interment was made in the Churchville cemetery. A. L. D.

Titsworth. — Kizzie Dunham Smalley, daughter of Samuel and Mary Cook Smalley, was born at South Plainfield, N. J., October 20, 1866, and died at Dunellen, N. J., at the age of seventy-three years.

She was a member of the Seventh Day Baptist Ladies' Aid society, New Market, N. J.

She was married October 1, 1884, to States Randolph Titsworth. To this union two children were born: Mrs. Elizabeth Larmour, Dunellen; and Harrison S. Titsworth, Greenwich, Conn.

Besides her son and daughter she is survived by two sisters: Mrs. George Weiss and Mrs. William Campbell, both of Plainfield, N. J.; one brother, Irving Smalley, Mountainside, N. J.; and by three grandchildren.

Farewell services were held at the Runyon's Funeral Home, Dunellen, December 24, 1939, conducted by Rev. Trevah R. Sutton. Burial was in the Seventh Day Baptist Cemetery, New Market, N. J. T. R. S.

Williams. — Arthur R., son of Orville A. and Margaret Senn Williams, was born September 28, 1866, and died January 7, 1940.

Mr. Williams' grandfather located on the farm—near Churchville—clearing the land. Arthur and his brother Irving, whose father was born on the farm, have been the third generation on the same farm.

On September 25, 1895, he married Miss Myrtie Conger, who survives. He was a faithful attendant of the Seventh Day Baptist Church, and will be missed by a large circle of relatives and friends.

Besides his widow, he is survived by a daughter, Mrs. Craig Sholtz of Churchville; a sister, Mrs. Flora Davis of Canastota; a brother, Irving J. Williams; three grandchildren, Leora, Janice, and Gerald Sholtz; and several nieces and nephews.

Funeral service was conducted in his late home, January 10, by Pastor Alva L. Davis. Interment was made in Rathbunville Union Cemetery.

A. L. D.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., FEBRUARY 5, 1940

No. 6

A COMMUNION PRAYER

By AHVA J. C. BOND

"And he took the cup, and gave thanks."

—Matthew 26: 27b

Father, we thank thee for the snow that falls in silence and in purity to blanket the earth with whiteness and cover all that is ugly, and then to melt into moisture, insuring a green earth and the fruits of the field when the winter is past.

We thank thee for thy rich grace which covers the ugliness in our lives marred by sin, and gives us new power to live more worthily.

Grant us that grace through this cup of thy blessing, and help us to drink deeply of thy life opened to us on Calvary through Jesus Christ our Redeemer. Amen.