THE SABBATH RECORDER

Old and new students saw many, many changes on the college campus. The social rooms in the basement of Main Hall, although not yet ready for occupancy, attracted much comment. Within a few days the interior trim in these rooms will be finished and painting and other last steps will be under way. On the ground floor of this building, which has been entirely rebuilt this past summer, will be a large social hall, a lunch room, a private dining room, and the necessary service rooms, including a large and modern kitchen, locker space for out of town students and toilets.

—Milton Junction Telephone.

Fouke, Ark.

There are twelve young people in the Fouke Church who have willingly taken turns in arranging the worship services and reading sermons or other religious articles at the regular Sabbath morning services. The Sabbath school and two societies of Christian Endeavor have kept up their usual work.

Rev. Trevah R. Sutton visited Fouke on his way to Conference from the Southwestern Association, and preached two sermons.

We are in hopes that we can have a pastor soon.

Hazel Scouten.

Plainfield, N. J.

Church services were resumed on September 7, after the August vacation. A number of our people had attended Conference and these brought interesting reports to us at that service. We enjoyed especially hearing the younger members of the Courtland Davis family. Their short talks showed that it pays for Conference to make the children and young people on its program. These young folks had gained much and it was interesting to hear them express their point of view. The grownups who reported gave us much meat for thought.

On September 14, the Commission's report was ably presented by Miss H. C. Van Horn, Courtland V. Davis, Sr., and Pastor Warren. At several Friday night meetings Conference matters were considered, and on the evening of September 20, a basket supper sponsored by the Women's Society was held at the church, after which the Commission's report was discussed.

The Women's Society held a flower and harvest exhibit in the Sabbath school room on the afternoon and evening of September 19. A large number of our people cooperated and the result was very beautiful and interesting exhibit. A silver offering was taken.

Rally Day was observed in the Sabbath school September 28, by a program and the promotion of three children to the intermediate department.

World-wide Communion Service of Sabbath-keeping Christians was observed October 5, at the morning service.

On the evening of October 5, a social was held in the Sabbath school room, sponsored by the social committee of the Women's Society. Each family brought enough sandwiches for its group; salad and coffee or cocoa were furnished at the church. Each family was supposed to bring snapshots or postcard pictures showing something of their vacation time. These were projected on the screen and a member of the family explained them or told unusual experiences they had. All was very informal and much fun and laughter resulted. One family seemed to get the greatest applause by their original skit portraying the head of the house as a fisherman and their plans for company with one small fish for dinner. Songs were sung with great spirit and a general good time was had. Correspondeent.

QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago churches will be held with the Albion Church October 18 and 19. The program as tentatively arranged is as follows:

Friday—7.45 p.m., vesper service by the Albion choir; sermon, Rev. John F. Randolph.

Sabbath—10.30 a.m., worship in charge of Pastor Leslie O. Greene; sermon by Rev. C. Bur- chard Lofbourow, alternates, Rev. Carroll L. Hill. Dinner at noon.

At 2 p.m., sermon by Rev. Carroll L. Hill, alternates, President J. G. Meyer. At 3 o'clock, program arranged by representative of the young people, Miss Alice Van Horn, Courtland Davis.

At 7.45 p.m., business meeting, Pastor L. O. Greene, presiding; 8 p.m., program by Mr. and Mrs. Donald Gray.

Robert Greene, Secretary.

Spin cheerfully, not tearfully, W. T. Tart, was the plan.

Spin carefully, spin prayerfully, But leave the thread with God.

—Author unknown.

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Rev. Trevah Randolph Sutton

Vol. 129 PLENSFIELD, N. J., OCTOBER 21, 1940

No. 7
The Sabbath Recorder

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

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EDITORIALS

PIONEER PREACHERS

Mention has been made in the Recorder of reports of Conference of the excellent paper of Miss Evalois St. John. We were thrilled—many of us—as we listened to what the pioneer preachers of early last century did, and of how men and women responded by accepting Christ, and of the later organization of District and of State Conferences.

Those pioneers perhaps did not hold high college degrees, but they were trained in the Scriptures and in the experiences of life. First of all, they were preachers of the Christian gospel, and likely enough their predecessors of the several preachers of early last century did, not in vain.

When we think of the greater number of churches reported in our “Anniversaries and Year Books” of three fourths of a century ago, we may not realize that often they were composed of a half dozen or so members, only. Later, groups consolidated by men and women under the leadership of a preacher who had been appointed by the Lord’s churches. These men, with an average age of more than eighty years, are the “pioneer preachers” who voted in the General Conference of the several conferences of this year. We are merely giving a deferred payment. We realize how inadequate the payments are-thirty-five dollars per month to man and wife, half that to a widow.

Much must be done, and that has been the subject of the General Conference. It is suggested—on a voluntary basis—that pastors contribute two per cent of their salary; and also, churches pay four per cent of salary to the General Conference Fund. It is hoped that during the year pastors and churches will seriously consider this plan and that it will make definite action by next Conference possible. Boards and secretaries and theological school and ministerial aid funds will be greatly benefited as churches pay into the permanent fund.

It is to be hoped that some able, consecrated, and interested person or persons may be found this year who will give generously to this need. We can’t knock these old men on the head. We ought not to break their hearts and let them suffer. We hope they will live many years yet to bless us with their faith, their prayers, and their wisdom.

CHRISTIAN RESPONSIBILITY

Christian citizens have one responsibility that can be met only upon Election Day. The right to vote, purchased with the lives of millions throughout the ages, is not merely a right, but a sacred duty. A free and moral government has been born through self-government and can be passed on by church members as a heritage to their sons and daughters through exercising the right to vote.

In times past, Christian citizens too often have been negligent of the duty to vote. In the election of 1936, more than 27 million eligible American citizens failed to perform this duty. We do not know how many of these citizens were church members. But all of them, as American citizens, had the right to vote.

Again, this year, church members exceeded the total votes cast by more than 18 millions. Even if every one who voted in 1936 had been church members, the vote would still have been over 18 million. Church members who did not fulfill their civic duty to cast their votes.

If we voted at every election, we would be able to vote for officers in the various local organizations, with the best men and women selected to hold the positions of authority. We shall have no right to criticize the men or women who hold office if we have not voted at the polls. We shall have no right to criticize our public schools if we have derelicts.

The Fourth of July will have little meaning if we lose our freedom. It can be lost by our neglecting duties of citizenship. What a blow to our country if one hundred per cent church membership vote?

A GRATIFYING RESPONSE

To the offer of the Sabbath Recorder at one dollar for the subscription to students in college or universities, or professional schools away from home, a most gratifying response has already been had.

In spite of having the names of Seventh Day Baptist students from only one of our
registrar and but very few pastors or church clerks, a list of forty or more has been secured and to them the offer has been made. Some appreciative replies have been received, and new subscriptions are being received. This is appreciated by the Tract Board making the offer, as well as by the sender. Other registrars should be heard from and the cooperation of other pastors and clerks is solicited and urged. We feel confident that many others, especially in other schools than our own, will appreciate having the Sabbath Recorder and thus be able to keep in touch with our churches and other work.

Another encouragement is found in the interest of individuals and churches. Several are subscribing for their students or members.

We are so pleased with the response already made that we are publishing the names of these young people now receiving the Recorder on this plan. They are: Courtland V. Davis, Jr., Bethlehem, Pa.; Alton T. Wheeler, Alfred, N. Y.; Robert S. Langworthy, Oswego, N. Y.; C. Robert Curtis, Alfred, N. Y.; Betty McWilliam, Whitewater, Wis.; P. H. Coalwell, Whitewater, Wis.; L. H. L. Wheeler, Marion, Iowa; Ethel Davis, Salem, W. Va.; Jeanett Dickson, Salem, W. Va.; Carl Maxson, Milton, Wis.; William B. Cottrell, Alfred, N. Y.; C. Harmon Dickson, Salem, W. Va.; Frances Polan, Alfred, N. Y.

We would like to see this list doubled at least. Every Seventh Day Baptists student away from home would take and read the Sabbath Recorder. The one dollar school year subscription puts it within the reach of practically every student.

MISSIONS
A JOYOUS MESSAGE

There are a number of things in the message which the ministers, missionaries, and all Christians are asked to proclaim to the world, and among them is the fact that the Christian life is preferable to all others for many reasons.

One of them is the peace and happiness which it brings. The joy bells ring throughout the New Testament, as Paul urged Christians over and over to rejoice.

There is danger that neither preachers nor laymen emphasize the joyous side of the Christian life as the others. It is entirely possible for the followers of Christ in their lives to be so critical and grouchly they give the impression that the Christian life is something that can be miserable. Also, it is possible that those who find real peace and gladness fail to tell others about it as they should.

The ministry has been criticized because it spent so much time pointing out the mistakes of Christians. A young business man told his pastor that they portrayed the church on the way to hell and then turned and asked sinners to come and join them. The man who reported this said, "I've never heard the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For there are many in these matters. Sometimes they have been criticized for not reproving. Whether or not they fail in rebuking sin, they ought to proclaim the goodness of the joy of the Christian life. Success in winning others to Christ depends upon showing that this is the way to happiness. The Elder John L. Huffman, the most efficient evangelist among Seventh Day Baptists a generation past, used to say when conducting evangelistic campaigns that there would be no conversions till Christians commenced to rejoice. The text for one of his evangelistic sermons was: "In the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Psalm 51:12-13.)

Ministers, missionaries, and all true Christians have something the world does not have, the peace and happiness which it brings. The joy bells effective way of sharing with others the unspeakable gift of Christ. "Behold I bring you good tidings of great joy." Miss. Sec.

THE EVANGELISTIC OUTLOOK
PROMISING

The work of the church is more or less interrupted by the summer vacation. On account of this the church year with its plans begins in September, and there are indications that the year upon which we have now entered is going to be a prosperous one for evangelism.

First, the way our churches entered into the Great Commission of the first week in October is a favorable sign. This move was primarily evangelistic. The Lord's Supper symbolizes Christian fellowship, but this is not the great idea. The primary truth is the honoring of Christ as our Redeemer. Christ said, "This do in remembrance of me." Proclaiming Christ as the world's Savior is the paramount thing in evangelism. From the reports coming in it is evident that the most of our churches joined in this special effort to exalt Christ and to call attention to redemption through him.

Second, the Christian Mission for 1940-41 is another encouraging item. By past experience we had expected that the plans for a World Wide Communion the first week in October 6 gives promise that the Christian Mission will have a tremendous influence.

Third, the way our pastors, churches, and other laymen take hold of the plan of holding missions again this year is another item which gives bright hopes. There has been a unanimous sentiment in favor of holding them, the Missionary Board is promoting them, and churches are planning for them. Pastor Marion C. Van Horn of Salemville, Pa., who is helping our church in Middle Island, N. Y., holds a two weeks mission. The Missionary Board, through its secretary, is again asking certain ones to help make these events memorable.

Fourth, Laymen emphasize the joyous side of the Christian life as they ought.

The prospects for evangelism as our churches enter upon another year of work are bright, but what the harvest will be depends upon the efforts and consecration of the churches, their pastors, and members.

DOCTOR PALMBORG WRITES FROM SHANGHAI, CHINA

Dear Secretary Burdick:

It seems that I am the next on the list to write a letter to the Recorder, and as a steamship makes me haste. This steammer carries away from Shanghai a number of people who have been with me for a long time, and I shall certainly miss them as they are probably going permanently. Several of them are leaving behind them evidences of their care for my well-being. I cannot give them away! I hope they will help me to do some worthv work, perhaps longer than I otherwise could.

I am kept fairly busy with the superintendence of the industrial work and the afternoon clinic in the back of the church building. My brother-in-law, Dooling, who went to Shanghai with me, had an attack of fever, and I had to go to the hospital. But my doctor and nurses have been almost always on the spot, and it is expected that the missions will not only reach the cities, but that their influence will extend throughout the states where they are held. The first mission, which was held in Kansas City, September 29 to October 6, gives promise that the Christian Mission will have a tremendous influence.

The second mission is another encouraging item. In many of the states the State Council of Churches is holding missions again this year is another item which gives bright hopes. There has been a unanimous sentiment in favor of holding them, the Missionary Board is promoting them, and churches are planning for them. Pastor Marion C. Van Horn of Salemville, Pa., who is helping our church in Middle Island, N. Y., holds a two weeks mission. The Missionary Board, through its secretary, is again asking certain ones to help make these events memorable.

The prospects for evangelism as our churches enter upon another year of work are bright, but what the harvest will be depends upon the efforts and consecration of the churches, their pastors, and members.

Miss. Sec.
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DAILY MEDITATIONS
(Prepared by Rev. Neal D. Mills, De Ruyter, N. Y.)

Sunday, October 27

Exodus 34: 29—Moses did not know, as he went down the mountain, that his face was in a glow after speaking to God. (Moffatt.) (Read verses 29-32.)

Why shouldn't Moses face glow as he came down the mountain, that his face was in the presence of God and he had a message for the people. But some people were more interested in his face than in his message. Perhaps it was not Moses who needed to veil his face. So Moses found it necessary to veil his face. Do we let the incidents distract us from the vital things? When we get a vision of God and put our mind on the message, the glowing face and heart will come without our knowing it, as it did to Moses.

Prayer—

Lord, with glowing heart I'd praise thee, For the bliss thy love bestranseth me, For the pardoning grace that saves me, And the peace that from it flows, Help, O God, my weak endeavor, This dull soul to rapture raise; Thou must light the flame, or never Can my love be warm to praise. Amen.

—Francis S. Key.

Prayer—

O Spirit of the Living God, Thou Light and Fire Divine, Descend upon thy Church once more And make it truly thine. Fill it with love and power and light, With righteousness and peace, Till Christ shall dwell in human hearts, And sin and sorrow cease. Amen.

—Henry H. Tweedy.

Tuesday, October 29

What ingratitude! Could one who had been bedridden for thirty-eight years allow his healer to escape unnoticed and unthanked? Perhaps it was on account of the crowded street, that's no excuse! But when, how often have I failed to give thanks for my abundant blessings? Yes, sometimes I did, sometimes I didn't.

Prayer—Our Father, forgive us for our indifference and cowardice. Give us the courage to acknowledge thee before the crowd and help us to be aware of thy presence throughout the day. Amen.

Wednesday, October 30

This man is worthy to die; for he hath prophesied against this city. Jeremiah 26: 11. (Read Jeremiah 26: 11-15; John 19: 5-9.)

The man who dares to rise above the common level of morality finds as much difficulty as anyone in whom falls below. Jeremiah, Jesus, Mary Trask, John James, and every preacher who dares to preach, 'Woe unto you,' are all witnesses. What does the earnest man, who is excusing himself for having weakened under pressure, his accuser replied, 'But, man, where were your inner props?' It takes the real man the courage to stand against the crowd, and one must be prepared to suffer.

Prayer—O God, be near to all who have caught a vision of the higher life and who dare to steer their course by it. Give them courage and patience to endure persecution. Amen.

Thursday, October 31


There are many good people who want to be Christian but who will not pay the price. They must have the comforts and luxuries in their homes that the 'Joneses' have. They must belong to the social 'set.' And they spend theirs physical and intellectual powers, their time and their money until there is nothing left for the church or any Christian service. The world can be saved only through men and women who are convinced that "the Spirit of the Lord is upon them," and are passionately concerned for the kingdom of God. Such cannot be turned aside.

Prayer—

God, send us men of steadfast will, Patient, courageous, strong, and true; With vision clear and mind equipped, His will to learn, his work to do.

God, send us men with hearts ablaze, All truth to love, all wrong to hate; These are the patriots nations need, These are the bulwarks of the State. Amen.

—F. J. Gillman.

(Meditations for November have been prepared by Myra Thorngate Barber.)

Friday, November 1

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—James 1: 17.

A whole new month, a new beginning! A gift of thirty days—four new Mondays to take up tasks, five Sabbaths of happy quiet, five Friday nights of peace! Why worry about what comes at the end of the day, the month, the year? Each day—is before us—ours. Time, swift in its going, or slow in its passing, is a gift—not a menace. "This is my hour, my precious glowing jewel."

Prayer—Dear Father, we thank thee for November—this month of opportunity for service, for love, for happiness. Prepare us for the greater gift of thy infinite love. In Jesus' name and for his sake. Amen.

Sabbath, November 2

Master, we would see a sign from thee.—Matthew 12: 38.

This Sabbath day may be a sign to many of us, a sign of a commandment and a sign of the heavenly Father's love—one day in seven, that is his. Some of us ask a sign, else how can we understand? I read once of
A man who said he doubted a God, and yet he saw every day the sunset and the trees, the rose glow peculiar to Nebraska, and a mother holding her tiny baby.

Pour mortals we—a sign we beg
That he is Lord and directed art,
But we do not see the twilight arch
That is his for to light us.

What better sign can we have than the Sabbath? Can you remember the hymn.
"Here afford us, Lord, a taste of thine everlasting grace?" Let that be our prayer today.

**WOMAN'S WORK**

**PRAYER**

Lord, make me an instrument of thy peace.
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is despair, hope;
where there is darkness, light;
and where there is sickness, health.

—St. Francis of Assisi.

**CHRISTIAN CULTURE**

In the first chapter of the second letter of Peter, we find this exhortation: "Yea, and for this very cause suffer we all dilgence, in your faith supply virtue; and in your virtue, knowledge; and in your knowledge, self-control; and in your self-control, patience; and in your patience, godliness; and in your godliness, brotherly kindness; and in your brotherly kindness, love.

For if these things be yours and abound, they make you not idle nor unfruitful in the work of our Lord Jesus Christ.

If we turn to the thirteenth chapter of the Gospel of Luke, we find Jesus teaching by parable. The scene is most commonplace.

A man had planted a fig tree and had tended it for years. He wanted to see fruitfulness in his people. He would not have followers standing about as dead or sterile trees. On another occasion Jesus said, "By their fruits ye shall know them." And in his parable of a man beside a stagnant pool, to die in a stagnant pool, they lose hope of life, forget Christ; and in their patience, we find the reason why more people do not attain unto the high ideal of Christian culture.

This Christian culture is not an emotional experience, though one may sometimes be helped by an emotional experience of the right kind. The divine seed must be planted in the heart, and that seed must have reasonable, sensible care and culture; the culture of faith, of prayer, of Bible study, a will to know the truth, the whole truth in so far as that is possible, and to live by that truth.

"If these things are yours and abound, they make you not idle nor unfruitful . . ." (2 Peter 1: 8.)

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**WHO'S WHO**

Rev. Trevah Randolph Sutton, N. J.

Born at the parsonage at Rockville, R. I., December 15, 1907; father, Rev. Erlo E. Sutton; mother, Blanch Randolph Sutton. Went to Wilberforce University in 1928, and Seventh Day Baptist churches, located at Rockville, R. I., An
dover, N. Y., Little Genesee, N. Y., Shiloh, N. J., and Milton Junction, Wis. Graduated from Milton High School 1957; with Milton College with a B.A. degree 1931 (Social Science major); employed one year in print shop. Joined the Church in 1931; graduated from School of Theology of Alfred University with B.D. degree 1935 (having attended the last year the Southern Baptist Theological Seminary, Louisville, Ky.)

During most of high school and college years sang in choir, played in Sabbath school orchestra, and was secretary of Sabbath school, at the Milton Junction church. Played in the high school band three years and orchestra two years; in college orchestra one year; sang in Milton Choral Union three years, in choir at Alfred, N. Y., two years, and seminary chorus at Louisville, Ky., one year.

Pastor of the Carlton Seventh Day Baptist Church, Garwin, Iowa, March to November, 1938, and East Rockville, R. I., January to December, 1938, since December, 1936. Be
side duties as pastor: directed Vacation Bible School, Plainfield, four years; regular teacher of New Market Sabbath school class; participates in Plainfield ministers' association; and a member of the Tract Board.

Baptized by his father at Shiloh, N. J., at age of twelve, in 1920; ordained to the ministry at New Market, N. J., 1938; and to Shiloh, N. J., 1939; to Mary C. Burdick, daughter of Merton and Bertha Lawton Burdick.

September, 1940.

**YOUNG PEOPLE'S WORK**

**CHALLENGE OF PERSONAL RELIGION**

By Gwendolyn Randall

For a long generation a revolt has been in progress against old, familiar techniques of Christian living, such as prayer, public worship, denominations, and family devotions. We liberal Christians in particular have grown accustomed thus to minimize our practices and habitually pray? In how many homes are there family devotions? How many Christians regularly engage in formal family devotions? We liberal Christians in particular have grown accustomed to minimize our practices and habitually pray? In how many homes are there family devotions? How many Christians regularly engage in formal family devotions? We liberal Christians in particular have grown accustomed to minimize our practices.

But we do not see the twilight arch
That is his for to light us.
thing, after all, in that half-forgotten phrase of our fathers, "the means of grace."

When we turn from the spiritual life to consider any other realm, we have to stop. There is no descending to method and technique. Method and technique are primary. In building a bridge three factors are indispensable: first, a plan or systematic principles; second, an ideal, a picture in men's imagination of a bridge that should be there because it is vitally needed; and third, patience worked out and practiced by which the principles are implemented until they are given body and substance in the realized ideal. Millions of us in the Christian churches are failures, yet not for lack of Christian principles, which we never have denied, not for lack of Christian ideals, however dimly we sometimes desire the inner power by which trouble is surmounted, sin conquered, and life made adequate. We are failures because often unconsciously we have dropped out of our experience the methods by which the spiritual life is nurtured.

Thinking of personal religion, let us consider the central preconditions of great spiritual life. Great spiritual life is never possible without solitude. We cannot live in the universe without losing touch with the world and still grow a soul. There must be solitude, highly used, in the background of one's life, or there is no peace, no poise, no power. There must be some place familiar to our steps where, in Jesus' phrase, we can go and shut the door. That is the universal witness. Someone has forever dreamed or done except by men who knew the use of solitude "in deep mid-silence, open-door peace.

Great spiritual life is never possible without fellowship. We are not merely individuals. Just as a single stick, if lighted, will not go out, so will not the fire in us go out, so long as we live, as long as we matter how brightly kindled, in a world like this will be extinguished if it remains alone. We must be conscious of our personal relation to the fire of the world, living as we do in a crowded life, where we meet teeming multitudes. Where two or three are gathered in my name," said Jesus, "there am I."

Great spiritual life is never possible without disciplined habitual thinking. Habitual thinking is the texture of our real life. For a man, therefore, merely to have faiths about life, however high and Christian, is like having skeins of yarn lying idle on the shelf. Only by schooled and disciplined thinking are they woven together into that limited design which makes a great spiritual life. If any one supposes he can do that weaving by haphazard, casual carelessness, then he does not understand himself. That deep and inward matter requires thought, time, care, directed meditation.

A doctor, the chief of the staff in a great city hospital, stopped daily in a church for prayer and meditation while on his way home from his duties. A young clergyman, who had noticed him, at last made bold to say, "I suppose you pray for your patients." "Yes, somewhat," the physician replied gruffly, "but not mainly: I want to have a good enough understanding of the real self of the patient—a self so accustomed to guiding others in the spiritual life, learned something about the necessity of looking to see what motives controlled him, even while administering a cure to other souls. We all need to do this, and if there be lurking in our corners some ugly things, they must be dragged out, placed in the light of God's presence, and abandoned.

Devotion to the will of God, interpreted as love, will provide a powerful motive for worthy human living because it brings to the individual assurance that he is cooperating with the ultimate spiritual forces of the universe. Indeed, this is precisely what the will of God means. The ends which the divine purposes require have their own private inventions to be accomplished with his own limited resources; they are the purpose of God who was ever wise and do good pleasure. Such a conviction calls forth faith and hope to encourage endeavor.

We all possess this representative capacity, "Ye shall be my witnesses," given by Jesus to his disciples. A young child soon achieves interests and ambition, so discordant to keep our fire, living as we do in a crowded life, where we meet teeming multitudes. Where two or three are gathered in my name," said Jesus, "there am I."

Great spiritual life is never possible without disciplined habitual thinking. Habitual thinking is woven together into that limited design which makes a great spiritual life. When we think of him we think of that. What do we remember people of when they think of us? What do we learn about the use of this representative capacity is man's glory. I think of the two youths who had spent an afternoon at a theater. "A fire broke out and instead of boys rushing out of the fire exits to safety, they helped others to safety. One was pushed off the landing by the mob and shot, and then the fire flashed through the flames. "Don't cry," he said to his mother before his death three days later, "I have no regrets—I think I was the last to leave the theater alive." So it is with all of us—much, to be sure, that is deplorable in all of us—yet much that is commendable when thoughtfully considered. The real self of a man is not in himself alone; it is what he comes to stand for.

We look for leaders and stand for the greatest things. A lantern can represent the same cause that the light stands for, and in its corner of the world a lantern can often do what the sun cannot. So no one of us can escape the question: What are we standing for?

Devoted to the will of God work together for good in any man's life, he must have within him a spiritual contribution of personal religion, of creative faith. Is life worth living? This is a question about the inside attitude of you and me. No one finds life worth living. A small boy sent out to pick raspberries is revealed as an individual seeking to go out to the berry bushes, wondering why he has to be the one to pick those old berries, thinking perhaps he is the most misused boy there ever was. Then he happens to think, "Wouldn't it be fun to pick two quarts of berries and surprise the family?" His resolve turns to a challenge about the inside attitude of you and me. No one finds life worth living—he makes life worth living.

In speaking of personal religion, it is a problem of me and myself. We have to do something with ourselves. We have ourselves on our hands. Other problems a man might encounter off, find proxies for, discover substitutes for, but not this. Here is one of life's inevitabilities—I have my hands on myself. So say sawdust, said the Lord, "I ain't very much, but I've all got." So, "I've all got." With that much I could do with it, and I cannot do much at anything else if I fail in that primary commission—I, entrusted with me. What even the least of us does with himself makes a difference to the world. It makes a difference to you how you live with yourself. Moreover, it makes a difference to the world how you live with yourself—at any rate to some people in the world. Consider that through this truth lies one of the most challenging of all the thoughts of the life—\[\text{...}\]

CHILDREN'S PAGE

Dear Recorder Children:

Well, again I must write you a partnership letter, and I'm sure I'll have to tell you why. As my father used to say, "A word to the wise is sufficient."

It has been another beautiful day and the trees are even more gorgeous in their autumn coloring than the Christmas week, but oh, how fast the leaves are falling! All too soon they will all be gone, but we will be looking forward to fresh green foliage in the spring. Then we will think of a happy little song I used to teach my primary boys and girls in the schoolroom. Here it is:

"Come little leaves," said the wind one day; "Dance to the rhythm of the wind and play. Put on your dreses of red and gold,

For summer has gone and the days grow cold.
"Soon as the leaves heard the wind's low call, Down they came fluttering, one and all. Over the rocks, where they danced and flew, Singing the soft songs they knew."

"Dancing and flutt'ring the little leaves went, Winter had called them and they were content. Now they sit tight in a coverlid that Snow laid over their heads."

My children used to ask to sing this song over and over again, so you see they must have been fond of it; and I liked it so well that I have never forgotten either the words or the music during the thirty-six years that have gone by since my public school teaching days. And now let us continue the story of Joseph.

Sincerely yours,

Mizpah S. Greene.

The Story of Joseph (Continued)

Now Joseph's father was a shepherd, as were all his older brothers. In seeking good pastures, they often had to go a long distance from home. Once Joseph's brothers had taken their sheep far away from their home to Hebron to a country called Shechem. When they had been gone a long time, Jacob, their father, became worried about them and sent Joseph out to find them, saying, "Go, see whether it be well with thy brethren, and well with the flocks; and bring me word of their safety."

But Reuben, his oldest brother, urged them not to kill him, but to cast him alive into the pit. He thought they could come back later and take Joseph out and send him home safely. He was careful not to tell the others what he was planning to do.

When Joseph came near his brothers, so happy to see them and anxious to hear how they were, they met him with scowling faces and would not even speak to him. Joseph was surprised and frightened. "Why," they said, "are my brothers angry with me?"

They seized Joseph, stripped him of his coat of many colors, and threw him into the pit, and left him there to die. How could they be so cruel when he had only come to help them?

(To be continued)

SEMI-ANNUAL MEETING

Our Minnesota-northern Wisconsin semi-annual meeting convenes October 2nd, at Dodge Center, Minn. The theme is "The Peace That Paseth Understanding." Ormund Bond is chairman and Mary Thorne recording secretary.

Dorotha Payne,
Corresponding Secretary.

O U R P U L P I T

WINDOWS OUTWARD AND UPWARD

By Rev. Carroll L. Hill

(Sermon preached at the Seventh Day Baptist Conference at Battle Creek, Mich., Sunday morning, August 25, 1940.)


Except for his habit of opening windows, Daniel might never have had his place in the Bible. Except for opened windows, he could not have been the man he was, and we might never have heard of him. He made the most of his windows, and met the consequences of it, as all of us must do. But he consistently and persistently opened windows, not only in the room in which he lived, but also in his soul.

Any child learns the value of an open window in his room, but is not so sure to learn the value of an open window in his soul. The state says that we reach a majority and are ready to accept our responsibilities at the age of twenty-one, but the Religion says that we have reached the time of responsibility when consciously and continually we open the windows of our lives upward toward God and outward into the lives of others.

Roger Babson has pointed out that two per cent of the people in America write all the books, make all the discoveries, and manage all the factories employing twelve or more men; in short, do all the creative work. Some have concluded that only this two per cent is capable of creative work. Surely this is not so. Every man has more capacity for leadership than he uses. If we read the Reader's Digest, we are told that the leaders are the ones with more imagination than others. Perhaps it is only another way of saying it, but I believe that the leaders are those who have opened more windows inward in the soul, upward and outward. Such windows of the mind and soul bring light into life, light for men to live by. They are not windows of glass or parchment, but windows of attitudes, appreciations, loyalties, commitments, loves. These are the real windows that were opened in the life of Daniel.

This practice of opening windows is essential to any adequate conception of living. It is indispensable to an open mind, to know God and have God operate in his life. We do not receive God's power by wresting it from him, but by making ourselves available to him. We do not get power from nature by conquering nature. No man can do that. He must make a friend of nature by cultivating rampin'. He must pet his animals, and then try to control his pet. He must make a friend of it. So—if we "open our windows" to the great world of nature it will open its windows to us. We must cultivate electricity, radio, light, love, and many excellent things. And, when we open our windows to God, we receive that power and ability that he so freely offers.

Recall the most serene, steadfast, and unimpeachable soul you know. What windows do you suppose he has thrust open in his life? The Bible has shared the conviction of the Psalmist:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the light of the midnight moon shall be黑夜, Yea the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."
Great personalities open large windows heavenward and outward.

But recall, also, in great charity the most beaten, the most irritable, the most downcast person you have known. His life is turned in upon itself. He needs windows most. They need to be opened and a peep given to the outside world. Treasure Island and loved it, as boys always if it would be acceptable. As a boy I read it and cried and wept. I was a sickly boy and spent much time in bed. The heat was terrific, but they persisted and I have used up that extraordinary gift. It will never be muddy. It shall endure forever, this road which I love so well.

He did not live long to enjoy it. Soon his friends were cutting another road and the chiefs came and carried his body up on the mountain to bury it. On a stone they inscribed this epitaph which he had prepared:

Under the wide and starry sky
Dig deep the grave and let me lie.
Glad did I live and gladly die.
And I laid me down with a will.

This he wrote before he was exiled from his homeland, his enemies were suspicious of him, but he won them by kindness until eventually they regarded him as a great chief and went to him with their problems.

A certain treaty of Berlin brought oppression to their lives. He counseled with them and sought to keep down internal strife. He counselled with them in their imprisonment, and even though it endangered his health, he visited them in their dungeons and brought them news of their families and of the outside world.

When the war ended he begged for, and at last attained, the release of political prisoners. They were so grateful that they determined to render him some service in return. They remembered his wish for a road from his house to the nearby highway. They decided to build it and keep it in repair. When they told him, he was the most surprised man in Samoa. The work was not easy and they were weakened by their imprisonment, but they carried stones from the nearby mountain to the sea for the road bed. The heat was terrific, but they persisted until their work was done. At the entrance of the road they set up this inscription:

"Considering the great love of his excellence, the teller of wondrous tales, in his absence I have ventured to inscribe on the stone which we have prepared this splendid gift. It shall never be muddy. It shall endure forever, this road which I love so well.

He did not live long to enjoy it. Soon his friends were cutting another road and the chiefs came and carried his body up on the mountain to bury it. On a stone they inscribed this epitaph which he had prepared:

"Under the wide and starry sky
Dig deep the grave and let me lie.
Glad did I live and gladly die.
And I laid me down with a will."
Also Miss Miriam E. West, teacher in the New Jersey College for Women; L. Harrison North, manager of the Recorder Press; Mrs. Trevah S. Sutton, Dunellen; and Rev. H. C. Van Horn, editor of the Sabbath Recorder.

Others present were: Mrs. Albert N. Rogers, Yonkers; Rev. Trevah S. Sutton, Dunellen; Mrs. Charles Neagle, Miss Violet E. North, and Mrs. L. Harrison North.

College songs were sung with Mrs. Rogers in Milton Junction, Wis. The funeral service was conducted by her pastor, Rev. L. O. Greene. Burial was made in the Evergreen Cemetery.

J. L. S.

Van Horn, William Sherman, son of Lewis R. and Sarah Purrey Van Horn, was born December 20, 1868, in Logan County, Ohio, and died at North Loop, Neb., August 24, 1940. He was married to Alice Adams of Humboldt, Neb., and a year later joined a band of covered wagons and moved to Barnam, Neb. Here he helped organize the First Baptist Church. In 1910, he moved with his family to North Loop, where he lived a good husband and father, a good friend and neighbor.

He is survived by the wife, five children, his brother Robert, two sisters, Mrs. Etta Wood and Mrs. Hannah Davis, and twenty-two grandchildren. Funeral services were conducted by his pastor, Rev. A. G. Ether.

WITTER.

Mrs. W. Bower. — Maxine Anible, granddaughter of Mr. and Mrs. E. G. Branch of White Clinton, and Wayne Parker, also of this city, were married September 21, 1940, in the home of the bride, her pastor, Rev. Leon M. Maltby, officiating.

OBITUARY

Gunderson. — At her home in Albion, Wis., September 27, 1940, Mrs. Eta Wood Gunderson. Eta Wood was born in Albion, August 21, 1864, where she lived all her life. She was one of six children born to Joseph and Eliza Saunders Wood. In 1877, she joined the Albion Seventh Day Baptist Church, where she has since retained her membership. On September 15, 1898, she was united in marriage to Martin Gunderson. To this union, one son, Robert, of Janesville, was born. Besides her husband and son, she leaves one sister, Mrs. James Herrington, of Albion, and several nieces and nephews.

Funeral services were conducted by her pastor, Rev. L. O. Greene. Burial was made in the Evergreen Cemetery.

J. L. S.

Swiger. — Otto F., son of Frederick M. and Olive Ford Swiger, was born May 15, 1884, at Salem, W. Va., and died August 9, 1940, at the home of his son Samuel, Mr. Dora, Fla.

He was married October 3, 1907, to Miss Mary Helen Witter, daughter of Rev. E. Adelbert Witter. The family home has been in Salem except for three years spent at Sardin, W. Va. Mrs. Swiger and the five children born to them are all living. The children are: Adelbert, Daytona Beach, Fla.; Paul, Weston, W. Va.; Samuel, Dora, W. Va.; and Mary Helen and Ottis, Jr., at Salem.

Mr. Swiger had long served as a member of the Board of Directors of Salem College. He served one term as dean of students, and later as sealer of weights and measures in Harrison County. He served five years aspostmaster at Salem, resigning the position last May on account of illness. He was a member of the Salem Seventh Day Baptist Church.

The funeral service was conducted by President S. Greestes Bond, assisted by Rev. Joseph Bailey and by Pastor James L. Skaggs, Mrs. Clarence M. Rogers was soloist. The body was laid to rest in the Odd Fellows Cemetery, at Salem, J. L. S.

In solitude, in quiet meditation.

In field afar from city's din and strife.
We think of God, the Father of Creation.
The Lord of love, the Giver of all life.
We see his hand in everything about us.
In meadows green, with flowers all a-glow.
And singing birds in treetops, softly swaying.
Proclaim their praise to him from whom all blessings flow.
In solitude, in quiet meditation.
In secret chamber where we kneel to pray.
Our souls are bared and in true consecration.
We look to Christ, the Life, the Truth, the Way.
We pray for strength, we thank him for his mercy.
We tell him all our need and all our care.
And then we rise and with new faith and courage.
We face the day and all it brings for us to bear.

I. G. M.