

**Buten - Buten.** — George Washington Buten, born in Milton, Wis., October 7, 1859, son of Frederic C. and Bathsheba Edwards Buten, died at his home in Milton Junction, March 9, 1943, a few hours after the death of his wife.

Ada Brightman, born in Brookfield, N. Y., July 14, 1858, daughter of Addison and Clarissa Clarke Brightman, died at the same place March 8, 1943, after a long illness.

When she was six years old she came with her parents to Albion, Wis. She specialized in music at Milton and Whitewater, Wis. When a young girl she became a member of the Rock River Seventh Day Baptist Church. Later she transferred her membership to the Milton Junction Church, where she remained a faithful member till death. She married J. C. Price in 1885. Mr. Price died in 1888. To them were born two children: Miss Claire Price, who cared for her mother in her long illness; and Leora, Mrs. C. A. Miller of Oak Park, Ill.

On October 7, 1890, she married George Washington Buten. To them was born one daughter, Linda, Mrs. Wallace W. Coon of Walworth, Wis. They are survived by the three daughters mentioned, five grandchildren, and one great-grandchild.

A double funeral service was conducted by Pastor John Fitz Randolph at Milton Junction.  
J. F. R.

**Davis.** — Alice Mary Nelson, daughter of Nels Peter and Caroline Nelson, was born in Dell Rapids, S. Dak., on December 3, 1875, and passed away at Memorial Hospital in Edgerton, Wis., on February 14, 1943.

On April 17, 1895, she became the bride of Charles Allen Davis of Milton, at Dell Rapids. Except for one year spent in South Dakota, they spent their entire married life in Milton, Wis. To them were born three children: Hazel, at home, Myrl of Appleton, Wis., and Staff Sgt. Charles Allison, somewhere in India.

Beside her husband and three children, Mrs. Davis is survived by three brothers and four sisters: Martin, Charles and Julius, Hannah, Lena (Mrs. B. R. Rood), Lyda (Mrs. R. V. Hurley), and Carrie (Mrs. L. C. Fredericks). She is also survived by a host of other relatives.

Mrs. Davis was a most active member of the Milton Seventh Day Baptist Church, serving as teacher in the Sabbath school and an officer and worker in the Women's Circle. She was active in the W.C.T.U. Many Milton College students will remember her as matron of the College Boarding Club for some years. Funeral services were held on February 16, at the Milton Seventh Day Baptist church, conducted by Pastor Carroll L. Hill and Rev. Edwin Shaw. Burial was in Milton Cemetery.  
C. L. H.

**Granger.** — Carrie E. Ball, daughter of Charles C. P. and Malinda L. Bryant Ball, was born at Eckland, Mich., January 15, 1862, and died February 24, 1943, in Mercy Hospital, Janesville, Wis.

When five years old she came with her widowed mother to Milton, Wis. On August 26, 1888, she married Joseph H. Granger of Darien, Wis. Mr. Granger died March 6, 1930. An infant son

died in 1895. When a young woman she became a member of the old Free Will Baptist Church at Johnstown, Wis.

She is survived by a step-son, Robert of Darien, and three nieces: Mrs. Walter Cockerill of Berlin, Wis.; Mrs. Fred M. Gray, and Mrs. Chester Herrington of Milton Junction.

Funeral service was conducted by Rev. John Fitz Randolph. Burial at Milton.  
J. F. R.

**Maris.** — Jesse E. Maris, son of Rev. Isaac and Alma Buten Maris, was born October 1, 1862, on a farm near Nortonville, Kan., and departed this life February 15, 1943, at his home north of town near the place where he was born.

On December 31, 1889, he was united in marriage to Miss Hannah E. Fogg, and to this union were born a son and a daughter, Edwin and Alma.

He was baptized by Rev. A. E. Main and united with the Nortonville Seventh Day Baptist Church in 1882, where he retained his membership until the time of his death. In 1914, he was ordained a deacon of the church and served in this capacity faithfully. Also he served in many other offices of the church and Sabbath school.

He is survived by his wife; his son Edwin of Sterling, Kan.; his daughter, Mrs. Carol Davis of Nortonville; one brother, Fred, of Nortonville; and a sister of Flint, Mich.; several nieces and nephews, and many other relatives and friends.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, February 19, and interment was in the Nortonville cemetery.  
V. A. W.

**Van Horn.** — William Lawson Van Horn, son of Smith and Mary Van Horn, was born in Welton, Iowa, February 2, 1862, and departed this life January 24, 1943, in Nortonville, Kan.

He was married to Miss Nannie Ambler August 28, 1889, and to this union were born three children, one son and two daughters.

In 1876, he united with the Garwin, Iowa, Seventh Day Baptist Church; but in 1903, he moved his membership to the Nortonville Seventh Day Baptist Church where he remained a member until the time of his death. He was ordained a deacon of the church in 1940, which office he filled very faithfully, together with several other offices of the church.

He leaves to mourn his passing his wife, and three children: Earl of Nortonville, Mrs. Edna Henry of Pratt, Kan., and Mrs. Hazel Kaufman of Topeka; two grandchildren, Dale E. Kaufman of the United States Army, and William C. Stillman of Angola, Ind.; also many other relatives and friends.

Funeral services were conducted by his pastor, Rev. Verney A. Wilson, January 26, and interment was in the Nortonville cemetery.  
V. A. W.

#### RECORDER WANT ADVERTISEMENTS

For Sale. Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—Working housekeeper in widower's 8-room modern home in large town near New York City, May to October. 1-2 in family. Reply giving age, experience, and wages expected. References exchanged. Reply to Housekeeper, care of Recorder.

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., APRIL 5, 1943

No. 14

## A PRAYER FOR A BROKEN WORLD

O God of peace, without whose spirit there can be no peace, move through our disordered world with healing power, and lead all mankind together toward the things that make for peace. Open the blind eyes of all who seek to enrich themselves by conquest, that they may see a better way of friendliness and mutual trust. Be thou the strong support of all victims of the greed and cruelty of others. Make plain to all nations the way in which they can labor together for the world's health and the world's abundant life in the spirit of him who died to bring life to the whole world, and grant the whole world his peace. Amen.

—From the Moravian.

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# The Sabbath Recorder

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

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## EDITORIALS

### SABBATH RALLY

Every Sabbath ought to be a Rally Day for Sabbath-keeping people. A Jewish student admitted recently that the Jewish contribution to our country and the world would have been richer and more far-reaching if his people had remained loyal to the Sabbath of creation, the Sabbath of the decalogue. Is it not true of us as Sabbath-keeping Baptists? Our testimony to the truth has been weakened, if not nullified, by our weak practice and half-hearted loyalty.

Every Sabbath should be a day of rallying around God's altar, in worship and teaching, emphasizing the messages of the gospel, and going forth to proclaim the love, mercy, and judgments of God. Even so, there are times when we need to give special emphasis to certain truths or phases of kingdom activities. So we have rally days for missions, Sabbath schools, and church.

In 1899, the American Sabbath Tract Society published a book by Dr. A. H. Lewis on *Swift Decadence of Sunday: What Next?* A second and revised edition was published the year following.

In this work Doctor Lewis presented a mass of testimony from leading Protestant denominations concerning the alarming laxity of Christian regard for Sunday as a Sabbath. That decadence has increased with the years since. The church membership cannot escape from the criticism of sabbathlessness or from the responsibility of increased disregard. The testimony of Methodists, Baptists, Congrega-

tionalists, and others, quoted from the literature of that time by Doctor Lewis, sounds familiar as we read; perhaps even tame in comparison with what we read and experience today. The tragedy is that Seventh Day Baptists and other Sabbath keepers have been swept into the tide of Sabbath looseness, disregard, and desecration. With too many, life is rather the making a living as easily as possible, and the job is the thing, with little or no thought about Sabbath labor. With war conditions as they are, the regard many had for keeping the Sabbath has been laid aside in serving the government, or because of the lure of "time and a half" overpay. "What next?" is a serious question for Seventh Day Baptists.

For many years we have had Sabbath Rally Days. Perhaps never was the need greater than it is today, or the consideration of Sabbath loyalty and promotion more needed. Sabbath Rally Day is set for Sabbath, May 15. Some may find it more convenient to observe May 22. Since there is much to be said in favor of simultaneous emphasis, we trust our churches will all accept the fifteenth as Rally Day.

For some years a rally program has been prepared by the Tract Society to stimulate and help. This program has often been printed as a supplement to the Sabbath Recorder. Some years an interchange of pastors has been arranged for the day. This year neither plan will be followed. It is suggested that each church formulate and carry out its own program, with special meetings during the week, and that the pastor prepare and deliver his message to his own church or churches. The Tract Society is gratified that so many in times past have whole-heartedly participated in this rally work.

A special Sabbath Rally number of the Recorder will be issued April 26, so that any helpful material it may contain, or suggestions, will be available in good time for Rally Day.

### THE JEFFERSON MEMORIAL

The new Jefferson Memorial in Washington, D. C., will be dedicated on April 13. This memorial stands in the midst of cherry trees on the banks of Potomac Basin, and is one of the three great outstanding monuments erected in lasting honor of America's great men: Washington, Lincoln, and Jefferson. To Thomas Jefferson we owe much of the fundamental and abiding principles of our government.

Four impressive panels mark its interior on which are inscribed selections from Jefferson's speeches and writings. Of these, three bear unmistakable witness to the indisputable fact that free, democratic government rests upon religion from which it cannot be separated without losing its essence and its life.

Rev. William C. Kernan of New York City, speaking on "Jefferson, Democracy, and Religion," comments on selections engraved on the three panels of this memorial. Mr. Kernan is the director of Christian Institute for American Democracy. We quote him, saying:

#### Jefferson Memorial

One of the three selections is from the Declaration of Independence: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights . . ." This is not the naturalistic doctrine of man according to which he is a creature of nature, nothing more. It is the Christian doctrine of man according to which he is a soul with a body, endowed by God with rights which must be guaranteed because it is by the exercise of his rights that a man expresses the life that is in his soul.

The second selection begins with this statement: "God who gave us life gave us liberty. Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God?" The answer, of course, is no. If liberty, like life, is not the gift of God, no man can claim it, nor can anyone insist that his liberty be respected by another who has physical power enough to deprive him of it. In a democracy we do not say that a man may remain free only so long as he has physical power enough to ward off the enemies who seek to rob him of his liberty. We say, on the contrary, that even the weakest should be secure in their liberty—and we can say this because of our conviction that liberty is something which the weakest share equally with the strongest, for the reason that both have it as the gift of God. To lose this conviction is to lose all sense of moral obligation to build society in accordance with the will of God and the needs of men.

The third selection from Jefferson is this: "Almighty God hath created the mind free." This is, again, the affirmation that freedom is of God—and that, because it is, man who has it by the will of God cannot be deprived of it by the state or by the will of other men. From this principle are derived freedom of speech, freedom of the press, freedom of religion—yes, and freedom from want and freedom from fear. They will live and grow strong only so long as men retain their conviction that these freedoms do not exist of themselves, but that they are derived from the nature of God and from what God has made man to be.

### PRO AND CON

We all want to be reasonable Christians. By reasonable we mean fair-minded, willing to see as far as possible another's point of view, and to grant him the right of his own convictions. Intolerance is one of the easiest and, perhaps, most frequent sins. The "sons of thunder" once asked the Master to send fire from heaven to destroy an unappreciative village. "But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of." (Luke 9: 55.)

There appears an article in the Sabbath Recorder that someone takes exception to. But it represents the point of view of its author. Should he have been denied space in his denominational paper? A reply is made, perhaps strongly worded. In fairness, the writer must find space to present his belief. Should he be denied the privilege? Should the paper's policy be condemned—the attempt to be fair?

The editor's judgment may be at fault as he draws a line one way or another in admitting an article, or refusing to print it. It often does not reflect his own views, one way or the other.

Some want printed only the matter to which they can subscribe. Some want the paper merely a house organ for propagating the doctrines for which it stands. While others like to see discussed subjects of varied interests, news items, friendly personal interests, a paper that can circulate in behalf of the Sabbath among outsiders. We need not feel that one view is more loyal than another. We plead for fairness toward each other, and tolerance for another's views, however he may differ from us.

To be specific: One who has had to meet life's problems through long years as a loyal Sabbath keeper feels — and so writes — that Sabbath isolationism is the *only* answer. Another with an entirely different background and experience writes, expressing the feeling that that is all wrong; that by worshiping and

working with those of a different faith for the time is the better way. Perhaps in inexperience and earnestness of youth, newly meeting these problems of Sabbath loyalty, the expression of feeling is couched in terms rather more emphatic than necessary. Let not a critic feel that he is not sincere, or condemn his philosophy, doubt his loyalty, or think that he is repudiating the faith. We may not at all agree with his conclusions (or we may). Seventh Day Baptists agree to disagree on many points. There are weaknesses in this procedure, but there are points of strength. Democracy grew out of such principles. Totalitarianism posits repression.

We differ in such matters as belonging to the Federal Council. Some lay most of our losses, defections, and shortcomings to our affiliation. Others of us may be as prejudiced on the other side. We have published considerable, pro and con, on this—after we had said it should be kept out of the Recorder. We now hope the matter will be no further agitated. We are too few, too much divided on this question. We must live together; let us work harmoniously together. We must live—while we do—in the world with others. There are tremendous evils; let us fight them on a united front at as many points as possible. There are those who think the church should have nothing to say of politics, social work, or international policies. "Let the church be the church," they say. Others believe that that is just what the church is doing when it interests itself in the problems of justice, labor, the drink and drug evils, world peace and fellowship. When Jesus declared he came to seek and save the lost, he as equally declared that his purpose was to open blind eyes, heal the sick, have fellowship with those in prison, and preach release to the captive. In the midst of intolerance and criticism he advised rendering unto the government its rights and unto God his dues.

Your editor is not apologizing for what has appeared in the Recorder, nor holding a brief for any side of a controversy; he is pleading for sane views, tolerance for those who differ, and a Christian spirit of love. When I am commanded to love my neighbor as myself, I am reminded that I would want to be fair with myself, therefore be fair to others.

"The first act of the Pilgrim Fathers after landing on Plymouth Rock in 1620 was thanksgiving and prayer."

## THE SABBATH

*The Sabbath was made for man (Mark 2: 27a)*

By Rev. Earl Cruzan

Many, many people have used this passage to contend that the Sabbath which God made is no longer binding upon man. We have no record of Christ's changing it—man changed it without the sanction of God.

The Sabbath was made for man, and because it was made for man, man is expected to observe it in the manner which God prescribes. This is very much like the game laws of our country. They are primarily made for man, and they are made by man. They give us open seasons upon various kinds of game and fish. The season is limited to protect the supply of game and fish, but the only purpose in protecting the supply is that man might be able to continue to hunt and fish. It is for man's good. Without these laws man would destroy it all. Man is not supposed to kill game outside of season. Everyone who takes game out of season, does so, knowing that if he is caught by a game warden he will have to pay the penalty.

The Sabbath is the day set aside by God from the beginning of time—a day to be kept holy in rest and worship. God knew that man would not take the rest if left by himself—he would not keep one day holy; so God designated a day specially for that purpose. Should not man expect to pay the penalty if he does not keep the day which God has provided?

No individual can set the open seasons on game to suit his convenience, but must depend upon that group to whom he and others have delegated the right to make the laws. So man as a race must look to a higher authority than himself for the establishing of a Sabbath, a day of rest and worship.

A man may escape the watchful eye of the game warden and break the laws, but man cannot escape the watchful eye of God, and though he may seem to get by in this life, God will call him to account on the day of judgment.

The Sabbath was made for man, but man did not make the Sabbath. Any Sabbath made by man is inferior and unacceptable in the sight of God.

## SABBATH SCHOOL LESSON

FOR APRIL 17, 1943

Peter and John in Gethsemane. Scripture—  
Matthew 26: 36-46; John 18: 10-12.  
Golden Text—Matthew 26: 41.

## MISSIONS

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

Correspondence should be addressed to Rev. William L. Burdick, Secretary, Ashaway, R. I.  
Checks and money orders should be drawn to the order of Karl G. Stillman, Westerly, R. I.

## AN ENCOURAGING REPORT

The United States News, for March 26, gives encouraging statements regarding the United States Army in an article entitled, "The Human Side of Our Army: What the U. S. Soldier Is Like." The article intimates that the army itself has been trying to find, "What are the men's reactions to army life? How do they spend their spare time? What do they think about the army?" In answer to these questions is the following statement:

"Two of every three men in the army are high school or college men. Half of the soldiers go to church (56 per cent). Two of every five listen to the radio when off duty. Half read books or magazines. They are studious and thoughtful, disposed to measure the snappiness of their salute by the caliber of the officer who is wearing the uniform. To keep pace with their keen minds is a constant challenge for officers."

That 56 per cent of the soldiers are regular attendants at church is indeed encouraging. They are doing far better in this respect than the people at home. What town or city is there where one half the people attend church? Where is there a church 56 per cent of whose members are regular attendants at divine services?

There are several reasons for the good standing of the soldiers. Among them is the furnishing of Bibles to them by the church and its auxiliaries, and the evangelistic campaigns carried on in the camps by the Commission on Evangelism of the Federal Council in co-operation with the Chaplain Commission of the Army. Another thing we must not forget is that it is Christian missions, home and foreign, that have brought this condition about and made the church itself possible.

W. L. B.

## DENOMINATIONS

In recent years a great deal has been said regarding the fact that there are so many different denominations among Protestants. It has been called a great sin and different

ways have been suggested to overcome the so-called evil.

We have wondered what those who are agitating the question want. Would they have all Christian people belong to one church organization? If so, what doctrines and church polity would they have all accept? Is it not true that some who are denouncing the fact that there are so many denominations would have all believe as they do? The history of denominations indicates that some of those who are most severe in condemning the multiplicity of denominations make the greatest effort to have everyone practice and believe as they do, and are ready to fight those who do not.

Admitting that the presence of so many different denominations in a country has its drawbacks, we must recognize that there may be advantages. It is impossible for all people to see alike regarding all questions. Paul and Peter did not. Beyond a doubt there is gain in having denominations in which people of different opinions can work satisfactorily. A few months past E. Stanley Jones discussing in public this problem asked, "What would Quakers do with a Methodist bishop? And what would a bishop do with Quakers?"

Furthermore, there is an advantage in having smaller groups. It gives a larger number the opportunity of bearing the burdens and having part in the work—a thing that is very vital in spiritual growth. It is thought that the ambition of Hitler and his colleagues is to have one nation and there have been communists who would have only one family; but it appears from the Bible and from history that God sanctions the dividing of people into families and nations. Much of the good attained by people being placed in families and nations may be realized by there being different churches.

Many of the drawbacks are not the result of this order of affairs, but because of the attitude of one denomination toward another. The families in a community can work together for the good of the community if they will, and the churches of different denominations can do the same. The multiplicity of denominations is not so great an evil as intolerance and the fighting spirit.

By working with other denominations, we do not necessarily approve all their beliefs and practices. We can take the position that they are Christians but mistaken in some

things. Personal allegiance to Christ, brotherly attitude towards all men, and an effort to carry the light of the gospel throughout the world is that which the Father wants.

W. L. B.

### A PEACE THAT MUST BE DISTURBED

"Why did you go to those strange people?" asked a friend of a veteran returned missionary. "Did they ask you to come?" "No, they did not ask me." "Then why did you go?" The missionary said, "When I was a young man in college many years ago, in going to my room one night, I saw a bright light in a house as I passed. The wind had blown the curtain too close to the gas jet and it was in flames. But because this family had not invited me to warn them, and not wishing to disturb their peace, I passed on to my room." "You did no such thing," said the other. "You wasted no time in crying to them that their house was on fire." "Certainly," said the missionary, "and the people of the strange land did not invite me, but I knew their danger without Christ, and I knew the great peace and joy that comes with knowing him. I was bound, knowing these things, to tell them."

Here is a modern echo of the words of the great missionary, the Apostle Paul, who said, "I am debtor, both to the Greeks and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel. . . . For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." (Romans 1: 14-16.)

The duty of every Christian is to tell men of the Savior. The need of every man is to be awakened to his lost condition and to come to Christ in simple faith, trusting him as personal Savior from sin.—Taken from White Cloud Church Bulletin.

### CHARGE TO CHRISTIAN LEADERS

By President Luther D. Reed

(Part of the charge to the graduating class of the Lutheran Theological Seminary, Philadelphia, Pa., May 30, 1942.)

You have been exempted from military service in order that you may render a special service to your country as well as to your church. No earthly sword will be placed in your hand. But you must render service and you must wield a sword. Your service

will be primarily to the souls of men and your armor must be stronger than metal. No sword but the sword of the Spirit, which is the Word of God, can defend and deliver the human spirit from the power of sin and evil.

You may understand all mysteries and all knowledge, you may read your Bible in Greek and Hebrew, you may have theorems of theology by heart, and you may have mastered the techniques of homiletics, liturgics, and church administration, but unless you have the sword of the Spirit and wield it, you will lose your battle. Take the sword of the Spirit, wield it in God's Name, and help your generation to learn the lesson that in the knowledge of God and in the doing of his will is its peace.

Give all possible aid to our country and to those who defend it, not only for our country's sake, but also for the church's and the gospel's sake, for those who would destroy our nation would destroy the church and the gospel too if they could. But do more than help to preserve "the American way of life." Help to establish a better way than any nation has ever known—Christ's way of life.

Keep fit for service by self-discipline and prayer, by unswerving faith in God and love to all mankind. Let no soldier or sailor or airman in the armed forces surpass you in courage, in loyalty, in resolute action, in resourcefulness, in endurance, and in sacrifice. Thus you will prove yourselves worthy of your Savior's call, your country's trust, and your church's commission.

May God bless each one of you richly and build your life and labors into the very walls of his eternal kingdom.

### TRACT BOARD MEETING

(Condensed Report)

At the regular meeting of the Tract Board, on March 14, with eighteen members present, Corresponding Secretary Van Horn's report included these paragraphs:

Since our last meeting, November 8, the usual correspondence has been carried on, and includes several letters from South America, New Zealand, and Africa, also Canada. The import of the New Zealand and Africa letters concerns plans for a self-supporting missionary from Auckland to the Nyasaland, Africa, field. The missionary, at last writing, was planning to sail soon, working his own passage as a ship carpenter.

Correspondence has brought two modest contributions for "additional field work." In this con-

nection, mention should be made that we continue to receive "tithes and offerings" from a good friend in Martinsville, Ind., one who might be embarrassed to have her name published.

Much of the correspondence carries requests for information and Seventh Day Baptist literature.

At Christmas, a printed letter on special holiday stock was sent to about 125 of our men in war service. In spite of time and pains in revising addresses, it is impossible to keep anything like a satisfactory mailing list, and a good many letters were returned.

In January, a mimeographed letter was mailed under special postage to 817 lone Sabbath keepers. At the secretary's request, the letter contained a message from our Conference president, Mr. Warren. To date, thirty-two have been returned on guaranteed postage with corrected addresses, or reported "gone and no forwarding instructions given." On the whole, a 96 per cent delivery is not a bad showing.

Your secretary attended a meeting of the Department of International Justice and Good Will, November 16, 1942, and a meeting of the Executive Committee of the Federal Council (both in New York City) November 27, and the biennial meeting of the Federal Council of the Churches of Christ in America, at Cleveland, Ohio, December 9-11. Following the Cleveland meeting, I spent the Sabbath at Jackson Center, Ohio, preaching once on denominational interests, besides making several calls there and at Bellefontaine.

I preached three Sabbaths at New Market, N. J., while our church there was awaiting the coming of its new pastor, Mr. Victor Skaggs, and later prepared a program and conducted the installation service of the same; also conducted a funeral service within the bounds of this church.

With Pastor Warren, I made two sick calls in the Jersey home of Rev. F. F. Stoll, in whose work as organizer and pastor of the Irvington, N. J., German Seventh Day Baptist Church we are so much interested. We regret the serious health condition of his life-long companion.

I attended the regular January meeting of the Missionary Board, and a meeting just prior, of its Missionary-evangelistic Committee of which I am a member. To both groups I presented the developing interests and needs of the north Florida mission field.

Following a conference with the Seventh Day Baptist Commission in its midyear meeting, I made out slips under which was forwarded to our churches a number of "dime-cards" in the interest of China relief. The result of this service seems to be reflected in the current report of our denominational treasurer, Morton R. Swinney.

In promoting the board's work, and in keeping with a number of personal requests, the secretary has been running in each issue of the Recorder, since the beginning of the year, a Sabbath column. Various ones have responded to requests for contributions on the Sabbath. The column is being favorably received and commended.

New interests have developed in Michigan and Iowa, the latter in the city of Des Moines. Your secretary is being urged to visit this Iowa interest this spring, and hopes to do so.

The report of the Committee on Distribution of Literature will indicate matters concerning our various publications.

A chaplain in New Orleans who asked for samples of our literature is pleased with the same. "They are splendid in their spiritual appeal," he writes, and says he could use five hundred copies of each for the men in his organization. The samples sent were Secretary William L. Burdick's *Seventh Day Baptists as Distinguished from Seventh Day Adventists*, Dr. Corliss F. Randolph's *The Sabbath and Seventh Day Baptists*, and our leaflet, *Why We Are Seventh Day Baptists*. Unfortunately, we have in stock but four hundred of the first, and between fifty and sixty each of the last two mentioned. It may be others can be substituted.

An urgent appeal comes from Columbus, Miss., for fifteen-minute worship service records for use over local radio, use of which can be had five days a week on a repeating schedule. The lady promoting our interests there is an earnest, capable woman, held in esteem and respect by her townspeople. She recently became a member of the Plainfield Seventh Day Baptist Church.

Respectfully submitted,

Herbert C. Van Horn,  
Corresponding Secretary.

The Committee on Denominational Literature submitted the following report which with its recommendations was approved:

Pursuant to your action by adopting the report of the committee presented to you on January 12, 1941, the committee at once set about the preparation of the series of leaflets recommended in that report, setting forth, "Who we are and what we are."

After an extended general discussion as to content and manner of treatment, the various titles were apportioned to the several members of the committee for actual preparation, keeping in mind a certain natural selection for that purpose. Two subsequent meetings were required for presentation of the manuscripts for these leaflets and for their discussion. Each was read in its entirety to the committee by its author, with a copy in the hands of each member; and it was then subjected to full, free, and searching criticism. Nearly all, if not quite all, were then partly rewritten, and some wholly so, before final acceptance. They were next referred to an editorial sub-committee for the usual office editing, a task which required two sessions of two days each.

An appropriate device for a title page, common to all the leaflets, was given the most painstaking consideration, both by the committee and by the printer. Several drawings of suggested designs were made and submitted, with the result that, after all, and with entire unanimity, that of our denominational home was selected as most appropriate. Other features of printer's style were given equal consideration. While a uniform style was selected for the title page, otherwise the style is somewhat varied, lending itself to the subject treated in a given leaflet. The purpose throughout has been to make the leaflets as attractive as possible within the limits imposed by practicability. The psychology of the printed page is the constantly recurring problem of both author and printer in all lines of printing.

Seven of the leaflets have been printed in editions of five thousand copies each; and the remaining five are in the hands of the printer with instructions for similar editions. But, even now, the actual printing is awaiting the solution of some minor problems of printer's style. It is expected that this will cause but little further delay. Throughout, the committee has had the cordial, sympathetic, and helpful co-operation of the manager of the publishing house.

As this series neared completion, the committee turned its attention to other possible needs, especially so to that of the evangelistic tracts, bearing in mind the numerous calls that have recently been made for such literature. Tracts heretofore published in that field, while open to desirable change in content, are not to be criticised for that so much, perhaps, as to their unattractive appearance, though they were printed in the prevailing style of the day in which they were first issued. Such literature needs to appear in present day dress, and to be couched in modern terms, even though titles used hitherto are used again.

Therefore at each of the last two meetings—August 14 and January 13-14 last—much time was devoted to this subject, and assistance was solicited from some of our outstanding evangelists. As a result, manuscripts for five tracts are under way, a part of which are well-nigh ready for the printer. It is hoped that at least two or three more will be added to the list in the near future. If the board approves, the committee will proceed as outlined above, and have the tracts printed for use as rapidly as possible.

The question of distinctly Sabbath literature in modern form is under consideration, and will occupy the attention of the committee at its next meeting.

Work on the projected biographical history of Seventh Day Baptists, as set forth in the report of the committee on January 12, 1941, is under way. Such an undertaking calls for much careful, extended research. While the Historical Society has a wealth of material needed for this purpose, other sources must be visited and consulted. Already the Library of Congress and that of Harvard University have given valuable assistance, and both will need to be consulted further, also the libraries of Crozer Theological Seminary and of Colgate University, as well as others, will need to be consulted. Assistance has been cordially offered in England but needed sources there have been stored away in safety for the duration of the war.

The committee has assumed responsibility for distribution of some half dozen sets of **Seventh Day Baptists in Europe and America**. If the board approves, the committee will be pleased to distribute others as its judgment may dictate. Numerous libraries where they would be of value to us have not yet received these books.

The death of Dr. L. R. Conradi, just as his booklet, **The Founders of the Seventh Day Adventists**, came from the press has left the most of the edition on our shelves. The committee is making inquiry as to the best possible disposition to be made of them. Of course any circulation of them in foreign countries will have to await the close of the war.

It may be of interest to note here that the publishers of Doctor Conradi's book, **The Impelling Force of Prophetic Truth**, became bankrupt about

the outbreak of the war, and but a few bound copies—fewer than forty perhaps—were found in their stock. The unbound sheets had been sold and carted away as junk. A few of the remaining copies were forwarded to our publishing house.

Correspondence which has come to the committee directly, or referred to it by others, has received careful and courteous attention. The infrequent meetings of the committee often cause unavoidable long delay in action on such communications, though prompt acknowledgment of their receipt is made.

Certainly the board does not need to be reassured that, in all that it undertakes, the committee moves with the conservative deliberation which befits the dignity and importance of the task committed to it, and that much time is given to consideration of related major denominational problems in order that conclusions as to the problems in the committee's immediate field may be valid and worth while.

Nor do you need to be reminded that the members of the committee are all busy people, and that the times selected for its meetings must be so chosen that they will not conflict with exacting duties of their several vocations. Two meetings have been held each year, one immediately following the Ministers' Conference, conducted by Dean Bond at Alfred, N. Y., or immediately after the annual session of the General Conference. Meetings at such times naturally reduce traveling expenses of some of the members of the committee, though they are attended by certain inconveniences inherent in such a situation. The other meetings are held in midwinter in the meeting room of this board, in Plainfield, N. J. The rule is for a meeting of at least two days, with three sessions a day—morning, afternoon, and evening. No session is held unless all the members of the committee are present, and no action is taken except by unanimous consent. The members are all men of independent thought and opinion, but discussion discloses a common ground for action.

The thanks of the committee are due the board for its confidence in and cordial co-operation with the committee, and the committee confidently hopes that its future activities may continue to merit such confidence and co-operation.

Respectfully submitted,

Corliss F. Randolph, Chairman,  
William L. Burdick,  
James L. Skaggs,  
Ahva J. C. Bond,  
J. Nelson Norwood,

Committee.

The following recommendations of the Committee on Distribution of Literature were adopted:

1. The reprinting of an edition of five thousand copies of Leaflet No. 7 in the series **Seventh Day Baptists—Do You Know?** at a cost not to exceed \$50, with the suggestion that a different color bar than that of the first edition be used on the title page.

2. A five thousand edition reprint of **Why We Are Seventh Day Baptists** at a cost not exceeding \$25.

3. A one thousand edition reprint of **The Sabbath and Seventh Day Baptists**, to cost not more than \$85, for immediate use pending possible revision.

4. Experimentation with recorded messages and worship services which can be broadcast over local radio stations and that the corresponding secretary be empowered to arrange for the creation and circulation of these recordings at a cost to the society not exceeding \$50.

Albert N. Rogers,  
Secretary pro tem.

The treasurer and other officers were authorized to complete transfers of property at Welton, Iowa, 1860 West Front Street, Plainfield, N. J., and Montrose County, Colo., and to accept changes in the face value of Ashaway National Bank stock.

The report of the treasurer was presented by Mrs. William M. Stillman and accepted.

Courtland V. Davis,  
Secretary.

## WOMAN'S WORK

Mrs. Okey W. Davis, Salem, W. Va.

### A MIRACLE

A miracle must be planted in the common sod  
And through the darkness grow to God.  
Love must be planted in the common heart,  
For hearts are lonely when they feel apart;  
Hearts need love's miracle to flower  
Into joy and power.  
Let's use the gard'ner's way—  
Plant seeds of love in the common clay.  
They'll seek the light, they'll find their goal,  
And Christ shall bloom in the common soul.

—Myrtle Dean Clark, in  
The Church Woman.

### WORLD DAY OF PRAYER IN SALEM

Dr. Georgia Harkness wrote the World Day Program of this year with the idea that each division is a complete unit. She hoped that the women throughout the world would use these parts as worship services in their various organizations.

Since the beginning of the World Day of Prayer, Salem women have had a continuous, permanent organization to carry on the work, called the World Day of Prayer Committee. The wives of the ministers of the different churches are members of this committee and one of them is always the leader. On the committee are two members from each of the churches, who serve two years; one member is changed each year.

The prayer service is held in the different churches, but the hostess church is never the church home of the leader; last year Mrs. James L. Skaggs was the leader in the Methodist church; this year, Mrs. Edgar F. Drummel of the Baptist Church was the leader in the United Brethren church.

On Friday afternoon, March 12, at 2 o'clock, representatives of the churches and organizations of the community gathered to observe the World Day of Prayer.

The theme, "Father I Pray that They May All Be One," was grouped under the following heads and presented by different groups: "Out of the Depths," United Brethren; "Glory Be to Thee," Roman Catholic; "O Lord, Forgive," Seventh Day Baptist; "Love Never Fails," Church of God; "We Offer unto Thee," Methodist; "The Lord Reigneth," College Y.W.C.A.; "Father, I Pray that They All Be One," First Day Baptist; "Christian Literature," Woman's Club; "Indian Students in the U. S. Government Schools," W.C.T.U.; "Migrants," Garden Club; "Union Christian Colleges," Business and Professional Women.

Doctor Harkness spent much time in prayer before deciding that she was the one to write this service. When one has a very definite assurance that God leads, can we expect anything else but the very best? Needless to say the same spirit prevailed as Doctor Harkness and her helper sought divine guidance, being led by the heavenly Father in humbleness of spirit in worship and prayer.

The fourth section was written by a distinguished Negro woman, Mrs. Benjamin E. Mays. At a moment when race and class are of paramount world-wide importance, we are indeed blessed to have this searching "Love Never Fails," coming from a Negro pen, writing with such deep spiritual beauty and power.

If this prayer service can only bring peace to our souls, as the war sweeps over the world, then we can thank God that:

"We have an anchor that keeps the soul  
Steadfast and sure while the billows roll,  
Fastened to the Rock which cannot move,  
Grounded firm and deep in the Savior's love."

Prayer groups are continuing the World Day of Prayer spirit regularly throughout the year. Are we going to join these women? Are we going to fail our heavenly Father who has given us all a special mission to perform?

Mrs. Thurman Brissey.

**YOUNG PEOPLE'S WORK****TRIP TO SNOW DRAGON MOUNTAIN****In Search of Rock Crystals**

By Liu En-lan, Ph.D.

(Head of Geography Department, Ginling College, Chengtu.)

(Concluded)

**In Search of Snow Dragon Mountain**

We were then at the transitional belt between the forest belt and the grasslands above. The ridges that separate the various valleys, such as Pu-chi Valley, Gan-chi Valley, and their tributaries are narrow, steep scarps on both sides exposing schists that are liable to weathering. Walking on such a ridge is really a great test of nerve. For one little incident would send one into a seemingly unknown depth. Following such a path southward for about an hour, we then turned eastward again and entered into a rhododendria forest. It was a most enervating enterprise, because if we took care of our heads, our feet would slip or blunder over the mossy roots. If we took care of our feet, then our ears and face would be scratched and our hair torn by the mossy branches. We could hardly manage feet and head at the same time.

On top of all this, the altitude made us feel tired and exhausted. Therefore we decided to stop at Chang-Yien Cave (Long Cliff Cave) even though the sun had not yet set. The cave was even smaller than the first and there was hardly enough space for a fire. Lying close to the fire we were terribly uncomfortable from the scorching heat, yet everybody slept soundly until we were all awakened by freezing cold, for the fire had been neglected and burned out.

August 20, the temperature at 6 a.m. was 39 degrees when the fog started to rise out from the valleys. We started out more or less along the contour and going through more tiresome rhododendria forest, but the last stretch was often broken by open grasslands in which were a number of granite outcrops. In the granite, we discovered many chalcopyrrhotile crystals, some of them as large as one cubic inch in size. This broke the monotony of the rhododendria forests. Lots of time was spent joyfully over these mineral crystals.

At 3 p.m. we arrived at Chiang-ho Cave, but there was still no Snow Dragon Mountain in sight. As far as time was concerned, we still could have gone on further, but the carriers declared that if we should go any further there would not be any shelter for the night, not even a cliff or a rock hole and there would not be any fuel or water. In spite of our protests, they unloaded their burdens and went off for fuel and water.

Four of us in the party continued to climb. It was a steep climb of about two thousand feet. It was all covered by grass and of course there was no path to be seen. We had been making our own paths out of the pathless hills for the last two days, but we had been relying on our keen-sighted carriers and guides for picking up possible routes. Now the responsibility was on ourselves and we had a most-hideous time indeed. However, our adventure was well repaid, for after we had climbed up about two thousand feet to an altitude of about fifteen thousand feet, the Snow Dragon Mountain peak suddenly appeared in front of our eyes. It was so near that even the footprints of wild animals could be seen on the snow. As the time was getting late, we hurried back to camp. Snow Dragon Mountain was found, but where were the rock crystals?

**In Search of Rock Crystals**

We were very busy that evening, getting a day's provisions for the next day's climb. Although nothing could be well-cooked, yet we did our best. We started off early the next morning with our provisions of boiled dough. Our carriers also went with us with their guns. We had to climb through long stretches of rock boulders—piles of rocks disintegrated by the powerful poundings of mechanical weathering. The boulders were movable and liable to fall. As all of us were seeking our own paths of safety, and also searching for our own treasures, sometimes we lost sight of one another and had to whistle or shout for signals to one another. The carriers were very much troubled because they said whistling would disturb the gods and shouting would cause the falling of snow balls (hail storm).

We took no heed of their opinion and did what we wanted to do. The sky continued to be blue and the weather to be fine. The carriers were much surprised and somewhat encouraged, so they started to shoot wild

birds. After their shots, and still no snow balls falling, they began to realize that there was really nothing in what people said about the mysteries of the Snow Dragon Mountain.

We searched and searched, but did not find any rock crystal of considerable size. The crystals were all tiny, and whenever there was a large piece, it was badly scarred by cracks. All of them were found in quartz veins in granite rocks. We climbed nearer to the snow line just below which the disintegrated rock boulders were tiny and loose. One slips back as much as one climbs up. The altitude was high and we felt exhausted. Because we were anxiously looking for rock crystals, we did not even manage to have our lunch. When we returned to camp, it was all dark.

**We Had a Treat**

After our return from this trip to the snow line in search of rock crystals, tired and hungry, for we had not had any food since we left in the early morning, we discovered two strangers sitting near our cave. On inquiry, we learned that they were husband and wife from "Little Fire Village," the terminal village in the Pu-hsi Valley. They were hunters, arrived at our place in pursuit of some wild cows. They were the only human beings we had seen except those in our own party since we had passed the sick medicinal herb diggers. One finds everybody a friend in No Man's Land.

The hunter very graciously offered us a wild bird that feeds on a particular herb "bei-mou." The meat is tender and delicate. It was a real treat after several days' ration of not well-cooked pork and dough. We immediately offered them some wheat flour in appreciation, for their daily diet is buckwheat or barley.

We were planning to return to civilization by another road that was still higher. The hunters told us that the road had been destroyed by a landslide after a recent rain, so we started back by the same route we came for part of the way. Then we branched off to a new route in the midst of the rhododendria forest and headed straight westward for the end of the Pu-hsi Valley. Chalcopyrrhotile is found all along the divides; some are found in granite and others are found in schists. We spent the night at "Little Fire Village." There were only a few families in the village, yet they were exceedingly hospitable. We were offered eggs and pota-

toes. The next day, August 24, we started on our way down the Pu-hsi Valley on our way out to Tsan-Koo-Noa.

This trip to the Snow Dragon Mountain was not a success as far as rock crystals are concerned. From what people say, it sounds as if the whole mountain is made of huge rock crystals, but we found them tiny and of little economic value. However, our difficult trip was rewarded by the fact that we have broken the mysterious myth of the Snow Dragon Mountain and proved that the gods are not as malicious as people thought. Also, in that we discovered that the actual location of the Snow Dragon Mountain is at the end of Gan-hsi Valley, and not at the end of the South Valley. Furthermore, it was of value in that we discovered great quantities of chalcopyrrhotile which may be utilized for some worthy purpose, and also found the homelands of the species of *Betula* that is used in the construction of airplanes. We hope that more people will go and try to develop that region, so that the resources of the place can be utilized for the benefit of mankind. — Furnished by Associated Boards for Christian Colleges in China, 150 Fifth Ave., New York City.

**A REPORT**

By Dean A. J. C. Bond

**The Federal Council of the Churches of Christ in America****Departments and Commissions**

The printed report of the Federal Council of Churches which was placed in the hands of the delegates at Cleveland consisted of one hundred ninety pages. Just one-half of those pages was taken up with reports of the twenty-three departments and commissions, embodying a more or less full account of the work done during the last two years. I shall not even list the names of all the commissions here, but shall endeavor to give some report of certain ones in which perhaps readers of the Sabbath Recorder will be especially interested.

A former article dealt with the new Commission to Study the Bases of a Just and Durable Peace. The Commission on Aliens and Prisoners of War, the title of which indicates something of the breadth of its activities, organized the Committee on the Resettlement of Japanese Americans. This

committee assists councils of churches and ministerial associations in the process of securing employment of Japanese who will be released from relocation centers and in sponsoring the Japanese in the local community. This work is being done in close collaboration with the War Relocation Authority.

Doubtless many Seventh Day Baptists are using right now the Fellowship of Prayer which is prepared by the Department of Evangelism each year, a copy of which is sent to our pastors from year to year by Secretary William L. Burdick, a member of that commission. In 1941, the department sold 216,725 copies and in 1942, it sold 223,550 copies. Topics are prepared for the Universal Week of Prayer, which some of our pastors use. For three years the department has promoted World-wide Communion in October, with increasing members participating. Christian missions were held in twenty-two cities since last report, and each was followed up by a week of home visitation evangelism.

The main new project of the Commission on Marriage and the Home has been the observance of Christian Family Week, as a time when families shall re-examine their lives and the Church shall study its program in terms of the question whether it is paying enough attention to family life.

Other departments and commissions whose reports were of special interest were, War-time Service, Race Relations, Relations with Churches Abroad, Worship, and Town and Country.

These are meager references to only a few of the council's commissions, through which much of its work is done, but they give some hint of the scope and character of the work done by the Protestant churches of America, working co-operatively. Many of these services and ministries could not be performed by any one denomination working alone, even the largest. In the Federal Council the smallest may make its full contribution. At the same time each church is free to hold and to advocate those Christian beliefs and practices which it considers vital to its own life and important for the whole Church.

Membership of Seventh Day Baptists on the commissions has been fruitful of good. As I remember it, Rev. Lester C. Randolph, a true evangelist, was our first member on the

Commission on Evangelism. Rev. William L. Burdick is active on that commission at present, and has been for a number of years. President Boothe C. Davis took active part on the Commission on Worship from the date when it was constituted. Rev. Albert N. Rogers is now a member. For some years Rev. James L. Skaggs was a member of the Commission on Social Service, and the executive secretary of the commission testified to his value as a member.

In the earlier days of the council Dean Arthur E. Main rendered able assistance in defeating the attempt of the Lord's Day Alliance to get the council to endorse Sunday legislation. His activities there won the thanks of many in the council and made friends for Seventh Day Baptists of many able and fair-minded Christians who had hitherto known little about us. I think Rev. George B. Shaw was present at the demise of the old Commission on Sunday Observance, although others had charge of the obsequies. I think the circumstances were much like those of the man who had died and when someone asked an acquaintance "What was the complaint?" the friend replied, "There was no complaint, everybody is satisfied."

Other Seventh Day Baptists have served on various commissions and on standing and special committees. Two times since its organization the council has made a re-study of its principles and organization, and has revamped its structure and has re-evaluated and restated its functions. Each time a Seventh Day Baptist was on the committee, attending the meetings at the expense of the council, and making an honest effort to help the council to function properly and upon the right basic principles.

According to present plans this is my last article dealing with the Cleveland meeting of the Federal Council of Churches held last December. In some instances I may seem to have gone far afield. This has been due to the fact that I have been taken to task time and time again for not reporting more fully these meetings, as I have attended them during the last thirty years. These side excursions have been made in an attempt to make up for past failures. A full-size book might be written dealing with the place of Seventh Day Baptists in the Federal Council, all of which, no doubt, would be interesting to our people.

May the good Lord keep us humble, but may we be in evidence and on the job whenever and wherever his cause needs assistance and support which we can give, guided and strengthened by his grace.

## CHILDREN'S PAGE

Mrs. Walter L. Greene, Andover, N. Y.

### OUR LETTER EXCHANGE

Dear Mrs. Greene:

Yesterday I went to Junior and I said the Shepherd Psalm and the Lord's Prayer, so now I have two pearls on my string. I go to Junior every Sabbath.

I am five years old and a beginner at Stow Creek School. My teacher, Miss Eleanor Ewing, teaches us many interesting things. We made butter at school one day, and another day we popped corn. We have an easel in my room and I like to paint on it.

My Sabbath school teacher is Miss Eleanore Scull. Yesterday we sang "Happy Birthday" in Sabbath school to my little sister Virginia. She was four March fifth. I will be six March 31.

Your friend,  
Christine Davis.

Bridgeton, N. J., R. 3

Dear Christine:

You certainly have made fine progress in Junior to learn the Shepherd Psalm and the Lord's Prayer before your sixth birthday. Do you know, I must have been much older than that before I learned them. At that rate you will soon have other pearls on your string.

Since you speak of little Virginia's birthday song I'm making my letter short so I will have room for a letter from Editor Herbert Van Horn who also has something to say about birthdays. Thank you for your nice letter.

Your sincere friend,  
Mizpah S. Greene.

Dear Mrs. Greene:

I am writing just now because your material—just received—has mention of birthdays. It happens that this day is the birthday of two people (quite divergent of age) who work on the Sabbath Recorder—a lady and a man, the latter formerly her pastor. For a time, awhile back, they exchanged birthday greeting cards. After work hours, yesterday, he left a birthday card on her table where she wraps Records for mailing, and this morning he found a

greeting card from her and her husband, who also works here, on his desk. I wonder if your children can guess who either party is. To the first child writing you a letter and correctly guessing who these two are, we will give a New Testament, of pocket size. I am sorry but we will have to bar out guessers in North Jersey.

Let me say to the children, don't forget to write to Mrs. Greene. Show your printed letter to some of your friends and ask them to write. To such as write on your invitation who do not have the Sabbath Recorder in their homes, if you will let Mrs. Greene know, we will send the paper in which the letter appears. Be sure to write to Mrs. Greene.

Sincerely,

Editor Van Horn.

Plainfield, N. J.,  
March 23, 1943.

Dear Mr. Van Horn:

I think your birthday guessing contest will keep the children happily busy for awhile. I, too, am trying to work out the puzzle but I'll keep my guesses "under my hat," until you find the winning child. Thank you very much for your letter especially wherein you help me urge the children to write.

Sincerely yours,

Mizpah S. Greene.

Dear Mrs. Greene:

Mrs. Osborn gave us envelopes at Junior to write to you, and this is the third letter I've started. I think I'll get this one sent.

In Junior we get a "pearl" for each Scripture passage we memorize. I enjoy memorizing and I have three pearls on my string. I've started learning the Bible alphabet, but it seems pretty long.

We live on a farm, and my daddy has about twenty cows. We have a dog, three cats, two pigs, and some chickens.

My little sister Virginia is four years old. Christine is almost six, and I am seven, so we go to school on the bus. My favorite subject is Social Studies.

I have started taking piano lessons, and one of my pieces this week is "Three Little Kittens." My cousin Lucille Maltby plays in the school orchestra at White Cloud.

This letter is getting along, so I'll close now.

One of your Shiloh friends,  
Nathalie Davis.

Bridgeton, N. J., R. 3

Dear Nathalie:

I am so glad you got your letter sent this time. "Three times and out," wasn't it? Christine's letter reached me first, but here they are, both in the same paper. You have made a fine start on your string of pearls. Here's hoping you will win many more. How about the New Testament Editor Van Horn is offering to the one who gives the first correct answer to his birthday puzzle? Are you going to try to win it? I hope so.

Yours sincerely,  
Mizpah S. Greene.

### RESOLUTIONS OF RESPECT

There are hearts full of light and of sweetness  
When no longer their life current flows,  
Still their goodness lives on with the living,  
Like the souls of the star and the rose.

Once again the great Ruler of the universe has called home one of our members, Mrs. Ada Buten.

Whereas the loving relations held with her in her very faithful discharge of her duties in our Ladies' Aid society and church make it eminently befitting that we record our appreciation of her; therefore,

*Resolved*, That the wisdom and ability which she has exercised in the aid of our organization by service, contributions, and counsel will be held in grateful remembrance;

*Resolved*, That the removal of such a life from our midst leaves a vacancy deeply felt by all;

*Resolved*, That with deep sympathy for the relatives, who were called upon to part with both parents within a few hours, we express our hope that even so great a loss to us all may be overruled for good by him who doeth all things well;

*Resolved*, That a copy of these resolutions be placed upon the records of this organization, a copy be sent to the Sabbath Recorder, and a copy be sent to the bereaved family.

"Their toils are passed, their work is done,  
And they are fullest blest;  
They fought the fight, the victory won,  
And entered into rest."

Mrs. Emily Randolph,  
Angie M. Langworthy,  
Mercy E. Garthwaite.

"Tablets mark the pews rented and occupied by George Washington in churches in Virginia and New York."

## OUR PULPIT

### ENTIRE SANCTIFICATION

By Mrs. Raymond Prati

Text—1 Thessalonians 5: 23.

For some time I have felt moved to bring to the readers of the Sabbath Recorder something which has wrought a great change in my spiritual life, and that is "entire sanctification." God's Word very plainly teaches it. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." If our "whole spirit and soul and body" are "preserved blameless," then we must be sanctified wholly. We certainly can't give our whole selves unto God and not be.

Many people believe they are sanctified when they are converted; but I know, from my own personal experience and from closely observing those who become newly converted, that such is not the case. The Scripture says "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31), but there is more to it than that. James says, ". . . the devils also believe, and tremble" (James 2: 19b). Paul, in his letter to the Corinthians, wrote, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3: 1, 3.) Those people believed, but there was still the old carnal nature in their hearts. Sanctification crucifies and destroys carnality.

Even Jesus' own disciples were not sanctified at their conversion. Peter believed on Jesus—he left his nets and followed him; yet, when he was sore-pressed he denied his Lord thrice, even cursing. Certainly the old carnal nature was still in his heart, or he could never have done that. Jesus, in his great priestly prayer, prayed God to sanctify them through his truth (John 17: 17). They were not sanctified until after that wonderful experience in the upper room, when the Holy Ghost came upon them, when all carnality was swept from their hearts and the Holy Spirit took complete control of their lives. Look, for instance, at Peter, on that same day, when he preached that wonderful,

spirit-empowered sermon which brought three thousand souls into the kingdom. He could never have done that before. Why? Because the old carnal nature was still in his heart.

What is the meaning of "carnal"? Webster says it means "fleshly; sensual; also worldly." According to that, if carnality is still in us, we are still worldly; in other words, if we still love and cling to the things of the world we are still carnal, and are not sanctified wholly.

In God's Word we find that the carnal mind is condemned—"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God." In other words, those who give way to the desires of the flesh and the world, are enemies of God. What are the marks (or deeds) of the flesh? Reading from the Moffatt translation of Galatians 5: 19-21, we have these words: "Now the deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissensions, jealousy, temper, rivalry, factions, party-spirit, envy, murder, drinking bouts, revelry, and the like; I tell you beforehand as I have told you already, that people who indulge in such practices will not inherit the Realm of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.) Again from Moffatt: "For all that is in the world, the desire of the flesh and the desire of the eyes, and the proud glory of life, belongs not to the Father, but to the world." (1 John 2: 16.)

Allow me to give an example of the difference between being just saved and being sanctified, from my own personal experience. I was a believer; I had accepted the Lord Jesus as a personal Savior when a very young girl. I was baptized and received into the church. I thought I was all right, even though I was friendly with the world. I loved the movies, dancing, and all the worldly amusements. I had not yet been sanctified wholly. Then, one day, the Holy Spirit began to bring conviction upon my heart for loving the things of the world; and little by little as I began to see, through the power of the Holy Spirit, how displeasing it was to God, I asked him to "break the power of

inbred sin," through the power of the Holy Spirit—and all desires of the flesh and the world fled from my heart. Praise his holy name!

God's Word says that "they that are Christ's have crucified (put to death) the flesh with the affections and lusts."

One writer explains the two "works of grace" very well, I think, when he says, "There are two distinct works of grace to be wrought in the heart by the power of God . . . the first is regeneration, which is new birth, which blots out all . . . past sins, and plants a new life in the heart. The second is entire sanctification, which cleanses the heart from moral corruption and frees us from all sin and prepares us for a more rapid growth in grace."

Brother, sister in Christ, is the old carnal nature still there? If so, let me urge you, kindly, to ask God, through the power of the Holy Spirit, to cleanse your heart of these inbred sins, because his Word says that those who do those things mentioned in Galatians 5: 19-21, will never inherit the kingdom of God. I can say from experience, that if your heart is truly cleansed of all carnality, you will have a deep, settled peace in your heart that nothing can ever take from you; temptations will be infinitely easier to meet. Your life will be more consistent; your chances of making mistakes will be greatly decreased, and people will begin to see Jesus in your life and face.

Do you want such an experience? Then simply ask God to search your heart and remove any carnality that is there, and you will soon find all worldly desire gone; you will find yourself in close touch with God, and you will have a definite testimony of his sanctifying grace in your heart and life.

Schenectady, N. Y.

### DENOMINATIONAL "HOOK-UP"

Shiloh, N. J.

A brand-new Intermediate Christian Endeavor Society was organized at Shiloh Sabbath night, March 20. After games and stunts, officers were elected as follows: President, Paul Osborn; vice-president and lookout chairman, Evelyn Trout; secretary, Hannah Scull; treasurer, Derk Kuyper; chorister, Lorraine Rainear; prayer-meeting chairman, Marion Probasco; a missionary, Helen Davenport; social, Norman Davis. The first regular meet-



ing will be held Sabbath day, April 3. Cookies and candy were the refreshments. The meeting closed with the singing of the rally song and the benediction. Correspondent.

#### Brookfield, N. Y.

Our annual church meeting and dinner were held at the parish house Sunday, February 7. Considering the weather and traveling conditions at that time, a goodly number were present. The social hour before and during the nice chicken-pie dinner was enjoyed by twenty-six.

The reports of the different officers and committees were interesting and the treasurer's report gratifying to all. Pastor Crofoot was given a unanimous call to be our pastor for another year. Our Sabbath school has filled one of the dime cards for the United Christian Relief, and some others are being filled by members of the church.

Our Woman's Missionary Society met for the monthly picnic luncheon February 4, at the home of Mrs. D. J. Frair. Twelve were present.

On March 4, we met with Mrs. L. A. Worden at which time ten were present. At the business meeting it was voted to give \$5 to the Red Cross drive.

The World Day of Prayer was observed at the home of our Methodist sister, Mrs. T. H. Craine, with Mrs. Crofoot as leader. The meeting was to have been held at our parish house, but on account of the fire which broke out there on Sabbath afternoon, March 13, we had to meet elsewhere. We expect the parish house to be repaired as soon as possible.

Correspondent.

Rev. H. L. Polan of Verona, Rev. N. D. Mills of DeRuyter, Rev. P. S. Burdick of Adams Center, and Rev. E. H. Bottoms of Leonardsville, together with their wives, were at the Seventh Day Baptist parsonage for picnic luncheon Tuesday. This gathering had the double purpose of affording an opportunity of discussing church problems with Pastor and Mrs. Crofoot and serving as a farewell to Mr. and Mrs. Mills, who are leaving next week for a new field of work at New Auburn, Wis.

—Brookfield Courier.

#### New Zealand

Work goes forward hopefully in the First Seventh Day Baptist Church of New Zealand, in spite of difficulties and disappointments. "We seem to have better attendance at our meetings lately (February 17) and with con-

tinued work and prayer we feel our little church will grow. In Christchurch (principal city of South Island) Brother Barrar has fitted up a room . . . on one of the main streets, and holds services every Sabbath; I believe he will soon be organizing another Seventh Day Baptist church."

The church's missionary project for Africa has been held up, temporarily at least, by the government's refusal of a passport, though Brother Russell is in good standing, beyond draft age. He continues to work in the home church until such a time as he will be able to get away. Corresponding Secretary.

## O B I T U A R Y

**Humphrey.** — Maud Irene, daughter of Elba DeForrest and Alice Coon Crandall, was born on a farm near Albion February 26, 1879, and died at Memorial Hospital in Edgerton on March 14, 1943.

Most of her life was spent in or near Albion. In the year 1894, she was baptized and united with the Albion Seventh Day Baptist Church, where she remained a faithful member. On June 8, 1923, she was united in marriage with Ira D. Humphrey. In addition to her husband she is survived by her sister, Mrs. Irma Slagg of Albion; two nieces; two nephews; and two step-brothers, Ellsworth Ayers of Two Harbors, Minn., and Elton Ayers of Green Village, N. J.

Funeral services were held in the Albion Seventh Day Baptist church, conducted by Rev. Carroll L. Hill. Burial was in Evergreen Cemetery.

C. L. H.

**Martin.** — Mary Bennett, daughter of Sarah and Nathaniel Bennett, was born at Almond, N. Y., on May 25, 1876, and died at her home in Alfred, March 10, 1943.

She was baptized and united with the First Alfred Seventh Day Baptist Church, December 5, 1919. She was united in marriage to George Martin, January 10, 1892, and to this union were born a daughter, Mrs. Eugene Rectenwald of Albion, and three sons: Harold of Canisteo, Howard of Alfred, and Nelson of Dansville, N. Y. Also surviving are eight grandchildren and two great-grandchildren.

Farewell services were held in the home in Alfred with Rev. E. D. Van Horn and Rev. E. T. Harris officiating. Burial was in Alfred Rural Cemetery. E. T. H.

## RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for each insertion, minimum charge 50c.

Cash must accompany each advertisement.

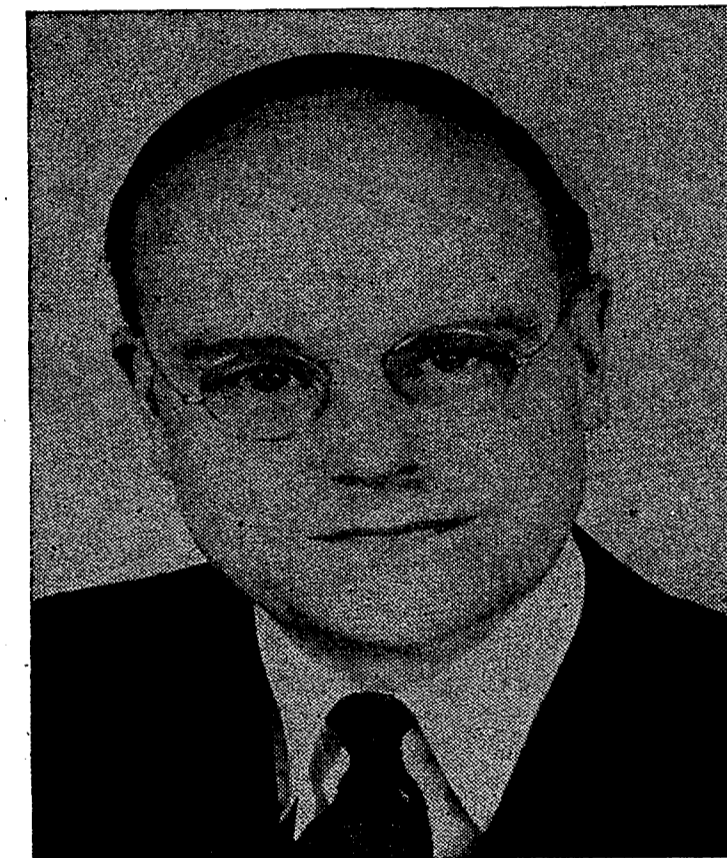
**WANTED**—Working housekeeper in widower's 8-room modern home in large town near New York City. May to October. 1-2 in family. Reply giving age, experience, and wages expected. References exchanged. Reply to Housekeeper, care of Recorder.

# The Sabbath Recorder

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No. 15



Rev. Neal Dow Mills

Leaving the De Ruyter (N. Y.) Pastorate  
(See "Hook-up" in this issue of the Sabbath Recorder)

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