THE SABBATH RECORDER

A VOICE FROM THE FOW

I am a bit old-fashioned,
Of that I am quite sure,
For, old ways somehow seem the best,
More stable, more secure;
And yet I'd sometimes yield a point
Which has my spirit vexed,
If preachers nowadays began
Their sermons with a text.
I'd like to hear the minister
Some verse expound,
And every could enjoyably
Watch him the pulpit pound;
A fluidly—secondly—thirdly—
Would not that joy abate
If he would only take a text
And then elucidate.
The modern phraseology
And ethics, too, are good
And much is said, and truly said,
Of Christian brotherhood;
But to expound and to exhort
Is given scanty heed.
I am a bit old-fashioned,
Old-fashioned
Is given scanty heed.

THE SCULPTOR OF THE SOUL

I saw the sculptor of the soul,
Making each strong line fine,
Each feature failless.
Yet the sculptor cannot carve
In wood or stone,
An image nobler than he sees
Within his own stout soul.

So, gazing at the tools within my hand,
I would yield quite willingly
The sculptor cannot carve
In wood or stone,
An image nobler than he sees
Within his own stout soul.

MARRIAGES

TOMLINS-WEAR.—Mr. Roy E. Tomlinson of
Marlboro, N. J., and Miss Ethel Ruth Wear
of Salem, Va., were united in marriage
at the home of the bridegroom's brother and
sister, Mr. and Mrs. Joe DuBois, on December

OBITUARY

DAVIS.—Stella May Burbick, daughter of Eugene
and Effie Maxson Burbick, was born in
Farina, Ill., October 3, 1913, and died in
Riverside, Calif., December 21, 1938.
She was married to N. Warder Davis in 1900.
To them were born two children: a son Roger,
and a daughter Ada. The husband and children
survive her, along with two sisters, Mrs. Lucella
Sever and Miss Alice Baker, and also two
grandchildren.

Mrs. Davis was a zealous Christian, beloved
by all. She was baptized into the fellowship of
the Milton Seventh Day Baptist Church at
twelve years of age, and was one of the early
members of the church at Colony Heights, Calif.,
and has been for years one of the most faithful
workers of the Riverside Seventh Day Baptist
Church. The Lord made her life an inspiration.

MILES.—Frank Landon Miles, one of eight chil-
dren of Landon and Sarah Eve Neal Miles,
was born July 10, 1856, at Erieville, N. Y.;
and died January 30, 1939, at his home in
Milton Junction, Wis.
He came to Wisconsin in 1872. On September 21,
1887, he was married to Cora May Balch.
For the last thirty years he lived in his late home
in Milton Junction, and was sexton of the Mil-
ton Junction Cemetery for twenty years. The
new brick posts in front of the cemetery were
donated by him.
He united with the Milton Junction Seventh
Day Baptist Church in 1922, by letter from the
Rock River Church of like faith.
He is survived by his two children: (Bernice)
Mrs. C. J. Oakes of Milton Junction, Wis., and
Mrs. Blanche Berry of Battle Creek, Mich.; also
two granddaughters, one great-grandson, and
much other distant relatives.

SUTTON.—Mr. Robert C. Sutton, of Milton Junction,
Wis., died March 19, 1939, after a long illness.
He is survived by his wife, a sister, and
one great-grandson.

RECORDS WANT ADVERTISEMENTS

For Sale, Wanted, and advertisements
of a like nature, will be run in this column
at one cent per word, half cent per word
and quarter cent per word.

ROCKY MOUNTAIN COLOMBINE, Blue and
White, 10 packets, $1.00.
Rainbow Blood Columbines, Mixed Colors,
10 packets, $1.00.
Choice Multicolored Bulbs, very finest kinds, 25 bulbs,
$1.50.
Choice Multicolored Bulbs, very finest kinds, 50 bulbs,
$3.00.

NEW TESTAMENT AND PRAYERS—Printed
attractively in large clear type and beautifully
bound in cloth, $1.75 postpaid. Bound in
leather, $2.00. Sabbath Recorder, Plainfield,
N. J.
The Sabbath Recorder (Established in 1844) A SEVENTH DAY BAPTIST WEEKLY Published by the American Sabbath Tract Society, Plainfield, N. J.

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HERBERT C. VAN HORN, D. D., Editor
L. H. NORTH, Business Manager
CONTRIBUTING EDITORS
William L. Burdick, D. D.
R. E. SUTTEN
Marion C. Van Horn
Mrs. Walter L. Greene
Rev. Eric E. Sutton

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Subscriptions are payable in advance. When address is changed, the old address should be cancelled and the new one supplied.

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Subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Church Paper Loyalty We have occasionally mentioned the discontinuance of some church paper or the consolidation of certain ones, which mostly means one or the other has given up the struggle for lack of adequate support or subscription. The Christian Advocate (Methodist Episcopal) once was published in eight or nine different places in the country—now in but three, headquarters being in New York. The going out of The Baptist, Presbyterian Banner, and similar organs, has been a real shrinking in numbers and constituencies and to the general religious cause.

We wonder why this slumping among Prot estants. We understand the case is quite different with the Roman Catholic Church, with over one hundred dioceses in the United States, having at least one weekly journal to a diocese. This is an important factor, together with the fact the whole church is served with adequate reviews and popular papers. To this is soon to be added a new paper, properly launched, a daily—The New World.

It would seem to us if these publications are so necessary to the welfare and progress of the Church, that we should not lack of pains or money is allowed to stand in the way of their publications, that the publication of the Sabbath Recorder should appear at least as paramount and vital importance to Seventh Day Baptists.

We have been depressed by almost monthly reports of net decrease, from the publishing houses, but we know it is true—much of that decrease is on subscriptions begun by some interested party, but not carried on by the subscriber for the full amount of the fund for a time. The fact remains that often the decrease is accounted for by the death of some staunch Seventh Day Baptist, none of whose children cares to subscribe. Too often the six months' free subscription to young people newly married has failed to create a life interest in the journal. A few years ago the Recorder took the place of someone dropping out.

We believe that whole cause would benefit, and the spiritual level of our homes and denomination would be raised, if every home among us subscribed for and read the Sabbath Recorder. In such case there would be a more widespread knowledge of the work Seventh Day Baptists are doing. "Where is all the work?" some say. "Where? When does Miss Burdick come back on furlough?" are questions revealing ignorance of our work through the neglect of the Recorder. And those are questions that can be answered. Readers of the Recorder know the beloved Susie Burdick has passed on to her glorious reward, and that Miss Burdick has been a helpful voice to half of the world in the rather long story of how where our ministers are preaching. If the many who do not have and read the Recorder would read just the reports and appeals, the salaries of ministers, and the other work without which other workers would not be so often overlooked.

The sermons, department material, articles, editorials—all are priced at a nominal, inspirational, and promotional value. The reading of the Recorder, we believe, gives courage and deepens the devotional life and character of all. Have you—who read this—done all you can to interest others in subscribing for and otherwise promoting the influence of your church paper?

New "Year Book" Now. By reading the 1938 Seventh Day Baptist Year Book is in the hands of most of our members. What are we going to do with it? It is too much to suppose that any one will read it word for word. It hardly lends itself for such perusal. But there is much of it that should be so read; the reports of the societies and boards; reports of Commission and committees, especially the reports of the Council committees. These latter should be read from the Year Book in spite of our having read them in pamphlet form and office. It's our way of foreign and discussion groups. Such reading would more firmly fix in our minds the facts and principles.

The financial statements of societies and boards deserve a more careful reading than they usually get. These statements pulsate with life, if one is discerning, instead of seeming to be cold, dead figures. A Seventh Day Baptist, once at least, ought to read the complete annual accounts, the reports of the Memorial Board. It tells many a story and explains many things concerning the ways and means by which work of a special description is done. The activities and responsibilities of the board are vast. Articles of Incorporation are found on page 159.

Reports of all the boards are full of interest and challenge and will repay a careful reading. Sample this by reading that of the Education Society or the Sabbath School Board, "Sabbath School Work," at a venture; or the Constitution of the American Sabbath Tract Society, pages 233-275.

Jefferson Bible The "Jefferson Bible" is a compilation of passages made by Thomas Jefferson. It is inspired, we suppose, cut out and pasted in a book according to a scheme and philosophy of his own. Jefferson began this work, we understand, about the year 1804, and it was completed when he was President. It consists of forty-six pages with clippings made from two English Bibles. The excerpts contain the words of Jesus, or passages closely in accord with the teachings of Jesus.

About 1819 Jefferson completed the work by transcribing the sentiments in Greek, Latin, and French, designating the complete work, "The Life and Morals of Jesus of Nazareth." Two maps are produced in the volume, one of Palestine, and another of the ancient world. The original book is in the National Museum at Washington, but facsimile copies have been struck, one of which the writer saw and read while in the seminary at Alfred. Our chief jolt in reading the volume was in the closing words, taken from Mark 15: 46, "and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." The gospel was ended with the tomb. Does it not in reality begin there? "He is not here; for he is risen, as he said."

Items of Interest Senator Arthur Capper of Kansas has introduced Senate Bill 575, which makes illegal the use of radio and other commercial of advertisements of alcoholic beverages. The Capper Bill would prohibit all liquor advertising in newspapers, periodicals, radios, movies, or other media that moved across state lines, and thus would practically prohibit all liquor advertising.

Information Service. The peace exhibit at the Golden Gate International Exposition one of the most timely and effective of the fair's projects. Focal point of the project will be the thirty-foot prismatic glass "Peace Beacon," which will house the display of colored transparencies showing productive activities in a peaceful community and positive ways to peace actions. The visitor will see this display and hear the "Voice of Peace," however, only after passing through the war exhibit in a dimly lighted room where war movie cameras are showing, together with transparencies illustrating the cost of war in life and property. It is expected that this visual dramatization of the contrasts of war and peace will be one of the fair's most popular exhibits.

One of the twenty-eight organizations cooperating in sponsoring this exhibit is the San Francisco Committee of the World Alliance for Peace, under the leadership of Dr. E. Guy Talbott, which was set up as a result of the Annual Good Neighbor Committee's study. The peace display is "to make each one think seriously about the part he can play in achieving peace today."—Church Peace Union.

Delegates from forty-one communions and thirty state councils of religious education attended the conference of the International Council of Religious Education to study and hear reports of the status of religious education in the country. Among the important subjects discussed and reported on were the purposes of religious education, field work, coordination, the training of lay workers, the church colleges, regional supervision, and publication work.
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Corporation officials said that programs would be "beamed" to specific countries after the installation of directional antennae.

The Mormons, or the Church of Jesus Christ of Latter Day Saints, plan to use five hundred missionaries in twenty-five nations as trained operators to aid in the preparation of the programs, according to Eugene Pack, chief engineer for radio station KSL of Salt Lake City. KSL is owned and operated by the corporation.

It was reported that the station would be open to any organizations that had a message for the world.

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Pope Pius XI, the beloved Pontiff of the Roman Catholic Church throughout the world, was eighty-one years old. The church was preparing to celebrate the seventeenth anniversary of his coronation, February 12. Instead, it mourned the death of one of its greatest spiritual Fathers. Pius was the 261st Pope of the Catholic Church. In 1922 he became the head of a church with eight million communicants, 17,000,000 of whom were in the United States. He left it with 330,000,000 communicants for the eight million in this country. And this in spite of the fact that his pontificate was during a period of un-

The following trends, briefly, were consid- ered significant: the recognition of a need for closer unity of denominations and among na- tional interdenominational organizations; the further extension of week-day religious educa-

SURRENDERED POSSESSIONS

WHAT DO YOU THINK?

Has the Christian Church made a serious mistake in not emphasizing the divine command to bring a tithe of the income and wealth that would have made it in not urging the observance of the divine command to give one seventh of our time in a special way to God? Is not the same true for individuals? 

Harley H. Sutton. 

M I S S I O N S

REDUCED EXPENDITURES MEAN REDUCED HOPE

An intelligent economy in missions is de-
sirable, as in all other matters. Wastefulness and carelessness in the use of the funds do-

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tions retrench by withdrawing from fields oc-
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The expenditures needed in church and mission work include funds to carry on the work, but they are not all. There is needed also much time, thought, and effort in winning men to Christ. The greatest expendi-
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we went to a children's meeting where I made a few remarks.

Sabbath day I was still in London, and of course at the church. I left immediately after the service for Swansea in south Wales. At that place live a young man whom I had been a Sabbath keeper for several years. Their attention was drawn to the matter of the strike through the Adventist. I think, but they have never had any connection with them. I enjoyed my visit with them very much. We visited earnestly about many things, but chiefly the Sabbath and like subjects. Mr. Hopkins (Evan J.) and Mrs. Hopkins are proud to be one hundred per cent Welsh. They conduct a school which prepares students for entrance into the universities. Cambridge, Oxford, London, etc. In this locality, I am well recommended. Your hospitality I have never been more warmly welcomed nor better treated in any home.

While in London I spent considerable time in Brompton Hospital, the city's great hospital for diseases of the chest. There I met some famous men in that line, and learned many valuable things.

I am enjoying being in Germany very much. Mr. Losch is going to take me to Berlin before I go to Holland. I plan to be in Haarlem next Sabbath (February 18), and shall be sailing soon after. It seems well worth while to go on to Amsterdam and enjoy a change of scenery in the Netherlands. It has been rather difficult for me to get away from the medical work here, even if I had hoped to do so, before the present time. But as long as it suited my own wishes it did not matter, and I deserve no praise for it.

Your letter of December 22 came yesterday. Thank you for the Christmas greetings. We had a fairly happy Christmas here, although we did not try to do very much in the way of celebration, except in trying to help the poor a little extra.

RESTITUTION

BY LEAH V. BARNES

If I could make my presence here a little more worth while, I would gladly brighten the life of someone. With a cheerful, pleasant smile, I could cheer some lonely soul down in the dumps.

Then I would think my mission here had not been a waste.

If I could leave some happy thought With every one I greet,

If I could understand each trait Of every one I meet,

If I could tolerate the faults Of those whom I think wrong,

Then I would have the friendship Of a wide circle.

If I could only live above The petty things of life,

If I could put down the snare Of a work that seems long,

Then I would have more charity And live our Father's plan.

Heber, Utah

"Show me a happy person, and I'll show you a busy one."

The World Conference held under the auspices of the International Missionary Council at Amsterdam near Madras, India, from December 12-30, 1938, has been sketchily reported in the daily press. Cable costs have made it impossible for the news services to carry long reports. Some of their four hundred sixty-four delegates were housed in cubicles vacated by the students of the Madras Christian College, who number four hundred fifty. It was of enormous value to the conference to be accommodated in the beautiful buildings of the college standing in those spacious grounds, away from the dust and the noise of the city. As the delegates talked and worked and ate and prayed together, their surroundings it was natural that an intimate fellowship should grow up among them and that they should feel themselves one large family in the household of God.

A COLORFUL CONFERENCE

W. W. REED

Where is the new language spoken? What people speak Shona? To what family of languages is Luragolgi related? To whom would you turn to translate a letter written in Kordof? or...? These are but a few of the one hundred eight or more languages and dialects which are spoken by delegates to the Meeting of Madras Christian College. These are but a few of the one hundred eight tongues in which they must preach the gospel message, into which the Scripture must be translated, in which Christian songs must be written. Missionaries, nationals, and their followers had to choose some of them to writing, there being no written language when the gospel was first preached in that tongue. Of course, all the delegates are at "home" in the English language, though much of their...
Among the delegates were the editors of weekly and monthly and quarterly Christian papers published in many of these one hundred eight tongues. Perhaps Dr. Toyohiko Kagawa is the most prolific writer of the many authors attending the conference. For distinctly religious volumes penned by Dr. E. Stanley Jones rank first for the widest circulation and greatest number of translations; while one of the most talked-of books at this conference is Professor Hendrik Kraemer's The Christian Message in a Non-Christian World, especially written as a preliminary study for this gathering.

One might also speak of the large number of churches or communions represented in the conference, at least sixty-three. Although that figure is big, there are, for example, the Methodist Church in Brazil, the Japan Methodist Church, the Methodist Church in Mexico, the Korean Methodist Church, the Methodist Church in West Africa, the Methodist Church (United States), the African M. E. Zion Church. All but one of these are national churches and belong to the same family. They are not separate beliefs or creeds, though listed as six communions. The same is true of the Anglican Church, the Presbyterian Church, the Baptist Church, the Congregational Church, and several others. But besides these, there are some names that sound familiar. For example, the Dutch Reformed Church of South Africa, the Syrian Church of Malabar, the Coptic Orthodox Church of Ethiopia, the Luther Church of Latvia, the Orthodox Syrian Jacobite, the Holy Catholic Church in China, the Protestant Church of the Moluccas, the Javanese Reformed Church, the Baptist Protestant Church. Some of these are obviously national branches of churches with a European or American heart which have been compelled to accept a new life in the midst of the world. Actually the Protestant Christians of the world are not nearly so far apart in any way as their names and their organizational divisions would lead the casual observer to imagine.

One of the most remarkable and one of the most hopeful early impressions of this conference was the sight of church building from different church backgrounds, with different histories, with different social and political and economic backgrounds, all coming together for three weeks to study their divided yet united approach to the non-Christian world, and can meet in a spirit of sympathy, understanding, patience, and without a word of wrangling or of ugliness that might mark a convention of any other kind. Truly, "all one body, and of the same spirit."

The conference was divided into eight departments during the first week, each group studying some vital phase of the life of the Church or of its approach to the non-Christian world; and during the second week six other departments studied or continued subjects. During the third week the conference considered the reports from these sixteen sections, amended and modified them, and then was ready to proclaim its findings to the world—the Christian world, and the non-Christian world. In addition, other groups, by fields and by types of ministry, had occasional evening or early morning meetings, and they also made reports to the entire body.

Among the Americans and those well known in America who led in the several sections of discussion were: Dr. H. P. Van Dussen of Lincoln, Nebraska; Dr. W. Y. Chen of China; Bishop J. W. Pickett of India; Bishop C. Baker of San Francisco; Dr. E. H. Hume, director of the Christian Medical Council for Overseas Work; Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church; Dr. Ralph E. Diffendorfer, executive secretary of the National Evangelical Council in Mexico; Bishop Edwin F. Lee.

SELECTED FROM EVERY COUNTRY OF THE WORLD, CHURCH EXPERIENCES WHICH MIGHT LEAD THE CASUAL OBSERVER TO BELIEVE THAT EVERYONE WAS SINFUL AND IN NEED OF JESUS AS THE SAVIOR, AND THAT ALL PEOPLES SOMETIMES STRUGGLE AGAINST TEMPTATIONS, AND WHAT VICTORIES WE MAY HAVE, COME BECAUSE WE HAVE LEARNT TO TRUST IN JESUS CHRIST AND HIS REDEEMING LOVE.

The first major Christian experience came when I was twelve years of age, at the time that I was converted to the Christian faith. My experience was not like that of Paul because I had been trained into the Christian life. Long before that winter's evening, early in 1910, I was trusting in Christ as my Savior and had a desire to be his follower. There was no other idea in my mind than that I would sometime be baptized and join the church. But as yet I had not found the courage, for I was somewhat bashful and timorous. Yet I knew that I would do it; but I did not understand as I do now, telling me as a follower of Christ I must let people know my inward experience. So one evening, the exact date I do not recall, during an evangelistic campaign when my father gave the Christian invitation I yielded and came to the front of the room, and during those few moments all fear of the crowd had left me, for the room was filled. Thus with this experience as its center point, I at last had my first major victory with Christ, and with it came a most joyous feeling.

The second major Christian experience came shortly afterward when I received the sacrament of baptism. It was now April 24, the evening before my father's birthday. A good many of the immediate family, including my sister, having publicly professed Christ, received baptism administered by my father. I was the Seventh Day Baptist Church at Shilo, N. J. At that time I did not understand the meaning of the sacrament, but now do, but I did know something of its symbolism and am ready to testify that it was a real experience which did lead me to the further experience to me that it would be great difficulty before I could cease to believe in its importance, in that form, in the program of our Sabbath service, along with others I united with the Shilo Church.

The third major Christian experience was the call to the ministry. As a boy, and even during college days, when I would think of possible occupations in which I could engage, one among other things the ministry was one. Yet, the idea was usually
tributed, especially through the inspiration of my parents. My ministry of crucifixion and resurrection. With these images gave me new insight into the spiritual conflicts. In those early days there were times of calling. With those who are indifferent to an evangelistic work, the way began to open up so I yield to the call. At that time I hesitated the more restless, the short time I found myself becoming restless, and the possibility for the short time I have been in the pastorate has opened my mind to many spiritual truths and while the advancement was good. However, in a has opened my mind to many spiritual truths for at that time I could not bring organ. During my high school, and semi, Christianity, for it is the lack of that experience in my ministry and in personal living, testify to that power. It helps me to be less critical with those who are indifferent to an evangelistic work, for it is the lack of that experience in one’s life which causes indifference and materialism to develop. It is my prayer that I may be an instrument used by God to find a deep and true experience with Christ, so that mankind may turn away from materialistic thinking and pagan living.

MEETING OF TRACT BOARD

The board was led in prayer by Rev. Trevor R. Sutton.

The minutes of the last meeting were read.

The recommendation of Corresponding Secretary Herbert C. Van Horn was adopted as follows, including the recommendation:

During the month your corresponding secretary preached twice for the New York City Church, conducting their communion service on one occasion. He preached once for the Irvington (German) Seventh Day Baptist Church. He attended the Missions Conference on the Board at Westerly, including a meeting of the China Mission Committee, the primary meeting of the Executive Committee of the Federal Council of Christian Churches in America. As editor of the Sabbath Recorder he was invited by the mayor of the city of Westerly to give a luncheon meeting of pastors and religious editors of Greater New York at Hotel Astor in the interest of the Temple of Religion to be erected at the World’s Fair this year. The invitation was accepted.

Correspondence from Africa referred to Rev. James McGeechey of the Mill Yard Church that has resulted in some help going to the Evangelical Sabbatarian Mission to Nyasaland, help which we have given to the idea of a school. Concerning the program of the American Sabbath School Union, at General Conference next August, I quote from a recent communication of President Erlo E. Sutton:

"This society is to have full session on Wednesday, August 23, from 10:30 to 12 noon. As reports of all societies and boards are to be presented in some duplicate form to Conference on Tuesday forenoon, we prefer snappy addresses and summaries on all programs of societies and boards rather than detailed reports. We plan to keep all items of the program within the limits of the day.

"The secretary recommends that a committee be appointed by the president to arrange for this program."

It was requested that a record of this meeting be kept.

The minutes of the last meeting were given in the printing plant. He approved the report of the Sub-Committee of Correspondence to the Tract Board of the Temple of Religion, as follows:

The Committee on Distribution of Literature reported through its secretary, Frederik J. Bakker, as follows:

Your committee would respectfully report that through the aid of its committee to promote the distribution of tracts among the needs Sabbath keepers an order for printing of cards to contain necessary data concerning them and to cost approximately $14 has been placed, and Trevah R. Sutton em- ployed to prepare proofs on these with approximately sixty letters sent out to lone Sabbath keepers have been returned since the last meeting.

In behalf of the committee, Frederik J. Bakker, Secretary.

The report was received.

Business Manager L. Harrison North reported orally and by means of charts on the status of business in the printing plant. He also reported for the Supervisory Committee as follows:

Three hundred has been paid during the quarter by the publishing house on its note of $3,000, and it has been the time of the purchase of the second Miehle press.

These reports were received.

Mrs. Ethel T. Stillman reported for the Budget Committee a like increased budget for the quarter July 1 - September 30, 1939, as requested by the Commission.

Reading of the minutes and approval.

Adjourned at 2:45 p.m.

Thanking: Frederik J. Bakker, Assistant Recording Secretary.
Under an old oak tree an unshaven man was sleeping, his head pillowed on a gnarled root.

His clothes were ragged and dirty. He woke and slowly opened his brown, usually merry eyes, and ran his hands through his dark, curly hair.

"Well, another new day is dawning and no food for breakfast," said he. He rubbed his stomach and rose to his full six feet.

Up in the tree, a large and spreading oak, was a wren, trilling notes upon the open air as if glowing in the warmth and sunshine of his own song.

The young man looked up and a ghost of a smile touched his lips. He wished he had as much faith in himself as the little wren had. He then picked up his knapsack, and slowly wound down the evergreen, curving road that wound between banks laced with ferns and flowers. Soon he forgot his trials and troubles and a peaceful feeling about the trees and protected by many overhanging vines and protected by many overhanging vines

After the song he began to whistle; then as it began to fade, walked down the road more silently. Noon came and no house appeared. Pines lazily down the even, curving road that wound between banks laced with ferns and flowers.

When our friend knocked, feeble steps were heard coming to the door and an old man opened it.

"How do you do, friend?" said he.

"Well, son, come in. I was getting supper. How'd you like to keep me company? It gets pretty lonesome eating by my- self any to do.

The young man noticed how low and vi- brant was the old man's voice. His manner, his personality brought on a feeling of en- chantment that could not be understood. A radio in the corner was bubbling with soft, tinkling strains of music. A vase of narcissus on the table was filling the air with a lovely odor. Even the music and the narcissus impressed one with the same feeling that seemed to rest over all in the cabin.

Above the door on the other side of the room was the picture of a man that attracted the attention because of the purity and sweet- ness of the face. Dark, kindly eyes looked lovingly at him from the picture and he felt that he was looking into the face of a friend. Yet who could this man be? Why was he such a prominent figure in this home? Per- haps it was the old man's father.

"Sit down, son. You seem to be quite taken up with my Father's picture up there," said the old man.

Our friend had not been aware the older man was watching him. "I thought it must be your father." "I'm proud to have a Father like him," "I have no knowledge of my father. I was an orphan from childhood." "That man on the wall, son, is your Father, tood." "Oh, no!" "That man on the wall is the Father of us all, son." "How come?" "It's true, son. Ever read this book?" the old man asked handing him the Bible opened to John 3: 16. "Read this after you eat. What's your name?" "Dave." "Mine is Sam." After a while when they finished eating, Sam looked up and said in a thoughtful way, "Dave, would you like to live here and work?"

Dave lifted his head and a real smile curved his lips and his brown eyes became merry. "Sure, if you'll read this Book to me and ex- plain it. I can't understand it. I'd like to..."

"When Sam promised, I'd read it to you a chapter a night," Dave was satisfied. So Sam found that the cabin was called by another name.

The seed must be decomposed, or die, and that exact manner no man knows. The Lord Jesus went everywhere preaching the truths of the gospel and scattered abroad went everywhere preaching the kingdom of God in the soul. Both views contain much that is constructive to the mind, and in both are opened to us the mysteries of the divine kingdom.

I. That the principle of religion in the heart is divine. The text before us states very clearly, it is as "seed cast into the ground." Not something natural to the heart, or inher- ently there.

II. That the principle of religion is divine truth—the gospel of the grace of God—heavenly doctrine—glad tidings of joy to the Lord.

III. The operations of divine grace are invisible and mysterious. The text states, "And the seed should spring up, he knoweth not how; for the operations of the laws of vegetation are known; for instance, the seed must be composed, or die, and that from a child thou hast known the process of grace in the soul is, in like manner, both mysterious and invisible to the eye of man. The Lord Jesus says, 'The wind bloweth where it listeth, and thou hastenest the sphere thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' John 3: 8. God alone knows the process of its operations, and sees its influence on the
heart and mind of its recipient. The minister sows the seed, but for some time knows not its action on the mind. The friend, or rela-
tive, even in the midst of daily intercourse,
may not for a time discern it.

1 Cor. 4: 15. “The natural man knoweth the
fruit is brought forth,” that is, when it is
manifestly full and ripe. Now the great end
of the owner of the soil was the bringing forth
of this fruit. So also this was the divine pur-
purpose in preparing the seed to be sown. This
fruit is not mere moral or legal cor-
earity, remorse, compunction; then desire. There
will be contrition, true penitential sorrow,
foresaking of sin, and faith in that Lord Jesus,
as the only refuge and hope. With this will be
produced:
1. The nature—heavenly, tender, infan-
tile. Or in the similitude of the text, “the
blade.” From this will be exhibited:
2. The science of spiritual life. Then the
“ear,” or as it means, the stalk as well as
the ear. Then follows:
3. The fruits of Christian character. Chris-
tian character is not mere moral or legal cor-
rectness, but the possession and manifestation
of nine graces: love, joy, peace—character
as an inward state; longsuffering, gentleness,
goodness—character in expression toward
man; faith, meekness, temperance—character
in expression toward God. Taken together,
they give unto us a moral portrait of Christ,
and may be taken as the apostle’s explanation
of Galatians 2: 20, “Not I but Christ,” and
as a definition of “fruit” in John 15: 3. Con-
tact, contact, contact, to the world, the bringing
forth in glory. He dies to all below—and lives in
the similitude of the text, “The young man,
tender, will wither and die; but he who is
risen is not like the dead; for his life is life in
the Son of God; and his death is not death,
but the slaying of a foe, the vanquishing of
darkness; for in his death he has made an end
of sin and death.”—Crumb.

3. The fruits of Christian character. Chris-
tian character is possible because of the be-
dowment of the Holy Ghost. It is said,
“Through faith ye are saved.” And the Holy
Ghost is given in the same way. In the words of
John 15: 5, “I am the vine, and my Father is
the husbandman; he that abideth in me, and
I in him, the same bringeth forth much fruit; for
apart he can do nothing.”

VI. God takes the mature Christian to the
enjoyment of himself in glory. Again let our
text speak, “The young man, when the fruit is
brought forth, immediately he putteth in the sickle,
because the harvest is come” (verse 29). When
the Christian is meet for heavenly in-
heritance, then the reward of Christian usefulness,
done his generation’s work, answered all the designs of his heav-
senly Father, and through the commission
to the angel’s convoy, as in the case of Laz-
arus, to bear him to his celestial home and re-
w ard. He falls asleep on earth—he awakes
in glory. He dies to all below—he lives in
the regi ons of immortality for evermore. He
is not found here, for he has been gathered
into the bosom of the Father. When he is now
enrolled with the spirits of just men made
perfect.

V. The divine tendency of grace in the heart is to perfect maturity. “But when the
fruit is brought forth,” that is, when it is
manifestly full and ripe. Now the great end
of the owner of the soil was the bringing forth
of this fruit. So also this was the divine pur-
purpose in preparing the seed to be sown. This
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darkness; for in his death he has made an end
of sin and death.”—Crumb.
A GREAT REMOVER

It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

The summer clothes.
The winter clothes.
The spring clothes.
The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will also remove:
A good reputation.
A man's business.
A man's friends.
A happy look from children's faces.
A prosperous man to a pauper's grave.
A man from respectable society to the penitentiary.
A man from the highway of heaven to the road to hell.—The Gideon.

OBITUARY

BURDICK.—Luella Finch was born at Brookfield, N. Y., September 7, 1863, and died at the home of her daughter, Iva, in Sherburne, N. Y., February 16, 1939. At the age of nineteen she was united in marriage to Lucas T. Burdick, and to them were born three children: Iva (Mrs. Thomas Hoxie), of Sherburne; Dora (Mrs. Francis Mulligan), and Raymond, both of Brookfield. She was a faithful member of the Second Brookfield Seventh Day Baptist Church, which she joined July 14, 1888, and of the Woman's Missionary Aid society.

She is survived by her husband, her three children, seven grandchildren, many other relatives, and friends. Farewell services were conducted by Rev. H. L. Polan, her pastor, and she was buried in the Brookfield cemetery.

H. L. P.

CHAMPLIN.—Josephine Coon was born May 12, 1874, at Little Genesee, N. Y., and died January 27, 1939, at her home in Little Genesee. She was the daughter of Buel O. and Martha Hall Coon.

In 1896 she was married to John Hiscox of Westernville, R. I. To this union one daughter was born. Mr. Hiscox died in 1904. On March 6, 1919, she was married to L. E. Champlin, who survives her, with her daughter, Mrs. Susan Ingalls of Bolivar, and five grandchildren. She was a member of the Little Genesee Seventh Day Baptist Church and took an active part as long as her health permitted. She was a member of a number of the organizations of the church and community.

Funeral services were conducted by Pastor Harley Sutton. Burial was in the local cemetery.

H. S.

ST. JOHN.—Alice Crandall, daughter of Darwin Schuyler and Alaina Babcock Crandall, was born in Leonardsville, N. Y., February 23, 1880, and died in Daytona Beach, Fla., January 24, 1939.

April 1, 1931, she was baptized and joined the First Brookfield Seventh Day Baptist Church of Leonardsville, transferring to the Plainfield Church in 1936. She was married to DeValois St. John February 14, 1882. To this union were born four children: Mary Alice (Mrs. Elia F. Loofboro) of Lost Creek, W. Va.; Nellie Crandall of Daytona Beach, Fla.; Milton Wilcox of Pittsburgh, Pa.; Evalois of Daytona Beach, Fla., all of whom, with nine grandchildren and two great-grandchildren, survive.

Funeral services were conducted in Daytona Beach by Rev. Elizabeth Fitz Randolph and Rev. Theodore J. Van Horn, January 27; and in Plainfield by Pastor Hurley S. Warren, January 30. Interment was in Hillside Cemetery.

H. S. W.

STILLMAN.—Anna Garrettson, daughter of J. Smith and Harriet Shoutwell Garrettson, was born in Plainfield, N. J., October 5, 1882, and died at the home of her son, Ernest, North Plainfield, January 2, 1939.

In early womanhood she was baptized and united with the Plainfield Seventh Day Baptist Church of Christ. She was married to Frederic L. Stillman March 28, 1886. Of this union there survive four children: Grace L. Bartlett of Rome; Laura M. MacDonald of Newark; Ernest L. and Harold F. of North Plainfield. There survive, besides the children named, two sisters: Mrs. Jerome Van Winkle, Plainfield; Mrs. George Benbrook, Somerville; also seven grandchildren.

Funeral services were conducted in Plainfield by Pastor Hurley S. Warren, January 4. Interment was in Presbyterian Cemetery, North Plainfield.

H. S. W.

STILLMAN.—Samuel Lewis Stillman, seventy-six, died February 16, 1939, at the home of Mr. and Mrs. Silas Witter, with whom he lived. He was born in Newport, N. Y., son of George and Harriet Rogers Stillman. He came to this section when young and later married Adda Angell of West Edmeston. He is survived by three brothers: Fred and Clark of Brookfield, and Clarence of Utica; and three nephews. He was a devoted member of the Second Brookfield Seventh Day Baptist Church, which he joined May 10, 1884.

Funeral services were conducted February 18 by his pastor, Rev. H. L. Polan, and he was buried at West Edmeston.

H. L. P.

RECOR D E R W A NT ADVERTISEMENTS

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

ROCKY MOUNTAIN COLUMBINE. Blue and white, yellow, scarlet, orange and lilac flowers; 10 plants, $1.00. Rainbow Blend Columbine, yellow and lilac, 10 plants, $1.00. Choteau, yellow and red, 10 plants, $1.00. Hybrid, 10 plants, $1.00. All are prepaid. Roy Rogers, Rt. 2, Boulder, Colo. 5-28-39

CONTENTS

Editorial.—Pulpit Exchange.—Disregarded Responsibility.—The History of the Home.—The Early Shall Never Be Forgotten—176 Missionary.—The Church Reaching Out—From the Press.—A Message to Pastors.—Monthly Statement.—Comparative Statement.—177-179

Letters to the Editor—180

Woman's Work.—Christ Was the Outdoor Son of God.—Report From An­dover, N. Y.—Shawn Points.—181

Dependent.—182

Young People's Work.—Indifference to the Church.—Growth Endogenous and Slow.—183-184

Advertisements.—Our Publisher's Manifest Plan in Creation.—185

Denominational "Hook-up".—186

Marriages.—187.