Marriages

Apple-McSparran.—On the evening of July 23, 1938, in Saltville, Ill., Mr. Addison Apple and Miss Jeanette McSparran were united in marriage.

Dunn-Lewis.—Mr. Claude Dunn and Miss Emma Lewis, daughter of Mr. and Mrs. John H. Lewis, Sr., of Stonefort, Ill., were united in marriage at Charleston, Mo., April 1, 1938.

Lewis-Roe.—On November 26, 1938, Mr. George Lewis and Miss Maxine Roe, both of Stonefort, Ill., were united in marriage at Charleston, Mo. Rev. Charles H. Gale was the officiating clergyman.

Obituary

Byrom.—John William, son of William Byrom, was born in Huddersfield, Yorkshire, England, on May 24, 1854, and died March 2, 1939, in Lynn, Mass.

He came to this country in his youth and was employed for many years as an overseer in the carding department of the Ashaway Woolen Mill. He was recognized as an expert in his line of work. In June, 1876, he married Clara Anna Bedford and of this union two children survive: Mrs. W. R. Wells of Martinez, Calif., and Mrs. Herbert Stone, Riverside, Calif., at the home of Mr. and Mrs. John Lewis, daughter of Mr. and Mrs. John H. Lewis, Sr.

He is survived by his wife and three children: Maxine Roe, both of California, and the elder of two sons born to

Mr. Palmiter was married to Harriet Kelly, who died suddenly in Alfred Station, N. Y., July 6, 1877, on the old Williams homestead, Albion, Wis., and died suddenly in the same house, February 28, 1939.

He was married April 25, 1900, to Miss Marie Head. Except for a few years they have always lived on the old home farm. He was baptized by Rev. J. W. Morton, December 10, 1887, and joined the Albion Seventh Day Baptist Church, of which he remained a loyal member the rest of his life. He is survived by his wife and three children: Gleneta, a teacher in the Beloit public schools; Charles, a progressive and competent helper on the farm; and Mrs. Hugh Stewart of Jefferson, Wis. Farewell services were conducted by Pastor L. O. Greene, and interment was made in the Albion Evergreen Cemetery.

I Grow in Grace

The more I thank my Lord for gifts,
The more he gives to me;
The more I search my clouds for rifts,
The more he gives to me;
The more I am and have;
The more he gives to me;
The more I give myself to him,
The more he gives to me;
The more the Presence setteth dim,
The more I have and give; I grow in love and joy and grace!

—E. M. Martinson,
In Watchman-Examiner.

Enoch walked with God—he was not in a hurry. When our ancestors missed the stage coach they didn't worry, for they knew another would come along next month. Today when we miss one section of the revolving door we get mad.—Dr. William Ward Ayer.

Controversy makes the heart cold and the head hot.—Dr. O. Vansteenberghe, Belgium.
The Sabbath Recorder

THE SABBATH RECORDER

A SEVENTH-DAY BAPTIST WEEKLY

Published by

American Sabbath Tract Society, Plainfield, N. J.

Vol. 126, No. 13

Whole No. 4,817

HERBERT C. VAN HORN, D. D., Editor
L. H. NORTH, Business Manager

CONTRIBUTING EDITORS

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Mrs. Okey W. Davis
Marion C. Van Horn

Walter L. Greene

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Trusting God

We are often reminded of the general's admonition, "Trust in God and keep your ammunition dry." It was good advice. Works go along with faith. The two are inseparable. "Pray as though everything depended on God; work as though everything depended upon you."

Perhaps our trouble, these days, is that we neglect the all-important, end-of-the-matter, and become easily distracted by side-wind and side-end because of great difficulties, lack of courage and material resources. Our great need is a more trusting, God-depending, God-consciousness of God's power and presence. We should take to heart the cry from the Psalms, "Be still and know that I am God."

Suggestions, solutions, and slogans are offered on all sides for the troubles and problems facing the world, nations, churches, and individuals. While, of course, God is our inspiration, affraction, and guidance, we are not exempt from the "sins of the fathers" in our confidence, relationships, attitudes.

What is God's will for me? How can I be sure? How can I integrate the complicated trends of my life and conflicting relationships with others with my will?

These teachings and truths which we hold must grip us so vitally that our children "catch" them. Religion, true and vital, must be taught and lived; "in token that God may be the God of all your thoughts."

When the child sees religious meaning throughout the various spiritual attitudes and the home—his own conduct is going to become likened.

A wise speaker, the other day, pointed out that the life of young Timothy was no surprise to the Apostle Paul, because he knew the mother Eunice and grandmother Lois, and their "unfeigned faith." The secret of Paul's success in practicing the customs of his fathers and now permeated in the faith of Jesus, must bear legitimate fruitage.

The secret of Paul was that his "Christian life—faith living—was second nature to him. "Not I, Christ liveth in me." The good driver of a car lets the car drive itself. He, automatically, by second nature, drives the car; it can be said the "car drives itself," the true driver is set free. Perhaps to those in such a strait, or in such trouble in directing itself. "Not I, Christ in me."

Such living is essential, in the first place, to helpful, fruitful Christian nurture and direction. At home, in the church, and in the community we must exemplify such a life. Our children are taught and led, our neighbors catch it, we ourselves are blessed, and growth results.

We have been negligent, no doubt, not only in our homes—but in our pulpits, and in our educational institutions, until the "Spirit of God is set against our stone walls, perhaps we would have more growth."

Reasons for Growth

A letter from an interested and observant friend comments favorably on a recent editorial found in these columns concerning church papers. Referring to the prevailing support of Catholic publications, he remarks, "And you might add, increasing its membership, now over 33½ million people."

He mentions an evangelical people who "are increasing their membership and keep up their subscriptions. Why? They teach and preach their beliefs continually."

If the outlook is dark, try the uplook. Don't bury your talent; invest it, and the Lord will bless it and you.

From Marlboro Church Bulletin

If we are thoroughly consecrated to God's service, we will arm ourselves with God's sword, that we may hold fast that which we have confessed as God's Sabbath. We must give it to those about us. If we heard the Sabbath for ourselves alone, we will find (as is fast becoming the case) that we have lost it—that we have been defeated in our own purpose. As a definite step, it seems to me, we need to give our studies by prayer and study, and then with confidence in the merits of our cause

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and ever looking to God for supreme guidance, give the Sabbath to a tired world.

—from The Bible Witness.

One hundred leading Protestant clergyman and laymen of America have signed an "Affirmation of Christian Pacifist Faith," according to a public statement made by Rev. Dr. Albert P. Barrows, chairman, and the Revs. Thomas M. Clark, of Toledo, Ohio, and J. B. Stott, of London, England.

Dr. Charles M. Sheldon. Plans have been soon be launched, if plans now on foot for the purpose of special presentation of the claims and interests of the Sabbath, and of the American Church to the world, for the purpose of presenting these interests, and for the purpose of presenting the interests of the Tract Society.

The following report was presented by Asa F. Randolph, secretary for women at church, and to provide for more adequate appeciation of the work and the interests of the Tract and Missionary Societies before public and private worshippers.

The purpose, or, at least, the immediate purpose for appointing such a committee at this time, the organization and greatly increased.

That a Protestant daily religious newspaper be founded and ever looking to God for supreme guidance, give the Sabbath to a tired world.

From the 7th to the 28th of March, a public meeting of the Tract Board has desired to undertake to a public statement made by Rev. Dr. Albert P. Barrows, chairman, and the Revs. Thomas M. Clark, of Toledo, Ohio, and J. B. Stott, of London, England.

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MISSIONS REALIZING OUR MISSIONARY VISIONS

Our highest impulses are always prompting us to the attainment of the highest and the best. By virtue of these, there arises before us a picture of things high and worthy to be attained, and there is a voice calling us to strive for this idealization. This picture is what is spoken of as the devisor to realize it is called following the gleam or the light. No one can afford to follow the devisor refuses to follow the higher leadings of his soul.

Our visions take on different forms. There arises before us that which we ought to attain in character, and it is ours to work towards that end. No matter how many times we fail, the struggle should never be given up.

Not only does there arise before us what we ought to be intellectually, morally, and spiritually, but also the Spirit holds before us what we ought to accomplish for others. We are constantly prompted to help those around us in aid and them to attain the best. This reaches out to all people, and that the devisor to our thrust of higher life, who has not seen this kind of this kind?

This impulse to reach out to others and to others who have the true and good things that Christ brings to his true followers the mark of a true disciple. We must seriously question our own standing if we find ourselves indifferent regarding helping others to Christ's way of living and its boundless blessings. One may have a vision of the missions and not be a true disciple, but it is a sign that the coming generation is building on a firm foundation. Though two neglected to sign their names, they did not do it to keep under cover, and all replies are given below:

I believe if every nominal Sabbath keeper never failed to "Remember the Sabbath day to keep it holy," if all work-a-day thoughts from his mind on the Sabbath day, and, if we carefully God's divine gift, then this coming generation would really become spiritual manna. It would then be possible for him to do all to the glory of God, and his light would shine before men that they would see his good works and glorify the Father in heaven.

Irene Unzicker.

To best advance the knowledge and observance of God's Sabbath by sending out more missionaries, we would do well if we did as Moses acted, Deuteronomy 6: 4-7: Love the Lord our whole heart, and teach the children diligently at home, and in the church and in the Sabbath school. The way to advance is to walk humbly with God, are activities appropriate to the day. By preparing ourselves and getting ourselves to have such opportunities. Distribution of the Holy Spirit, he will guide us further, enabling us to make a conscientious effort to fill our time with worthy thoughts, thus giving us determinations which shall drive us onward.

IRENE UNZICKER.

Two of our missionary pastors, Clifford A. Beebe and V. Lavern Courtland, are very profusely interested in mission work in the Southwest, have published for several years a little quarterly entitled, "The Bible Witness." It has been their hope by doing this to attract attention of those not interested and to help those who are bearing the burden of the work. The Southwest RECORDER, in the interest of the Southwest RECORDER, made the following statement:

Your editor has long felt that the most hope-ful field of missionary advancement is the South, in what is known to book agents as the "Bible Belt." Here the Bible is still accepted as the Word of God, and the inroads of agnostic modernism have not been so great. Others, notably Brethren in the Lord, and others have expressed a similar opinion. The Spirit of the Lord has opened very few places into very few open fields today, but he is not saying especially to us just now, as to Philip of old, "Arise, and go forth and preach the good tidings of the kingdom of heaven in the South-West, for there are cities and towns ready to receive the word of God."

REV. H. Eugene Davis, of Shanghai, China, who is currently engaged in the promotion of the SABBATH RECORDER, in the denomination to address the board. Mr. Davis told of his plans for a special issue of the SABBATH RECORDER, in the promotion of the work and of the interest already in evidence.

Secretary Van Horn spoke of his encouragement in the progress of the work being done along this line in promotion of the financial program.

It is evident that the board express its interest in and approval of the promotional work being done for the denominational financial program and declare its support for and its backing of the plans for the days ahead, including the special issue of the SABBATH RECORDER.

Lavern C. Bassett, Vice-President, and Courtland V. Davis, Recording Secretary.

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Lavern C. Bassett, Vice-President, and Courtland V. Davis, Recording Secretary.
All who have done any child evangelism work have always felt that the doors are always open to evangelism in our own land. I should like to call attention to one very important fact: that the child is still the open door there. These are calls from God and they must be met. Let us be much in prayer about them.

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2. In the list of donors to liquidate back taxes loans, Seventh Day Baptist Building— appearing in the Sabbath Recorder of February 20, page 121, the second name should be Ralph G. Junkins, Shedd, Ore., instead of Ralph G. Junckins, Shedd, Ore., as it appears.

WOMAN'S WORK

WORSHIP PROGRAM FOR APRIL, 1939

BY MRS. T. J. VAN HORN

Fear not, Abram; I am thy shield, and thy exceeding great reward. Gen. 15: 1

Fare not, little flock; for it is your Father's good pleasure to give you the kingdom. Matt. 25: 34

Hearken, "Hideth in Thee."

Scripture: (Let the leader select a number of the "Fear nots," to be given by members.

There are not less than seventy-seven to choose from.) Gen. 15: 1; Gen. 26: 24; Ex. 20: 20; Josh. 1: 9; Psa. 23: 4; Isa. 35: 4; Luke 1: 13; Luke 2: 9-11; Matt. 14: 27; Rev. 1: 17, etc.

"THOU SHALT NOT BE AFRAID"

Our Psalm does not ignore the presence of fearful things in our lives: "dread snare," "terror," "arrow," the "pestilence," "wasting destruction," stones of stumbling," the "lion and the dragon"—they are all there. The world today is mad with fear. Fear—anarchy and confusion, poverty and distress. What assurance of the "Fear nots" to those who have "made the Lord their habitation" will save humanity from utter despair?

Can we, as Christian children, accept them for ourselves? The "Fear nots" begin with God's message to Abram, and are scattered all through the Bible. Of John the Revelator, when he fell upon his face before the radiant vision of the Christ and heard the tender words from his lips and the book of his message: "Hath he not made those who put their trust in God, and fear the Lord with all their hearts."

A very simple happening, the other day—one of those precious things that we like to lay away in the treasure chest of our memories. Some of us were sitting on this sun-drenched Floridian beach, glorying in the beauty of sky and sea and wave-washed shore. Suddenly we noticed that a rarely seen fog had crept in over his lips. They hung over the nearby buildings, the tall clock tower, even the nearest breaker. We looked into each other's faces and asked, "Fog? What does it mean?"

Then one whose spiritual vision is keen, cried, "Look, look! On the sand!" and we saw a faint shadow swiftly pass us. It was the shadow of the fog. See, there is a wind from the sea behind it. For a little time we had been enveloped by the mist. It was the shadow which had revealed its chill passing.

Fog seems the fog closing in. Faith knows that the Sun of Righteousness is still shining above it.

INTER-RACIAL RELATIONS

In very much the same way men of all creeds and races, in every language and through all the ages of man, have loved, suffered, hoped, sought truth. Thus Callimachus, the ancient Greek, wrote his epitaph to Saon:

"The world today is mad with fear. Fear—anarchy and confusion, poverty and distress. What assurance of the "Fear nots" to those who have "made the Lord their habitation" will save humanity from utter despair?"

"Here lapped in hallowed slumber Saon lies, asleep, not dead; a good man never dies. The Hebrew Psalmist sang: The Lord is my Shepherd, I shall not want. Omar, the Persian, grooping, cried: Could we but grasp the sorry scheme of things! Basho, the Japanese, spoke his sad elegy: Old battlefield, fresh with spring flowers again—All that is left of the dream of twice ten thousand warriors slain."

Black Hawk, the Indian, captured, undaunted, standing before President Andrew Jackson: I am a man. You are another. Countee Cullen, the Negro, mourned his grandmother: This lovely flower fell to seed. Withered, dead, and buried. She held, as Markham visioned: Thus brotherhood is possible. Men may be bound together as Markham visioned: He drew a circle that took him in. Yes, man's deepest griefs and highest hopes are one. Thus the Negro moved, moving more swiftly than the mist, and the fog. In very much the same way men of all creeds and races, in every language and through all the ages of man, have loved, suffered, hoped, sought truth. Thus Callimachus, the ancient Greek, wrote his epitaph to Saon:

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A man who had been a Hindu seeker after truth, told me this story of his experience:

He had read the New Testament, the Gospel; and had been fascinated by the life of Christ, and had great esteem for the death he had left off. Then he had read on into the Book of Acts and felt that he had entered into a new world. In the Acts, the Christ seems to go into the background, and it is the multitude, the brethren, the Church, the disciples that take the place of Christ. What the disciples did and thought and taught had taken the place that Christ had occupied; the Church continued where Jesus left off at his death. “Therefore,” this man said to me, “I must belong to the Church that carried on on this earth the work with which Jesus had charged his disciples that took the place of Christ. What the multitude, the brethren, the Church, the Church extended, was that of the Christian is a man who is constantly engaged in the service in such an influential and indispensible way, that, in his opinion, if the influence of the Church did not exist, we would be missed, as they are now. Thus has passed the last of the three members of the Babcock family—two sisters and a brother—who for more than the accepted space of a lifetime, continued to use the Church as the force for righteousness and noble, lofty Christian life in the New York City Church. They will be greatly missed, as they are now; but we thank God for the influence and far-reaching influence of their lives, all of which is a benediction to those upon whom their three-fold mantle has fallen.

YOUNG PEOPLE’S WORK

CHRISTIAN ENDEAVOR A TRAINING SCHOOL

BY ALBERT BABCOCK, JR.

It has been said by a church leader of unquestioned reputation that ninety-five per cent of all the altruistic and humanitarian work of the world, in all its forms, has its mainsprings today in the Christian Church; and that about ninety per cent of it is coming and has come, directly or indirectly, from the influence of organized religion in the United States. He further stated that, in his opinion, if the influence of the Christian churches in America did not exist, our democracy would in a few years become so corrupt that it could not endure.

If this church worker is only partly correct, and if the church does wield any appreciable influence upon individual and collective character, then one of the most important organizations in all the world is the Church—hence the importance of a training school for the men and women who are the influential and character building organization.

Jesus Christ stands as the head of Christian Endeavor, and the ideals that he has set up are the ideals which Christian Endeavor movements seek to establish within themselves, and in a larger way to promulgate in the world-wide contacts. This also is the program of the Church, and so anything worth while learned in Christian Endeavor having to do with Christian living is an invaluable asset and study to its members, and to the church as a whole.

A Christian is a man who is constantly engaged in restoring God’s likeness to his character. A Christian is never born full-grown, but like a child must grow into the likeness of Christ. The young believer who the public school is too young to understand.
THE SABBATH RECORDER

216

the immature citizen—a training school for future life work.

It is in the process of living that thoughts and ideas grow into habits, and habits in turn form character, and character determines destiny. As a Christian is never born full-grown, in like manner, liars, drunkards, thieves, murderers, immoral degenerates, and the like, are not born full-grown, but are the result of neglect and acting that leads to wasted life, with disregard for the sanctity of

life and property.

It is the purpose of Christian Endeavor to introduce young people from junior age up to the age of church activity, to Jesus Christ, and to formulate and establish in their way of life the fundamentals of life that the Christian character will be formed. It is the attempt to teach them the ways of life as it is lived in relation to society; to show them the value of the Church and its teaching in relation to society; to show them the value of thinking such habits of life that Christian character and form character, and character determines life and property.

Do you say when you are taking your walks abroad, “Avant, ye butterflies! I must have the busy bees to keep me in mind of my editorial responsibility”? Or do you ponder over the ants going forth perhaps to collect material or perhaps to wage war? (I can hear the serious ant telling the others: “Go to the bee, and let our warlike ways, and be wise.”) I think not. You say rather, “Thank heaven for the gloriously useless things!”

Sometimes I read of new lords of man, men of God, and the first words I meet are, “The ages of man, the ages of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world?” Is it any wonder that the Christian Endeavor slogan is “For Christ and the Church”? A tree brings forth first leaves, then blossoms, and then fruit; so a good Christian ought first to bring forth good thoughts, a good character, and afterwards a godly life to honor God. This is the goal of Christian Endeavor.

North Loup, Neb.

THE SABBATH RECORDER

217

A MERE BUTTERFLY

One of the characters in the works of Mr. P. G. Wodehouse (may he live forever!) somewhere broods deeply upon being, as his aunt calls him, “a mere butterfly.” Why is a “mere butterfly” different from any other?

The addition of “mere” is plainly meant to disparage the calling of a butterfly. That! Only that and the slightest, Mr. Wodehouse has been useful to mankind, as a bee; or homiletic, as an ant, whose ways we consider and are wise. But as it is, it is a “mere butterfly.” And man, who is told how “the busy bee improves each shining hour,” and also makes Ganna flow with honey, is warned against being a butterfly.

There is a place for things that are simply beautiful and serve no “useful” purpose. There is a place, too, for beautiful human beings who delight us simply by being beautiful. There are not many of them, but of such we do not ask, “What do they teach?” We do not look upon them as we look upon the bees, and straightway forsake the golf course and, shamed by their industry, return to our hives; we rejoice in them as we rejoice when we see those delicate butterflies on a day in summer. Mere indeed! I don’t want to live in a society of ants or bees; I don’t want to be always earnestly, above all, I rejoice in the things that are lovely, and useless.

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North Loup, Neb.
Then Christ said, "Forbid not the children, For theirs is the kingdom of heaven. And he took in his arms little Esther, and loved to include the whole human race when he said, 'Race.'

The conception of brotherhood in the mind of Jesus is clear. Now let us take a statement from Paul the teaching of the early church. It is Acts 17: 26: "God hath made of one blood all nations of men to dwell on the face of the earth." Though Paul didn't know it and probably wouldn't have cared, it happens that his statement is literally true.

We were to present samples of blood from a rabbit, guinea pig, or any other animal, and from a man, a chimpanzee could easily have been mistaken for a white man. But if we presented samples from a white man, a black man, and a yellow man, no chemist could determine the difference. The white man was chemically identical to the blood of a white man. The brotherhood of man as taught by Jesus and the Christian Church and intended by the Creator is indisputable. "God hath made of one blood all nations of men to dwell on the face of the earth." "All ye are brethren." It can be demonstrated biologically, and spiritually.

Jesus logically based the brotherhood of man upon the fatherhood of God—"One is your Father." But evidences are plentiful in man himself. We have several races and conditions have the same sensations and pains, the same yearnings, joys, and sorrows. The same love and hope and fear. A common longing for God and a natural sense of brotherhood runs through all mankind.

Unfortunately the common blood of humanity gets clootted into classiness. Differences in language, customs, habits, and geographical conditions separate groups and make them group-conscious. Then races become proud of their differences and develop a false sense of superiority. The black race had that attitude at the height of its glory in Egypt. The yellow race had it a thousand years this before the white race was known, and the white race shows it to an amazing degree today. We've tried hard but we've never succeeded in proving the mental superiority of the white race. Each race is disliked for certain so-called racial characteristics, but the races are so much alike that each hates the other for the very same reasons.

I say to you there's no lesser race, no superiority. For God, the Creator of all that is wrought, Hath none more or less than thee. Did he say when he called little children to him, "Part quickly the white from the black"? Did he say to the lawyer and the publican that each is a child of God? And permit the others to lack? He taught that one God is Father of all. Then to teach and to guide, and be brothers be—Is the business for you and for me. The same loves and same hopes buoy up men of whatever their color of skin. Hope stands at the prow and love reveals how, in the future, it must win. But evidences are plentiful in man himself. Men and women of all races have asked the question, "Who are my brothers?" This was answered for an answer to the question, man upon the fatherhood of the brothers. This is my mother's response. What is my responsibility?

I have chosen for an answer to the question, "Who is my brother?" The words of Jesus found in Matthew 23: 8, "All ye are brethren." It would, of course, be fair to ask to whom Jesus was speaking, and we find in the first verse of that chapter that he was addressing the "multitudes and his disciples." In the crowd there were probably all kinds of people, but they may have all been Jews, so we might interpret Jesus' statement, "All ye are brethren," to mean all Jews are brethren, therefore a man's responsibility extends only as far as his race.

But that point is made clear beyond all doubt on another occasion when a lawyer asked Jesus, "Who is my neighbor?" and Jesus replied by the parable of the Good Samaritan. In that story we have the clear teaching that even the most despised foreigner is a brother. The parable included the whole human race when he said, "All ye are brethren." This is a hard teaching for us to accept, but we have to love to think of the great Judgment Day when the seed of Abraham would sit on the right hand of Jehovah and the best of all other races on his left. But Jesus gave them a different view in his version of the Judg-
Potomac where our government deals with our own problems; it is in the homes and schools and churches all over our land where brotherhood is taught or fails to be taught. Our fighting line of defense is the boundary line between the kingdom of love and the kingdom of hate.

The magazine Fellowship, published by the Fellowship of Reconciliation, tells the story of a young Russian at the beginning of the World War whose reading of Tolstoy had led him to re-read the New Testament, to rediscover Jesus and to renounce war. He stood before the magistrate describing the way of life that loves its enemies and overcomes evil with good.

"Yes," said the judge, "I understand. But you must be realistic. These are the laws of the kingdom of God, and it hasn't come yet."

The lad straightened. "Sir, I recognize that it has not come for you yet, or for Russia or the world. But the kingdom of God has come for me, and I cannot go on hating and killing as though it had not come."

The frontier of democracy and the kingdom of God is just in front of each one of us—it is the line of personal decision. The moment one of us steps across that line the kingdom of God is enlarged by one, and the world of hate and violence is decreased by one. Are any of us still holding ill will or jealousy or bitterness against anyone? I beg of you step quickly over the line into the kingdom of love and join in leading the most thrilling and the most rewarding enterprise in all the world. "All ye are brethren."

AN OLD ELIZABETHAN PRAYER FOR OUR SABBATH WILLER

Most merciful and loving Father, we beseech thee most humbly, even with all our hearts, to pour out upon our enemies with bountiful hand whatsoever things thou knowest may do them good; and chiefly a sound and uncorrupt mind, where through they may seek thee in true charity, with their whole heart, and love us, thy children, for thy sake. Let not their hating of us turn to their harm, neither let us in any wise hurt them, seeing that we cannot do them good for want of ability. Lord, we desire their amendment, and not their punishment. Separate them not from us by punishing them, but join and knit them to us by thy favorable dealing with us. And seeing we be all ordained to be citizens of the one everlasting city, let us begin to enter into that way here already by mutual love, which may bring us right forth thither. Through Jesus Christ our Lord. Amen.

FELLOWSHIP, February, 1939.

PLEASE DO

It is quite a mystery
And indeed is hard to see,
Why some people, truly good—
So neglect their spirit's food.

Every type of magazine
On their reading table's seen,
But they never think to order
That good paper—the Recorder.

Editorials are true,
And from pulp, likewise pew,
Come fine thoughts for which you pay
Much less than one cent a day.

It will help you help each other,
Father, Mother, Sister, Brother—
So, when magazines you order,
Do include the good Recorder.

A Recorder Friend.

OBITUARY

AMBLER—Mrs. Julia Maria (Babcock) Ambler was born at Potter Hill, R. I., April 13, 1843, and died at her home at Chatham, N. Y., March 1, 1939. (For a more extended notice, see elsewhere in this issue of the Sabbath Recorder.) C. F. B.

BROWN—Rosaline Potter, wife of the late Harvey S. Brown, was born in Berlin, N. Y., April 14, 1844, and died at the home of her daughter, Mrs. Alfred S. Burdick, Ravinia, III., February 5, 1939.

Though confined to her room for the past eight years, she retained all her alert mental faculties, interest in people and events, together with her charming sense of humor.

While young she became a member of the Seventh Day Baptist Church at Berlin, and later at West Hallock, Ill., remaining loyal and faithful to that fellowship until her death. Her daughter Ella, Mrs. Alfred S. Burdick, survives, and one son, Riley P. Brown of Boy River, Minn. Two daughters preceded her in death—Alida, in 1900, and Mary Ethel in 1932.

Mrs. Brown was tenderly cared for by her daughter and was laid to rest in the West Hallock cemetery.

WILLIAMS—Celestia Emma Williams, wife of Rev. Andrew J. Williams, was born in Victoria County, Tex., February 14, 1860, and fell asleep in Jesus February 23, 1939.

She was baptized by Mr. Williams in 1892—whom she later was to marry, July 28, 1908. She with her husband was a member of the Seventh Day Baptist Church at Gentry, Ark., joining that fellowship in 1916. She died in full triumph of her Christian faith. She was a cheerful Christian and Sabbath keeper, and enthusiastic in letting her light shine. Many will be her "stars of rejoicing" when Jesus comes.

MRS. ESTELLE HOFFMAN DAVIS

1863-1939