O B I T U A R Y

COON.—Eda Randilla Coon, daughter of the late Morell and Emma Burdick Coon, died Janu­ary 24, 1939, at her home at Leonardsville, N. Y., after an illness of two years.

She was born in West Edmeston, November 3, 1868, coming to Leonardsville in 1888, where most of her life was spent. She attended Brookfield Union School and was graduated from Alfred University in 1889.

For fifty years she had been a faithful member of the First Brookfield Seventh Day Baptist Church and efficiently active in educational and business affairs of the community.

She leaves to mourn her passing one brother, A. M. Coon of Leonardsville; two nephews, Robert M. Coon of Bronxville, N. Y.; and Leland M. Coon of Madison, Wis. Services were con­ducted by Pastor Paul S. Burdick. Interment in the local cemetery.

P. S. B.

GILLINGS.—Sarah A. Burdick, last of six children of Clark and Mariam Putnam Burdick, was born June 25, 1851, in Erie County, N. Y., and died at Akron, N. Y., January 25, 1939.

Her parents, of Seventh Day Baptist faith, were pioneers of Erie County. In 1877 she was baptized and joined the Pendleton Seventh Day Baptist Church. She was married to William R. Gillings June 23, 1877. She "enjoyed childhood, middle, and old age, and (was) very grateful for all the blessings that were given her."

Because of her Sabbath she was deprived of many social privileges, but remained loyal and faithful to the last.

Funeral services were conducted by Rev. Aba J. C. Bond assisted by Wayne Roood. Burial was made in the family lot in the cemetery near Akron, N. Y.

A. J. B.

HEMPHILL.—Mrs. James Hemphill of Hebron Center passed away at the Mountain Clinic in Olean, N. Y., on Monday, January 9, 1939, following an operation for goitre.

Bessie Roberts Hemphill was born at Sweden Valley on July 14, 1888, a daughter of Burton and Ruby Whittier Roberts. She was united in marriage to James Hemphill on January 15, 1908. Her mother and husband survive her, also two daughters, Mrs. C. A. Hemphill of Olean, N. Y., and Mrs. L. C. Hemphill of Inlet, N. Y.

The deceased had been a faithful and dependable member of the Second Hebron Seventh Day Baptist Church and her spirit of helpfulness and good cheer will be greatly missed in the church and neighborhood. Funeral services were conducted by her pastor, Rev. R. W. Wing.

Editor: "The meter of these verses is all wrong."

Poet: "I know—they were written in a taxi cab." —Selected.
The Man We Honor

February 22 for the American people has come to be a day of great significance. On that day was born one destined to become the "Father" of our great country. More than two centuries have passed since the birth of George Washington in 1732. Within that comparatively short time in human history, our nation has had its birth and has risen to be one of the most powerful political entities in the world of today, and one of the most powerful in world history.

It is fitting, therefore, that the nation pause to pay tribute to the man whom we so much of what we are and of what we have and enjoy. It might easily have been different. It might easily have fallen to some of his advisers. "Let me conjure you to banish these thoughts from your mind," he replied to soldiers who desired a monarchial form of government instead of one of republicanism. Did he put away every sign of selfishness or agrarianism?

We do ourselves honor in honoring the memory of such a man, realizing that as another man, probably, ever laid a great people under such debt to his wisdom, his courage, and his character. Nor are we alone in doing honor to George Washington. The entire world recognizes him as one of the great liberators of humanity, one of the noblest of men. He is recognized no longer as merely America's possession, but as one of the greatest figures that we have given to the world, one of the priceless gifts of human history.

Everyone in America on the twenty-second of February is historically grateful for the great people will turn to this great patriot. Swept with profound gratitude for what he did, we should here resolve again to keep forever safe the nation he left with us to carry on. Well, indeed, for this country if we are led to a new devotion to his principles, a new adherence to his example, a new and deepened love of the country which he gave us to possess.

Democracy

The theme this year for Brotherhood and Freedom is: "February 19-26, which is promoted nation-wide, is the National Conference of Christians and Jews, is "Democracy and Freedom. Democracy and Freedom belong together, it is quite evident. In proportion as there is little democracy there is little freedom. The more democratic processes prevail, the greater the degree of freedom.

Political leaders, newspaper columnists and editors, from some of whom we have hardly expected much, are a great identification of religion, have been uniting of late in the affirmation that democracy and, therefore, with them, that makes us willing to be made dead to sin. In his message to the Philippians Christ urges, "Let nothing be done to great suffering, being made conformable unto his death."

All our life we must be animated by his spirit as he bore the cross. Not only are we to see him as the propitiation of our sins, as the sin bearer for us, but we must be willing to have a share in the fellowship of his suffering. We must learn, if eve will be with him, that makes us willing to be made dead to sin. In his message to the Philippians Christ urges, 'Let nothing be done to great suffering, being made conformable unto his death."

Church of Our Great Nation

At a time when the present generation of the churches at the present time grows out of their not preaching or practicing the cross-bearing mind of Jesus. We are willing to show, if we are to be saved, that we are in this world as a people, all of this because the church of our great nation will not suffer.

Religion at the June's World's Fair

A Temple of Religion will be erected at the New York World's Fair, which will open April 30, 1933. At a luncheon meeting in the city, at which the clergymen of Greater New York were gathered, it was announced by Mayor La Guardia that $182,000 had been subscribed toward the $250,000 cost of this building. Plans were approved designating February 18 and 19 as time when this interest would be presented to the churches and synagogues of the city.

In a splendid address the mayor presented the matter, telling for what purposes the temple is to be used. He confirmed the statement that America is a proud people and not ashamed to acknowledge their belief in God. And it is made plain. "The declara- tion of this temple is a living monument that a great nation, a powerful nation, free in government, and free in people, can exist, can progress—an example to the world—without the necessity of repealing the Old Testament or relinquishing the New.

Major Grower A. Whalen, president of the World's Fair Corporation, expressed satisfaction with the approval with which the Temple of Religion was met and said that regardless of the size of the crowds attracted to the fair it would prove a failure if we "fail to tell the story of religion."
Items of Interest

Dr. Daniel A. Poling, leader of International and World Christian Endeavor, loved and widely listened to over the air, and pastor of the Temple Baptist Church in Oklahoma City, opened a nineteen-hour service in his church on Universal Bible Sunday at 3 a.m., by reading the first chapters of Matthew. At ten o'clock that night he closed the continuous service by reading the closing verses of Revelations. Between these readings the entire New Testament had been read, by turns, by church officials and workers. Several worshipers remained throughout the entire time of reading. It was not a stunt but an impressive part of the nation-wide observance of Bible Week.

Phillips Lord, creator of the Yankee character, Seth Parker, who is heard by multitudes on Sunday evenings over the NBC Blue Network, learned recently that there is really a Seth Parker. The real Seth Parker is a resident of California and writes that he has occasionally given his Sunday evenings with the neighbors invited in to listen to the Seth Parker broadcasts.

It is scarcely necessary to call attention to what in every newspaper of the land and over all radio networks has been announced—the death of Pope Pius XI which occurred last Thursday, February 9.

When the death of the Pope is officially announced, word is sent to all the cardinals throughout the world, calling them to a solemn concile to elect a new pope. The cardinals remain in seclusion in the Vatican Palace, in apartments especially prepared for them until the new pope is elected by their vote. Fifteen days after the pope's death, if all the cardinals are present, make famous by Russell Parker, the neighbors invited in to listen to the Blue Network, learned recently that there is really a Seth Parker. The real Seth Parker is a resident of California and writes that he has occasionally given his Sunday evenings with the neighbors invited in to listen to the Seth Parker broadcasts.

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ABRAHAM LINCOLN EXEMPLIFIES THE TRUE MISSIONARY SPIRIT

Our minds have been turned the past week to Abraham Lincoln, as the year 1865 marks the fortieth anniversary of his birth, February 12. It seems that he is not only becoming more and more loved and honored by the world, but that the conviction has come to be looked upon as the typical American, one in whose life were embodied the noblest characteristics of American manhood more completely than in the life of anyone else known. In fact, the universal admiration in which he is held is surprising.

Abraham Lincoln was not a foreign missionary, and he was never a home missionary as the term is commonly used. Nevertheless, few, if any, ever exhibited the true missionary spirit so much, or to a greater degree than he did. A little incident in his early life bears on this point. When he was about eleven years of age, his mother lay sick and dying in a hut in Indiana, then the frontier. One day, calling him to her bedside, she said, "Abraham, I am going to die. I must not have any comfort from this world, but I have hoped to live to help you." Then taking the half-grown boy in her arms and looking into his deep, sad countenance she continued, "Love everybody, hinder nobody, and the world will one day thank God that you were born." With these words, the mother of Abraham Lincoln comforted herself and her son. She thought of her world and those in it, not in her own family, but in the world at large, and she was wise and farsighted when she added to her son, "Love everybody, hinder nobody."

Abraham Lincoln's mother was also wise and far-sighted. She advise her son, "better than by saying words, "hinder nobody." While "hinder nobody" is included in "love everybody," it is often overlooked that it is a side of love that needs to be emphasized. It is seen that there is no way to nullify the good work of others. There are scores of ways by which it can be done and they are so marred by hindrances that beautiful creations are needed. The best work of pastor, missionary, and layman are often destroyed by hindrances of one kind or another thrown in their way.

"Love everybody, hinder nobody" is the true missionary spirit, and this spirit filling the hearts of Christ's followers will transform the world.

MISS SHAW WRITES OF CONDITIONS AND WORK IN SHANGHAI

DEAR SECRETARY BURDICK:

Time never flew so fast before. Our mail goes before I have thought of getting a letter written. Christmas was unusually busy with us. I had to see personally the wrapping and distribution of about four hundred packages and gifts. I hope they carried something of the meaning of Christmas.

When I found that the clinic at the school seemed not to need my help and the city clinic was too far away (in account of passes), I began to look for somewhere to help till Doctor Thorngate came and we opened some work of our own. There happened by chance to meet the chairman of the committee of the Refugee Maternity Center, which was needing a head nurse. The Adventists had equipped and staffed the hospital and were withdrawing to reopen their own hospital.

So I have gone to look around and replace all the equipment and many of the nurses and other staff members, as well as directing the advent of ninety-six babies (in December) into a cold world.

The expectant mothers with their families are gathered in from other refugee camps and poverty stricken homes into our host shed, which sleeps and feeds a hundred and thirty or so. A mat shed school has two sessions a day with eighty pupils. A clinic is held daily for the women from the streets. Hundreds of garments are given out every month and the refugees are paid for any work we can furnish them—sewing, cleaning, running, cutting. The hospital is fairly well equipped for obstetrical work and the babies are so husky and sweet in their baskets (or soap boxes on busy days) that one has only to take one look to realize they have never had much right to be born into this crowded world as the rest of us.

Three Chinese meats a day agree very well with me, and I have a very lovely roommate—Dr. George Thorngate's return. I hope I can go to Liuho with the "crowd" when he comes. Doctor Crandall has been afraid to let me go (to visit not to stay), and anyway she hasn't been there herself since I came. There is no thinking of trying to do any work there now, but we ought to visit the place to report changes and find the helpers. We bear the road is being opened for traffic.

It is perfectly marvelous how life goes on in Shanghai. Small businesses are opening up in nearly every house.

We shall be so glad to hear from Doctor Thorngate of our work at the school.

Yours most sincerely,

MISS SHAW.

23 Route de Sinkwei, Shanghai, China.

January 6, 1939.

UNIVERSITY MISSION VISITS SIXTEEN CAMPUSES

BY W. T. Z. K., KOREA CAMPUS COUNCIL

On December 8, the University Christian Mission completed its first series of engagements, having spent a week on each of sixteen campuses. With only two exceptions, the institutions visited are under state control. The total enrollment of the sixteen institutions is 14,710.

Sixty-six speakers participated. There were four missionaries from overseas. E. Stanley Jones of India served on twelve campuses, T. Z. K. K at six, and Dr. Higgibottom at six. The Right Honor able Margaret Grace Bondfield of London on one. An average of fifteen leaders went to each campus.

The speakers met the students in breakfast meetings, classrooms, afternoon seminars, cafeteria tables, dormitory rooms, private homes, and in personal interviews. A total of sixty faculty luncheons were held on the sixteen campuses. The largest faculty meeting was at the University of Illinois with 198 present.

The largest evening meeting was at Nebraska University, with a total attendance of 859. The total number of individuals who heard the message was 3,000.

When Stanley Jones spoke at two evening meetings, he invited two groups to remain after the benediction: first, those who desired to ask questions; second, those who desired to lay hold of spiritual reality in their own lives. He also made it clear that perhaps there was a third group who desired to go home and there make a commitment of their lives to God alone. Usually one-third to one-half of the audience remained.

At six o'clock, the missionaries were in the fraternities, sororities, dormitories, and cooperatives for dinner. There was a total of ninety-two campus-wide dinners. After the meal, the group retired to the living room where a discussion was held on religion. Some of the students, who had been friends of the missionaries, were experienced in these "fireside chats."

In the mornings the missionaries appeared in classrooms, upon the invitation of professors, interpreting the religious significance of the classroom subjects. A total of 510 class periods were covered on the sixteen campuses an average of thirty-six for each in. .

The radio was used daily from one to three times for the purpose of bringing a Christian message to the students. The ministers in the adjacent communities were not forgotten. Each Monday a meeting was held for them from 10.30 to 5 o'clock. There were many requests for small dinner clubs, organizations, and schools in the surrounding area, many of which could not be accepted.

Perhaps the most far-reaching results came from personal interviews. Some students
desired help on life problems, others came with problems of faith, still others were ready to make a personal commitment to Christ and his cause.

Each campus cared for its own local expenses and provided for the entertainment of the speakers during the week. These local budgets ranged from $50 to $750, and no campus committee had a deficit. The Federal Council of Churches has carried the entire national financial responsibility, including travel expenses of the sixty-six missionaries (some of them from overseas), the salaries of the campus secretaries, and office expenses. The missions cost the Federal Council about $1,000 per campus.

Some of the results may be summarized as follows:

The missions have demonstrated that the Church is welcome on the state university campuses where it comes unitedly with a nonsectarian message.

Religion has been made more intellectually respectable in academic circles on the campuses visited.

The churches and Christian associations have been heartened and strengthened.

The missions have helped to bridge the gap which has been widening between the Church and higher education.

Scores of students who have been confused religiously have gained a finer adequacy by which to live.

Many members of the faculty have expressed willingness to give more attention to the spiritual interpretation of the subjects they teach.

Some students volunteered for the ministry and others for the mission fields.

On at least one campus a department of religion will be organized soon, with a full-time college faculty.

A new impulse toward unity among the religious forces working for students has been released.

The movement will continue this February and March on twelve additional campuses from coast to coast. The National Committee has received so many invitations from colleges and universities desiring missions for the next academic year, that it will not be able to answer all of them. — Taken from Federal Council Bulletin.

THE SABBATH RECORDER

WOMAN'S WORK

THE WORLD DAY OF PRAYER,
FEBRUARY 24, 1939

THEME:
"Let Us Put Our Love Into Deeds—and Make It Real."

A CALL TO PRAYER GOES OUT TO ALL PEOPLE

Let us Pray:
Father, grant that I may take my religion seriously and invite the spirit of Jesus Christ to permeate everything I say and do. May the love of love be the law which governs my everyday life. May I seek to reproduce the warm friendliness of Jesus in my home, my neighborhood, my business life, and in my relations, in China, India, and Japan; and Christian literature for lands where there is little worth while reading material. In some cases the individual gift is small but the totals are almost unbelievable.

ORDINATION SERVICE, MILTON, WIS.

At the quarterly meeting of the Seventh Day Baptists of southern Wisconsin and Chicago a special service was called at 1:30 Sabbath afternoon, January 21, for the ordination of one deacon and two deaconesses, Mr. Kenneth A. Babcock and Mrs. Arthur Drake and Mrs. Elston Shaw having been elected to these offices at the annual meeting of the Milton Baptist Church.

The council was called to order by Pastor Carroll L. Hill. Delegates from sister churches to the council were: from Milton Junction, Rev. J. F. Randolph, Deacon Allen B. West, Deacon Robert Greene, Deacon Charles Burdick, Deaconess Mrs. A. S. P. Inclus, Mrs. Edward H. Gray, Miss Margaret Burdick, and L. C. Shaw. From Albion, Pastor and Mrs. L. O. Gray, Mrs. Charles Burdick, Mr. and Mrs. J. L. Babcock, Deacon and Mrs. Lester Kelley, Mrs. Charles Sayre, Mr. and Mrs. Lon Greene. From Walsworth, Mr. and Mrs. Martin Nelson. From Battle Creek, Deacon Clifford Masson. Delegates from Milton Church were: Rev. and Mrs. Willard D. Burdick, Rev. and Mrs. J. W. Maxwell, Mrs. Mary Milhous, Mrs. Russell W. Burdick, Mrs. T. G. Lippincott, Mrs. Allen Davis, and Deacons George R. Boss, L. M. Babcock, W. Guy Polan, G. B. Croley, D. N. Inglis, H. R. Lofstrom, A. L. Burdick, and Allen Davis. From Chicago, Dr. Allison Burdick.

It was voted that Pastor Hill act as moderator of the council. The call of the council was read by Mrs. Theron Ochs, clerk of the council, who also elected clerk of the council, and prayer was offered by Pastor L. O. Greene, Pastor J. F. Randolph, Deacon Elston Shaw, Mrs. Inglis, and Mrs. W. D. Burdick. Statements to the council were made by the candidates for ordination, and the council voted to proceed with the ordination service.

A hymn, "The Church's One Foundation," was sung by the congregation. Pastor L. O. Greene of Albion read from Paul's Letter to Timothy concerning the qualifications of deacons. The charge was then read by Pastor Hill under the leadership of Pastor Hill. A solo, "If with all your hearts ye truly seek me," from Mendelssohn's "Elijah," was sung by Richard Babcock.

The sermon was preached by Rev. W. D. Burdick. The Charge to the Candidates was given by Pastor Panda, chairman. The Charge to the Church was given by Rev. J. F. Randolph. The Prayer of Consecration was made by Rev. W. D. Burdick. The candidates were welcomed to the deaconate by Deacon A. L. Burdick

The congregation joined in singing, "Best be the bond of love," and the benediction by Pastor Hill closed the service.

Mrs. Theron Ochs,
Clerk of the Council.

WISCONSIN QUARTERLY MEETING

The quarterly meeting of the Seventh Day Baptist churches of southern Wisconsin and Chicago was held with the Milton Church Friday evening and Sabbath day, January 20 and 21, 1939. The house of prayer was given by the choir at 7:30. Friday evening was followed by a sermon by President J. W. Crofoot, who took as his subject, "Testimonia1.

Sabbath morning worship was conducted by the pastor of the Milton Church, beginning at 10:30. The Scripture was read and sung by the Milton Church. The Bible was opened at Matthew 11.4 and the sermon was preached by Pastor Greene of Albion, his subject being,
YOUNG PEOPLE'S WORK

"WOE UNTO THEM!"

"Woe unto them that are at ease in Zion! Can you not hear the Prophet Amos give that ringing challenge? I can. And I think I know why our own Rev. ErIo Sutton and other signs along our highways, but not so. Soon we discover it is the poison of dragons, and the cruel venom of asps" (Deuteronomy 32: 33). He even walks so close to the street that though he know it not, one foot in the gutter and one is on the curb. What a spectacle he makes, limping along, half in the gutter and half in another quarter of the street. We have inquired of him concerning his well being he replies in a puzzled manner that he knows not what the matter is but he replies in such a manner that it is not like that yesterday. Just then the door swings again to let out one who seems to be operating under more accurate control. He boards a waiting auto. Amos says, "Come," and mounts the old Ford. We carefully deposit ourselves therein, fearing its collapse, but we find it is in good condition. From our astonishment it is shockingly capable of movement. I think it must resemble something that a desert camel in its method of locomotion. But even though Amos is able to coax admirable speed from his relic, we almost lose sight of him whom it is our object to follow, but not quite. Amos foresees the occurrence of a catastrophe such as those depicted in the pictures on large post cards and comic books, but upon the auto we are following comes to a halt before a large, rather palatial looking residence. Amos leads the way and we follow into the place—a cocktail lounge. The room is exquisitely furnished and is just now inhabited by people, both men and women, luxuriantly attired. They sit in big easy chairs and on over-stuffed sofas. Strains of light music can be heard and also a not displeasing noise accompanying it. At first it seems like the cooing of doves, but soon we discover it to be more like the crooning sounds that come over the radio at times. (I wonder if the people who go there to drink cocktails to get that way.) But we are following Amos. We take a few steps to a prominent place in the room and all attention is given to him. Woe unto all them "that lie upon beds of ivory, and stretch themselves upon their couches . . . that chant to the sound of the viol and invent to themselves instruments of music . . . and drink wine out of bowls, and use fine clothes . . . and make themselves narroweyed." From Amos he leads us forth over the land and shows us all manner of poverty, wretchedness, broken hearts and broken homes, unemployability, accidents and tears that are caused because the wine is not what they thought; "a moving aight" in the cup, but has infested the minds of men and women.

Young people who read this, do you know what the conditions are in your community? Or you may not have come from the actual facts that exist there? Have you tried to find out what the business men think about the problem and what is their interest? If your young people's group would appoint a committee to ask these men in the proper spirit there you will find that fact the most part they will be glad to tell you. Why don't you try it? It will give you a real basis for a discussion in your group.

Did you know there is a national youth organization that has for its platform the fight against alcoholic drinks? There is one, and it is called the "Allied Youth." W. Roy Berg is its executive secretary, and he tells some things about it in an article entitled "Fellowship of the Free," in a recent issue of the Young People's Weekly. He says in part:

"When someone wants to interest the human race in a new style, a novel product, a striking new sign, a new song, what innovation on the auto we are following comes to a halt before a large, rather palatial looking residence. Amos leads the way and we follow into the place—a cocktail lounge. The room is exquisitely furnished and is just now inhabited by people, both men and women, luxuriantly attired. They sit in big easy chairs and on over-stuffed sofas. Strains of light music can be heard and also a not displeasing noise accompanying it. At first it seems like the cooing of doves, but soon we discover it to be more like the crooning sounds that come over the radio at times. (I wonder if the people who go there to drink cocktails to get that way.) But we are following Amos. We take a few steps to a prominent place in the room and all attention is given to him. Woe unto all them "that lie upon beds of ivory, and stretch themselves upon their couches . . . that chant to the sound of the viol and invent to themselves instruments of music . . . and drink wine out of bowls, and use fine clothes . . . and make themselves narrow-eyed." From Amos he leads us forth over the land and shows us all manner of poverty, wretchedness, broken hearts and broken homes, unemployability, accidents and tears that are caused because the wine is not what they thought; "a moving aight" in the cup, but has infested the minds of men and women.

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Young people who read this, do you know what the conditions are in your community? Or you may not have come from the actual facts that exist there? Have you tried to find out what the business men think about the problem and what is their interest? If your young people's group would appoint a committee to ask these men in the proper spirit there you will find that fact the most part they will be glad to tell you. Why don't you try it? It will give you a real basis for a discussion in your group.

Did you know there is a national youth organization that has for its platform the fight against alcoholic drinks? There is one, and it is called the "Allied Youth." W. Roy Berg is its executive secretary, and he tells some things about it in an article entitled "Fellowship of the Free," in a recent issue of the Young People's Weekly. He says in part:

"When someone wants to interest the human race in a new style, a novel product, a striking new sign, a new song, what innovation on the auto we are following comes to a halt before a large, rather palatial looking residence. Amos leads the way and we follow into the place—a cocktail lounge. The room is exquisitely furnished and is just now inhabited by people, both men and women, luxuriantly attired. They sit in big easy chairs and on over-stuffed sofas. Strains of light music can be heard and also a not displeasing noise accompanying it. At first it seems like the cooing of doves, but soon we discover it to be more like the crooning sounds that come over the radio at times. (I wonder if the people who go there to drink cocktails to get that way.) But we are following Amos. We take a few steps to a prominent place in the room and all attention is given to him. Woe unto all them "that lie upon beds of ivory, and stretch themselves upon their couches . . . that chant to the sound of the viol and invent to themselves instruments of music . . . and drink wine out of bowls, and use fine clothes . . . and make themselves narrow-eyed." From Amos he leads us forth over the land and shows us all manner of poverty, wretchedness, broken hearts and broken homes, unemployability, accidents and tears that are caused because the wine is not what they thought; "a moving aight" in the cup, but has infested the minds of men and women. 
that the children hear the stories that our grandparents told their little ones around the family hearth. It is through the Sabbath school that youth receives its religious education.

Because of the laxness of the moral and social life of the world, youth finds himself today in a world that is not at all as he expects it to be, and he must be guided. The Church should look well to the welfare of the character of the world tomorrow. It depends upon this moral training that youth receives today.

And side by side with moral standards comes character building. Character is more easily built by patterning a life after that of some ideal. The supreme example is that of Jesus Christ. He founds it through the Church. Not only is there Jesus Christ, but there are many Christian examples in our own day whom we may and should pattern our lives after.

In many of our communities, youth must look to the Church for social contacts and recreational pursuits. Many churches have realized this need for wholesome Christian fellowship and recreation and sought to alleviate it, but there is still a great need along this line.

Through the Church, youth finds its opportunity to serve its Master and those around them. Many look to the Church for guidance in choosing their life work and even their life companion.

To youth, the Church is a stabilizer which keeps the world from turning topsy-turvy when doubts and disbelief assail. Through the weekly meetings a deeper inspiration and a greater fortitude are gained for the days to come. A wealth of experience is stored up for future use.

Although Christian youth as a whole may not feel that it is leaning upon or looking to the Church for support, encouragement, and approval, many who have nearly reached the point from which we can look back upon our youth, realize more fully from year to year our debt to the Church.

Young People of the Boulder Church

The young people in our church have a great deal yet to learn, but we have learned something. Youth finds them through the Church service and Sabbath school. It also comes from the prayer meeting and Bible studies. Young people form the majority of the members of the church, and we have a small Sabbath school orchestra composed mainly of young people.

A few years ago, at one of our summer camps, a number of young people's group made the resolution that they would go to prayer meeting. Since then, the young people have outgrown one another in prayer meeting. To those of us who have acquired the prayer meeting habit, Friday night would hardly seem like the evening before the Sabbath without the blessing which we receive in prayer and testimony with other Christians of like faith and practice.

It is a constant source of amazement to me to see how a group of young people from junior high school to college age can get along together, with little more than their fellowship in Christ to keep them in harmony. Surely Christian service does more to keep young people steady and give them an aim to work for than anything in this changing world ever could.

There is a multitude of things yet to be done. There are goals which we cannot even see, as yet. But trusting in the Lord Jesus Christ for strength, we are striving to do "whatever he would have us do." Pray for us.

H. N. Wheeler.

CHILDREN'S PAGE

LETTER TO THE EDITOR

NO. 9

Volcano House is on the edge of Kilauea crater, 3,900 feet above sea level. The crater is a great gash in the earth, and steam is escaping from cracks over the surface and from the walls of the rim. Within the main crater is a smaller one, 800 feet in diameter, and this is called Kilauea crater toward Hilo. It was formed when lava flowed from Kilauea toward the sea. From the inside of a lava flow remains hot and the liquid while the edges cool and remain fixed. The inside flows on.

Such crater a tunnel leads off. We went through it for four hundred feet. It can be traced for twenty-four miles from Kilauea crater toward Hilo. It is formed when lava flowed from Kilauea toward the sea. The inside of a lava flow remains hot and the liquid while the edges cool and remain fixed. The inside flows on.

Two kinds of lava are present in nearly all eruptions. The AA lava is like a mass of very rough clinkers. These clinkers, some very large, keep flowing and tumbling over each other as the flow travels downhill. The other lava is like hot, molten steel or thick metal. It is called "pahoeoei." We were much in hope that an eruption would occur while we were at Volcano House, but no such good fortune.

On December 24, we had a fine view of Mauna Kea, 13,825 feet high. It was covered with snow. Our road to Hilo was through luxuriant tropical vegetation. A smooth ride through the night brought us back to Honolulu on Christmas morning. Christmas in Honolulu is much like that in any city on the mainland.

H. N. Wheeler.

OUR LETTER EXCHANGE

DEAR MR. WHEELER:

Thank you for your letter. Your account of your trip to Hawaii was very interesting.

Sincerely yours,

Letters Editor

CHILDREN'S PAGE

DEAR MRS. GREENE:

I'm sending in the Alphabetic Quiz which was in the December twenty-six issue of the Sabbath Recorder. I don't know whether all of them are right or not.

At Christmas I got what I wanted, a large doll with real hair. Besides the doll I got a "Lotto" game, a book of flowers, a "Pastry Set," a little comb and mirror, a box of stationary, a color book, and a "Hansel and Gretel" book.

Your Recorder friend,

Virginia Churchward.

NEW AUBURN, Wis.

JANUARY 12, 1939

AN ALPHABETICAL QUIZ

A—Abraham was the first man to have a son.
B—Baal was a heathen god whom he served.
C—Canaan was a fair country along Jordan's shore.
D—Dorcas, a kind woman who made coats for the poor.
E—Elizabeth was a good mother who had a good son.
F—Father was a title by Abraham won.

GOliah was a giant who met a strange fate.
H—Henry was a high officer, a pit nearly one thousand feet deep.
I—Israe was, with his mother, wandered at the desert.
J—Jacob dreamed of angels while asleep on a stone.
K—King was a proud leader who stirred up a strife.
L—Lamech was dead but Christ gave him life.
M—Mary was a good woman who chose the Master.
N—Naomi was a widow returned with sad heart.
O—Old was the largest of the characters that ever was made.
P—Phoebe gave her minister comfort and aid.
Q—Quartus, with his brethren, the Roman friends greeted.
R—Rebekah, the fair damsel at the well we meet.
S—Samuel, an old man who saw Jesus with joy.
T—Tamarus was Paul when he was a young fellow.
U—Uriah was the man to whom David did wrong.
V—Virtue, Paul says, to faith should belong.
W—Wonderful, a title to Jesus was given.
X—Xerxes, a king of Persia, was the hero of the story.
Y—Youfellow was what Paul called his friend Timothy.
Z—Zacarias, though a lawyer, yet a Christian could be.

Please return all letters.

Your loving friend,

Mitipah S. Greene.

DEAR MRS. GREENE: We went to Riverside, Calif., and bought many Christmas gifts. We give others, for "It is more blessed to give than to receive," you know.

Your loving friend.

[Signature]

DEAR MRS. GREENE: We went to Riverside, Calif., and bought many Christmas gifts. We give others, for "It is more blessed to give than to receive," you know.

Your loving friend.

[Signature]
We had a big snowfall last week. As I was going down a hill on my sled some children jumped on top of me. They got off half way down the hill and one of them over-balanced me and knocked me to the sled. I kept going. My face dragged in the snow. I had a black eye and six other sores on my face. I had red medicine on and the children said I looked like an Indian. My face is all well now.

Your new friend,

Farina, Ill.

Marilyn Howard.

January 28, 1938.

Dear Marilyn:

I am sorry your first letter did not reach me for I would have been glad to hear from you before, as I am this time. I am always glad to add to my friend's family. You may well be proud of your brother for I understand a young man has to move to even get admitted to West Point. I visited West Point twice and watched the cadets drilling, with great interest. They moved as one man.

I am glad your coating accident did not have any more serious consequences, but it must have been rather painful at that time.

Hoping to hear from you often, I am.

Affectionately yours,

Mizpah S. Greene.

THE SABBATH RECORDER

THE CHILD THE ULTIMATE FACTOR IN CHRISTIAN CIVILIZATION

BY REV. THEODORE J. VAN HORN

"There is a lad here." Andrew, in John 6: 9.

"Suffer the little children and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19: 14.

The United States is today faced with a world in which there is no safety save in much strength; a horse is a vain thing for a host: a mighty man is not delivered by prayer, for a greater militiaman said long ago, "There is no king saved by the multitude of a host: a mighty man is not delivered by much strength; a horse is a vain thing for safety, neither shall he deliver any by his great strength." If the author of these words, spoken hundreds of years ago, should speak today, he would doubtless say that there is no country saved by battle ships; a dictator is not delivered by standing army with airplanes and poison gas.

A few days ago I heard an eloquent orator say substantially this, "This country must return to the fundamental virtues in economic, political, and religious life if we are to escape the dangers that now threaten us." A study of the life of Washington, whom we are honoring at this season, is a study in such fundamental things.

Washington laid wisely the foundations of our commonwealth. But he looked forward with prophetic eye to the perpetuation of those institutions of liberty. The statesmanship of the Father of His Country was never in clearer evidence than when he said, "The perpetuity of this country depends upon the religious education of the young." And he also said, "Of all the dispositions and habits which lead to political prosperity, religion and moral virtues are indispensable supports." From these declarations of his are drawn from those outstanding virtues that have been so largely accredited to him, we may be assured that he was a loyal churchman as well as a Christian statesman. Had he read as an inspiration to those sentiments this verse in the sixth chapter of Deuteronomy, "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently to thy children?"

Whatever is worthy of praise in the citizenry of one city, one hundred or fifty years remote from Washington's time, must be attributed to a careful heeding of that which Washington called Christian, show no interest in the children. It is not so much comfort that children of our Christian homes have, at a generous estimate, one hour a week in Christian schools. It ought to shake us to stark awakenness that a distressing percentage of our homes, so called, do not show interest in the religious training of the children in the home. The father immersed in business interests, the mother obsessed with the idea of social prestige—the children go and do what they please outside of school hours. Is there a way of making them conscious of their blessed opportunity and responsibility of directing them to the challenging tasks of the kingdom of heaven, as well as the moving duty of belonging to their own country? The reflection that twenty-five years from now the affairs of state will be mostly in their hands ought to make us ajar to this: The kind of country we will have in that far distant day will be what they will make to out of the conditions that we have hingly left for them. God pity us and them if we do not make adequate effort to put into their hands some means sufficient for this great work of saving our country. Our schools are to be brought into our schools and homes for our protection. It ought to alarm us to be told that twenty-five per cent of our population are young people who are never given Christian instruction, but who are exposed and actually contacted by the propagandists of these destructive and immoral teachings. It is not so much comfort that children of our Christian homes have, at a generous estimate, one hour a week in Christian schools.

The principles taught by Jesus Christ are the sterling virtues of purity, honesty, industry, and obedience to authority and loyalty to God. It is sobering to see that red-headed urchin playing under my window is a potential President of the United States, or a supreme court judge or a red-handed highwayman that winsome little lassie joining him in innocent sport is a potential mother of children, or a potential child of God, or simply a woman lost in the red light district of the city. No less than twenty millions of children of their age, and under infinitely worse conditions are reaching out pathetic hands for sympathy and rescue from the dangers that surround them. Where are the Davids that will rescue them from the lion and the bear? It goes without saying that it is the supreme business of the church to come to the rescue. Jesus said to Peter, the representative of the first Christian Church, "Shepherd my lambs." Seriously let us ask, have we done all in our power to meet that challenge? But why should not our government have also a large part in this enterprise of Christian education? What is government, if not wiser in their generation than the children of light? Totalitarian states are by force utilizing this asset of child life. A German little lad at the salute is to give his heels its whole salute. Italian children are familiar with the swastika and are taught to adore it. Why should not our country with equal foresight use every available means to train our children to be men and women of good character, to be citizens worthy of maintaining the liberties and to defend and protect the innocent. The kind of country we will have in that far distant day will be what they will make to out of the conditions that we have hingly left for them. God pity us and them if we do not make adequate effort to put into their hands some means sufficient for this great work of saving our country. Our schools are to be brought into our homes and for our protection. It ought to alarm us to be told that twenty-five per cent of our population are young people who are never given Christian instruction, but who are exposed and actually contacted by the propagandists of these destructive and immoral teachings. It is not so much comfort that children of our Christian homes have, at a generous estimate, one hour a week in Christian schools. It ought to shake us to stark awakenness that a distressing percentage of our homes, so called, do not show interest in the religious training of the children in the home. The father immersed in business interests, the mother obsessed with the idea of social prestige—the children go and do what they please outside of school hours. Is there a way of making them conscious of their blessed opportunity and responsibility of directing them to the challenging tasks of the kingdom of heaven, as well as the moving duty of belonging to their own country? The reflection that twenty-five years from now the affairs of state will be mostly in their hands ought to make us ajar to this: The kind of country we will have in that far distant day will be what they will make to out of the conditions that we have hingly left for them. God pity us and them if we do not make adequate effort to put into their hands some means sufficient for this great work of saving our country. Our schools are to be brought into our homes and for our protection. It ought to alarm us to be told that twenty-five per cent of our population are young people who are never given Christian instruction, but who are exposed and actually contacted by the propagandists of these destructive and immoral teachings. It is not so much comfort that children of our Christian homes have, at a generous estimate, one hour a week in Christian schools.
nation cannot visualize such an amount of
money any more than we can imagine a
fog for crossing our borders which our
minds fondly imagine. But we know
without the exercise of that faculty that our
internal foes of vice and ignorance and im-
probability and anarchy are undermining our
foundations. If the foundations be destroyed,
what shall the righteous do?" How would
it do to appropriate at least one fourth of this
$1,050,000,000 to a corps of trained Chris-
tian and patriotic teachers to supplement
what our schools and churches are doing for
our children in educating them to the highest
degree of Christian citizenship? We shall
do well to be careful about our foundations.
It is good exercise for this anniversary
day.

We shall never forget that rare experience,
almost five years ago, when by the miracle
of radio we heard the voice of Admiral
Byrd from his shack near the
South Pole. He was speaking from the mysterious stillness
of that shack buried in the ice of the South
Polar sea. He said to us in broken
speech,"After many years of crowding
confusions of various expeditions, I was conscious of a
certain aimlessness. I wanted to taste complete
quietness and solitude and sink roots into
home and children.
weather conditions. His final philosophy was
to write final messages to them. His final
In agonizing pain with frozen fingers he tried
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That day.

"The persecution of this country depends
upon the vigorous training of the young."—Washington.

"This country will be saved, if saved at all,
by the training of the children to love the Saviour."—Washington

"A man who is educated in mind and not
in morals is a menace to society."—Theodore
Roosevelt.

"Our civilization cannot survive materially
unless it is redeemed spiritually."—Woodrow
Wilson.

But ages before these witnesses spoke, the
ultimate training was in the
Holy Bible. "Train up a child in the
he should go, and when he is old he will not
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finally let us listen to the greatest Teacher
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children and forbid them not to come unto me," for it is the kingdom of heaven."

"There is a lad here."

"Oh beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life.

America! America!
May God thy gold refine,
Till all success be mine,
And every gain divine.

STRAIGHT FROM THE HEART TALKS TO COLLEGE STUDENTS

BY "OLD GRAD"

"I TROUBLE"

Dear Ed and Co-ed:
The holidays are over, and your visit
at home seems like a pleasant dream
rather than a reality. Do you remember the
discussion we had with you and fellowship
with you. What a good time we
had while you were here. I can almost feel
my sides jiggling up and down as you
laughing so much at our party that night. I hope the holidays
together here are as bright spots in your year
as they were in Mrs. Pastor's and mine. And I
pray that contact with the home church
has given you something that will make you
better able to accomplish your tasks and meet
the only flaw is the fact that
some of you didn't get home. I know you
felt bad about it—and we surely did.

This talk has to do with "I" trouble. So
many things in nature are "parables" of spiritual
life. It is wrong to think that
many of the ill of the eye can be applied to
the "I." Take blind spots for instance. You
know that in every eye there is a spot
on which objects do not register, so that when
looking in a certain direction there are things
and yet they do not register. We
miss when our eyes are fixed on other
things. There is a house between here and
the next town which I have passed scores
and not in morals is a menace to society."

"Our childhood is the basis for the future, and
I believe in religious instruction for American
children."—Warren G. Harding.

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almost five years ago, when by the miracle
of radio we heard the voice of Admiral
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miss when our eyes are fixed on other
things. There is a house between here and
the next town which I have passed scores
of times in the past few years, and yet I
never saw it until a few days ago—didn't even
know it was there. Why, don't we
look at what we never saw. Thousands of
boys had looked at the lid of a tasslet
jiggling up and down, but it took James Watt
to see the possibilities of that phenomenon.
Our "Ts" are full of "blind spots." One sees
athletic fame, and fails to develop his mind.
Another is so engrossed in his studies that he
allows his muscles to atrophy. One spends
his time in social life, and lets the opportuni-
ties for self-improvement go by. Another is
so busy with his own affairs that he
misses the joy of helping others. Some are always
looking on the dark side, and never
see the sunlight of love and privilege. Some have
their "Ts" so full of their own perfections
that they cannot see the possibilities for
accomplishment through Christ who strengthens
them. They become moody, and sometimes
grum and snappy, and their usefulness is
spoiled. Blind spots spoil a man's vision
in one position. Look around. Give every
person a chance to register on the retina of
your "I." Then there are myopia and hyperopia—
opposites. How many people in this world are
near-sighted? I mean. The big thing
is a lack of improvement. Another very common eye defect is astig-
matism. With our eyes are fixed on other
things. There are some to
which objects do not register, so that when
friends and acquaintances go along with no
knowledge of Christ and his principles of
living.

Another very common eye defect is astig-
matism. The vision is distorted because the
rays of light do not focus at the same spot
on the retina. Some lines are clear while
others are blurred. The "I" is afflicted
the same way too. One looks at a thing and sees
it for what it is and another goth may
be mistaken. A thing which looks clear
to you may be "blurry" to someone else.
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living.
to whom we can and should take all our "I" trouble, whatever it may be. He will correct the defects—lengthen or shorten the range, put me on the right path, give me the proper perspective, straighten our crooked vision, remove the "blur." Of course, after all, we are to live "by faith and not by sight." The "I" must be put out. "If thine eye offend thee, pluck it out and cast it from thee," said Jesus. Yes, the "I," "me," "mine." We have to get out of this world, we have to be led of Christ into fullness of life, which is what we most desire, and is therefore the reason we do the things which we do.

Well, enough "preaching." If you get something out of it to help, I'll be glad. Several have spoken as though these "straight-from-the-shoulder," "straight-from-the-mouth" messages give me joy! By now you're getting your "second wind" after the "first lap." You have rounded the turn and are in the second semester. Think of me as standing on the side-lines, knowing your ability to run, believing in you, and rooting for you with all my might. Here are a couple of verses copied the other day. They express my prayer for you.

"Loving Saviour, go thou with them, Be their comfort and their stay; In thy tender care and keeping, Guard them every day.

"Holy Spirit, dwell within them, May their souls thy temple be, Led and guided still by thy Spirit, dwell within them."

Sincerely,

YOUR PASTOR AND FRIEND.

DENOMINATIONAL "HOOK-UP"

VERONA, N. Y.

The annual meeting of the First Verona Church was held December 4, 1938. The women of the society served a cafeteria luncheon. Pastor Davis was unable to be with us as he was holding a Preaching Mission at Ashwa- 

Way. His annual report, a very encouraging one, was read by the church clerk, Mrs. Jennie Sholtz. The ministerial recommen-

dation that we give Pastor Davis a call to preach for us another year. This report was adopted.

On December 24, Pastor Davis preached a sermon entitled "The Supreme Gift of the Ages." Special music wasrendered by the choir. During the Sabbath school hour an orchestra composed of our young people played several selections, and the children gave a delightful program. Several of our teachers and our young people and visitors from Miss Alia Dillman from Port Leyden, N. Y.; Misses Ada Dillman and Lola Woodcock from Waterville Central School; and Miss Agnes Smith from Adena Center. William Lennan, a student in Salem College, spent the hold with us here. Mr. and Mrs. Alfred Davis of Rochester spent their vaca-

tion in Salem. January 2 to 5, Pastor Davis was in Alfred, meeting with a committee, the other members of which are Rev. A. J. C. Bond and Rev Erlo Sutton.

At the November meeting of our Ladies' Society the annual budget was adopted. The expenses of the missionary-evangelist to the amount of at least $30. The January meet-

ing contained some very helpful information on Missionary Work in the Congo. After the business meeting of the church Sunday Feb-

rury 5. Reports of the officials and auxiliary organizations of the church were given as usual, officers elected for the coming year, and other routine business transacted.

Claude Camenga, Howard Pitch, and Mrs. Edward Bottoms, became our three new trustees for three years. Pastor Herbert L. Polan was ex-
tended a call for another year. Mrs. Polan was elected chorister, and Francis Palmer, the lusher. Leslie P. Curtis was appointed to see that the North Church cemetery is cared for, and Mrs. Maude Curtis to prepare the com-

mittee's report. The finance committee, of which Raymond Burdick is chairman, was reapportioned.

ALFRED, N. Y.

Mrs. Frank E. Lobaghi is expected home today (Feb. 9) from Florida. She has spent the last month with her father and mother, President Emeritus and Mrs. Boothie C. Davis at Holy Hill. Mrs. Davis is somewhat im-

proved although she will be in bed for some time yet.—Alfred Sun.

MILTON, WIS.

The Brotherhood of the local Seventh Day Baptist church had their annual oyster supper Sunday night in the Milton church basement.

W. E. Rogers, who recently returned from a most pleasant trip among the Northern churches with an account of the high lights of the trip. Dr. L. M. Babcock gave a talk which added much to the interest of the event.

Milton Journal-Telephone.

BATTLE CREEK, MICH.

The worship service, Sabbath, February 4, was wholly arranged and carried out by the young people, in keeping with Christian En-

deavor Day. The program was as follows:

We look forward for another year of Chris-

tian Endeavor work in our school. There are a body of Christian Endeavorers, gathered here in love for our King, in whose work and pleasures we will share. We would be faulted, each, if we did not take part. Service our watchword, that hail to our King.

—Gathered from bulletin

and correspondence.

NORTH LOUP, NEB.

Much is being written and read these days of medical work, and those who have made medicine their life-work. Much emphasis has been placed on the so-called "country doc-

ors," who at last are gaining some long de-

served recognition.

Thirty-seven years ago, on February 10, 1902, Doctor Hemphill came to North Loup, to take up his practice in this village. Just out of medical school, he stepped into a place vacated by a man much older and more ex-

perienced, whom many in this community will remember as Doctor Burdick.

For the intervening thirty-seven years Doc-

tor Hemphill has remained here, except for intervals spent away in studying new methods of practice, or for medical work.

Starting out as a typical "horse and buggy doctor," he can tell many tales of long trips in zero weather, over snow-covered roads, and in doctor situations. He tells of a trip on foot, when the roads were too blocked to allow his team to get through. During the flu epidemic, twenty years ago, Doctor Hemphill was all over the country, going great dis-

tances in all kinds of weather.
O B I T U A R Y

BROWNE.—Elder J. Franklin Browne of Steele, Ala., known to many of our people, was buried in Shiloh Cemetery, between Steele and Attalla, Ala., February 5, 1939. (We hope some one will furnish his obituary for publication.—Errour.)

BUTTS.—Adelbert DeForest Butts was the son of Ezra and Lucy Greene Butts who came to Wisconsin from New York State in 1842. DeForest was the third of seven children, all born in Rock River district, near Milton Junction, Wis., and all preceded him in death.

His wife, Elizabeth Littlejohn, preceded him in death by several years. There were no children.

In early life he accepted Christ as his Savior and lived a consistent Christian life according to his knowledge of the truth for many years. Later he departed from the faith and became a backslider. Three years ago, through the efforts of your local missionary and the operation of God's grace he was reclaimed, and was converted from error to the Sabbath of God, in which faith he lived an exemplary life until the end.

The burial was conducted by Rev. J. P. Randolph at the Gray and Albrecht Funeral Home, Milton Junction, Wis., February 7, 1939. Interment was made in Rock River cemetery.

DAVIS.—Dora Elizabeth Cozad, wife of Linville Bee Davis, was born February 25, 1869, and died at Jackson Center, O., January 7, 1939.

She was united in marriage with Linville B. Davis October 2, 1884, at Jane Lew, W. Va. Besides her husband she is survived by two sons, Andrew Harrison at home, Clifford McKinley, Charles City, Va.; three daughters, Permeo- 

thia Haggard of Sidney, Nina Rebecca Lawhead, Jackson Center, and Clara Agnes Fergus- 

son, Oakland City, Ind.; eleven grandchildren and four great-grandchildren. There are also, one brother, two half-brothers, and a sister.

She has served a member of the Jackson Center Seventh Day Baptist Church since 1904, and active in benevolent and social organizations.

The Sabbath Recorder

Vol. 126
FEBRUARY 27, 1939
No. 9

MARION C. VAN HORN
Pastor, Salemville, Pa.
(See Our Pulpit)
Editor, Young People's Work

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