

Farina, Ill.

Dear Editor Van Horn:

November 8, 1939, one of the most devastating fires in the history of this community occurred at Greenlea farm, about two miles west of Farina, in which all the buildings burned to the ground with the exception of one small out-building. Brother Maurice Green, who lived in the home, barely escaped burning with the farm home, and not only he but his sister lost most of their clothing, Maurice escaping with only his night clothing. The origin of the fire is unknown.

The community rallied to the needs of re-furnishing (temporarily), and the accompanying picture, the like seldom appearing in the RECORDER, shows the group of men who gathered and cribbed in a single day about one thousand bushels of corn. Such acts express better than words the feelings of the community in which the tragedy of fire occurred.

You may be interested to know that the chap in the center of the picture is my son Theodore, and standing directly behind him is Deacon Glen Wells, and at his right is Roy Green, uncle of Maurice Green. Since the fire Maurice has moved to another building and, together with his sister and her husband and his newly acquired helpmeet, is carrying on.

C. L. Hill.

Milton Junction, Wis.

At the annual meeting of the Milton Junction Seventh Day Baptist Church and Society on January 17, Mrs. L. C. Shaw and Wade Loofboro were elected trustees in the place of Miss Margaret Burdick and Dr. A. S. Maxson respectively, their terms of office having expired. The outgoing members asked to be relieved.

Improvements at the church continue to be made. Two rest rooms have been equipped in the basement. The project called for new arrangement of rooms, new equipment, and connection with the new sewer and water system.

Correspondent.

Welton, Iowa

We all like Rev. R. J. Severance and his family very well, and his sermons are fine. We are so thankful to have them here. Our



Ladies' Benevolent Society meets every second and fourth Wednesday each month, and we enjoy every meeting. Small quilt tops are now being made for our China missionaries. We are somewhat handicapped because of the distance some of our workers live from the church, but we are trying to do all we can to maintain our services and interest in the work.

Correspondent.

Tolerance is a disposition. Tolerance is the behavior in which that disposition finds expression. Tolerance—the willing consent that other men should hold and express opinions with which we disagree, until they are convinced by reason that those opinions are untrue.—Phillips Brooks.

MARRIAGES

Bond - Skaggs. — At the Seventh Day Baptist church, Salem, W. Va., by the father of the bride, Pastor James L. Skaggs, Charles H. Bond and Miss Margaret A. Skaggs, both of Salem, W. Va. They will make their home at Alfred, N. Y., where Mr. Bond is a student in the School of Theology.

OBITUARY

West. — Allen Burdick West, son of William B. and Isaphene Burdick West, was born at Utica, Wis., July 15, 1856, and died at his home in Milton Junction, Wis., January 16, 1940, after a long illness.

His interests in business, education, agriculture, civic problems, church and denominational work made him a useful citizen and Christian gentleman. An extended review of his life will be found in this "Recorder."

Memorial service was held Sabbath afternoon, January 20, 1940, in the Milton Junction Seventh Day Baptist church in charge of the pastor, Rev. J. F. Randolph, assisted by Dr. Edwin Shaw.

J. F. R.

The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., FEBRUARY 19, 1940

No. 8

CHARACTER OF WASHINGTON

No gilded dome swells from the lowly roof to catch the morning or evening beam; but the love and gratitude of united America settle upon it in one eternal sunshine. From beneath that humble roof went forth the intrepid and unselfish warrior, the magistrate who knew no glory but his country's good; to that he returned, happiest when his work was done. There he lived in noble simplicity; there he died in glory and peace. While it stands, the latest generations of the grateful children of America will make this pilgrimage to it as to a shrine; and when it shall fall, if fall it must, the memory and the name of Washington shall shed an eternal glory on the spot.

—Edward Everett.

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The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

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

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EDITORIALS

GOOD WILL RESOLUTIONS

Ten "good will resolutions," which Americans of all faiths will be asked to adopt during Brotherhood Week, February 18-25, are made public by Dr. Everett R. Clinchy, Director of the National Conference of Christians and Jews, under whose auspices the national brotherhood observance will be held.

According to Doctor Clinchy the resolutions have been sent to leaders of over one thousand communities throughout the country which are expected to join in the observance. Whether readers of the RECORDER have opportunity to join in any public way or not, here is an opportunity for every one to participate.

The ten good will resolutions follow:

1. I will repudiate the idea that those who disagree with me are not good Americans.
2. I will not allow racial or religious differences to determine my vote.
3. I will appreciate what others than my own group have done to make America great.
4. I will try to understand the background of those of other religious loyalties.
5. I will help to create mutual respect and trust between members of different religious and racial groups.
6. I will co-operate heartily with those of other faiths in work for the common good.
7. I will always protest when those of other faiths are defamed.
8. I will not be misled by false doctrines of race or claim superiority to others on the ground of race alone.
9. I will apply the Golden Rule to those of all races and religions and treat them as I should like to be treated.
10. I will pray for those of other faiths than my own and prize their prayers for myself.

OBSERVATIONS

Waiting for a train at the Pennsylvania station at 32nd Street, the editor was strolling around to orient himself. He was impressed by the long queue of people at the gate marked "Florida and Points West." At another city station great lines would be waiting to entrain for week-end skiing trips. People are getting away to mid-winter vacation lands and allurements of western mountain scenery. Perhaps some who would have been on the great ocean liner we saw steaming seaward as we crossed on the ferry, to visit foreign scenes, have because of the war become conscious for the first time of the slogan, "See America First." Anyway, here were some of the thousands who are joyously heading for Florida, Texas, Arizona, and California. Where else than America can you find so many people free in mind, heart, and purse to set themselves to the pursuit of happiness! Let America protect her liberties.

"I'm going to see Daddy," confided a little five-year-old man in the seat ahead. He had been to Milwaukee and other mid-western places with his modest, madonna-faced mother with olive complexion. Sometime recently these people had, from less privileged lands, become Americanized and "your people shall be my people and your God my God" had been in modern times experienced again. The warm feeling around the observer's heart was deepened as, alighting at his destination, he saw this little chap and his mother engulfed in the arms of a stalwart and substantial look-

ing "Daddy." Somewhere near would be one of those real homes in which true love shines—one of the bulwarks of free America. Let America safeguard her homes.

On two hilltops, facing each other across the valley where a river meets the incoming tides of the sea, stand schools—noble structures carrying ideals, personalities, and equipment for training childhood and youth. A far cry from the little red schoolhouse of pioneer days—the dream come true of worthy forefathers who prized educational advantages and earnestly craved for their children what to themselves had been largely denied. Here the ideals of social justice, integrity of character, and purity of government must be taught, fostered, and dramatized by example. Let America keep her schools free.

On a Sabbath morning a trip is being made to preach in a pastorless Seventh Day Baptist church. For blocks around a Catholic church, cars are parked—on both sides of the street in front, making it necessary to detour that section in order to get by. A nine-o'clock mass. Hundreds of people worshipping God according to dictates of their own conscience, without let or fear. The preacher wondered "what, about this form of religion, brings out the love and loyalty apparently lacking in so many of our Protestant churches, full of empty seats on worship mornings?" Certainly on this cold day these worshipers are not early here in order to get to golf courses—or even to "curling matches" a little later. There must be something in their religion that draws and satisfies.

At the church visited, the numbers were not counted—probably less than twenty-five, though the worship was sincere, the music good, and the message helpful, it is to be hoped. True, there are not great numbers in the community as in the case of the Catholic church noted; but far more than enough to fill to overflowing this modest house of worship. However, they were not there. Another small group was called upon at their afternoon worship, where a most searching, inspiring sermon was being preached by the acting pastor, and later communion was celebrated. Within the influence of this church, again, were enough who should by rights of membership and loyalty have filled its seats.

What is lacking in our Seventh Day Baptist and other Protestant churches!

It's not the purpose of the observer, here, to answer. His to urge loyalty to Christ and the Church on the part of us all—of a consistency at least equal to that of Catholics. Another purpose is to urge the support of the Church — another of the fundamentals of America. The home, the school, the Church —these three—safeguard them all.

WINTER PLEASURES

It is good to see busy people, old and young, spending more time out of doors. It means better health and greater happiness. Skating, skiing, hiking bring color to the cheeks and better appetites to the table. No one knows better than the writer that we do not play enough. Yes, there are some who play and do little else. But men and women upon whom so much depends, the backbone of the nation, do not get out and play enough. Perhaps we are learning better and are doing better. Anyway there are hopeful signs.

Recently, George B. Utter, of the *Westerly Sun*, wrote interestingly of the snow and hiking in the backwoods. With his permission we publish it here, as follows:

The snow in the woods, back in the higher land, is mealy. There is no ice foundation. As a result tramping is exhilarating.

Bird and animal tracks are abundant. What are they? Only a real woodsman knows, or perhaps an Eagle Scout.

There is the track of a rabbit as he pounds the ground with his tail. Here a fox creeps up on his prey. And there are feathers of a partridge or pheasant, where the fox or mink made his kill.

Look along the old log. There in the snow are the tracks of a catlike animal. Here birds have scraped away the snow as they have looked for seed. Deer have pawed the earth looking too for food, or scratched their antlers on some slender tree, wearing away the bark.

What's that noise, a squeal of a child? No, it's only the rubbing of a hurricane-broken limb dangling in the air against a disfigured tree trunk.

Deer marks cross the path. Then, too, perhaps, deer and dog footprints are later joined by prints of a hunter's boots. A splash of blood here. Then a large spot of snow disturbed. The path looks as if someone had drawn a mattress over back of a wall. There the hunter had stopped to dress his deer. Entrails and hair smeared with blood tell the tale. One less deer will gather tonight in the thicket as the little herd gathers for mutual protection and warmth. Someone in town or on a near-by farm will dine on venison.

Giants of the forest. How did they survive the big blow of a year ago last summer? Here was a great pine with its roots well sunk in the earth,

still standing, but with a broken top. Great beeches which have stood for a hundred years, the smooth bark marked with initials or intertwining hearts, all down with the wind.

The last of the giant chestnut, still clinging to the earth although killed by the blight thirty years ago, went in the same direction as the beech and pine. Old friends gone, prostrate, clogging the forests, serving in death to protect the game, furnishing cover against the vermin, animal and human. In areas opened to the skies, new life is springing up when the sun returns, as oak and pines seeding themselves are racing to hide the damage to even the wilderness.

There is life in the forest so near at hand, if one searches it out. With the snow and the crisp air from out of the north, it is a new world. To find it is worth the effort. G. B. U.

BAPTIST WORLD ALLIANCE

Seventh Day Baptists are members of the Baptist World Alliance, made so by action of Conference at Plainfield, N. J., in 1938. To us then come greetings and good wishes though a bit belated, from President J. H. Rushbrooke of the Baptist World Alliance:

To all his colleagues in the service of the brethren through the Baptist World Alliance;

To all the officers of the unions, conventions, and associations affiliated with the alliance; and

To all his fellow members of the churches of the Baptist communion throughout the whole earth;

The president sends his affectionate greetings and prays that Christmastide may be to each a season in which, "whate'er the outward be," courage and strength, faith and hope, love and joy, shall fill the soul; and that these fruits of the Spirit may ensure a truly happy and blessed New Year.

SUPPLEMENTARY SUGGESTIONS FOR STEWARDSHIP EDUCATION

At Conference it was voted to ask the churches to take part in the program of stewardship emphasis as planned by the United Stewardship Council for 1940. The Guide Book has fine ideas, and those below are supplementary. Plan for a special month of stewardship emphasis.

I. Books for Pastor and Others

1. "Save Money" by Versteeg from Abingdon Press, New York City. Price \$1.00.
2. "Christian Materialism," McConnell from Westminster Press, Witherspoon Bldg., Philadelphia. Price 60c.

II. Sermon Suggestions

1. Such subjects as "Christian Methods of Acquiring Money," "How Should a Christian Spend Money," and "Christian Giving" are fitting.
2. Parables of Jesus that deal with the subject: the rich man and Lazarus, Luke 16: 19-31; the

rich fool, Luke 12: 16-21; the differing talents, Matthew 25: 14-30; the diligent steward, Luke 12: 42-48; the unjust but shrewd steward, Luke 16: 1-13; the ten pounds, Luke 19: 12-27; and others.

3. Texts: Malachi 3: 10; 2 Timothy 2: 14; Luke 16: 7; Psalm 96: 8; 2 Corinthians 9: 7; Matthew 6: 19-21; 28: 9.

4. Children's stories: "Talking About Stewardship" from the Committee of Stewardship, 1505 Race St., Philadelphia (it is a small pamphlet, no price given). "More Stewardship Stories" from Unified Promotion, Box 36, Irvington Station, Indianapolis, Ind.

III. Special Material

1. For older young people's groups, and adults as for prayer meeting, "The Christian Use of Money" which was sent to pastors in 1938. May be ordered from the Abingdon Press, New York City. Price 25c. This is the best discussion material available.

2. For younger groups, "Dealing Squarely With God," Cushman, from Abingdon Press. Price 50c.

3. Plays:
a. For adults, "Such as I Have," from Board of National Missions, 156 Fifth Ave., New York City. Price 10c a copy.

b. Young people, "Thanksgiving Ann," Abingdon Press, New York City. Price 5c a copy. "Aunt Margaret's Tenth," the Layman Co., 730 Rush St., Chicago, Ill.

4. Leaflets to be passed out Sabbath morning, one each week for four weeks:

a. "Money" from United Promotion Committee, 156 Fifth Ave., New York City.

b. "I Believe in Giving," Unified Promotion, Box 36, Irvington Station, Indianapolis, Ind.

c. "I Believe in Tithing," same as b.

d. "Love Will Find a Way," same as a. No price given for these.

5. Poster making contest is good for younger groups.

6. Essay contest is also a good idea.

For further suggestions write to Rev. Harley Sutton, secretary of Finance Committee, Little Genesee, N. Y.

MISSIONS

"AND WILL GIVE THE VINEYARD UNTO OTHERS"

Our Bible school lessons for some time have had as the general subject "The Kingdom of Heaven," and the texts have been taken mostly from the Gospel according to Matthew. In our present lessons we are near the close of Christ's earthly ministry. For centuries the Father had been preparing the Jews as the nation which should establish his kingdom, and it had become evident that Christ and the kingdom of heaven were to be rejected by his chosen people. Christ pointed out to the

leaders what they were doing and told them that God would give the work of establishing his kingdom to others. This fact is stated in the plainest language in the lesson for February 10: "And will let his vineyard unto other husbandmen."

The question arises, "To whom has Christ committed the establishment of his kingdom?" This glorious task has been committed to different peoples in different ages. Today it is very evident that it is committed chiefly to the American people. We stand in the same position to the kingdom of God and have the same opportunity as Israel had in Christ's day. Israel had been prepared through centuries, and the American people are the recipients of centuries of achievements. The trophies of the cross have been poured into our laps. Several other peoples have shared many of these blessings with us, but no others are so free from handicaps.

Christ's statement, "And I will give the vineyard unto others," today is being fulfilled in the privileges we enjoy. We are his chosen people now as much as Israel was. He has given the vineyard unto us, and he is asking us to complete the establishment of his kingdom, to carry out his Great Commission. It is a glorious privilege. It is a tremendous responsibility. He will help us to do it if we will use the means he has given us.

Miss. Sec.

INVESTMENT COMMITTEE'S REPORT

To the Board of Managers of the Seventh Day Baptist Missionary Society:

There have been no additions to the Permanent Funds of the society during the quarter ended December 31, 1939, but it has been deemed advisable to make some changes in our investment portfolio.

Upon advice of our investment counsel, we sold \$2,000 New York Central 5's of 2013 and bought \$2,000 Boston & Albany 4½'s of 1943. By making this exchange we gained the advantage of a 1943 maturity as contrasted with a 2013 maturity. We now have a comparatively short term investment instead of a long term one.

We have sold 200 shares of Kellogg Co. stock and purchased 50 shares of L. S. Starrett Co. stock together with 35 shares of Utah Power & Light Co. 6% preferred stock. Under present world conditions, the cereal industry is unable to increase proportionately its selling price to conform to increased costs with resulting curtailment of profits. On the contrary, L. S. Starrett Co. manufactures fine tools and precision instruments much in demand by the machine tool industry, and Utah Power & Light Co. furnishes electric power to active mining areas in the West. For

these reasons, the transactions made should result in greater profit to the society.

The North American Company, in which we have a 50 share interest, declared a special dividend, December 29, 1939, in a unit representing a proportionate undivided interest in one share of common stock of the Washington Railway and Electric Co., valued at \$16.50. Again on advice, we are retaining this unit as a desirable though small investment.

Further repairs were found necessary for our 26 John St. property on which we hold an assignment of rents. We expended the sum of \$162.28 for interior painting, papering, etc., and also paid taxes and water rent totalling \$72.44. This work was urgently required to maintain the property and protect our mortgage.

We have two mortgages in distress which have been reported many times. At present the R. J. and E. E. Smith mortgage is in arrears on interest \$284.88 and on repairs \$215.00. The two C. P. Eccleston mortgages are in arrears \$420.00 on interest and \$151.85 on taxes. All items mentioned are over six months in arrears. It is believed we shall eventually work out the Smith situation, but the Eccleston case is more complicated, as the property covered was all demolished in the hurricane. We hope to arrange a compromise settlement, however.

The Permanent Funds of the society are invested at this time as follows:

Stocks	\$41,552.23	42.2%
Bonds	12,979.67	13.2%
Mortgages	39,207.85	39.8%
Real estate	4,088.94	4.2%
Cash	621.43	.6%
	<hr/>	
	\$98,450.12	100.0%

Respectfully submitted,

Karl G. Stillman,
Chairman.

**STATEMENT OF CONDITION
DECEMBER 31, 1939**

By Karl G. Stillman, Treasurer

The Society OWNS:

Cash: In checking accounts:
The Washington Trust Co.\$-2,284.51
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	62.38	
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

A MISSIONARY PASTOR'S ANNUAL REPORT TO THE CHURCH

To all members and friends of the Gentry Seventh Day Baptist Church, greetings in Jesus' name:

This gathering today marks the close of the fourteenth year of continuous service of your pastor, and the general missionary of the southwestern field. Perhaps there is no material difference between this report and the preceding thirteen others, yet it is proper, as well as fitting, you should have this one. Our failure to realize those things which we have hoped for, our disappointment in the things undertaken, or perhaps our failure properly to use the opportunities presented, even more than heretofore, is continuous throughout the years. Our deepest gratitude to our God, to the faithful, loyal members of the church, and the association, as well as to the missionary secretary, the Missionary Board, and the denomination as a whole, who have in any manner contributed toward the support of this work, we are happy now to express. We humbly acknowledge the personal unworthiness of your pastor, and give all praise to

God, and others who have so faithfully cooperated for the good which has been accomplished.

Services of the church have been maintained continuously; there is as ever an abiding sense of the presence of the Holy Spirit, and the spirit of true fraternal love and affection continues to be manifest.

During the year, we have lost from our number by dismissal by letter and by removal from the parish fourteen members who were of immeasurable service in our work. We have gained, by testimony, letter, and moving into the parish, seven; but our loss is greater than appears, in that our additions other than two are non-resident.

During the year three special efforts have been undertaken outside the church, only one of which has shown appreciable gains.

We have been blessed by the presence of the annual session of the Southwestern Association in August, by the brief stay of our non-resident licensed minister, Brother Leo Parrish, and by having with us today Brother Carl Maxson, a former member of the church, all of whom have added much to our "growth in grace and in the knowledge of our Lord and Savior."

It is the prayer of your pastor that our heavenly Father who planted this work and who has kept it throughout its history may keep you each and every one, that he will as it may seem good to him give us increase and lead us into fuller, richer living in Christ Jesus, through the presence and power of the Holy Spirit.

Respectfully submitted by,

E. R. Lewis, Pastor.

December 31, 1939.

NEWS LETTER FROM SHANGHAI, CHINA

Dear RECORDER Readers:

Happy New Year to you all! This is probably the last letter I shall write in this momentous year. I wonder what the one beginning tomorrow will bring the world.

We have decided to write regularly to the RECORDER, so you should be well advised as to what we are doing. Mrs. West says she has written about the candle lighting service on Sabbath eve before Christmas. At that service "white gifts to the King" were offered, and some of them came to me for his use. The junior second class gave me \$12.50 for

the clinic I hold six days a week in the church building, and is mostly for the poor. The kindergarten, first, second, third, and fourth grades gave me \$22.50 to pay for medicines (cod liver oil, etc.) for little children who are too poor to pay for them. These were all from the Boys' School. The church also gave a little gift for the clinic, which is never self-supporting because so many poor people in the neighborhood come for treatment.

An overflow meeting of four hundred children or more was held in the school auditorium, while a gospel meeting was going on in the church on Christmas afternoon.

The newspaper said that during the days just preceding and following Christmas over a hundred dead beggars were picked up on the streets, and we have not yet had really cold weather, that is, not freezing weather.

One of the nicest things of which I have read is something some nurses in a near-by hospital did. Whether they themselves had contributed the money or raised it in some way, I do not know, but they got together \$100 in one dollar bills, did them up in little packages of red paper, with the legend "For Jesus' sake" written on them, and went out on the street and distributed them to a hundred ricksha coolies. What a welcome surprise! They work so hard and for so little.

Not to make my letter too long, I will close. May God be with and guide us all, people and nations, through the coming year.

Your friend,

Rosa Palmborg.

23 Route de Zikawei,
Shanghai, China,
December 31, 1939.

TRACT BOARD MEETING

At the regular meeting of the Board of Trustees of the Tract Society held in the Seventh Day Baptist Building on Sunday, January 14, 1940, with the following present: President Corliss F. Randolph, Lavern C. Bassett, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Asa F. Randolph, Irving A. Hunting, Everett C. Hunting, Hurley S. Warren, J. Alfred Wilson, J. Leland Skaggs, Trevah R. Sutton, Donald E. Lewis, and L. Harrison North, manager of the Publishing House, Secretary Van Horn presented the following report:

Twenty-nine letters to inquirers and others have gone out from the secretary, and some 2,765 tracts from the depository. Of these, packages have gone to Jamaica, Ceylon, and to the secretary of the Missionary Board.

On December 14 a mimeographed letter was mailed to sixty-seven pastors and other leaders relative to an exchange of pulpits on Sabbath Rally Day in the interest of Sabbath promotion and work of the Tract Board. Some twenty-three replies have been received to date, expressing approval of an exchange and a willingness to co-operate as far as possible. No disapproval has been voiced. One pastor expressed a feeling that Seventh Day Baptists are "barking down the wrong hole," or "up a tree from which the bird has flown" but confesses he has nothing constructive to offer.

On January 11 another letter was mailed to the same group fixing the Sabbath Rally date as of May 18, 1940. This will be the date of the exchange to be worked toward as fully as possible. Copies of these letters are attached to this report, for filing.

For the Distribution Committee a mimeographed letter was prepared for the lone Sabbath keepers and with the help of Trevah R. Sutton sent out, January 11, to 740 addresses with enclosures of addressed return envelope and a copy of our Statement of Belief. A copy of this letter is filed with the Committee on Distribution of Literature.

The secretary visited the New York City Church, January 13, preached, and conducted the Communion service.

The report of Treasurer Skaggs was as follows:

(Condensed Report)

Dr.

To balance on hand, October 1, 1939:	
General Fund	\$ 651.30
Reserve for 1938-39 taxes	423.01
Reserve for interest, 1938-39 taxes ..	4.25
Reserve for amortization of tax loan ..	217.30
Reserve for interest on same	18.01
Denominational Building Fund	62.76
Reserve for Historical Society rooms ..	35.89
Maintenance Fund	84.55
Reserve for taxes	225.00
	\$1,722.07

To cash received since as follows:

GENERAL FUND

Contributions:	
Individuals and churches	\$ 67.95
Denominational Budget	414.00
Income from invested funds:	
Through American Sabbath Tract Society	1,891.77
Through Memorial Board	283.79
Receipts from "Sabbath Recorder"	446.37
Receipts from "Helping Hand"	319.41
General printing, distribution of literature	27.56
S. D. B. Building Budget—account denomination's share of tax loan ...	225.00
Ernest Testa—account Lombardi property expense	15.00
Real estate receipts:	
207 West 6th Street	223.50
Prescott Place	161.00
Bellevue Avenue	75.00
	4,150.35

MAINTENANCE FUND	
Rent from Publishing House	\$ 225.00
Income from S. D. B. Endowment Fund ..	55.88
Transfer funds from savings account ..	100.00
	380.88

DENOMINATIONAL BUILDING FUND	
Contributions	5.00
DENOMINATIONAL BUILDING ENDOWMENT FUND	
Gift of L. H. North, Plainfield, N. J.	30.00
PERMANENT FUND	
Account payments on principal of mortgages ...	950.00
	<u>\$7,238.30</u>
Cr.	
By cash paid out as follows:	
GENERAL FUND	
Sabbath promotion work:	
Salary of leader	\$ 22.50
Meeting of Committee on World Council of Churches	16.95
"Sabbath Recorder"	1,618.94
"Helping Hand"	313.77
General printing, distribution of literature	250.18
Corresponding secretary:	
Salary	356.50
Travel and office expense	36.92
Treasurer's expense:	
Auditing and clerical assistance ...	54.50
Stationery and office supplies	24.81
Travel expense	3.60
Real estate:	
612 West 7th Street	378.81
209-11 Prescott Place	168.75
207 West 6th Street	132.33
Belleview Avenue	83.40
1939-40 directories	6.75
Expenses of representatives to Confer- ence, Assn., etc. - Alfred meeting ..	50.18
Collection cost of coupon21
J. C. Dilts, collector—1938 taxes	
Lombardi property	135.29
Recording tax sale certificates - Lombardi	4.92
Plainfield Trust Co. - account balance of tax loan	651.88
	<u>\$4,311.19</u>
MAINTENANCE FUND	
Miscellaneous maintenance expenses ..\$	75.00
Coal	239.75
S. D. B. Building Budget - income from Denominational Building endowment	55.88
	370.63
DENOMINATIONAL BUILDING FUND	
Payment account loan from Permanent Fund	\$ 50.00
Payment account interest on loan	8.15
	58.15
PERMANENT FUND	
Transferred to savings account	950.00
DENOMINATIONAL BUILDING ENDOWMENT FUND	
Transferred to savings account	30.00
	<u>\$5,719.97</u>
By balance on hand, December 31, 1939:	
General Fund	\$ 730.77
Reserve for 1938-39 taxes	423.01
Reserve for interest 1938-39 taxes ..	4.25
Denominational Building Fund	4.61
Reserve for Historical Society rooms ..	35.89
Maintenance Fund	19.80
Reserve for taxes	300.00
	<u>1,518.33</u>
	<u>\$7,238.30</u>

J. Leland Skaggs,
Treasurer.

Plainfield, N. J.,
January 14, 1940.

Examined, compared with books and vouchers, and
found correct.

J. W. Hiebeler,
Auditor.

Plainfield, N. J.,
January 14, 1940.

The Committee on Denominational Literature reported that it held a meeting, December 2-6, last, attended by all its members, at Alfred, N. Y. Much time was devoted to the consideration of an inventory of all the books and tracts now in print in the depository of the American Sabbath Tract Society, and as to the manner of putting them in circulation, concerning which certain recommendations were made to the Tract Board.

Consideration was given to reprinting certain tracts, now or nearly out of print, and recommendations were made thereto.

The question of suitable literature to meet the changed conditions of the present generation, particularly of young people, was given careful thought, and was laid over till the next meeting of the committee.

The committee hopes to be able to meet with the Ministers' Conference, to be called by Dean Bond, to meet in Alfred, N. Y., in June next. The members of the committee feel that they want to avail themselves of the opinions, suggestions, and advice of the pastors of our churches, and hope to have a committee meeting immediately following the Ministers' Conference.

WOMAN'S WORK FROM THE CONFERENCE ON THE CAUSE AND CURE OF WAR

Discussion

By Hon. A. A. Berle, Jr.
Assistant Secretary of State

We are to discuss the organization of a world society. To many people this means some piece of machinery, like the League of Nations. Actually the problem is infinitely deeper.

Modern nations have always worked under some form of organization. If it did not exist, modern trade, commerce, communication, and thought as we know it today would have been impossible. The elementary problems of public health, of the overseas mails, of ocean-going ships, of travelers crossing national lines mean organization. A merchant who trades must have some reason to believe that his goods will not be seized, that his debtor will pay his bills, that the money he receives will have some value, somewhere.

It is therefore not a question of whether there shall be an organized world society, but how that society shall be made effective.

Before the World War we had a current phrase. We spoke of the "family of nations." Implied in this was the understanding that nations would abide by rules of conduct; these rules were known as international law, or as international agreements, which we commonly call treaties. This method of making possible an approximate peace had developed through the centuries. Until the outbreak of the World War in 1914, we could at least indulge the hope that the quiet deepening of the ties between the members of the family of nations would make possible a peaceful world.

Against that there was a separate and distinct set of ideas likewise developing, which ultimately engulfed this great hope. That is what we call nationalism: the idea that every nation in the world existed for the purpose of growing, of extending its territory and its power; of trying to be, ultimately, a great power, if not the greatest power in the world. In greater or less degree this spirit spread throughout the world. It had its splendid, as well as its dangerous, side; for every patriotic citizen has a natural desire to see his country strong and great. The tragic quality of it was that too often this desire to make one's country splendid was accompanied by a wish to make other countries subservient to it, if not to conquer them outright. To this we owe the dreary and dramatic history of European diplomacy in the twenty years preceding the World War.

Now it is clear to me that nobody can make a universal empire or anything remotely approaching it. What is more, it seems likely that whoever did try it would find, not that his nation had attained great glory, but that his people were impoverished by military expenses, bled white by need of supporting their economic outposts, and in constant turmoil. The clock of history does not turn back.

There is a second form, which likewise has been attempted. This is to bring all of the nations of the world together in a league, having some attributes of power, whose task it is to resolve international difficulties and to work out ways and means by which the nations can live together. We have not as yet seen that operation prove successful, though certain of its contributions, as, for instance, the international labor office, have remained vital through the past few years.

There is no point here in discussing why the League, as a world institution, was unable to keep the peace. It might be said, however, that there is yet no demonstration that the League, had it taken a lesser area of territory, might not have been more successful; and there is every reason to believe that the possibility of regional federations, which are being discussed in many parts of Europe, may be of real and solid use.

Finally there is the Western conception of co-operative peace. We know this in the Pan-American Union, which is today the oldest, and on the whole the most successful, grouping of nations in existence. This group, it must be noted, began at exactly the opposite end. Instead of emphasizing that any member had sacrificed its sovereignty, emphasis was laid on the fact that every member had preserved its sovereignty, and that all members of the group assumed an obligation to respect the complete equality of every member of it. Those who have had experience in Pan-American matters know that the principle of equality is carried out meticulously in all its affairs, big and little. From that the group proceeded to formulate certain principles which, if accepted, would make for peace, and though these principles seem abstract, in practice they have served to keep the peace.

Well, and why? I suppose any group of nations could agree generally on a set of principles. But in the Pan-American group there has built up through the years the moral content of which I spoke earlier. There is a real desire not to let nationalism run away, a real belief in a moral order of things, and a real determination to translate that morality into international relations. Like any other code, it is sometimes broken; but always the American family reverts to its determination to live together in such understanding that no controversy goes without solution.

I end as I began. Fundamentally, the problem of peace is a problem of morals. It presupposes the will to live together in the world by those qualities which make individual life possible: the desire for peace, the willingness to respect the rights of others, the fairness which recognizes the needs of all, the willingness to work out problems which may be of concern.

YOUNG PEOPLE'S WORK

THE BIBLE ILLUSTRATED FROM
CHINESE LIFE

By Rev. Jay W. Crofoot

Some years ago the RECORDER published an article by Mary R. Davis on this subject, I believe. As I have forgotten what was in it, I presume other readers have done the same, and the young people, for whom Mr. Van Horn has asked me to write, probably never read it. So I venture to write on the subject now.

Even before I went to China, near the end of the nineteenth century, Miss Burdick told me that one of the most striking things I would find there would be the general poverty of the people. To be sure there are a few very rich, but they are few indeed, and the frequency with which one meets blind beggars in China is astonishing to one who knows only America. The same may be said of the prevailing evidences of the lack of surgical care—the clubfeet, the harelip, the tumors and other sores, and sometimes leprosy. These are distressing indeed.

These things help to give point to the Old Testament requirements forbidding a creditor to keep a debtor's garment over night; to the many references to beggars, such as the beggar lying at the rich man's gate; and to other indications of the hand-to-mouth method of life so common in the East.

They also help us to understand the amount of labor done by hand or men's strength, where we should expect machines to be used. A threshing floor means something definite to those who have seen them. "Whose fan is in his hand thoroughly to cleanse his threshing floor" becomes more vivid when one sees a man with a big wooden fan—like a big shovel with no handle—standing in the wind, perhaps on a little rise of ground, pouring out the grain for the wind to winnow. He thinks too of "the chaff which the wind driveth away." When one sees the Chinese irrigating their fields by means of a treadmill with its inclined wooden chain pump, he may remember that in Egypt the Israelites watered the land with the foot. But the Egyptian plan was probably more like the big wheel inside which the man walked to turn it, such as is seen in parts of the Near East today.

Wailing at funerals seems to be a necessity for all Oriental peoples. The stoicism which grieves in silence appears to be as unknown to the Chinese as to the mourners in the house of Jairus. One wonders whether the ancient Jews also thought to drive away evil spirits by loud noises at funerals.

Indefiniteness as to time is one of the matters that seem strange to time-conscious modern Americans with their trains, ships, and airplanes running on schedule, and with the exact minute announced every little while on the radio. But what should we know of hours or minutes if we had no clocks or watches? They were unknown in China a century ago, and in the country are by no means universal even yet. The old Chinese divisions of the day were two hours long and on overcast days were very indefinite indeed. I remember one such day when a man came to church at Liuho after four o'clock, missing the two o'clock service entirely. May not this help to explain the discrepancy in the time of events said to have taken place at "about the sixth hour"?

The including of parts of days or years as whole days or years in giving lengths of time is common to the Chinese and to the ancient Hebrews. Each part of a year is apparently counted as a whole year in giving the length of the reign of Hebrew kings. A Chinese is said to be one year old at birth, and one year is added to his age at each New Year by the calendar. So a child "two years old" may be anywhere from two days old to one day less than two full years.

The preference for sons over daughters appears among the Hebrew patriarchs as well as among the Chinese. Sarah's getting a secondary wife for her husband so the family might have a son is quite in accord with Chinese custom.

The very definite injunction of Jacob and Joseph that their bones should not be left in the land of their sojourn but be taken back to their native place for burial is also in line with Chinese practice. Shanghai, being almost entirely a city which has grown up in the past one hundred years, is filled with guilds, the chief purpose of which is to provide for temporary storage of the dead. Each province if far away has its own guild, but many cities have each its own guild. For a score or more of years we lived within one

hundred yards of such a guild where hundreds of dead were stored—and were better neighbors than some of the living.

Books of Bible stories used to be illustrated by pictures of two returning spies carrying a bunch of grapes from Canaan between them, suspended from a pole and almost touching the ground. One who has seen a procession of Chinese wedding gifts, carried so as to show to the best advantage, wonders if that bunch of grapes, though no doubt a large one, was so big as shown in the picture. In the parade of gifts sometimes two men will carry a rack hanging from a pole on their shoulders and containing a single hen or a fat goose.

The way in which the multitudes seem to have crowded around the feasts that Jesus attended is less strange to those who have seen how Chinese neighbors, bystanders, and strangers crowd around the doors at a Chinese feast—sometimes even commenting freely on the appearance of the guests.

Another Chinese custom reminiscent of some of Jesus' parables is the holding of weddings at the home of the bridegroom, though of late they are often held in some hired public hall. It is also not unusual to send a second invitation at the time of the wedding, saying that "all things are now ready." There is often a long delay while waiting for the bride, for she is unwilling to appear too ready to be married.

Abraham's securing a wife for his son is a good picture of Chinese methods and contains some features worthy of imitation. He chose the most trustworthy man he knew as "go-between," or marriage broker, and gave him very definite instructions as to the sort of girl he was to seek. The go-between himself prayed for divine guidance, and while his choice may seem to have been arbitrary, it was not really so, for he chose the maiden with a kind heart. It is also to be noticed that the young woman herself and the other members of her family seem to have been in some uncertainty about what reply should be made to the proposal. But when they saw the jewelry, that settled it.

Modern ideas of marriage, modern living conditions, with clocks and other machines, are changing Chinese practices now, but these things were true at least up to very recent times.

I do wonder whether some of the young folks who read this will be interested enough so that they will look up some of the Bible events or stories to which I have referred.

Daytona Beach, Fla.

LENT

This word comes from the Saxon word "lencen" which means "spring." A great many Christians observe the forty days before Easter as the Lenten season. Whatever our thought may be about Lent, it is commendable that we as Christians endeavor to use these forty days as a time of special prayer and meditation, striving for higher Christian living.

Not long after the death of Christ Lent came to be observed as a season of the Christian Church. Matthew 2 tells us that Jesus fasted forty days before his great temptation. It was customary among the Jews to spend some time in fasting and meditation as a preparation for religious duty or as an act of humility before God. By the early Christians, fasting was not thought of as required by God, but as pleasing to God and good for man. The connection between almsgiving and fasting was early established by the custom of giving to the poor the provisions saved on the fast days.

Moses was on the mount with God forty days, and when he returned, the people could not look upon his face because it reflected the glory and majesty and wonder of God. Moses was able to lead the people and train them and teach them because of those forty days with God.

Elijah fasted forty days. In that time the clatter of swords and the rumble of chariot wheels left his ears, and he heard the still small voice, which led him back to his divinely appointed task.

Jesus fasted forty days and met his temptation, after which he embarked on the divine mission of being Savior to the whole world. If we make these forty days our time of special prayer, perhaps we shall be able to lead someone to a better life. Whatever our belief may be concerning "Lent," we must agree that each one should use these forty days in such a way that Christ's influence may be more deeply felt in our lives. May it be the spring time of our year. M. C. V. H.

CHILDREN'S PAGE

OUR LETTER EXCHANGE

Dear Mrs. Greene:

I am in the second grade. I am seven years old.

I have a dog and his name is Ezra. I have a horse. His name is Roudy.

I have a brother, James Ian, and a little sister, Anna Margaret.

My Uncle Orson Bond and Aunt Muriel live at Alfred.

Your little boy,

Walter Lee Bond.

Roanoke, W. Va.

Dear Walter Lee:

Do you know, I have three reasons for being pleased to receive your letter: first, you must be "all right" because all the Bonds I know, are; second, I am glad to have a new RECORDER boy; and third, yours is the only letter I have this week, as you can see.

I hope you are enjoying our continued story, begun in last week's RECORDER. You know it has been rewritten for us by Mrs. S. S. Powell, from Mr. Powell's "Hours of Leisure," a little magazine he prepared and published by hand when he was just a boy.

We left Park Cadwell, the hero of our story, facing ridicule by his playmates, a very brave thing for a boy to do when he knows he is right.

Your sincere friend,

Mizpah S. Greene.

A Flood and a Boy's Courage

(Continued)

"Cepting the captain himself!" said Tom. "I sav, Park, you look kinder white 'n' scary, but there isn't any danger; don't be afraid. Just take one more last run across with me. I dare you to it, Deacon."

Park hesitated a moment; he looked at the ice; he looked at the boys, who had heard the insolent challenge and had gathered about to hear the answer. "I won't do it," Park said at last.

"Hump! Spell won't with a 'd-a-s-s-e-n-t' and you'll get it," sneered Tom.

"Spell it any way you choose, only so that you understand what it means," said Park, and he turned away and started off alone toward the schoolhouse.

There followed a great exchange of unkind talk among the boys, for they were much like other boys around the world. They had been all excited about their game, and this feeling had to work itself off in one way or another; so they fell to telling what they would have done and were going to do; of how many runs their side could have made if Park had not backed out just when he did; and Park was to blame and had skulked off sullen and cross, and was a mean-spirited fellow anyway.

But all their bluster did not alter the facts, for Park Cadwell was not a mean-spirited fellow. He was not given to cowardly getting out of danger. He was a steady-nerved boy, brave enough to do an unpopular thing which he knew was right, and take the consequences.

When the other boys had also come up to the schoolhouse, Park said to Charlie, "I suppose the boys are all down on me, and it doesn't feel good either; but it was time the game was stopped, and that was the only way to do it."

"But why didn't you run when they dared you to?" asked Charlie.

"Because I said there wasn't to be any more run on our side, and I was not going to be the first one to break the order. It would have started up the game again, and there would be no stopping it till somebody went under, and ten to one, we would never get him out alive."

"Why didn't you say so, then?"

"Because I won't have any words with Tom West when he takes to chaffing. I heard him call me a coward. I am not a coward; I had rather have gone across the ice five times than said no once."

"I believe you, Park, but I say you've got to just pitch in and lick Tom; he always goes against you, and he has said all kinds of mean things about you. You see you are not a fighting character, and Tom knows it; but you'd better be, just for once—just long enough to give Tom a good drubbing and make him hold his tongue. The fact is, high heroes don't do for this school. You have got to go it on your muscle once in awhile; it's your only chance to right yourself."

"Well," said Park, "I shan't worry. I guess I can stand it."

But standing a tide of unpopularity is not an agreeable experience; still it is an experience likely to come to every life worth living, and there is nothing better to do than to

stand it. Take care to be right, and for the most part, the rest will take care of itself. The chance to right oneself will come in God's good time, and it was coming to Park right away, even as he sat in the schoolroom over his open book. The wind that rattled the casement was bringing it, and the dark clouds that began to overshadow the sun. Later the great drops that splashed the windowpane were bringing his chance, in the scene of devastation where the boy won his credit for heroism; for the next day the boys all stood again on the banks of the pond.

(To be concluded next week)

OUR PULPIT

THE FAITH OF WASHINGTON

By Rev. Paul S. Burdick

"Moses was faithful in all his house." Hebrews 3: 2.

In order rightly to appraise the character of a person, we have to ask, "What were the deep, hidden springs of faith from which flowed the acts and habits that were apparent to men?" If we can discover what a person is faithful to, not only can we understand the reason for past actions, but we may with considerable accuracy predict what his future will be. In order to understand the Father of our Country, it is necessary to go back at least to that God-fearing mother who habitually spent an hour or more every day at her devotions. We follow in the diary of the young man the weekly reference to attendance at divine service, whether at home or on his travels. We read through all the busy years of his trust in the guiding hand of Providence. There is many an account, some of them no doubt exaggerated, but all of them containing enough truth to point out the fact that he was a man of prayer. Through dark days of trial and brighter days of success, there glows an unquenchable faith.

Listen to these words from his lips, at the close of the war for independence, when he was about to return to private life. "The singular interpositions of Providence in our feeble conditions, were such as could scarcely escape the attention of the most observing." Or this: ". . . a confidence in the rectitude of our cause, the support of the supreme power of the Union, and the patronage of Heaven"

were such as to overcome his diffidence in his own powers.

It is only in the light of such a faith that other public acts of his can be explained.

No Third Term

It is not hard to imagine a scene being enacted on the lawn of that famous Mount Vernon residence one spring day in 1796. Several men have come to interview the President to ask him if he will accept the nomination for another term. He has already served twice as the head of the infant republic. They tell him that there is no one else who can be expected to hold together the discordant elements which are represented on all sides. The States Rights party is becoming strong and clamorous. The foreign situation is ominous. France is passing through a terrible revolution, and many voices are raised in sympathy with one side or the other. There are difficulties with England, and more may follow. In this dark hour there seems to be but one man in whose integrity and unselfishness all parties have faith. That man is Washington.

We can imagine the squire of Mount Vernon, the commander, the president, drawing himself up to his full height, replying somewhat as follows: "Gentlemen, your trust in me is appreciated, and I hope is not misplaced. But I cannot give my assent to your request. The last four years have told on me. I should never have accepted the second term. Criticisms have been leveled against me that I felt were unfair and unjust. Coming as they have from those who formerly professed the greatest friendship for me, these unjust accusations have given me the greatest pain and mental anguish. Nevertheless, if I thought that what you say is true, that no one is qualified to accept this office save myself, I would unhesitatingly grant your request. But I do not agree with you. There are many whose integrity and ability are unquestioned. They have fought at my side for the independence of these states. They have labored in legislative halls and in the constitutional convention. They have filled administrative offices at home and diplomatic offices abroad with dignity and wisdom. Their shoulders are well able to bear the responsibilities of this office.

"Moreover, there appears to me to be a danger that our nation will adopt the attitude

of complacently accepting one person or one family as divinely appointed to rule, and so be afflicted with the tyrannies and despotisms, as well as the weaknesses, that have cursed the Old World systems. Better is it that a sovereign people select from time to time those from among their own number who are qualified to carry the highest responsibilities of the state."

And so these men return to their deliberations. John Adams, the Federalist, is chosen, to be followed later by Jefferson, the Democrat, and by many another able man in the president's chair. The precedent begun by Washington, and followed by so many others, has found a warm response in the hearts of his countrymen.

No Crown

Would it not be well, too, to linger a few minutes over another event in the life of this great man? It was a time shortly after our nation had won its freedom from the Mother Country. It was a time of great unrest and uncertainty. Congress, under the Articles of Confederation, had shown great impotency. Soldiers of the Continental army had with difficulty been paid and disbanded, with mutterings of dissatisfaction. During this period there were voices raised in favor of giving Washington the title and office of king of the new nation. This suggestion he repudiated with all the emphasis of which he was capable. This action was so unusual as to be almost without precedent among great military leaders. An Alexander, a Cæsar, a Cromwell, or a Napoleon could not curb ambition in himself, nor trust in the honesty of others to such an extent as to relinquish the reins of power when they were in his grasp. Washington had such faith in others that he could believe that the democratic form of government would be a success. He has so stamped his own character upon the nation that it might almost be said that the succeeding years are the lengthened shadow of one man. Political parties have tried to find in him the principles that were to guide their thought. Great leaders have looked to his example when determining the affairs of state. He stands for all time as a model of unflinching courage in extremities, of honest dealing with his companions, of submerging personal ambition to the welfare of the state, and of faith in the abilities of those who had proved themselves worthy of trust.

Washington's Failure

It would be almost cruel to the memory of such a man to point out any flaws in his career. His faults are mostly those of his time and of his class. Descended from the line of Cavaliers who settled Virginia after the beheading of the first Charles and the rise of Cromwell to power in England, he retained something of the consciousness of class that characterized these wealthy landowners down to the time of the Civil War and beyond. Slavery was one of the factors on which their system was built. So, while they preached liberty, it was a liberty of the aristocratic and moneyed class to be free from the despotism of an overlord. They scarcely had the courage or foresight to look to the lowest member of their society to see that through education and moral growth he might some day take his place with the ruling class. Had Washington been able to look at the institution of slavery fairly, in the light of the very principles of liberty that animated most of his public acts, who knows but the Civil War might have been averted.

Of course, this is asking almost too much of any man. The very consistency that we look for in others is woefully lacking in ourselves. And yet, to be perfectly true to ourselves and to God in every department of life, will not only clear our own pathway of obstructions, but will make the way easier for those who follow us. When we look at the matchless life of Christ, we find the perfection of qualities that the greatest of human beings have approached but never equalled. When we have contemplated the life of one whom this world thought great, we can still look onward and upward to the Supreme Example. When trying to fashion our own course in life, we can still look to him with perfect confidence for guidance.

The very qualities we most admire in Washington can be traced to his faith in God. His faithfulness as a member of the Episcopal Church, his public utterances regarding the value of religion, and the evidences of his practice of private devotion, all point to the fact that his outstanding qualities of character had their source in an abiding faith in Christ and trust in God.

"For every house is builded by some man, but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things

which were to be spoken after; but Christ as a son over his own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3: 4-6.) The greatest men that this world can produce may inspire us to be faithful in our house as they were in theirs, while at the same time they leave us, with all their excellencies, seeking for the one who is not merely a servant, but to whom the house truly belongs. That one is Christ.

We who today pride ourselves in our free form of government, have we the qualities of self-control that alone will assure the success of democracy? We believe in freedom of speech, but can we control the tongue? We are glad to be free from a dictator, but do we fall in line when Satan cracks the whip? Every great nation of the past that fell, did so only when self-indulgence and sin had so weakened its powers that it fell an easy prey to some younger, stronger, and more virile race. Our danger lies not so much in the foreign invader of these shores as in the spirit of self-sufficiency that rules God out and leaves the state a prey to the selfishness, the passion, and the inefficiency of designing men.

We may well close with these words from the subject of our sketch: "I consider it an indispensable duty to close this last solemn act of my official life by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to His holy keeping."

RELIGIOUS EDUCATION FROM THE SABBATH SCHOOL BOARD

Dear Co-worker:

At the Seventh Day Baptist Building in Plainfield, N. J., is a filing cabinet in which there are filed hundreds of names of non-resident members of Seventh Day Baptist churches.

Many of these people are not contacted at regular periods by the churches to which they belong; thus they gradually lose interest and are lost to the denomination. All too often comes the complaint that the only time they are contacted is when the home church solicits them for financial help. While they should help the home church in this

way, they should be contacted at other regular periods during the year, and in a friendly, helpful way, just as we do the resident members.

One of the best ways to do this is to have an active Home Department in the Bible school in which not only the shut-ins are enrolled, but the non-resident members also. Through the Home Department these absent friends could be directly reached at least four times each year, and in addition they would be studying the Bible school lessons along with those in the regular Bible school, and from our own publications.

Of course this would require in all our churches or Bible schools some simple form of organization, in most cases nothing more than an active Home Department superintendent who would see that shut-ins and non-residents are enrolled in such department, as far as they are willing to co-operate, study the lessons, and report from time to time.

The church or Bible school should furnish free lesson helps, naturally our own *Helping Hand in Bible School Work*, blanks and envelopes for reports and contributions. However, contributions should *never be made* a requirement for membership in the Home Department, for there might be those who would feel unable to do so, which would defeat the main purpose of the department. This will call for faithful work on the part of the superintendent of the Home Department and for some outlay of money, but it will be time and money well spent and perhaps will bring better spiritual returns than money spent in many other ways.

It is to be hoped that all our churches or Bible schools will at once plan an active Home or Extension Department where there is none, and that those that have one that has become somewhat inactive will revive it, that we may do more for our shut-ins and non-resident members, many of whom long for just such contacts with their home church as this department will afford.

While in most cases the church or Bible school can plan a well-organized Home Department, we are mailing to either the pastor or superintendent a leaflet published by the Baptist Board. This suggests two plans of organization which may help you.

Write and let us know whether you have a Home Department, and if not, how we

may further help you. Supplies for this department may be purchased from our own publishing house.

Yours truly,

Erlo E. Sutton,

Director of Religious Education.

Denver, Colo.,

February 1, 1940.

DENOMINATIONAL "HOOK-UP"

Milton Junction, Wis.

The Southern District of the Wisconsin Christian Endeavor Union celebrated the fifty-ninth birthday of Christian Endeavor at the United Brethren church at Janesville, the night of February 5. The program was well planned by the district president, Miss Ida Story of Janesville, and her executive committee. A banquet was served by the entertaining church to a hundred or more members of C. E. societies in Janesville, Beloit, Monroe, Juda, Clinton, Milton, and Milton Junction. Local people in attendance were Percell Coalwell, Paul Anderson, Earl Daland, Gwendolyn Crandall, Arlene Loofboro, and J. F. Randolph. Miss Loofboro is secretary of Southern District, and Pastor Randolph is pastor counselor.

Miss Ella Anderson, toastmaster, introduced the various endeavorers, including some intermediates, who took part on the program. The local representatives on the program were Miss Arlene Loofboro, who sang a solo, "God Bless America," and Percell Coalwell, a member of the play cast. The speaker of the evening was Rev. Elmer Larson of the First Lutheran Church of Janesville. He urged youth to store up worth while memories for the future.

Correspondent.

Little Prairie, Ark.

As I sat in the twilight thinking of the many messages and gifts that have come to Little Prairie and to me personally during the holiday season, from many places in our denomination, I thought of the "Hook-up." Since I cannot write to all of you, I decided to ask our editor to allow me to thank you through this department of the RECORDER.

You have made the holiday season less lonely, and my heart was gladdened by your messages and gifts of love and cheer. We of Little Prairie appreciate your thoughtfulness, interest, and help in the gifts you sent for the

work here. I am sure we shall work with renewed courage.

Many have expressed a desire to hear of the work here. There seems so little to tell. Each week we have services. Attendance and interest are good, and a growing interest is shown in the denominational work. We have adopted the budget plan, and it has proved a blessing already.

Brother Wilson and family spent two days with us in November. His visits are looked forward to with much interest. We have dinner and supper at the parsonage the Sabbath that he is here so that we may have three services and some time for social fellowship with the family while they are here.

We are having severe weather. About five inches of snow has been on the ground since last Monday. Stock and birds are suffering, and many birds are found dead.

Work is being done on the nine miles of dirt road between the gravel road and our store and post office, and in the near future we expect to have a hard road within a half mile of our church. There is some prospect that it will go on and cross the river and connect with roads south of us.

Mrs. C. C. Van Horn.

Nile, N. Y.

Mrs. Mary F. Whitford, resident of Nile for sixty years, and whose five living children are members of the teaching profession, celebrated her ninetieth birthday, January 27. Mrs. Whitford was born Mary Frances Summerbell, in Berlin, N. Y., January 27, 1850. She received her education at what was then known as De Ruyter Institute and following that went to New York City to study art. While there, she recalls, she watched the funeral train carrying President Abraham Lincoln's body as it passed through the city.

She married John Byron Whitford at Berlin on January 1, 1873. . . . Six children were born to the couple. . . .

Mrs. Whitford has always been keenly interested in the arts and is the author of numerous poems which have been published in magazines and newspapers. She was a regular correspondent for many well-known magazines in her earlier years. . . .

—Bolivar Breeze.

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Photo by U. S. Forest Service.

Snow field and basin at the extreme headwaters of the North Platte River. Ridge on the sky line is the Continental Divide. Routt National Forest, Colo. Taken by Jay Higgins—July 12, 1938.

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