

"The Joy of Easter," as a culmination of Lenten sermons on the Resurrection. For the illustrated junior sermon Mr. Coon spoke on "Easter and the New Life." The choir sang "King All Glorious," directed by Albert B. Crandall.

The altar was decorated with Easter lilies and azaleas and a lighted cross helped to convey the Easter message.

During the Sabbath school an impressive Easter pageant, "The Joy That Is Easter," was presented by the school.

During the opening hymn, "Rejoice Ye Pure in Heart," the leading characters formed a processional led by Philip Coon, carrying a tall cross, and accompanied by George Hill and Ira E. Murphy, Jr. Next followed five girls: Marion Coon, Janice Kenyon, Gayla Hill, Marilyn Martin, and Marilyn Panciera, carrying bouquets of roses, daffodils, and tulips. Responses of Bible verses interspersed with music by more than twenty-five children of the primary department, carried out the theme of the Easter story.

The musical part of the pageant was led by Mrs. Julian T. Crandall and Miss Jeanne Coon, who was soloist. Mrs. Clarence Crandall, director of the children's rehearsals, was pianist and the opening number was announced by Mrs. Harold Collings, superintendent. The service was concluded with the benediction by the pastor.

—Westerly Sun.

#### Boulder, Colo.

The Boulder Church is celebrating the fiftieth anniversary of its founding on May 21-22 of this year. The church was founded on May 20, 1893. Plans are under way for this anniversary meeting. The committee is ably headed by Miss Jane Hodge. The Friday evening and Sabbath morning services are in charge of Pastor Cruzan. The afternoon service is in charge of Linn Burdick and will consist of a varied program of history and music. A covered dish luncheon is planned for the noon hour and is under the charge of Roy and Minnie Davis. A social time is planned for the evening and is under the direction of Miss Joy Berry and Miss Mary M. Hummel. We are inviting the Denver Church to join us in these services and would like very much to have as many of our nonresident members and interested

friends present as possible. If you find it impossible to be present, a word of greeting would be welcome.

The work of the church has been progressing this past quarter. Church attendance remains quite steady. We had four members join the church through baptism and one by letter on February 20. Attendance at prayer meeting is increasing and interest seems to be on the upgrade.

We co-operated with union services in Boulder from April 4-11, when we had Dr. Albert Palmer of Chicago present with us. Your pastor had charge of the worship service and the choir had charge of the music on Friday evening of the services. The message which Doctor Palmer brought was timely and of interest to the community, the church, and the world at war.

Plans are under way for a weekday Vacation Bible School early in June. Materials have been ordered and we hope to be able to reach many boys and girls in our section of town.—Excerpts from Pastoral Letter.

## OBITUARY

**Crandall.** — Mrs. Miranda Fisher Crandall, daughter of Charlotte Crandall Babcock and Rev. James R. Irish, was born at De Ruyter, N. Y., January 23, 1854, and died at North Hopkinton, R. I., April 19, 1943.

She was married January 21, 1874, to George N. Crandall, who preceded her in death. She is survived by a daughter, Minnie, Mrs. Charles N. Kenyon; and a son, George V. Crandall; ten grandchildren, and seven great-grandchildren.

Farewell services were conducted April 22 by Rev. T. R. Sutton at the Avery Funeral Home in Hope Valley and burial was at the Rockville Cemetery. T. R. S.

**Kenyon.** — Louisa Spicer, daughter of Seth Ames Spicer and Louisa Jones Spicer, was born in West Union, N. Y., May 13, 1858, and died at the home of her son Elwood, in Alfred, N. Y., April 20, 1943.

She was the wife of the late Myron Kenyon and is survived by three sons: M. Elwood Kenyon of Alfred, S. Spicer Kenyon of Niagara Falls, and Miles B. Kenyon of Whitesville, also by six grandchildren and several nieces and nephews.

Her church membership was in the Pawcatuck Seventh Day Baptist Church of Westerly, where she had lived after marriage up to the time of her husband's death in 1936.

Farewell services were conducted in the First Alfred church, with Rev. E. T. Harris officiating, assisted by Dean A. J. C. Bond. The ashes will repose in Alfred Rural Cemetery. E. T. H.

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MAY 17, 1943

No. 20

## COURAGE

The world has no room for cowards. We must all be ready somehow to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from your victory or defeat.

Robert Louis Stevenson,

Contributed by a friend.

## Contents

Editorials.—Six Pillars of Peace.—A. C. P. Meets.—The Chaplain.—Items of Interest	326-329
Historical Society	329
Missions.—Some Things of Which We May Be Sure.—Don't Blame Your Pastor.—Missions, a "Must"	330
Rev. Frederick Ferdinand Stoll	331
Central Association	332
Woman's Work.—Minutes of the Directors' Meeting of the Women's Society	333
Passed by the Censor	334
Young People's Work.—Why Not Try This?—Our Society Letters	335
The Sabbath	336
Children's Page.—Wonderful Things.—The Dandelion	337
Our Pulpit.—The Call of the Comforter	338
Denominational "Hook-up"	339
Obituary	340

# The Sabbath Recorder

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

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

L. H. NORTH, Manager of the Publishing House

CONTRIBUTING EDITORS

William L. Burdick, D.D.

Mrs. Walter L. Greene

Jeanett B. Dickinson (Acting)

Mrs. Okey W. Davis

Per Year.....\$2.50 Six Months.....\$1.25

Postage to Canada and foreign countries 50 cents per year additional.  
Subscriptions will be discontinued at date of expiration when so requested.  
All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Entered as second-class matter at Plainfield, N. J.

Vol. 134, No. 20

Established in 1844

Whole No. 5,033

## EDITORIALS

### SIX PILLARS OF PEACE

A special commission representing more than thirty million of Christian people, after two years of study, has issued "a statement of political propositions which underlie" a lasting and righteous peace, and "which the United States ought now to accept for itself and begin forthwith to realize in co-operation with others." These propositions have been characterized as "pillars of peace." While not as comprehensive as the thirteen basic principles of peace adopted a year ago at the Delaware, Ohio, Conference, or as specific in their proposals, it is thought that they do possess an advantage in promoting helpful discussion.

It is true that as a nation we must give our main attention to winning the war. But there are political interests at work already looking toward some kind of peace. Christian people should be giving no less attention, if they are to be assured that the peace shall be based on just Christian principles.

We are fighting for a just cause, we believe. We will fight till victory is achieved. Then let us take such steps now as shall insure that a just Christian peace shall be had. It is hoped that these principles will underlie whatever peace is proposed and finally reached. They follow:

1. The peace must provide the political framework for a continuing collaboration of the United Nations and, in due course, of neutral and enemy nations.
2. The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national govern-

ments which have widespread international repercussions.

3. The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.

4. The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

5. The peace must establish procedures for controlling military establishments everywhere.

6. The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

### A. C. P. MEETS

Second only to their own denominational gatherings—if second—do some fifty or more editors of religious papers look forward to the annual meeting of the Associated Church Press. For years it was held at the nation's capital, in cherry blossom time. In recent times it has been held in Boston one year, and twice now in New York City.

Some celebrated names have graced the roster of presidents—to name only a few—Dan Brummit, John Van Schaick, Paul Leinback, and in recent years Guy Emory Shipler and Lewis O. Hartman, outstanding leaders in religious journalism.

Serious purpose brings these men together and serious addresses and discussions follow, but no tedious hours are spent. Here is a bit of side light—from Nathan R. Melhorn of Philadelphia, responding to election as vice-president and called forth with a bit of humor by a Bostonian. The wanderings of a Philadelphian in the tortuous streets of unfamiliar Boston were described. To his criticism of the crooked paths of the "Hub" he was informed that when Boston was as dead

as Philadelphia it would be laid out straight too.

Jocularly one member objects to being called a religious editor. Whatever the point of such objection may be, these men of the "quill" and typewriter are deeply religious, and vitally concerned to give their constituency the things that will steady in these bewildering times, confirm them in their faith in God, and encourage them in their convictions.

"He is a tough editor," observed President Hartman, long years editor of Zion's Herald, that a hundred years ago fought against slavery and in defense of William Lloyd Garrison, when it was dangerous and unpopular with its constituency. He was speaking of Wm. E. Gilroy at a dinner in honor of the retirement of this editor of The Advance, after twenty-two years of service. He meant "tough" in the sense of one's writing on his convictions regardless of popular clamor or testy criticism of a multitude of readers. Our day demands convictions and men loyal to them, whatever the price paid.

More than sixty men and some women were in attendance upon some or all of these meetings for two full days, held at the Prince George Hotel, May 4-6. It was no backslapping crowd, but a hopeful, friendly group, bound close by ties of common problems and tasks—a group regularly meeting for some twenty-five years. Greetings were spontaneous and cordial to all. There were no big "toads" or superiorities. All were treated alike, whether his paper is published in hundreds or in many thousands. While there were gray, bald heads, it was refreshing and encouraging to see and hear from many young men—Homer W. King, editor of the Protestant Voice, Richard T. Baker, assistant editor of the World Outlook, and Clarence W. Hall, editor of The Link, the new and official organ of the Service Men's Christian League, to name only three. Their contribution to the meeting was fresh and challenging.

### Cockburn Speaks

An outstanding speaker was the Rt. Rev. Harold A. Cockburn of Scotland, at present in the British Information Service in this country.

His introductory story of the Scotch thrift is worth repeating. Dr. Henry Smith Leiper had told a part of it on occasion. A pastor greatly interested in raising a large amount

of money had the seats of certain of his congregation electrically wired. Then he presented his cause in a most telling manner. In his plea he urged the securing of eight \$500 pledges. Would that many gladly stand, signifying their pledge? He pressed a hidden button with his knee and eight men quickly arose. Perhaps the amount was a bit high. Ten \$400 pledges were needed. Again a button was pressed and ten others hastily stood; and so on. But, said Mr. Cockburn, Doctor Leiper had not heard the sad part of the story. When the meeting was over, one Scotchman was found dead in his seat, electrocuted.

But in serious strain this man of God brought close to us the story of three thousand bombed churches in England, and every fifth home. Evacuation of women and children and manufacturing places from city to country towns has created most serious problems—crowded homes, crowded schools, crowded churches. In his own home, the family must live in the kitchen. Five thousand transplanted women in war production, and twelve hundred children in a small village, place grave responsibility and strain upon all united resources—the church must take notice.

The trend of the church, therefore, he said, was toward unification of effort. No one denomination can meet the situation alone. Together they are taking church service to the schools and the factories, furnishing instruction and information everywhere. At 3 a.m., for instance, the wheels of factories are stopped for a few minutes while men and women listen to the message from God's Word that gives comfort, strength, and courage.

It matters most vitally what one believes, the speaker urged, as evidenced by what has been occurring in enemy countries. Belief in a super-race leads to disregard for the rights of others, with the persecution and extermination of hated peoples. That belief was instilled in childhood.

The church must realize then the importance of guiding people, beginning with earliest youth, in forming belief, and do something about it. England seems to be ahead of us in this matter—having introduced serious religious teaching in the public school. The Bible school with its religious education in America, however, Doctor Cockburn said, was ahead of Britain. Our greatest need—

both in Britain and America—was urged to be, to get back to God.

Religious journalism, the speaker felt, furnishes one of the best means of prosecuting this work. Why not use stories of adventure more freely, capitalizing on interest that appeals to youth, to call out all that is heroic and best in them!

#### Other Speakers

Journalistic ethics was presented in a scholarly and challenging paper by William E. Lippard, editor of Missions. Practical problems were discussed. Young Baker, assistant editor of World Outlook, presented some of the thinking and trends in youth—in armed service, civilian and school activities.

Streamlining our papers, or "Religious Journalism—New Style," was presented by Homer W. King, editor who told of the aims, activities, and problems of the Protestant Voice. Such young men of vision and special training in journalism speak well and give great promise to the future of our religious papers.

Appealing addresses were made on such topics as "The New Editor (of the Christian Register) Looks at His Job," "News From the Political Front," and "Religious Aspects of Radio."

A resolution against radio liquor advertising was passed as follows:

We, the members of the Associated Church Press, in annual meeting assembled in the Hotel Prince George, New York, May 6-8, becoming increasingly alarmed at the invasion of the privacy of our homes by the advertising of alcoholic beverages on the radio, register our protest against the continuance of this practice, and vigorously bring to the attention of the broadcasting companies our position, and call upon the government to take action to eliminate this hurtful and insidious menace, which if persisted in will ultimately break down the morality and morale of the American people, and frustrate our present national effort.

The officers for the next two years newly elected are: Bernard J. Mulder of Grand Rapids, Mich., editor of The Intelligencer-Leader, of the Reformed Church in America, as president; N. R. Melhorn, Philadelphia, editor of The Lutheran, vice-president; John E. Marvin of Adrian, Mich., editor of Michigan Christian Advocate (Methodist), as secretary-treasurer.

A service was conducted in memory of Bishop Adna Leonard, recently killed while on a military mission, in Iceland. Doctor

Leonard was chairman of the Federal Council's Commission on Navy and Army Chaplains.

#### THE CHAPLAIN

The work of service chaplains is as diversified as that of a missionary pastor on some frontier job.

Here is a report of activities of a chaplain somewhere in the South Pacific as taken from the March 26, 1943, issue of "Yank," the army weekly, and reproduced in the chief of chaplain's circular letter.

Ever hear of G. I. circuit rider—a sky pilot who visits his various flocks in an army carryall over roads that would scare a mountain goat? Meet Chaplain William R. Smith, of Smith's Grove, Ky. The padre is one of those people who works all day with a squadron of rough-and-ready fighter crewmen, and then drives thirty or forty miles at night to hold prayer meetings for a regiment of colored engineers. He guides the spiritual destinies of the men of six different outfits scattered over this rugged Pacific island. When groups of pilots and ground men went into action in the Solomons, they sent back trophies of battle they had acquired—things like Jap rifles and mortars and battle flags, money, and cigarettes. It was their way of repaying him for the things he had done for the men since they first moved to their present location. A noncom explained how he works: "The chaplain doesn't say, I want a detail of six men to do something. He doesn't say anything—he does it himself." He built a day room—a sort of squadron "relax shack"—out of packing boxes and wire mesh and natural materials at hand. In it he put benches and tables, and in back of the room he built himself an office which is at once a library, a conference room, and his own home. The library contains about two hundred volumes of reading matter ranging from Shakespeare and the Bible in condensed "pocket form," to mystery stories and a recently acquired shelf of technical publications on aviation. There's nothing like it on the island. When he talks about what he and his one aid, Sgt. Karl Ward of Brooklyn, have done, he doesn't say much. "We just did what we could as time went on. Now and then we'd have a chance to add something new and we did." The guys in this outfit respond to religious activities very well.

Chaplains seem to be doing their part exceedingly well. According to the "Chaplain's Ministry," the report for one month, August, 1942, chaplains held 62,911 church services for United States troops throughout the world, with a total attendance of 3,638,060. "When the soldier could not come to church the chaplain went to him on the march, on the high seas, in camp, in isolated gun positions, on tropical isle, or in Arctic waste, in the desert, or in cathedraled city." Those who consulted with chaplains on matters of pastoral nature, so the report shows, num-

bered 3,150,880 persons. Chaplains made 48,646 hospital and guard house visits during the month.

So—at home—we are encouraged in knowing our men are being spiritually cared for by well trained, consecrated men, who take their work seriously and are constantly on the job.

The chaplain who proves his ministry is respected and his influence highly valued. Commanders are reported as saying, "Such a chaplain is the most useful and valuable officer a commander can have in his unit." The mere presence of such a chaplain brings comfort, consolation, and steadfastness to an organization.

#### ITEMS OF INTEREST

A letter from Blossvale, N. Y., carrying currency for the Sabbath Recorder, announces that the writer, Mrs. Gertrude H. Deeley, and her brothers, Irving Hunting of Plainfield, N. J., and Henry Hunting of Alfred, N. Y., are the eighth generation in this country, descendants of John Mac Coon, and that every generation has been Sabbath keepers. This is a good record, and we commend such fidelity to God's laws.

Our Sabbath promotion director, Mrs. Mary Ayars, has enrolled several members in the "Tract-of-the-Month Club," has sent in several subscriptions to the Sabbath Recorder, has had an article in the Bridgeton Evening News concerning the Sabbath, and has distributed over four hundred tracts this quarter.—Shiloh Bulletin.

#### HISTORICAL SOCIETY

By Corliss F. Randolph

##### The Saur Bible

The Saur Bible, so called because it was printed by Christopher Saur, is a reprint of Martin Luther's Bible. Saur was a native of Germany, born near Marburg. After he had acquired a university education, he studied medicine at Halle, following which he emigrated to America, perhaps through the influence of Conrad Beissel, the head of the Mystic Community at Ephrata, Pa. Saur and Beissel had been close friends in Germany; and, after the former had settled at Germantown, Pa., through the influence of Beissel and one of Beissel's co-workers, Saur

set up a printing shop. Here he did work of some magnitude for Ephrata. His first book was a hymnbook of some 800 pages for Beissel.

The Saur Bible was issued in 1743. It was of quarto size (approximately 8 in. by 10 in.) and contained about 1,300 pages, with the Apocrypha between the Old and New Testaments. Sachse discovered that at least a part of the paper used in this Bible was made at Ephrata, that it was bound there, and that the greater part of this edition was distributed by Samuel Eckerlin, one of the leading business men of the Ephrata Community.

With the exception of Eliot's Indian Bible, this was the first Bible to be printed in America. It was the first book to be printed in German type.

Copies of the Saur Bible, of any of the three editions in which it finally appeared, found complete and in good condition, are rare, indeed. The copy presented to the Historical Society by Sachse in 1915, is of the third edition, printed in 1776. It lacks two books from the New Testament—Jude and Revelation. A few of the leaves are slightly water stained. Otherwise, it is in good condition. Sachse had it rebound in natural, sprinkled, and polished tree calf. Securely wrapped, it is carefully put away in the society's fireproof vault, and is removed only on the most rare occasions.

Though much in sympathy with the Ephrata Community, Christopher Saur was not a member. His wife, however, joined its Order of the Solitary.

The publishing business of Christopher Sower continues to this day, under the present title of Christopher Sower Company, Philadelphia, Pa. ("Sower" is pronounced "Saur.")

#### Church Bulletins

Some three or four churches send their church bulletins to the Historical Society, regularly, where they are carefully filed away, as current history of these churches. It is hoped that all others of our churches issuing bulletins will forward copies to the society. Just address Seventh Day Baptist Historical Society, 510 Watchung Avenue, Plainfield, N. J.

The greatest thought that ever enjoyed the attention of my mind was that of my individual responsibility to God.

—Daniel Webster.

## 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.

### SOME THINGS OF WHICH WE MAY BE SURE

There are many things regarding which there is uncertainty and doubt, but there are a few concerning which we may be sure.

We may be sure that the Church of our Redeemer will triumph. Christ in speaking of his Church declared, as recorded in Matthew 16: 18, "And the gates of hell shall not prevail against it"; and he prefaced the Great Commission by saying, "All power is given unto me in heaven and in earth." That the Father cannot be frustrated in his purposes is set forth in Isaiah 14: 27, "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" We do not know when final victory will come and Christ's kingdom shall reign supreme, but we can be sure the day will come when it will fill all the earth.

We may be sure that triumph will come through Christian missions, home and foreign. This is the method that the all-wise Father adopted. He might have instituted some other way of evangelizing the world, but he did not. Christ commanded that this method be used when he said, "Go, make disciples of all nations."

We may be sure that everyone should have part in this work. The Christ spirit reaches out to others always. That is why he came to earth, taught, suffered, and died; and those who have his spirit long to carry the light of the gospel to their neighbors, home and abroad. It has been truly said that the missionary spirit is the spirit of Christ, and that the anti-missionary spirit is the spirit of anti-Christ.

We may be sure that if we do what we can, we will have the Master's approval and the help of the Holy Spirit. W. L. B.

### DON'T BLAME YOUR PASTOR

Too many churchpews are empty nowadays, but don't blame your minister; that's your job.

When referring to Pentecost we always think of Peter and that big congregation. Had not the disciples first testified, there would have been no sermon to report. Peter had no appointment to preach, nor did the multitude come to hear a sermon. The company of disciples were together and "all spoke"; it was their testimony which attracted the crowd, and Peter took this occasion to give that message to thousands who needed to hear it. If, today, covenanted Christians should likewise meet and all testify, the pastor would not lack the congregation and the opportunity to speak the gospel message.

More: if ninety and nine one hundredths of any church are in place where we should be, the pastor can find the straying one hundredth one, every time. "Not forsaking the assembling of yourselves together, exhorting one another," is wise counsel. A. S. B.

### MISSIONS, A "MUST"

By Rev. Orville W. Babcock,  
Salemville, Pa.

(Furnished by request)

Most Christians believe in the necessity of missions, and looking back, they point with pride to the achievements of the past. It is known that the spread of the gospel has come through the labors of churches which have felt the imperative of carrying its message to all people.

The movement began when the church at Jerusalem saw that the field at Antioch was in need of a worker. So Barnabas was sent there to see what he could do. Later when the church at Antioch had grown in spiritual and numerical strength, it too felt that its task was to share the same message that had meant so much to them with other cities of the Roman Empire. Paul and Barnabas were sent out, and the New Testament tells of the hardships and the joys of these two as they labored to bring the message to others.

This is not the place to recall the history of missions. It is sufficient to note the fruit of the efforts of these two and the thousands of others who have been missionaries, growing in increased numbers of Christians and churches until the globe has been encircled.

That missions are important, few will question. But the measure of value that is placed upon it is weighed by the efforts that are put forth. At best the missionary enterprise has been a minority movement. Compara-

tively few Christians have borne the burden of their support. Relatively small numbers have answered the call to give their lives in service. And while missions have borne their fruits, how much more might have been accomplished had more Christians labored and contributed toward the important work.

The zeal of the early church is not duplicated today. By their nearness in time to Christ, their passion may have been increased. But how much more in this twentieth century should Christians be stirred by viewing what has been done, and seeing the huge tasks yet to be accomplished!

For in addition to the first task of pointing individuals to the Christ as their Savior comes the large scale need in these times for a new and deepening sense of brotherhood, good will, and justice among all mankind. No other message has the universal appeal to unite mankind across the barriers of nations. No power but that of the gospel preached and practiced can instill good will and foster justice.

And so, if the challenge of the present day need is to be met, the churches, Seventh Day Baptist churches and all churches, must give heed to Jesus' command, "Go ye into all the world and preach the gospel to every nation." However hard it may be to set aside some of the seemingly great demands at home, great efforts must be put forth to find men and women to man the fields at home and abroad. And of no less importance is the fact that every Christian must grasp the need of giving more generously, even sacrificially, that the work may not falter.

To be sure, the needs at home are very great. It is imperative that the gains be held and that the work continue. But unless a sincere effort be put forth to reach beyond one's own salvation, or to maintain the home church, even these may crumble and be lost. In Spain an aqueduct was built A.D. 109 by the Romans. It was in service for eighteen hundred years. The people of sixty generations had quenched their thirst by means of its service to them. Then came a generation which said, "This aqueduct is so great a marvel it ought to be preserved for our children's children. We will relieve it of its centuries long labor." And in a few years the mortar dried out because of disuse

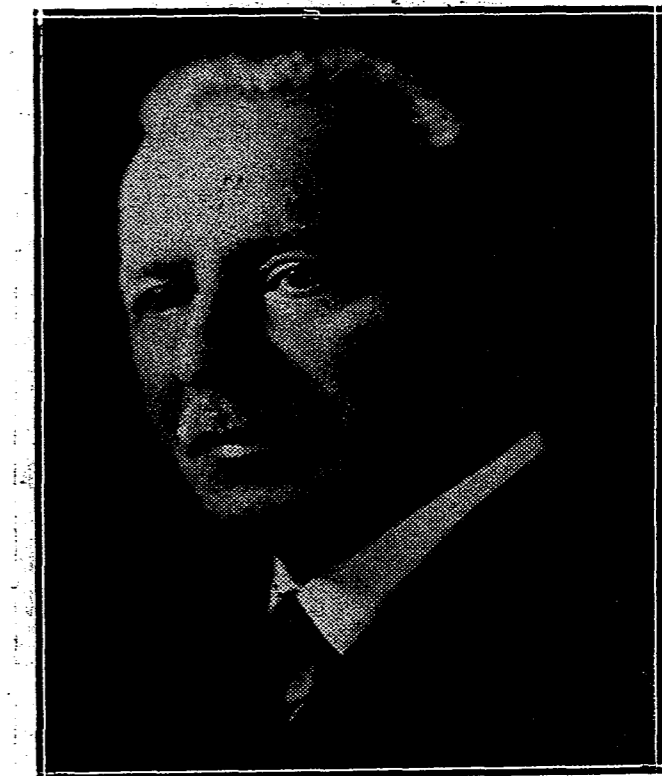
and the aqueduct that was to have been preserved, fell in ruins.

This is a parable of service. Whenever the efforts of good become solely to preserve, decay takes its toll. So long as there are those who are anxious to serve, there need be little concern about continued existence. Some words Jesus once spoke come ringing across the ages, "Verily I say unto you, except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die it beareth much fruit."

Whatever difficulties there may be to surmount, whatever sacrifices must be made, the present need must not be neglected.

### REV. FREDERICK FERDINAND STOLL

Frederick Ferdinand Stoll, son of Frederick and Emma Dorothy Jansen Stoll, was born in Rhineland, Germany, July 23, 1865, and died in Jersey City, N. J., April 28, 1943.



He was brought up strictly in the faith of the Dutch Reformed Church. His conscientious scruples characterizing his whole career were marked in early life, when as a lad at the close of his confirmation he did not feel that he could partake of the communion, since his pastor in a searching sermon had emphasized the thought that the Christian must be "without spot or wrinkle."

In the late eighties he accepted the Sabbath truth at no little sacrifice of relatives and friends, and almost at once preparing for gospel work entered Hamburg Missionary

College, of which at the time the late L. Richard Conradi was at the head.

Coming to America in 1890, with his wife who was Martha Sauter—married July 8, 1887—he entered earnestly and vigorously into Christian service as a gospel worker. He is credited with having organized the first German Seventh Day Adventist Church in America. He was constantly engaged in this kind of work, supported not by the churches but by his own hands, at his craft, that of master steel engraving.

His wife and daughters entered wholeheartedly with him in his loyal service for the Master. His great, abiding faith, utter devotion, and humble spirit were sources of comfort and strength to them and many others who knew him. His cheerful nature, his quiet humor, and dependable judgment were constant encouragements and help to all his associates and friends.

There were some things in the Seventh Day Adventist doctrinal holdings and polity which were increasingly contrary to his thinking and convictions. This all the more as he gave diligent, independent study and heed to the Word of God. In keeping with 1 Thessalonians 5: 21—"Prove all things; hold fast to that which is good," he came to see, as he said, "the error of some of the doctrines" which he was teaching. Therefore he left the fellowship of that people.

In 1933, he organized the Irvington, N. J., German Seventh Day Baptist Church, which was received into the Seventh Day Baptist Conference in 1934. In September of that year he was ordained to the gospel ministry by the Irvington Church, at a council regularly called for that purpose. At the next annual General Conference he was recognized by the Conference as a fully accredited minister. For thirty-five years he had held a ministerial license issued by the Seventh Day Adventist Conference—but was always a self-supporting gospel worker.

"Instant in season and out," he was ever a zealous worker for the Lord, and never let an opportunity pass without speaking for his Master, or giving some encouragement to others on the pilgrim journey. He keenly felt the responsibility of the great commission to preach the gospel. The presence and goodness of God were very real to him. He was ever about his Father's business. The Sabbath before his death, though not well, he attended church and his people say he

preached one of his strongest and best sermons. He has always been a faithful shepherd of the churches served.

Like the great apostle to the Gentiles he has fought a good fight, and surely there awaited him a "crown of righteousness" when the Lord called him home with a "well done, good and faithful servant . . . enter thou into the joy of thy Lord."

Left to sorrow in their loss are the faithful invalid wife, who through all the years has been an inspiration and helpmeet in all his activities; three daughters, Mrs. Martha Wray, Mrs. Ruth Neuland, Mrs. Esther Schroeder in whose home he and Mrs. Stoll have lived in the more recent years; the sons-in-law; and two grandchildren, Mrs. Martha Howard who grew up in his home as a daughter, and her brother, Aviation Cadet William H. Wray. Besides these are many intimate friends of his church and others.

"Blessed are the dead who die in the Lord; and their works do follow them."

Memorial services were conducted by Secretary Herbert C. Van Horn of the American Sabbath Tract Society, and Rev. Hurley S. Warren of Plainfield, N. J. Burial in Hollywood Memorial Park, Union, N. J.

### CENTRAL ASSOCIATION

The Central Association is to meet at Adams Center the second Sabbath in June. It will not be quite like the usual meetings in two or three particulars.

1. The attendance will of course be small on account of the difficulties of transportation; but it is hoped that as many as possible will attend, as it is important to keep up our morale in religious matters.

2. The meeting will be shorter than has been usual. The first meeting will be Friday night, June 11, beginning at 7.30, and the Sunday afternoon meeting will be the last.

3. Those who go for the Sabbath day sessions only will take a picnic lunch, as is customary for the fall meetings of the association. The Adams Center folks will provide coffee then, and will furnish lodging and meals for all who stay longer.

J. W. Crofoot, Moderator.

There is a little plant called Reverence in the corner of my garden, that I love to have watered about once a week.

—Oliver Wendell Holmes.

## WOMAN'S WORK

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

### MINUTES OF THE DIRECTORS' MEETING OF THE WOMEN'S SOCIETY

The Board of Directors of the Women's Society of the Seventh Day Baptist General Conference met in regular session in the Mrs. G. H. Trainer Sabbath School Room with the following members present: Mrs. J. L. Skaggs, Mrs. Ross Seager, Mrs. Ottis Swiger, Mrs. S. O. Bond, Mrs. Okey Davis, Mrs. Joseph Vincent, Mrs. Edward Davis, Mrs. O. B. Bond, Miss Lotta Bond, Mrs. Harley Sutton, and Miss Greta Randolph.

Mrs. Skaggs gave the Board Psalm, Psalm 27. Short prayers were offered by the group.

Mrs. S. O. Bond gave the treasurer's report, showing a balance of \$895.21. This report was accepted and placed on file.

Letters were read from Mrs. H. L. Polan, Rev. Hurley Warren, Foreign Mission Conference, American Bible Society, and National Peace Conference.

Mrs. Ottis Swiger gave a report for the Committee to Promote the Spiritual Life of Seventh Day Baptists in Service. Her report was accepted and placed on file.

To the Board of Directors:

Your Committee to Promote the Spiritual Welfare of Our Young People in Service, would submit a report of progress. Fifteen books, "Guide to Christian Living," have been ordered sent to the Ladies' Aid society of Independence, N. Y., for use in their community. We acknowledge a check for \$5 from this society to be used for our project. The committee has held two meetings and discussed different plans of work. It was decided to send a letter to the different societies expressing our appreciation of their co-operation in replying to our first letter. The letter is being drafted, and it is the purpose of the committee to have it mailed soon.

The committee requests an order on the treasury to the amount of \$15 for the work fund, the sum contributed by the Independence Ladies' Aid for that purpose.

Mrs. Ottis Swiger, Chairman,  
Mrs. Joseph Vincent,  
Mrs. Okey Davis.

Voted that the \$15 sent to the board by the Independence Ladies' Aid for the work of the Spiritual Life Committee be turned over to the committee for use.

Mrs. Ross Seager gave the report for the Christian Culture Committee. Her report was accepted and placed on file.

To the Board of Directors:

The Christian Culture Committee reports some progress in the studying of booklets and leaflets relating to our work. We have ordered copies of "The Talking Leaf," a program booklet on the work of the Committee on Christian Literature for Women and Children in mission fields. Excerpts from this booklet have already appeared on the Women's Page of the Sabbath Recorder. More booklets will be ordered if there are calls for them.

Fifty copies of the Prayer of St. Francis of Assisi have been sent by request to the Women's Society of the Battle Creek Church.

Ogareta Seager, Chairman.

The report of the Ways and Means Committee was read by Mrs. S. O. Bond. This report was accepted and placed on file.

To the Board of Directors:

Your Ways and Means Committee submits the following report:

After Promoter Greene returned from the Florida field, he assisted the West Virginia Seventh Day Baptist pastors in organizing Friday night services for a group of Seventh Day Baptists in Clarksburg, W. Va. This work is being sponsored by the pastors and laymen of the Berea, Lost Creek, and Salem churches.

Mr. Greene spoke in the Salem and Lost Creek churches, presenting especially the work of the Florida field. He went to New Market, N. J., for the week-end of April 17. From there he went to Berlin, N. Y., for a series of meetings. While in New York State he expects to visit other Seventh Day Baptist groups.

Other plans not yet completed will be reported soon.

Mrs. Oris Stutler, Chairman.

Voted that the Committee to Consider the Constitution of Foreign Missions Conference order one copy of the annual report of the conference, the price of which is 90 cents.

Mrs. O. B. Bond gave the report of the Committee to Study a Just and Durable Peace. Her report was accepted and placed on record.

To the Board of Directors:

The Committee to Study a Just and Durable Peace suggest readings for all who wish to inform themselves on the peace issues which are uppermost in the minds of all thinking Americans. We all need to face the future with intelligent understanding, and this is possible through reading and study.

Many current magazines have valuable articles. Following are some suggestions:

From the **Christian Herald**—

The Last Best Hope of Earth, by Frank Mead, January, 1943

Judge Allen and the Peace, by Janet Mabie, April, 1943

The Adventure of Peace, by Charles M. Sheldon, December, 1942

From the **Ladies' Home Journal**

America's Three Choices, by Dorothy Thompson, April, 1943  
A War, for What? by Dorothy Thompson, May, 1943

From **Life**

A Righteous Faith, by John Foster Dulles, December 28, 1942  
The Closer You Get to the Front the More Often You Pray to God (Editorial) December 28, 1942

From the **Reader's Digest**

The American Plan for a Reorganized World, January, 1943  
Must There Be More Pacific Wars? March, 1943

The following books are suggested by the librarian of the Clarksburg Public Library:

The Time for Greatness, by Herbert Agar  
The Peace We Fight For, by Hiram Motherwell  
The World After War, by Henry B. Parkes  
Basis for Peace in the Far East, by Nathaniel Peffer  
American Unity and Asia, by Pearl Buck  
Conditions of Peace, by Edward Carr  
Plans for a Post War World, by Julia Johnson  
Price of Free World Victory, by Vice-President Henry A. Wallace  
The Problems of Lasting Peace, by Herbert Hoover and Hugh Gibson  
The January Issue of "Social Action"

"Race Against Humanity" is available at 20 cents per copy or 10 cents each for 100 copies or more from the Council for Social Action, 289 Fourth Ave., New York, N. Y.

The reprint from **Christian Herald**, "The Last Best Hope," is available from Foreign Missions Conference office at \$6 per thousand plus carriage.

The committee suggest that we assist in the distribution of these two articles as asked by the Foreign Missions Conference.

We also suggest the committee be allowed sufficient funds to order a literature subscription from the Commission to Study the Organization of Peace.

Mrs. O. B. Bond, Chairman,  
Mrs. Harley Sutton,  
Miss Lotta Bond.

Voted that \$5 be granted the Peace Committee as a working fund.

Voted that the president appoint a committee to plan the Conference program with the president as chairman. The following were appointed: Mrs. Ross Seager, Mrs. Ottis Swiger, and Mrs. O. B. Bond.

Voted that the corresponding secretary and the treasurer prepare the annual report to Conference.

Mrs. Harley Sutton led the devotionals using as her theme, "Be Still and Know That There Is a God Yet."

Voted to adjourn to meet the second Sunday in July.

Mrs. J. L. Skaggs, President,  
Greta Randolph, Secretary.

Salem, W. Va.,  
May 9, 1943.

**PASSED BY THE CENSOR**

American Sabbath Tract Society,  
Plainfield, N. J.

Dear Friends:

I was sorry that I did not receive your letter in time to hear the broadcast of Mr. Warren. I received your letter on April 12, so it was impossible for me to hear him.

I regret that I don't go to church as often as I should, but it has been impossible for me to attend. I received some of the tracts on our belief and enjoy reading them very much. . . .

I have a very good friend aboard who receives tracts from his church, and he and I read them together. If you have other available tracts, I would appreciate them very much.

Sincerely yours,

Roy Mitchell.

Dear Mr. Van Horn:

I received your most welcome letter, so must do my bit by answering it. Those who have never been in the service will never know how much good a letter from someone who cares for their good can do to brighten up the soul.

I want to thank you for the interest that you take in each one of us in the service, for there must be a great many in our denomination to write to. It makes me very proud to think I belong to a denomination that cares enough about our welfare to help us all they can.

We have it very nice here on board ship, for we have church service, that all who care to can attend. Then we have a Bible study class that meets three nights a week. You would be surprised how few men on board ship have anything to do with the Bible or its teaching. It makes me feel so bad, for we never know when our time to die will come. But I hope and pray that I may live each day so, no matter when my time comes, I will be ready to go to my Maker.

I am beginning to feel real well again, but have to be very careful of what I do, for

I had to have two operations less than three months apart, and they left me real weak, but I will get over it in time.

Our life aboard ship is quite different, but very interesting, for each day brings up something new in our line of work. We are kept busy most of the time, but don't have to work too hard. Just enough to keep us out of trouble.

A letter from Mother says she is just fine. . . . Roger was just home on a fourteen-day furlough, which pleased Mother very much.

Hope that you and yours have the best of health, and that we may all meet again some day, if God is willing. Hoping to hear from you again,

Yours in the service of our country,

Somewhere on the high seas,

Perry V. Dangerfield.

**YOUNG PEOPLE'S WORK**

Jeanett B. Dickinson, Acting Editor  
Route 3, Bridgeton, N. J.

**WHY NOT TRY THIS?**

Write to an unsaved friend. Several weeks ago Mrs. Charles Swing of Shiloh wrote the following letter to a friend. We asked if we might print it, thinking it might be of help to you or give you some ideas.

Dear Friend:

You spoke of still grieving for your mother, and we know how we grieve for a loved one who has passed on. How much more must God grieve over a lost soul! I was just listening to "The Old Fashioned Revival Hour," and the quartet sang "Take Your Burden to the Lord and Leave It There." If you could do just that. He is willing and waiting for you to turn to him. John 3: 16 tells us that God so-loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life.

Oh! you say, as you said a year ago last summer, "I'll never get to heaven." Isaiah 53: 6 tells us that "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." "There are none righteous, no not one," Romans 3: 10. "All our righteousnesses are as filthy rags," Isaiah 64: 6. Read Isaiah 61: 10, Philippians 3: 9. We cannot save ourselves by good works, or words, or kind deeds Ephesians 2: 9 tells us, but "Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16: 31. "And he that cometh unto me I will in no wise cast out."

You have already acknowledged you have sinned and are lost, which is the biggest step. God sent his Son to pay the price of your redemption which was the blood of Jesus Christ shed on the cross

for you and me.—Romans 5: 6. In Romans 5: 8 we read, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 3: 23-25 tells us all have sinned and come short of the glory of God. John 5: 24, "He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death to life. Also John 3: 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And Hebrews 7: 25, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

We have found Philippians 4: 13 to be true in our lives, "I can do all things through Christ which strengtheneth me." He says in Hebrews 10: 17, "And their sins and iniquities will I remember no more." What a blessed thought! We have received so much peace, joy, and comfort from walking with Jesus as our Guide. You too can have that peace that passeth understanding. We read in John 14: 27, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We pray you will accept Jesus Christ as your personal Savior, that you may know that peace. God bless you and keep you. Write to us soon.

With Christian love,

Esther.

**OUR SOCIETY LETTERS****A New Intermediate Society Is Born**

We new Shiloh Intermediates would like to say "Hello" for the first time to our Recorder friends. Some of us were too old for our over-size Junior and some were too young for the Seniors, so the last of March we met and organized a new society. We now are over a month old. So far there are five girls and nine boys on the roll, but there are others in Shiloh our age. We have a good lookout chairman, Evelyn Trout, so—watch us grow!

Our sponsor, Mrs. L. G. Osborn, has set aside Wednesday afternoons to help the leader or any committee chairman who needs assistance. The society is using the book, "Intermediate Expressional Services, by N. W. Whitwell, and published by the Standard Publishing Company at Cincinnati, Ohio. The cost is \$1.50, but we feel it is worth the price since it has a well-planned and interesting service for each Sabbath in the year. Each leader tries to change his meeting in some way—for instance, one meeting our chairs were arranged to form a cross; the next meeting they were in a semi-circle.

After the leader closes the meeting which is planned, Mrs. Osborn reads one chapter of "In His Steps" or What Would Jesus Do?

by Charles Sheldon. We even have hopes of dramatizing it when we have finished reading it.

Each committee chairman keeps a note book and lists the things his committee should do. Then at business meeting we check and see what we have accomplished.

Our officers are as follows: president, Paul Osborn; vice-president and lookout, Evelyn Trout; secretary, Hannah Scull; treasurer, Derk Kuyper; chorister, missionary and sunshine, Lorraine Rainear; social committee chairman, Norman Davis; prayer meeting chairman, Marian Probasco; pastor's helper, Russell Oxley.

We hope other Intermediate societies will write through this page and tell us what they are doing. We would like to try your bright ideas.

—Shiloh Intermediate Reporter.

### THE SABBATH

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

We believe that the Sabbath of the Bible, the seventh day of the week, is sacred time. It was considered sacred before the time of Moses. It was sanctioned and observed by Jesus and the early churches, and we believe it should be faithfully kept by all Christians as a day of rest and worship.

Sunday as a substitute for the Sabbath is an invention of the church and has no Biblical authority. This is admitted by the Catholics and by many others. The chief reason for change was based on prejudice against the Jews, who kept the Sabbath. Many evils result today on account of prejudice against the Jews. Look at Germany.

There have always been Christians, from the first introduction of Sunday worship to the present, who refused to change from the old Sabbath to the new Sunday. Seventh Day Baptists are among those today.

When we turn to the first pages of the Bible we learn that God created the world. He also created man and all he needs, but he did not create all he needs till he had created for man a Sabbath to commemorate creation and to bring men into communion with the Creator. Later the Sabbath commandment found a place in the Ten Commandments. Still later it was emphasized by the prophets, not as a form but as a part of right living. Those who wrote the four

gospels tell us that it was the custom of Jesus to attend worship on the Sabbath day. His disciples after him did the same. We, too, as disciples of Jesus should keep his Sabbath with him.

Man needs one day in seven for rest; but he needs more. He needs a Sabbath-time made sacred by the Creator, to remind us of him and his love and care for us. Therefore we rest and worship on the Sabbath.—Pastor John F. Randolph, in a study of S. D. B. Beliefs for Boys and Girls.

### SABBATH SCHOOL LESSON FOR MAY 29, 1943

Peter's Counsel to Scattered Christians. Scripture—1 Peter 1: 1; 2: 11-25.

Golden Text—1 Peter 2: 17.

### A STRONG FAITH

A strong faith is needed today. Many things we once had we no longer have and the list may grow larger. If we place our trust in material things our present prospect of materials is dark. Yet we have much as compared to peoples of Europe and Asia.

We may not have the sugar we want, but many have had too much sweets. We do not have all the meat we want, but many thrive on other foods. We may do more walking than before, but that is good for us.

We Americans have had life too easy. To be deprived of things will be good for us. Maybe we can learn to get along with less and yet have that which we need in improvements and comforts that build in body, mind, soul.

A strong faith in God is needed today. Many of us are inclined to grumble or be discouraged. The faith that others have is a challenge to us. In their faith they see God first, and they feel that no matter how bad times may be or become, they always have God. That was the spirit of those Christians throughout history who suffered persecution or death rather than disobey God. Such as they are never in a lost cause.

With such a faith one can see the hand of God at work in times of trouble. One can see that ultimately God and his righteousness will triumph.—Trevah R. Sutton, in Rockville Church Echo.

“What a man does with his money, he does with himself.”

## CHILDREN'S PAGE

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

Dear Recorder Children:

Since there are no letters for me to answer today, greatly to my disappointment, I am giving you today some verses I have been saving for just such a time as this, and a little story I read a long time ago. Next week I hope to have a whole page of interesting children's letters.

Sincerely yours,

Mizpah S. Greene.

### WONDERFUL THINGS

Oh! my arms they are wonderful things!  
They can move up and down like wings;  
They can go round and round without any sound;  
I can fold them up and straighten them down;  
Oh! my arms they are wonderful things!

And my hands they are curious, too,  
And many things they can do;  
They can catch and throw, I can clasp them so,  
And double them up into two little fists;  
Oh! my hands they are wonderful things!

What can my legs do? Let me see;  
They can swing from the hip and bend at the knee;  
They help me to step, to jump, and to run;  
They make running errands for Mother just fun;  
Oh! my legs they are wonderful things.

Oh! my eyes they are wonderful things!  
Each one real happiness brings;  
They can see all the beauty and help me to know  
How dear Mother's garden will soon start to grow;  
Oh! my eyes they are wonderful things!

Oh! my ears they are wonderful things;  
They can hear every birdie that sings;  
They can hear the sweet magic, the music of song;  
They can listen to good things and shut out the wrong;  
Oh! my ears they are wonderful things!

M. S. G.

### THE DANDELION

A golden-haired dandelion grew in the long grass under an apple tree. One day a light-hearted robin perched on the branch above her, and looking down at her yellow head, sang to her this little song:

“Oh, little dandelion, you are a bright bit of the golden sun; when the sky is cloudy, and the day is gloomy, I will come and look at you, and you will be my ray of yellow sunlight.” Then the bird flew away.

The dandelion thought it was very fine to have such pretty things said to her, and she was very proud of her golden head, and

looked up to the sun, thinking, “I am as bright as you, for the robin said so.” She forgot that she owed not only her bright color but her very life to the great sun who warmed the earth and made all things grow.

The dandelion waited anxiously for the robin to come again, but he did not come. She wanted so much to hear some more of the pretty speeches that she could think of nothing else. She did not try to grow and make the best of her life, and she fretted so over the absence of the robin that her yellow hair turned white before its time and one windy day blew all away and left her standing there baldheaded.

And then who should come but the robin. But he never dreamed that she was the same flower. He saw a daisy standing near her, and he sang to her, “Oh, little daisy, you are always bright and fresh as a summer morning. How do you keep your heart so shining bright and your petals like pure white pearls?” And the daisy replied, “I keep fresh and bright by drinking in the sunlight and the sweet moisture of the earth, and by being ever happy and grateful for this lovely world to live in.”

“Ah, I see,” said the robin, “you are beautiful because you are good, and you live long to gladden other hearts because you think of something besides yourself.” Then the robin flew away, and the daisy went on gaily blooming, and the dandelion thought sadly, I wish I had learned that lesson myself, but now it is too late.

This little fable should bring to our minds that whatever of beauty, ability, or strength is ours, comes from our heavenly Father, and it is our duty and privilege to make the very best use we can of our God-given blessings.

“Strive to follow this behest,  
On all occasions do your best.”

### SUNSET AND SUNRISE

The evening sun was dropping down into the Pacific amid the most gorgeous display of color I have ever seen. The sea below was like glass and overhead the sky glowed with every tint of orange, gold, blue, and scarlet. The sheer beauty of the sunset was so thrilling that I eagerly accepted the captain's invitation, and remained on the bridge of the vessel and feasted my soul on the artistry of God until the last vestige of color had faded.

Some unusual circumstance called me up on deck very early the next morning and, taking my post this time on the stern of the boat, I watched the sun come up through the gray mists of the morning. The first tints of the sunrise spread out along the horizon and grew in brilliance and magnificence until suddenly the sun leaped up out of the sea like a strong man rising for the day.

The splendor of the sunrise was, in every respect, as glorious as the sunset had been.

The captain had taught me to calculate maritime distances and, figuring my elevations and speed, I made the interesting discovery that the sun was coming up in almost exactly the same spot I had seen it go down the night before. What had been sunset was now sunrise.

Death is like that. For the broken-hearted who stand at the edge of the grave it is sunset, but for the godly who have entered into the presence of God it is sunrise. And the beauty of the memory is no more glorious than the beauty of the promise. — Roy L. Smith, in *Christian Advocate*.

## OUR PULPIT

### THE CALL OF THE COMFORTER

(Condensed from a sermon by the late Dr. George Edward Fifield, a former pastor of Battle Creek Church.)

Scripture—Isaiah 40: 1-9.

The Bible is a revelation of the spiritual realm in a language mostly from physical things. It is the only way of expressing real spiritual truth by speaking of the physical figuratively. The spiritual reception of the Word is entirely beyond the mere intellect. As an illustration, Jesus said, "He that hath ears to hear, let him hear." In order to see, it is important that our "eyes be anointed with the eye-salve of the Spirit."

Note the glorious beauty of the language of the text: It was this that inspired Handel to write "The Messiah." We never see the beauty of it until we see the antiphony of it. There are two voices here in contrast crying one against the other. Consider the message of this voice for it is the Voice of the Holy Spirit which Christ called the Comforter, and doubtless was his authority for so calling it. The Bible registers the cry of a lost soul.

We read, "The harvest is past and summer is ended and I am not saved." And yet another, "Cry aloud, spare not; lift up thy voice as a trumpet and show God's people their transgressions and the house of Jacob their sins."

The real motive of the message is expressed in Isaiah 58: 8-11: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am . . . if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." All the warning and crying to them because of their sins was to lead to this glorious, comforting conclusion. There is not one hopeless note in the everlasting gospel.

Consider the condition of God's people at that time. Israel was so departed from God, deep-sunken in formalism and ceremonialism; so satisfied with the filthy rags of her own righteousness that for three hundred years the glory of the Lord had disappeared from the sanctuary, and God had not spoken by dreams or by prophet. In the opinion of some, this was the time for God to come with a note of vengeance, but no, he comes with the voice of the Comforter.

"Comfort ye; comfort ye"; God is graciously waiting to manifest himself. Yield yourselves to him and your temple will be cleansed and his living Presence and worship will be re-established. Is Christianity simply a form of worship, or is it a life, mystical in its roots, and practical in its fruits? Is it communion with God? Yes, it is God in us, motivating our life, producing, from within, a force which sets love in motion.

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain"; and we may be sure there will be valleys of humiliation and defeat—mountains of difficulties, but the glory of the Lord shall be made manifest.

Listen: The Lord said to Moses, "Depart and go up hence unto the land which I swear unto Abraham, Isaac, and Jacob, saying,

Unto thy seed will I give it." "And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee." And the Lord passed by before him and proclaimed, "The Lord, the Lord God, merciful, and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

"All flesh shall see the glory of the Lord together." They might have seen it then and Israel been the center of earth's Christianizing and civilizing influences, but they lost the opportunity held out to them and we have Christ weeping over Jerusalem, "because they would not."

Paul writes in Romans 14: 11, 12, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one shall give an account of himself to God." The perfect character and universal love of God will be so manifested that the whole universe of intelligent beings will say, "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." Do you believe it? Then "Cry," proclaim it now, his goodness—his absolute justice and love; this dark world needs to hear it. This has been my cry for forty years.

What does the second voice say? "What shall I cry? All flesh is grass. . . . The grass withereth, the flower fadeth . . . surely the people is grass." Here is a note of discouragement; how can we proclaim his love and goodness under these circumstances?

Here is the answer from the first voice: We admit the grass does wither, the flower fades; there are mountains of difficulty, and deep valleys of humiliation—"but the Word of our God shall stand forever." Every promise shall be fulfilled. God is slandered by the world and those who do not acknowledge him. If he is your Friend, defend him; proclaim his innocence. God is the most misrepresented being in the universe; proclaim his goodness now.

When all flesh shall see his glory together and say, "Great are thy works," he will not need your witness then, for the whole earth will be singing of his redeeming love. Then cry now, proclaim his perfect goodness and his limitless creative love when the world is perishing to know it; and your own soul will blossom and bear fruit anew.

The Revised Version reads, "O, thou that tellest good tidings to Zion, get thee up into the high mountain; lift up your voice now, be not afraid, and say, Behold your God." The Word of God is the Living Word—the Word made flesh, and Jesus shows that this includes not only himself, but us who believe on him. If the Word has so come to us as to make us also with him, partake of the divine nature—we have partaken of that which abides forever.

Therefore, lift up your voice, declare to the world that your citizenship is in heaven; that you do not belong to time, but to eternity. Proclaim it now, no matter how much grief the world has dealt out to you; no matter if your heart is breaking, know it shall be comforted. This is the gospel message.

### DENOMINATIONAL "HOOK-UP"

Verona, N. Y.

Two beautiful silk flags, an American and a Christian flag on standards, were presented at the morning service in our church April 10, and dedicated by Pastor H. L. Polan to the memory of Mrs. Ida Warner Thayer, a beloved life-long member of this church, who passed away last December. The flags were given by her daughter, Mrs. Zilla Vierow.

A Good Friday service was held in the Presbyterian church at Verona from noon until 3 p.m. The speakers took as topics the seven words spoken by Christ on the cross. Pastor Polan spoke on the first word.

All-day service was held in our church May 1. Pastor Polan delivered the sermon in the morning. Following the dinner a workers' conference was held. Later the "Pearl Seekers" and "Doers" held their class meetings. The young people's meeting was led by Alva Warner and the children were in charge of Mrs. Polan.

Sgt. R. Allison Smith, who has been spending a few days with his parents, Mr. and Mrs. T. S. Smith, has returned to Fort Bragg, N. C. Ensign Wm. Lennon, who spent the week-end with his parents, Mr. and Mrs. Allen Lennon, has reported for duty at the Navy Base, Solomon, Md. He was instructor in the University of West Virginia at Morgantown. Mrs. Lennon will return to her duties as social worker at Morgantown. Miss Agnes Smith spent her Easter vacation with her parents, Mr. and Mrs. T. S. Smith.



Sixteen from our church plan to attend the twenty-second annual Oneida County Youth Conference held in Clinton, May 8. Pastor Polan is one of the leaders of the program. Alva Warner is president of the council and also conference director. Garth Warner is one of the youth chairmen. The theme of the Conference is "Christ in the Crisis."

The annual convention of the Verona Town Council of Religious Education was held Tuesday evening in the Presbyterian church, Verona, Mrs. Howard Davis, superintendent, presiding. The speaker of the evening was Dr. Alvin C. Goddard, pastor of the First M. E. Church, Rome, who spoke on "The Church in the Post-War Reconstruction." At the business meeting Mrs. Howard Davis was re-elected superintendent, and Mrs. Wm. Vierow superintendent of leadership training.

Correspondent.

Nile, N. Y.

The annual roll call service of the Seventh Day Baptist Church was held Sabbath day, May 1. Following tureen dinner at noon, an afternoon service was held at which Rev. W. L. Burdick of Ashaway, R. I., spoke. Mr. Burdick of the Seventh Day Baptist Missionary Board preached Sabbath morning at Richburg and in the afternoon at Nile. He was accompanied by Dr. and Mrs. Paul C. Saunders and family, Hannah, Steve, and Phillip. They were guests of Rev. and Mrs. Alton Wheeler, Sabbath evening.—Alfred Sun.

Riverside, Calif.

It was questioned if advisable to have a meeting of the Pacific Coast Association, but decision was in favor of trying. It was much worth while. Well over one hundred were served at the lunches in the church basement. The good things printed in the program were only a beginning of the spiritual uplift which we experienced.

Some came by auto, others on the bus or trains. Delegates came from Dinuba, Los Angeles, Pasadena, Montebello, Hemet, Redlands, Corona, San Bernardino, Fontana, Loma Linda, and Rialto. Is it too much to hope we may some time have churches in all these places? A look over the company revealed individuals from China, Salem, Milton, Milton Junction, North Loup, and Nortonville.

The church was beautifully decorated with spring flowers. We are blessed with people, both men and women, who take pride in keeping the church looking its best.

The pastor's "children's sermon" was delivered to a fine group of about twenty youngsters. During the Bible school hour six of these children gave splendid sermonets themselves.

There were impromptu solos, duets, quartets, and a men's chorus. Everybody was ready to try to do anything asked.

Over twenty young people sat in the choir for their evening meeting and carried on their program without announcement. Donald Richards offered the prayer. Mildred Orr sang a solo. Paul Henry played a trumpet solo. Mildred Orr, Gladys Richards, Mary Hamilton, Paul Henry, Don Richards, and Dale Richards were heard in several combinations for duets and quartets. Mrs. Henry delivered a splendid sermon, too, before the young people's hour was concluded. Those who could not attend missed a treat.

Pastor Loyal F. Hurley left for the North today to work on the Pastor-Laymen Missionary Plan. He will spend some time at Dinuba with Brother Friesen, where they hope to add a little company to the church. They may go together later to some other places where there is possibility of forming churches.

Brother Lee, who was recently ordained, will preach for us during the pastor's absence. Laymen will take charge of the prayer meeting, vespers, etc.

P. B. H.

## OBITUARY

Stoll. — Frederick Ferdinand — 1865-1943. (See obituary elsewhere in this issue.)

### COMBINATION OFFER

Sabbath Recorder, 1 Year .....\$2.50  
Protestant Voice, 1 Year ..... 2.00

Total .....\$4.50

Both papers for one year for only \$3.50

(The Protestant Voice is an interdenominational weekly, eight page, eight-column religious newspaper.)

# The Sabbath Recorder

Vol. 134

PLAINFIELD, N. J., MAY 24, 1943

No. 21

## MEMORIAL DAY

To all the heart-wounds touched afresh this day  
As on the soldier's resting place we lay  
Thy flowers, Christ, in tender memory,  
Give healing thou,  
This eventide.

And for the sorrowing ones who yet remain,  
To whom the heart-break and the bitter pain  
Come like the memory of an old song's sad refrain,  
Have pity thou,  
This eventide.

For all the losses of the lonely years—  
For all the weight of shed and unshed tears,  
For all forebodings, and all coming fears,  
Give quietness,  
This eventide.

By all the flower of youth in battle slain,  
By all the woman's heritage of pain;  
The prayer that it may not have been in vain  
We leave with thee,  
This eventide.

—Emerette H. Dunning,  
In Quotable Poems.

## Contents

Editorial.—"China Relief and the Churches."—Attention: High School Students.—Leaving the Office.—Items of Interest .....	342-344
Missions.—The Christian Religion Uplifts and Transforms.—Boldness in the Faith.—A Witnessing Church.—Treasurer's Monthly Statement .....	345
Woman's Work.—Excerpt from News Letter No. 1 .....	347
We're Nearing the End .....	347
Young People's Work.—Why Not Try This?—What Does "Religious Education" Really Mean?—Wartime Christian Endeavor in Britain.—For Your Social Scrapbook .....	348-350
Children's Page.—Love One Another .....	350
News in the World of Religion .....	351
Dr. Thorngate and Davises Interned .....	352
Our Pulpit.—Memorial Sermon .....	352-354
Bishop Leonard's Last Message .....	354
Denominational "Hook-up" .....	355
Marriages .....	356