

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.

# The Sabbath Recorder

Vol. 128

PLAINFIELD, N. J., FEBRUARY 26, 1940

No. 9



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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# 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

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## EDITORIALS

### DISCOVERING THE BIBLE

The other day we stood looking upon a collection of Bibles or portions thereof, printed in nearly nine hundred different languages. By Secretary Stifler of the American Bible Society we were told that the Book in the 1,039th language was just off the press. It is an inspiration to look upon editions and copies, old and new, of the Book that has made so much difference to humanity in the world.

But looking upon a book is not enough. Fragmentary or indifferent reading is not enough. A book must be discovered by one to mean most to him. That is, one must find for himself within the Book the truths that grip and change his life.

Last year a series of articles appeared in *Christian Century* from leading educators and churchmen on "How My Mind Has Changed in This Decade." This writer was particularly impressed with the experiences related by Edwin Lewis of Drew University, Madison, N. J. Among these experiences was Doctor Lewis' "How I Discovered the Bible." In 1926, he with the late Dr. F. C. Eiselen undertook the editorship of a one-volume Commentary of the Bible, called "The Abingdon Commentary." The work and responsibility fell principally upon Doctor Lewis. Working through all the manuscripts he did all the proofreading, several sets, inserting cross references and preparing the index for the entire work—in all, the material of the commentary was read five times. He mentions such details in his article only to explain in what way he "discovered the Bible." He says:

For three years, I was under the necessity of living with the Bible daily. Whether I would or not, it was my meat and drink, and the experience revolutionized my thinking. I saw with a devastating clarity that speculative philosophy, whether it got as far as supernaturalism or whether it stopped with naturalism, could never accommodate itself to Christianity. Instead, it required Christianity to do the accommodating, and that was something that could not be, if Christianity as represented in the New Testament, and as climaxing what was given in the Old Testament, was to be taken seriously.

I found myself faced with the Word of God, given, it is true, by slow processes through the words of men, but at last, in Christ, "made flesh." The Creator appeared as the Redeemer. He who acted in the primal miracle of creation acted again in the miracle of redemption . . . if it be true, and it must be true if we are to have enduring hope, it can be true only as something revealed not as something discovered (naturalism). Creation and the incarnation are alike acts of God, and each has its meaning, but we know the act and we know the meaning, because, and only because, they have been disclosed to us.

That one in such a key position in training men for the gospel ministry should make so great a personal discovery means much for the Church of today and tomorrow.

It is just as important that every Christian should discover for himself the content and implications of the Book of books. Our trouble is we do not give the Book a chance to do for us what it was meant to do. A long time ago the prophet was commanded to "eat the Roll," symbolic of taking into his life the Word of God. If we will do this, take the time, pains, and effort, some discovery at least will be made that will have important and vital bearing upon our lives.

### MINISTERS AND GARDEN CLUBS

A recent letter from Brother Ralph J. Comstock of St. Charles, Ill., asks why more ministers do not belong to garden clubs. Mr. Comstock, a Seventh Day Baptist, a cousin of Dr. Grace I. Crandall, is superintendent of Grangemeade, a wildflower and bird preserve. The editor visited Grangemeade two years ago and was shown over the grounds. Later he wrote of the place and gave a picture of one of the spots.

Mr. Comstock says that of the Men's Garden Club to which he belongs, while other professions are represented, there is not a single minister, and of over a thousand listed names of club members in the 1939 *Year Book of Men's Garden Clubs of America* the name of but one minister occurs. In the same list the names of seventy doctors are found.

We cannot answer the question. We presume that perhaps Rev. George Shaw belongs to some dahlia club or society, and that Rev. Robert W. Wing may belong to some gladiolus association. They would be the only ones the writer would guess upon.

But with our pastors located largely in rural conditions, it would seem that we have been missing an opportunity by not joining such clubs. Have the brethren an answer to Mr. Comstock's question?

### GOSPEL MEETINGS IN SOUTH JERSEY

Special gospel meetings began in south Jersey, Sunday evening, February 11. Everything seemed auspicious. It hardly seems correct to say they "began" then. For pastor and people had been "beginning" some weeks before. Earnest thought had been given, awakening sermons preached, and prayers had been made in private and in public meetings, both in the church and homes. But the meeting, as we usually speak, began as indicated.

A fine congregation awaited the writer, the editor-secretary, and gave careful and earnest heed, not only the first night but on the nights that followed, so far as weather conditions allowed. The blizzard that covered all of Jersey with snow and ice, all but smothered Shiloh, resulting so far as the meetings were concerned with six people in attendance on the night of the storm, and blocked the roads, making the meeting the next night practically impossible.

Messages each night are based on the Gospel of John; the book is being read by many during the series and brief studies of the gospel are being made preliminary to the sermon-messages themselves. In short, the hope, in part, is to make the church and others within its influence gospel conscious. This gospel was written, as its author claims, to convince people of that late decade of the first century that "Jesus is the Christ, the Son of God, and that believing ye might have life through his name." "Life" is a vital expression, like the warp of a wonderful fabric, with Christ, the Son of God, filling it full of substance and richness.

The themes following have been such as God's Most Wonderful Self-expression; An Invitation Accepted, and Its Results; The Significance of Christ's First "Sign"; The New Birth; Jesus at the Well; and Jesus, the Bread of Life. Themes yet to follow are Christ and the Sabbath; Christ, the World's Light; The Shepherd Christ; Christ and Heaven; The Christ-given Spirit; A Saddened Christ; A Christ on the Cross; and A Victorious Christ.

Personal visitation as rapidly and far-reaching as possible under our limitations is being made, not to talk of the storm or crop losses or prospects of another season, but for the purpose of inviting unsaved people to accept the Christ and the life he offers to men. We have nothing against social, "friendly" calls and visits. We wish we had more of them. But these calls are made especially to bring Christ's invitation to those who do not come to the house of God to hear the gospel, or who are slow to give their hearts to the Lord. Our Christ, as of old, "stands at the door and knocks." But there is so much noise and confusion of conflicting calls and interests that many fail to hear or heed. As his followers, we are here "on business for the King."

Pastor Maltby has been a conscientious and hard working pastor throughout his eight years at Shiloh. He is holding true to form, consistently and persistently, up to the very close of his pastorate. Another month here will close his ministry in south Jersey; the first of April will see him in his new field at White Cloud, Mich. As many another pastor under like circumstances, he feels "I must work the works of him that sent me while it is day." It is a serious business to be a

pastor; it is a serious business to be a special preacher in a series of meetings. One can but pray and do his best; results must be left to the Lord. One's question is "Have I done my best?"

## MISSIONS

### CHRISTIANITY AND PROPERTY

Christianity has been the most important factor in leading men to the production of wealth. Not that all the production of wealth has been incited by Christian motives; far from it; but one effect invariably produced on a people by the introduction of Christianity among them is the increase of the wealth of that people. The savage comes to the missionary naked and indolent. The missionary leads him to Christ, and immediately he wants clothes; soon he wants a house and furniture. He goes to work, raises crops, mines the wealth locked up in the earth, establishes manufactories, and carries on commerce—prompted to all this by the forces Christianity has set loose in his life. Look for a moment at the Hawaiians and the Zulus. Before Christianity was introduced among them, they had no houses and but little clothing, few fields and those rudely tilled, and no stores of food to keep them in the time of famine. Today they are clad in the garments of civilization, live in ceiled houses, have broad and fertile fields cultivated with skill and success, possess granaries and the tools of modern husbandry, and produce all they need with a surplus for less fruitful seasons. Christianity and missions are not hostile to property. They are and always have been its patrons. They not only need property, but they are the fundamental factors in leading the peoples of the world to its production and increase.

It is right, it is noble, that men strive to produce wealth, provided the motive is high and holy and the means used are right. Souls, men, should be the end in the struggle to produce wealth. To make wealth alone the end in the effort for material things is idolatry; to make the lifting of men the end is Christly. The children of Israel are not the only ones who have worshiped the golden calf. It does not matter whether man accumulates a fortune or not; if he struggles to get property for property's sake, it ruins him. Property does not make men happy, nor its lack unhappy. Happiness is deeper

than that. Man is happy when his soul is fed and when he is striving to help his fellow men. Men should endeavor to produce wealth, but the uppermost desire in it, as in all work, should be to extend the Redeemer's kingdom.

Miss. Sec.

### GOOD NEWS FROM OUR CHURCHES IN GERMANY

Hamburg, Germany,  
January 25, 1940.

Rev. William L. Burdick  
Ashaway, R. I., U. S. A.

Dear Brother Burdick:

As I am doing my service in the army and we have but very few people in our churches who can read English, we delayed in answering your kind letter of October 23. We received it in due time. Now I am for a furlough of fifteen days in Hamburg and can assist Brother Bruhn in working through his extensive correspondence.

It is indeed an irreparable loss we had to suffer by the death of our dear old pioneer, Rev. L. R. Conradi. We know we cannot supply his place, but we shall strive to continue his work in his sense.

We are glad to tell you that our churches stand firm in the truth and that the proclamation of Christ and the Sabbath doctrine in our ranks did not diminish. Of course, we have certain difficulties by the war. Many of the brethren are in the army, and in the homeland others have to do their duty in the organizations, as f.i. in the air defense. But we all are joyful in the Lord.

We shall issue the Memorial Statement regarding Elder Conradi by the Seventh Day Baptist Missionary Society in our church magazine this week, and besides we shall convey your message of sympathy and appreciation of the life and labors of our late president.

We thank you very much for continuing the appropriation for the work of the Seventh Day Baptist denomination in Germany. Brother Bruhn will gladly apply it to the causes just needed. We had to open a new office (you know, it was formerly at Doctor Conradi's) and have to pay for our monthly paper, which also Brother Conradi did.

May we ask, whether you or Doctor Randolph or somebody else has connection with Brother Fletcher in Sidney, Australia? As

far as we know, he intended to issue the Reminiscences Brother Conradi spoke very often about. If you could get a copy, we would be very glad if you could forward one to us, or if possible, more, that we may translate it for our German speaking people.

As usual, our Union Committee assembled at the beginning of January. All reports showed our church members are in good courage, though it had not been possible to visit the several churches as in other years. There were represented the churches of Hamburg, Hannover, Brunswick, Gelsenkirchen, Kiel, and Tostock. The representatives of eastern Prussia, Berlin, and Neustettin-Belgard were not present because of sickness and the great distance.

Brother Bruhn was elected president for the coming year. The other officers remained, Brother Witte, Hannover, being secretary, the Brethren Kohler and Witte revisors. Elder Platzbecker, from Schweinfurt, was newly elected member of the Union Committee to represent the churches in southern Germany.

We hope and trust this war will soon be at an end and we can work as in other years, for our beloved Lord.

With kind regards and best wishes for all your undertakings,

Most sincerely yours,

Walter Losch,  
Pastor, Hamburg Seventh Day  
Baptist Church.

President, Germany Union of  
Seventh Day Baptist Churches,  
H. Bruhn.

### SABBATH EVE BEFORE CHRISTMAS AT OUR SEVENTH DAY BAPTIST CHURCH IN SHANGHAI

By Mrs. Nettie M. West

I wish our American friends could have been with us at our candlelight service and presentation of white gifts for the King, which took the place of our Friday evening prayer meeting on December 22. Long before the appointed hour for the service, the church was filled almost to its capacity. The audience was mostly pupils of the two schools and their parents and church members. Unlike most Chinese audiences, it was a very quiet and reverent one.

The program was a pageant of the Nativity, accompanied by readings from Matthew and Luke, and songs appropriate to the scenes as they were enacted. There was a chorus from the Girls' School, another from the Boys', a men's quartet, and the Thorngate quartet composed of David, Stephen, Philip, and their father.

After the program the white gifts were taken to the platform and deposited in the cradle of the King. Even then the audience was most quiet, as first one and then another from all parts of the room came with their gifts. These gifts brought at this time amounted to \$169.90 and a bundle of clothing. They are to be given to the objects designated by the givers, thus giving to him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The pupils of our schools and church members do not come from wealthy homes, but in these times of poverty and destitution they have come to realize "It is more blessed to give than to receive."

### FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

By Rev. Jay W. Crofoot

A paragraph or two about the Florida Chain of Missionary Assemblies, which has recently been holding its annual meetings in Daytona Beach and in fifteen other cities of the state, may be of interest to RECORDER readers. At any rate, one RECORDER reader does not remember ever hearing anything about the enterprise before, and it seems so excellent that one wonders whether some such scheme is not practiced in other states. It is an interdenominational affair and as is so often the case seems to be conducted by the women of the churches.

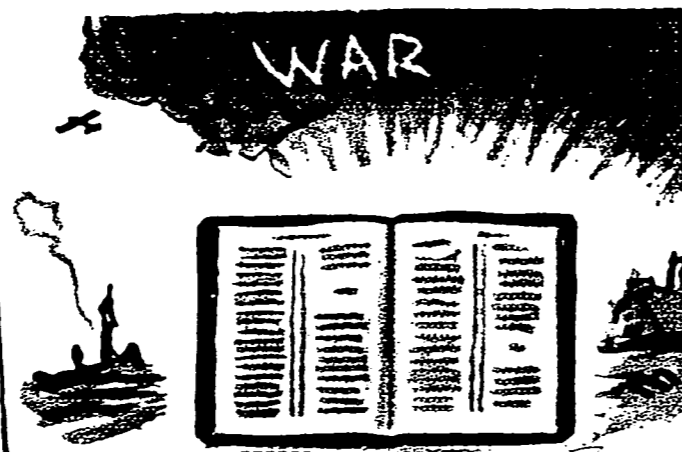
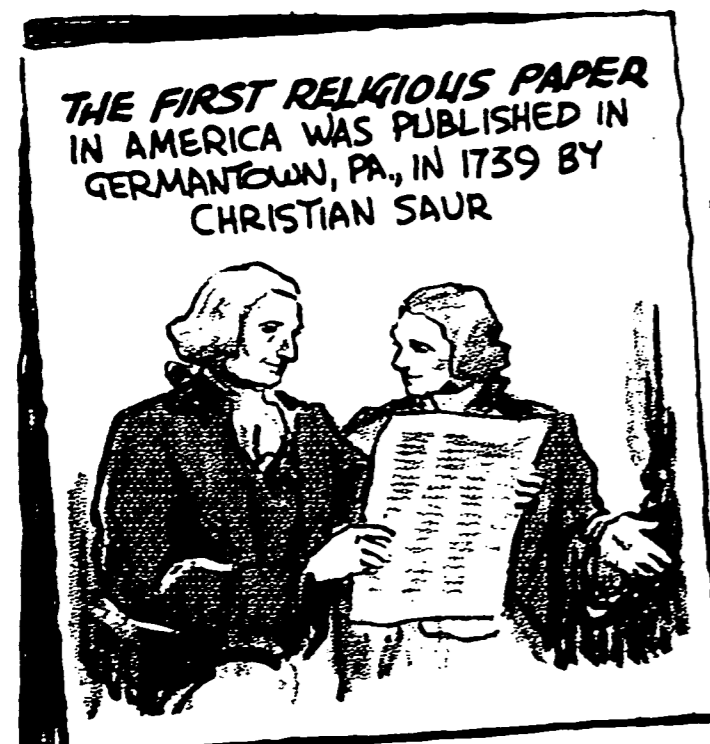
There was some overlapping of the dates so that the sixteen different speakers did not all appear at each place, probably not all at any one place; but such a galaxy of able speakers was assembled that a feast of good things was furnished at each city and at a minimum of expense. Nearly all the meetings here were held in the same church, the Community Methodist church; but there was a luncheon for men in a club and an evening meal for young folks at a large restaurant. Both of those meetings and two others were

addressed by Dr. Walter H. Judd, the China missionary who is speaking so extensively against American aid to Japan in the present crisis. He is also the author of the article on that subject in the February number of the *Readers Digest*. It may be that my special interest in China influenced my opinion; but it seemed to me that Doctor Judd made the greatest impression of any of the speakers, though others were also excellent. The dis-

cussions of conditions in the rural districts of the United States by Dr. Henry S. Randolph, secretary of the Rural Church Work for the Presbyterian Board, and of conditions in the churches in Europe by Rev. W. O. Lewis, secretary of the *Baptist World Alliance*, were also thrilling to me and I should urge any one who has an opportunity to hear any of these men to be sure not to fail to take advantage of it.

## RELIGIOUS REMARKABLES

By R. O. BERG



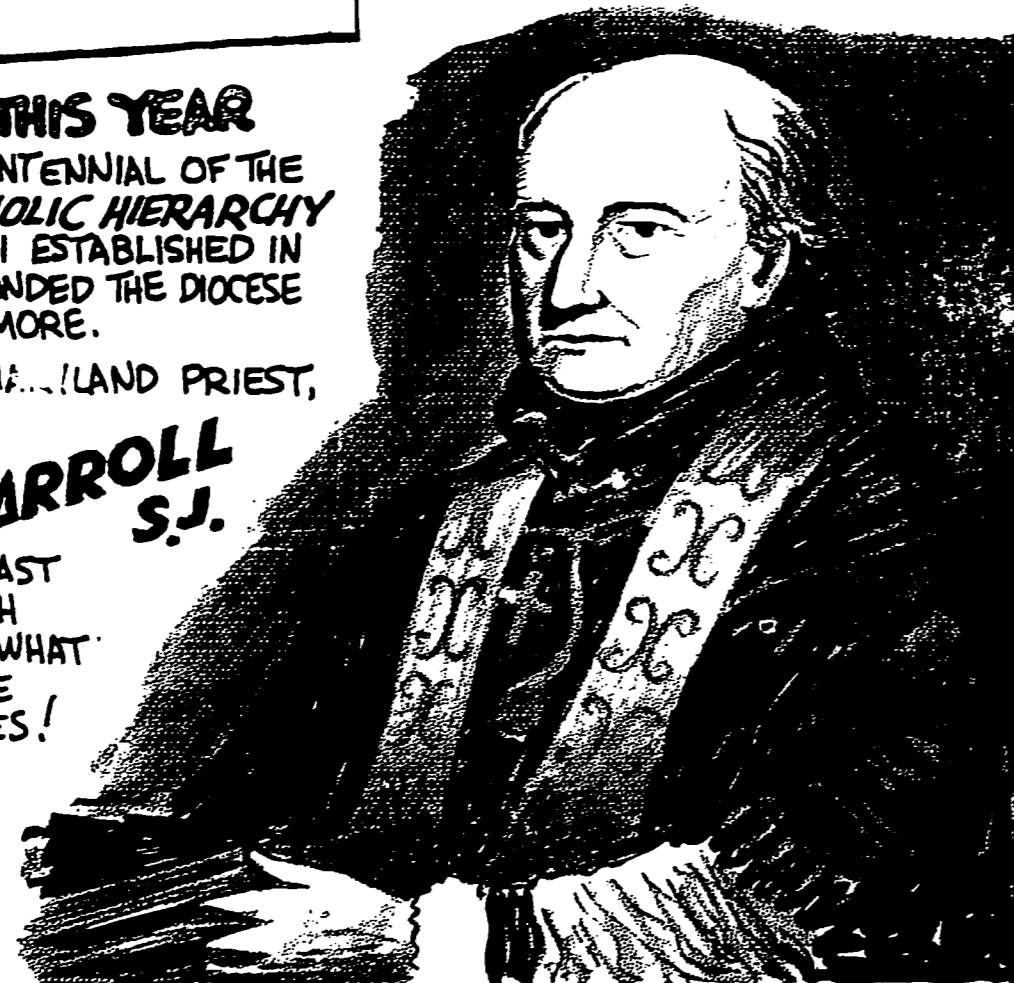
SALES OF THE BIBLE IN GERMANY, CHINA AND JAPAN ARE HIGHER TODAY THAN THEY HAVE EVER BEEN BEFORE!

THIS YEAR IS THE SESQUICENTENNIAL OF THE AMERICAN CATHOLIC HIERARCHY WHICH POPE PIUS VI ESTABLISHED IN 1789 WHEN HE FOUNDED THE DIOCESE OF BALTIMORE.

HE APPOINTED A MARYLAND PRIEST,

**FATHER JOHN CARROLL S.J.**

BISHOP OF THIS VAST TERRITORY WHICH INCLUDED ALL OF WHAT WAS THEN THE UNITED STATES!



- R. O. BERG -  
Religious News Service

## WOMAN'S WORK WORSHIP PROGRAM FOR MARCH, 1940

By Mrs. T. J. Van Horn

"He is not here; for he is risen, as he said."—Matthew 28: 6.

Prayer

Scripture: John 20: 1-18

Reading the four accounts of the resurrection story, we see dim forms of the Master's friends, slipping softly through the shadows of the Garden. Throughout the dark hours before the dawn, restless, grieving hearts had carried the weight of their common sorrow.

Tiny groups of timid women, bearing spices; the troubled disciples, John and Peter; the tragic figure of Mary Magdalene—each had sought the silent tomb, questioning.

Peter, running to the opened door, rushed in. John followed, wondering—

Grave clothes, lying discarded.

The napkin, neatly folded.

The tomb, empty.

They turned away, bewildered yet struggling to believe, and went home to think it out—and wait.

Then Mary with tear-dimmed eyes, standing beside the great stone, is dazzled by the angelic glory that fills that sepulchre.

The angels greet her with the heavenly message, "He is not here; but risen, as he said."

Too marvelous to be accepted in that first moment, she turns from it, and still blinded by that glorious light, she hears the voice of her dear Lord.

"Go tell my disciples"—and Mary sped on joyous feet to bring that tidings (*entrusted first of all to a woman*) to a waiting world.

Hymn: "I know that my Redeemer liveth."

"I know that my Redeemer liveth  
And on the earth again shall stand;  
I know eternal life he giveth,  
That grace and power are in his hand."

### MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met in regular session on Sunday, February 11, 1940, at the home of Mrs. S. O. Bond. The meeting was opened with the reading of the Twenty-

fourth Psalm by the president. Prayers were offered around the circle.

In the absence of the secretary, Mrs. E. H. Batson was appointed secretary *pro tem*.

The following members were present: Mrs. E. F. Loofboro, Miss Lotta Bond, Mrs. Okey W. Davis, Mrs. G. H. Trainer, Mrs. James L. Skaggs, Mrs. Edward Davis, Mrs. Homer May, Mrs. S. O. Bond, Miss Greta Randolph, and Mrs. E. H. Batson.

Minutes of the last meeting were read. The treasurer's report was read and adopted. Balance on hand \$656.94.

Correspondence was read from Mrs. Phoebe H. Polan, Alfred, N. Y.; Dr. Ben Crandall, president of Conference; Mrs. P. B. Hurley, Riverside, Calif.

Mrs. E. F. Loofboro and Mrs. G. H. Trainer gave most interesting reports of the Conference on the Cause and Cure of War, which they recently attended in Washington, D. C.

It was voted that Mrs. Loofboro prepare a report of the conference for the women of the denomination.

Miss Greta Randolph reported that the article for the Young People's Page of the *RECORDER* had been written as requested.

The minutes were read and approved.

Adjourned to meet in the Sabbath school rooms of the Salem church in March.

Mrs. E. F. Loofboro,  
President,

Mrs. E. H. Batson,  
Secretary *pro tem*.

### FOR STUDY OF THE PEACE QUESTION

Are you interested in studying the peace question? Would you like to know more about the international problems that enter into the making of a lasting world peace?

A simple, workable plan for informal discussion, called "A Marathon Round Table," is one very definite thing I got at the Conference on the Cause and Cure of War. It is an effort to bring the conference method to the community where interested people of differing backgrounds and opposing points of view can use the democratic process to think through matters of current interest. The subjects discussed are America's relation to other nations and present problems of building for world peace. The marathon method is to study, discuss, agree, and act. Such a

process helps the individual to evaluate information, to clarify his thinking, and to build convictions sound enough to be maintained against argument. The real goal is to create in the community an informed, effective public opinion.

Material for these discussion groups is available in three kits. The basic kit has material for study and discussion on "The United States and the World." The second kit suggests these discussion topics: "World Events and Public Opinion," "Enlightenment, not Propaganda," "Which Road to Peace?" and many others. The third kit is entitled "Force or Reason; Which Shall Prevail?" This a loose-leaf folio on present world conditions, which will be supplemented from time to time with material on current world events, so that the study group may have up-to-date information on issues of America's Foreign Policy. Write to Mrs. H. G. Hymer, Room 1949, 70 East 45th St., New York, N. Y., for information and materials.

## YOUNG PEOPLE'S WORK

### A SABBATH THOUGHT

Did you ever stand before a mirror and see yourself fat and short, or very slender with a head the size of an ink bottle and feet like the barn floor? Did you ever use such a mirror in the morning to shave and discover to your surprise that you were a girl combing her hair, or vice versa? Did you ever look through a defective window and see one man walking on four legs? Perhaps he looked more like a ball rolling than a man walking. Sometimes people see strange things somewhat like these without the aid of defective mirrors and windows, and consulting an eye doctor they are treated with glasses to cure astigmatism.

Now any optical system, such as mirrors, windows, eyes, may be astigmatic. Astigmatism is a defect of the vision. Perhaps it may be applied to other things than mere eyes—for instance, minds. Jesus talked to the Pharisees about how they missed the very essentials of the religion they themselves professed. The Pharisees were not blind in that they were in absolute darkness. They were blind only in that their vision was all askew. Their minds were warped and perverted.

Sometimes I wonder if we are not astigmatic in our Sabbath observance. I wonder

if we don't miss the essentials—the justice, love, mercy, patience, brotherly kindness, neighborliness, faith. I wonder if our Sabbath vision isn't a little bit warped—if we have not allowed it to become cluttered with assigned duties and restrictions. I wonder if our vision is not perverted so that we use our Sabbath as a means of catching up with our neighbors and criticizing them for what they do or do not do on the holy day. And I wonder if we have not further been afflicted with Sabbath astigmatism in that the Sabbath has become the victim of our vain worship. As long as it is the object of our adoration, our astigmatism will remain with us, for the Sabbath should be regarded as the way to God toward whom our true worship is directed.

When our vision is focused on God, the perception will be clear. The Sabbath will be a beautiful way, presenting the sick, the afflicted, the lonely, and the discouraged, and when we have traversed the way our Lord will say "inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." M. C. V. H.

### OUR DESIRE FOR GOD

By Carol Kagarise

Do we as young people have a great desire for God?

This is a question that we should consider seriously. After all, it is through our belief in God that we gain our goals. If we do not have a desire for him, how can we have high ideals and be eager to reach high goals? God has great help for us if we are willing to give our faith to him by corresponding with God through prayer.

Our desire for God will tell us whether we are Christians or not. Perhaps some young people think they are Christians if they have a small desire for God, but are they really Christians? We either have little desire for God and are not Christians, or else we have a great desire and are Christians. Our desire for God will tell us if we are willing to give up and sacrifice so we can take up the cross of Christ and follow him.

Salemville, Pa.

Note: "To the Young People" this week comes from Rev. E. A. Witter. I hope you will read it and enjoy it and think as much about it as I have. Here is a portion of his letter to your young people's editor:

Like you, I feel that there should be no schism between the youth of today and the older ones. I should like for all to know that there is nought but the deepest sympathy and fellowship in my heart for them. I praise God for them and pray that the spirit shall be cultured as much as the heart. It is the spirit that maketh alive.

Most sincerely,

E. A. Witter.

P. S.—The oldest living minister in our denomination: sixty years in the ministry.

### TO THE YOUNG PEOPLE

*Harmony Between the Thought of the Youth of Today and Those of Long Years Ago*

By Rev. E. A. Witter

Having been asked to write something for the Young People's Department of the RECORDER, with the view of closer relations between the thought of the younger members of our denomination and the older ones, I have decided to present the following:

Really there should be no material difference between them in thought and the science of gospel work other than that relating to the changes that have come—changes that have necessarily arisen from growth and development in the social and intellectual atmosphere of the world.

In the nearly sixty years since I began my ministry there have arisen some very marked changes that will, of necessity, be felt by the minister in meeting the demands upon him in his parish today.

I hope the reader will pardon me for writing along this line. My only purpose for doing so is to help the young of this generation to realize what has filled some of our older minds, with what seems to some of the younger ones to be "old fogy" notions.

In those days that seem so far away, but are really the yesterdays of today, the pastor had for his audience people of whom seventy-five per cent had no more than the rudimentary training of the common district school. There were no graded schools, no high schools. A few had passed through the academies and preparatory colleges. There is here a vast difference from the training of the congregation of today. Books and magazines were few compared with today. The means of having full information of the world's doings each day did not exist. There was no radio, no telephone. The minds of the people were not disturbed with the "news flashes" of the

world; they were hungry for the enlightening, inspiring message that would come from the man of God. This is the thought they had of the pastor. He was a man taught of God, a man close to God. He was not thought of as the eloquent Doctor so and so. "Doctor" was seldom applied to any but the very learned. The pastor was one acquainted with the griefs and sorrows of the individual members of his congregation. It was to him they went for personal comfort and consolation. To meet the needs of such a congregation there was more need of mountaintop experience with Jesus Christ than the most perfect acquaintance with science and philosophy. The one was fitted for bringing peace to the soul and comfort to the mind. The other, pleasure and satisfaction to the intellectual mind. From contact with the one form of address the hungry soul goes away fed, encouraged, satisfied. From contact with the other kind of service the seeker after knowledge goes away pleased.

While there is great contrast between the conditions of the world today, and when my ministry began, there is a sense in which the needs and requirements of the ministry are the same.

Jesus touched the keynote for every minister of the gospel, "Go ye into all the world and preach the gospel to every creature." Go preach, saying, "The kingdom of heaven is at hand. . . . Repent and be baptized for the remission of your sins." This gospel of repentance and remission of sins through faith in Jesus Christ was never more needed than today.

In the practice of medicine today, but few mustard plasters are recommended to counteract congestion and bring circulation to the surface. I don't know that wrapping one in a wet sheet wrung from cold water to produce a sweat and break up fever is ever resorted to today. I can testify that it works speedily, far more so than a trip to the hospital, and is within the reach of the most humble sufferer. Jesus said, "Woe unto you, scribes, Pharisees, hypocrites," and then put his finger on their deeds. This hurt their feelings and caused them to heap upon him persecution. While this is true, we hear him saying of the publican who confessed his sins and manifested the repentant spirit, "I say unto you that this man went down to his home justified more than the other."

The great need of the world has always been that sin should be recognized, specified, repented of, and turned away from, if one is to be a redeemed Christian. I think the Bible sustains the idea that this need is as great as at any time in the world's history.

While Jesus hewed close to the line, he did it with a hand of kindness and with a heart of loving sympathy. Hear him as in anguish of heart he cries, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I gather thy children together, as a hen gathereth her chickens under her wings, but ye would not; behold your house is left unto you desolate."

Two points that stand out prominently in our denominational philosophy and are outstanding in God's philosophy of world redemption are faith in God as Creator and Redeemer of mankind, and the Sabbath to be observed as a memorial of creation and as a special time of remembrance of God and worshipful fellowship with him in the culturing of the soul. The supreme service of the minister in every age is the culturing of souls, fitting them for the kingdom of God.

156 1st Avenue,  
Daytona Beach, Fla.

### TRACT BOARD MEETING

Corresponding Secretary Herbert C. Van Horn presented the following report at the Tract Board meeting on Sunday, February 11:

The secretary attended the January meeting of the Missionary Board, preaching a gospel sermon at Rockville, R. I., the day previous. He attended the bi-monthly meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, January 26.

Fifty-six letters were sent out relative to our work or in answer to inquiries about Seventh Day Baptists.

Prepared and mailed mimeographed letter to sixty pastors or other church leaders with tentative pulpit exchange schedule for Sabbath Rally Day, May 18, 1940. Copies of the letter and schedule are filed with this report.

Much time has been spent in preparation of a series of sermons on the Gospel of John to be used in the evangelistic services at Shiloh, N. J., which begin tonight.

Proposals of a committee concerning an active campaign for SABBATH RECORDER subscriptions with a possible reduction of the subscription price of the RECORDER and an increase in the amount of Tract Society funds

now devoted to the RECORDER, were given careful consideration and made an item in the order of business of the March meeting.

Printing was authorized in tract form of one thousand copies of the sermon by Dr. Boothe C. Davis before the 1938 Conference.

Following presentation to the board of a biography of the late Rev. L. Richard Conradi by President Corliss F. Randolph, its printing in pages added to the SABBATH RECORDER for that purpose was authorized.

Members present were Corliss F. Randolph, Lavern C. Bassett, Nathan E. Lewis, Herbert C. Van Horn, Courtland V. Davis, Frederik J. Bakker, Asa F. Randolph, Irving A. Hunting, George R. Crandall, Mrs. Herbert C. Van Horn, Hurley S. Warren, J. Alfred Wilson, Trevah R. Sutton, and L. Harrison North, manager of the publishing house. Visitor: Mrs. Stella V. Bailey.

Courtland V. Davis,  
Recording Secretary.

### GOOD LETTER FROM LONE SABBATH KEEPERS

My dear Mr. Van Horn:

We received your much appreciated letter, and I must say it is nice to be remembered as a lone Sabbath keeper; for that is just what we are for seven months of the year while away from the dear old home church at Jackson Center. We go back every summer for about five months. We do enjoy our church there; this year it celebrates its one hundredth anniversary.

We remember you dear people very well. I have the RECORDER read to me each week, for you doubtless know that I have been blind now for thirty-five years. However, I use the typewriter and read Braille.

We realize the needs of the denomination but are unable to do very much. We are enclosing a small check which we hope will be received in the same spirit in which it is sent; we only wish it were more.

On November 11, my eighty-second birthday, while out for a morning walk, I was struck by a car. Thanks to the good care of my dear companion I have great hope that I will soon be my old, natural self again. . . .

With thanks, again, for your kind remembrance, and with love and best wishes,

Very truly yours,

Sarasota, Fla.

Edgar C. Davis.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

Dear Recorder Children:

Our topic for current events was about "The White Flag for Safety," at the East End School of North Plainfield, N. J. My grandmother, Mrs. L. G. Coalwell, showed me the SABBATH RECORDER which is printed in the same city.

The Ulen School has a skating rink.

Richard Coalwell.

Dear Richard:

Your card did quite a bit of traveling before it reached me, so I got it over a week late. There is no longer a post office in Independence, so the address is now Andover, R. D. I live right in Andover, so my address is just Andover, N. Y. Your card was sent first to Bemus Point (I can't imagine why), then to Cleveland, Ohio, from there to Whitesville, and from there to Andover. It was so covered with post marks that it was hard to read, but I was ever so glad to hear from you. Now I must close to leave room to finish our story.

Sincerely yours,  
Mizpah S. Greene.

### A Flood and a Boy's Courage

(Concluded)

A night of rain had carried away much ice and snow, and had drenched the land. The swollen currents of all the rivulets and streams were pouring into the great pond, for the water stood far above its usual level. Bradford's Pond was a beautiful sheet of water. It was nearly surrounded by rock-bound and steep wooded banks, and it was now so large that it seemed like a small lake. The dam that held the bright valley of water, though not of great length, was high, and was built across from one rocky promontory to another. These rocks were crowned with groups of fir trees and their sides green with lichens and moss.

The dam was a wonderful piece of work, to the children. To be sure timid people, who had seen old dams swept away, did not believe a dam that would hold could be built across that place; but city investors could not let such water power go to waste, so engineers planned a masterpiece of skill and endurance. Strong as the earth itself, they said; a deluge

could not break it, and truly it had stood the thaws of many years.

But this day the water had gathered together in great power, from hillside and meadow, from dark winged clouds of heaven, from white snowdrifts of earth, they came rushing along, in glory and strength. On the face they sparkled brightly, but a demon was in their dark depth as they throbbed and beat against the dam.

Suddenly the dam started to break, and like a foaming, raging beast the pent up water rushed forth. It swept away the bridge like a straw, and several girls who were watching the water beneath where they stood, were caught by a leaping whirlpool. One tiny figure was wrapped in the cruel fold of a great billow and carried down out of sight. From their place high on the bank the boys saw the bridge go, the wave strike the girls, and a small cottage below float away in the water. It all happened in a moment, but the larger girls kept their feet and ran away from the rising water.

When the boys saw the little girl carried off down in the whirling water, Tom West cried, "That is Alice; that's my little sister," and the boys with frightened faces stood speechless an instant.

"Watch the place; she will come in sight again," said someone. "She won't come up in the same place in that current; it will be farther down. Charlie, let's get the boat like lightning," shouted one. "There, there she is by the old willow; I see her cloak, it doesn't move, there where the timber is snagged."

"Oh!" cried her brother, "she can't hold on long. Oh, why don't the boat come?"

"The boat can't get here for twenty minutes," said Park, climbing down the bank and taking off his boots and heavy outer garments.

"You aren't going to swim for her?" asked one. "I am not going to do anything else," said Park. Plunging into the water, he struck out with bold, strong strokes. The red cloak seemed far away. On and on he went toward his goal, swaying to and fro with the wash of the water. The current was with the swimmer and he made good progress. All eyes were following him as nearer and nearer he came. "All right, Allie," he called, "hold tight, I'm coming for you."

She clung tightly to a floating beam, but just before Park reached her, she lost her hold and slid into the water. Park caught her and

started towards shore. The end of the beam swung around and struck his shoulder, but he struggled bravely on, trying to keep from being carried too far down stream. He thought of that willow tree. He might cling to that till help came. Taking her cloak in his teeth to keep her above water, he fought his way with both hands slowly towards the tree. At his first touch a branch broke, but he caught at a good, strong limb, and that held him safe in his desperate fight for life. How long it seemed before the boat came in sight! And still longer before strong men could row across in safety, parents and neighbors watching anxiously.

"O Park, you saved her, you saved her," cried Tom, as soon as his sister was carried safely home, and he grabbed Park in both arms with a frantic hug.

"Old fellow, dear old fellow!" said Charlie Stuart, his arm steadying Park's hasty steps toward home. "You're the bravest and best in all the world!"

"That's so," one of the other boys said softly. They did not cheer nor shout. The old bluff that had echoed taunts of cowardice yesterday, was gone. Noise and bluster was silenced, and their quick young hearts thrilled with reverence for a strong arm, a brave heart, and true courage.

(The end.)

## OUR PULPIT

### THE PLACE OF THE COLLEGE IN OUR DENOMINATIONAL LIFE

By Edwin Shaw

(Prepared for the program of the Tract Society at the General Conference at Alfred, N. Y., 1926, but not given because of lack of time.)

What place, if any, does the college have in denominational life? What place, if any, does the college have in Seventh Day Baptist denominational life? What place, if any, does the Seventh Day Baptist college have in Seventh Day Baptist denominational life? These three closely related questions are worthy of our careful consideration. I make no promise of finding answers that will meet with general approval. I am simply to present my own personal views.

Preparing this paper hastily since the opening of this General Conference, I do not have the data at hand, but I think I am right in saying that a very large majority, possibly as

much as eighty-five per cent, of the leaders in the work of the world are college bred men and women. The percentage would be even higher if we confine our consideration to those who are leaders in what are known as the learned professions.

If we make our investigation in regard to the leaders in religious denominations, the recognized leaders, we shall find that practically all of them are in the group of the most highly educated people of that denomination, and that the majority of them are college bred. The influence of the college, therefore, borders on being all-powerful in directing and shaping the character and the policy of the denomination, be it church, synagogue, temple, or what not. The denomination may be very democratic in its nature, and the leaders may have but little constituted authority, and therefore cannot enforce policies, philosophies, and methods; but unless they possess the "power without authority" they will not long be leaders; others will supplant them; but they in turn will also be of the college type, whatever that type chances to be at the time and place.

My conclusion, therefore, is that the character of the college life, the college training, the college philosophy, the college atmosphere, will come in time, sooner or later, to dominate and direct the life of the church, the thinking and the philosophy of the church, and thus in a very large measure the ideals and the standards of conduct of the church. All colleges are of course not alike, but it takes only one generation for a religious denomination to become in its thinking and in its ideals just about the same as are the ideals and the thinking of the colleges which are attended by its leaders. Of course it is true that some men and women form ideals and philosophies of life different from the composite ideals and philosophies which we call the "college spirit" of the college they attend, but they are so few that their fewness serves but to emphasize the general truth I have stated, "like college like church."

Turning to the second question, what is the relation of the college to the Seventh Day Baptist denomination? Change the word "relation" to "attitude" and make a statement rather than a question. The attitude of the college toward the Seventh Day Baptist denomination is practically that of absolute unawareness, and where there is an awareness

at all it is an attitude of uninterested indifference. That is to say, the Seventh Day Baptist denomination will get from the colleges in general no special help or sympathy different from that given to any other denomination. *If all the colleges of America were of the same general kind in their training, their ideals, their discipline, and atmosphere, in less than threescore years there would be but one religious denomination in America;* and, so far as I know, aside from our own three colleges, all college influence—ideals, policies, forces in favor of, that is, helping and supporting, the Seventh Day Baptist denomination, I mean in reference to that specific thing which alone justifies its separate existence—is, not antagonistic, but absolutely nothing, not a minus quantity, but simply zero.

What then is the relation of Seventh Day Baptist colleges to the Seventh Day Baptist denomination? If what I have already said is true, or even approaches the truth, it follows that the continued existence of the Seventh Day Baptist denomination depends upon the denominational college. The denomination may dwindle away and die in spite of the denominational college, or the denominational college may cause the demise of the denomination. These are both possibilities. But it is inevitable that without Seventh Day Baptist colleges, the denomination will soon cease to exist, except as, perhaps, scattered individuals here and there may claim a form of existence.

I have stated briefly what I believe to be the situation. It is not my purpose to discuss or suggest what ought to be done by Seventh Day Baptists in the light of this situation. But I can state my own personal convictions.

If I did not believe with all my heart that the denominationally managed and supported college was absolutely essential for the continued existence of the denomination, I should never, at the age of sixty years, have gone to Milton College to give, little though it be, all that I have to that institution. If I did not believe with all my heart that the denominational college was needed in these days of moral and intellectual confusion regarding the Sabbath to attempt a safe steering towards an onward course, I should not have accepted the invitation to become again a member of the college faculty. Not that I know how, or am wiser than others, but I

feel that I shall be adding my efforts in the right place and in the right direction.

I am well aware that some of my best and most loved friends feel that my efforts, such as they are, are rather misleading than helpful in true guiding. Only the future can tell, and a discussion here would be untimely. But I am so thoroughly convinced of the absolutely essential need of the denominational college for the production of clear, sane thinking men and women, well-balanced, with loyalty and devotion, not partisanship or unwise propagandism, but loving fealty, constancy, fidelity, filling their lives, fitting them for leadership among their fellows in all walks of life, and in particular in the Seventh Day Baptist denomination; I say I am so convinced of the need of the denominational college that I am willing, nay, eager, to spend and to be spent in the work of maintaining and enlarging these institutions, *the most important, the most essential work among us today as a people for the future.* And the denominational college cannot do its work unless it has the generous support of its friends.

What has all this to do with the Tract Society whose president asked me to speak at this time? Just this. The Tract Society's existence is for that particular truth which makes us a separate people; it has no other major definite reason for itself. So it is with the denominational colleges; the promotion of the same truth, but in a far different way, is the sole reason for existence.

The relation, therefore, between the denominational colleges and the Tract Society should be that of sympathetic understanding and mutual helpfulness. The Tract Society cannot afford to employ methods and measures, or *print and distribute material*, that do not appeal to and meet the hearty approval of denominational college trained men and women. Nor can the denominational college afford to foster, or favor, or harbor ideals and attitudes and loyalties that are not in full sympathy with that for which the Tract Society lives and labors, the seventh day Sabbath.

Head grocer (making up the wholesale order for the week):

"John, do we require any new laid eggs?"

Assistant: "No, sir. We have enough in the store-room for another six weeks."

—Selected.

## DENOMINATIONAL "HOOK-UP"

North Loup, Neb.

The annual Christian Endeavor Day was observed Sabbath, February 3, by the young people of the Seventh Day Baptist Church. The programs presented were of merit.

The morning service was entirely in charge of the Endeavor society, Darrel Barber being in charge. Dorothy Brannon played the voluntary. Twenty-two young people, eleven boys and eleven girls, made up the choir, and sang the anthem, "Remember Now Thy Creator." The boys' quartet, Wayne Babcock, Maxson, Jr., Warren Brannon, and Russell Barber, sang as the offertory, "Come to Our Father's House."

The theme used for the talks was Christ Calls for Better Things. Those taking part on the program were Marion Maxson, who spoke on In the Home; Allen Babcock, In the School; Albert Babcock, Jr., In the Community; and Ida Mae Babcock, In the Church.

A fellowship dinner was served in the church basement, following Sabbath school. Lois Barber was in charge, two tables seating the guests. After the fine picnic dinner, a short musical program was given, two piano solos being played by Marion Maxson, and two trios by Jeanne and Joan Barber and Mary Babcock. Mrs. A. H. Babcock accompanied the girls.

The regular Christian Endeavor meeting was held later in the afternoon, led by Muriel Hamer.

At the church service Dr. Grace Crandall will speak to us again this week. This time she will present denominational affairs. Her discussion last week on the attitude of the United States to the Japanese-Chinese situation was both interesting and informational. Surely, the circumstances call for some definite response from Christians and Christian groups. The prelude was a lovely piano solo by Phyllis Babcock and the offertory an equally beautiful duet by Phyllis and Belva Babcock.

The February church social was held at the church Sunday evening. National colors were used in the table decorations and Lincoln was not forgotten in the program. Supper was served soon after 7:30 to those who availed themselves of this monthly opportunity for a social time, and a program arranged by Mr. and Mrs. W. T. Hutchins followed. This

consisted of a large variety of musical numbers and readings. This program was followed by games, conducted by Mr. and Mrs. Kenneth Barber.—*North Loup Loyalist*.

Dodge Center, Minn.

Seventh Day Baptist Christian Endeavor had regular morning services February 3, in charge of Mary Thorngate. The services started with a processional of the Christian Endeavor society, singing their C. E. hymn, each wearing a large silver paper C. E. sign on his coat or dress. Ruth Bird was at the piano. Classton Bond read the Scriptures and announced the hymns. Wallace Greene led the prayers. Dorothea Payne gave a history of the society, national and local.

The theme was "Joyful Service," from which Donald Payne made a very clever acrostic, using "Jesus" for the first letter, etc., commenting on each. Beulah Bond followed with the same theme. Billie Baldridge played a saxophone solo, and there were appropriate hymns and anthem.

The entire service was pleasing and profitable to all who were privileged to be present.

—*Dodge Center Star-Record*.

Battle Creek, Mich.

The morning service of the church, February third, was in charge of the Christian Endeavor, observing Christian Endeavor Day. A fine program was given by the young people, including four splendid addresses.

The present total enrollment of the Sabbath school is about one hundred. Wm. R. Vester is superintendent of the adult division, Mrs. Ruby Babcock of the intermediate division, and Mrs. Beth Moulton of the children's division.

The missionary committee (of the C. E.) report "We are going to send for topics and materials for our weekly meetings. We have planned to have a few minutes in every meeting for some one person to talk about a missionary and his work. We hope that this plan will make a great difference in our meetings and will keep us better informed about our missionaries."

A nice young people's chorus has been started and much interest has been shown. It has been suggested that we continue it, letting each member who wishes take a turn at directing—*Excerpts from Church Bulletin and C. E. Forecast*.

Milton, Wis.

Milton College provides aviation training leading to a private pilot's license according to the requirements specified by the Civil Aeronautics Authority. Professor C. F. Oakley is the local supervisor of the course with Mr. G. E. McPherson of Milwaukee teaching the ground school.

Milton is the first college in the state to get a NYA unit of airplane equipment loaned for an indefinite time, according to District NYA Supervisor G. E. Larson, Kenosha, who was here January 26, when the second shipment of supplies arrived.

—*Milton College Review*.

Mr. and Mrs. Hugh C. Stewart quietly observed their sixty-fourth wedding anniversary February 6. Their daughters, Mrs. C. S. Lawton and Mrs. Ben Willie, and families, Mr. and Mrs. Sam Stewart of Edelstein, Ill., and Mrs. Mary Post enjoyed dinner with them.—*Milton Junction Telephone*.

Alfred Station, N. Y.

On Friday night, January 5, a service of baptism was held in the Second Alfred Church, at which nine young people of high school age were baptized. The atmosphere was one especially conducive to worship; the front of the church was decorated with boughs of hemlock, and a plain wooden cross was placed against the wall behind the baptismal pool. During the ordinance of baptism the church was lighted by two large candelabra and several smaller ones. The service was as follows:

Organ Prelude

Call to Worship

"Peacefully round us the shadows are falling,

Glad be our praises and trustful our prayer;

Hear us, O Lord, on thy Providence calling,

Lighten our darkness, and banish our care."

Invocation: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hidden—cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord."

Hymn: All hail the power of Jesus' name

Responsive reading—A New Commandment of Love

Doxology—Praise God from whom all blessings flow

Scripture reading: Matthew 3: 13-17, Romans 6: 1-16

The Meaning of Baptism

Prayer:

"Father to us thy children humbly kneeling,  
Conscious of weakness, ignorance, sin and shame,

Give such a force of holy thought and feeling,  
That we may live to glorify thy name.

That we may conquer base desire and passion,  
That we may rise from selfish thought and will,

O'ercome the world's allurements, threat, and fashion,

Walk humbly, gently, leaning on thee still.  
Let all thy goodness by our minds be heeded,

Let all thy mercy on our souls be sealed;  
Thy power, O Lord, can give the cleansing needed,

O speak the word, thy servants shall be healed.

Amen."

Presentation of candidates for baptism: (Candidates standing)

"You stand on the threshold of a new experience. It is an experience the significance of which we will symbolize by burying you in water and cleansing you of all that is not fine and noble and Christlike in your life—raising you up from the water into a new life bright with glory of God.

"The deeper meaning and thrill of this experience you will discover as you live from year to year in the love and service of our Lord.

"The decision to be baptized is yours to accept or reject. You may accept it by professing your faith in Christ as your Savior, and so I give you this opportunity to publicly make known your beliefs and desires."

God: Do you believe in God, the one personal, perfect, and eternal Spirit, Creator, and Sustainer of the universe, our Father, who manifests a holy, redeeming love toward all men? Believing in God, do you desire to love him with all your heart, and with all your soul, and with all your mind, and with all your strength?

Christ: Do you believe in Jesus Christ, God manifest in the flesh, our Savior, Teacher, and Guide, who draws to himself all men who will come to him in love and trustful obedience?

Stating your belief in Christ, do you accept the high privilege of serving him to the end that the kingdom of God may come upon the earth?

Baptism: Do you believe that baptism of believers by immersion is a witness to the acceptance of Jesus Christ as Savior and Lord, and is a symbol of death to sin, a pledge to a new life in Christ?

Conclusion: Hearing your testimony, and believing in the sincerity of your desires, as spokesman for the great Fellowship of Christ, I welcome you to the Baptismal Fount.

Hymn—Jesus calls us (Candidates prepare for baptism)



Interim (Here an opportunity was given for the testimony of parents, friends, and teachers.)

Hymn—I love to tell the story (Processional of the candidates)

Baptism Scripture read from the water, Matthew 28: 18-20

Aaronic benediction

Correspondent.

## OBITUARY

Childers. — Rachel B. Davis, daughter of Cornelius S. and Elizabeth Sutton Davis, was born in Doddridge County, W. Va., May 2, 1863, and died at Salem, W. Va., January 27, 1940.

She was married to Asher S. Childers December 8, 1884. Mr. Childers had a son and a daughter by a previous marriage: Arthur D. and Mattie, now Mrs. Kirby B. Davis. Mrs. Childers gave to these stepchildren the care of a loving mother. Eight children were born to Mr. and Mrs. Childers of whom six are living: Gilbert B., Wichita, Kan.; Dr. Asher T., Cincinnati, Ohio; Dr. Elsworth W., Baltimore, Md.; William J., Salem; Erma, Mrs. Grant Perry, New Haven, Mich.; Howard D., Weston, W. Va.

Mrs. Childers was one of the older members of the Salem Seventh Day Baptist Church. Through life she has been known as a devoted wife and mother, a helpful neighbor, and a devout Christian.

The funeral service was held on January 29 and was conducted by her pastor, James L. Skaggs. The body was laid to rest beside that of her husband. J. L. S.

Kennedy. — Jesse D., son of William and Ma-linda Davis Kennedy, was born near Lost Creek, W. Va., October 25, 1855, and died January 12, 1940.

He was twice married. He leaves his widow, Emma S. Kennedy; a son, Russel M., and a daughter, Osa M., both of Lost Creek; and five grandchildren, Manning H.; Jesse W.; Harry J., Emma Ellen, and Regena Joe Kennedy.

In early life Mr. Kennedy united with the Lost Creek Seventh Day Baptist Church. He was a faithful attendant at Sabbath services all through his life.

As a citizen he was held in high esteem, as the unusually large attendance at the funeral indicated.

Farewell services at the church were in charge of Pastor E. F. Loofboro, who was assisted by local pastors, Rev. Reese Burns and Rev. Birdsel Randolph. Burial was in the Lost Creek cemetery. E. F. L.

Randolph. — Edgar D., son of Lloyd F. and Elizabeth Davis Randolph, was born at Salem, W. Va., May 23, 1869, and died December 7, 1939, at Gallipolis Ferry, W. Va.

Members of the immediate family surviving are the widow, Nora Williams Randolph; one daughter, Mrs. Freda Holbert, of Salem, by a former marriage; one son, Aubra Randolph, Pittsburgh,

Pa., by the second marriage. Mr. Randolph's first wife, who died forty years ago, was Minnie Ford Randolph.

Mr. Randolph was a member of the Seventh Day Baptist Church at Salem. He lived in Salem until about twenty-five years ago when he moved to Gallipolis Ferry.

The funeral service was held on December 10, at the Salem church, conducted by Pastor James L. Skaggs. The body was laid to rest in the church cemetery. J. L. S.

Randolph. — Thomas B., son of John L. F. and Bashaba Skinner Randolph, was born January 26, 1863, at Salem, W. Va., and died at Long Bottom, Ohio, January 27, 1940.

He was united in marriage to Miss Stella Garrett, April 17, 1889. To this union four children were born: Harlan, Smithburg, W. Va.; Lucy Cowdery, Long Bottom, Ohio, at whose home he died; Fred, Warren, Ohio; and Garrett, Cameron, W. Va. Mr. Randolph is survived by a sister, Mrs. Ruth Hurst, of Salem, and by a half-sister, Miss Cecelia Randolph, Federalsburg, Md.

Since youth, Mr. Randolph has been an active member of the Salem Seventh Day Baptist Church. The funeral service, conducted by Pastor James L. Skaggs, assisted by Rev. V. F. Williams, was held on January 29, 1940. The body was laid to rest in the cemetery near the church. J. L. S.

Van Horn. — Zeruah R., daughter of Fenton F. and Emily Kennedy Randolph, was born in Salem, W. Va., July 20, 1862, and died January 7, 1940.

Being left an orphan when but a child, she came to live with an uncle, Loman Kennedy, near Lost Creek.

She was united in marriage to Newton J. Van Horn, February 27, 1879. To them were born Harvey O., Orpha G., Ottis J., and William Burl. Besides these she leaves ten grandchildren and two brothers, William and Charles F. Randolph of Lost Creek.

She became a member of the Lost Creek Seventh Day Baptist Church in her youth. She was gentle, kind, a good mother, a good Christian.

Farewell services at the home were conducted by her pastor, Eli F. Loofboro. She was laid to rest in the Lost Creek cemetery. E. F. L.

Christ gives the best. He takes the hearts we offer  
And fills them with his glorious beauty, joy, and  
peace;

And in his service as we're growing stronger  
The calls to grand achievement still increase.

The richest gifts for us on earth or in the heaven  
above,

Are hid in Christ. In Jesus we receive the best  
we have.

—Chas. A. Cook.

"Personal: Man of means who snores de-sires to meet attractive woman who is deaf but not dumb. Object, matrimonial peace."

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## THE PARABLE OF THE LITTLE TOWNS

Now I traveled through the countryside amid decorations such as I had seldom seen of gold and orange and bronze. And nothing had been neglected that might have been for my comfort. And the hillsides were aflame with crimson and gold. And the railway bore me swiftly and pleasantly from place to place.

And as the journey of the day moved prosperously forward so also moved the day, and I journeyed in comfort and content.

And as I looked out upon the towns through which I moved and considered how the folk live who abide there, I marveled at that which every town doth supply of entertainment in movies and in beach shows and in clam bakes, so much more than belonged to the days of their grandsires. And I beheld still in every little bleak town an white steeple with its upward admonition. And I said, O ye little bleak towns from whence have gone forth the men and women who have made your country free and strong, and which serve now but for filling stations and whistling posts, think not your glory is departed. Still are ye great and potent, and in ye abideth yet that which was in the beginning; for out of you still shalt go the Governors of the land.

—From Parables of Safed the Sage.

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